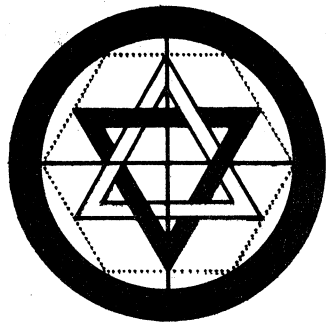


THE MARTINIST

review





Martinist Review

"I have desired to do Good but I have not desired to
make Noise, because I have felt that Noise did no
Good, and that Good made no Noise."

Louis-Claude de Saint-Martin

Toronto, Canada

London, England

CONTENTS

Volume 1, No.1 - Winter, 1960

Editorial.....	Page 2
A Martinist Federation.....	Page 3
Question & Answer Page.....	Page 4
Of Errors & Of Truth.....	Page 6
Message Retrouve.....	Page 7
Woman.....	Page 10
An Alchemical Poem.....	Page 11
Through the Psychic Barrier.....	Page 13
Dabblers & Mystics.....	Page 16
Meeting the Master.....	Page 17
Poems.....	Page 18
A Book Review.....	Page 19
An 18th Century Letter.....	Page 21
The Retrieved Message.....	Page 22



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Views expressed in any article or statement herein
are not necessarily the official opinion or teachings
of the Martinist Order.



Cover: "Of what use are Flambeaux, Torches, and Spec-
tacles to him who shuts his eyes so as not to see".
H. Khunrath, "Amphitheatrum Sapientiae Aeternae"

Editorial

Dear Brothers and Sisters:

This is the first issue of the Martinist Review.

Our Illustrious Master Louis-Claude de Saint-Martin taught that although there are many different sources of Light, there is really only One Light. All Martinists will immediately recognize this Law so prominently exemplified in Lodge Ritual. Therefore, in accordance with this profound principle, the Review will be dedicated to introduce the many aspects of Occult and Mystical Thought in addition to the main theme of Martinism.

This will be done by reviewing articles, themes, poems and the Classical works of the Alchemists, the Hermetists, the Qabalists, the Rose-Croix, and other writers of the Arcane. Some of these will be translated into English for the first time.

It is our aim to publish the Review on a quarterly basis: namely - Winter, Spring, Summer and Fall.

The Editor welcomes manuscripts from all readers. All contributions received will be given careful consideration for publication. We also solicit your comments concerning this issue of the Review. It is your publication, so be sure to tell us what you have enjoyed and what you may have disliked. Your reactions will greatly assist us in preparing future editions.

Yours fraternally,

The Editor

A MARTINIST FEDERATION

A COMMUNICATION FROM THE SOVEREIGN TRIBUNAL, BRITANNIC GRAND LODGE

In October 1958, a Martinist Federation known under the name of "Union des Ordres Martinistes", was created in Paris, France, for the purpose of gathering into a unified organisation all the Martinist Orders of authentic lineage which have remained faithful to the traditional landmarks, and to promote between these Orders fraternal relations and full cooperation.

Three Orders took part in the foundation of this Federation within which they represent the basic currents of the Martinist Tradition. They are:

- (1) The "ORDRE MARTINISTE" (de Papus) whose Sovereign Grand Master is the V:: Ill:: Bro:: Philippe ENCAUSSE, son and heir to the late and lamented Bro:: Gérard ENCAUSSE, founder of modern Martinism and better known under the name of PAFUS.
- (2) The "ORDRE MARTINISTE - MARTINEZISTE", formerly known as Ordre Martiniste "de Lyon", whose Sovereign Grand Master is the V:: Ill:: Bro:: Henri DUPONT, heir and successor to the late and lamented Bros:: C. CHEVILLON, Jean BRICAUD and Ch. DETRE (PEDER).
- (3) The "ORDRE MARTINISTE DES ÉLUS-COHEN", whose Sovereign Grand Master is the V:: Ill:: Bro:: Robert AMBELAIN, successor to the late and lamented Bros:: Georges LAGREZE and Camille SAVOIRE, "Knights Beneficent of the Holy City". (C..B..G..S..)

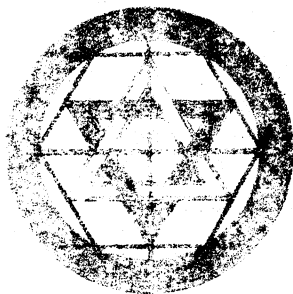
In September 1959, the Grand Master of the Britannic Grand Lodge accompanied by his deputy, the Supreme Inspector, met in Paris with the three Sov:: Grand Masters of the Orders listed above and, after cordial discussion, decided to associate themselves with the aims of the Federation, and to work in close co-operation with the founder Orders until such time as the right formula has been found for a more intimate and formal affiliation.

The Britannic Grand Lodge of the Ordre Martiniste et Synarchique considers itself therefore to be bound by fraternal ties with the right of visiting its Lodges in the corresponding degree and to appeal for fraternal assistance when in distress. These rights are reciprocated by the Federated Orders.

The Britannic Grand Lodge hopes thus to work actively to the re-unification of Martinism and to hasten the coming of the day when all true Martinists will form a truly universal brotherhood.



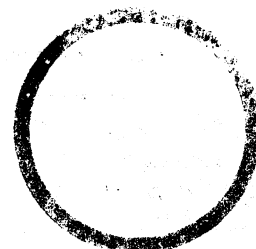
QUESTION & ANSWER PAGE



Question: What is the meaning of the Martinist Pentacle?

Answer: All documents of the Martinist Order show a figure reproduced above. This is the Pentacle of Martinism, otherwise called the Universal Pentacle. Here is an explanation of this Pentacle.

God, the first cause of the Universe is represented by a circle, symbol of Eternity.

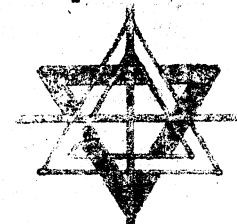


Action of Eternity, passing from latent power to action is symbolized by the mystical relationship between the centre and the circumference.



The Hexagon is made by a ray projected six times around the circle, emblematic to the six periods of Creation; the central point forming the Seventh period, the period of Rest.

It is in these creative emanations that Nature evolves by her two great currents of Involution and Evolution (ascendant white and descendant black triangles).



Let us note that Nature symbolized by the Seal of Solomon, does not pertain to God, but only to the creative forces emanated from him.

Thus from the Centre of the Universe to God himself (circle), Dominion of Man takes origin, uniting the effects of Divinity with the Fatalism of Nature in the Unity of his free Will symbolized by the Cross, which links up the Centre of the Universe (human one) to God himself.

Such is the explanation of the figure, the most completely synthetic that the race of man has ever discovered. This figure reveals all the mysteries of Nature and is true on the physical as well as on Metaphysical Planes, in the Natural sciences and in Theology. It is the Seal that unites Reason with Faith, Materialism with Spiritualism, Religion with Science.

The Seal of Solomon, or six-pointed Star represents the Universe and its two Ternaries; God and Nature, and is, for that reason called the Sign of Macrocosm, or Great World in opposition to the Five-pointed Star, which is the Sign of Microcosm, or Small World, or Man.

It is composed of two Triangles. The one of which the top is above (white), represents all those who ascend; it symbolizes Fire and Animation; physically it represents the aspirations of Man towards his Creator; materially, it represents the Evolution of physical forces from the Centre of the Earth to the Centre of our Planetary System, the Sun. In a word, it explains the natural return of forces moral and physical to the Cause from which they emanate.

The Triangle the point of which is at the bottom (black), represents the all who descends; it is the hermetic symbol of Water and Humanity. In the Spiritual World it represents the current of involution departing from the Sun, Centre of our Planetary System, and going towards the Centre of the Earth. Combined, these two triangles explain not only the Law of Equilibrium, but further, the eternal Activity of GOD and the Universe; it represents the perpetual movement, incipient Generation and Regeneration by Water and Fire, that is to say by the Putrifaction - a term used of old in place of the more scientific term of FERMENTATION.

The SEAL OF SOLOMON is, the, perfect image of Creation, and it is with this signification that our Venerable Master, Louis-Claude de Saint-Martin has enclosed it within his Universal Pentacle.



"One should collect the books of different authors, because otherwise it is impossible to understand them, and he should not throw aside a book which he has read once, twice or even three times, although he has not understood it, but should read it again, ten, twenty, fifty times or even more.

At last he will see wherein the authors are mainly agreed: there the Truth lies hidden..."

Hoghelande: "Liber de Alchemiae Difficultatibus"



OF ERRORS AND OF TRUTH
(by Louis-Claude de Saint-Martin)

For such an enterprise as that which I have undertaken more than common resources are necessary. Without specifying those which I employ, it will be enough to say that they connect with the essential nature of man, that they have always been known to some among mankind from the prime beginning of things, and that they will never be withdrawn wholly from the earth while thinking beings exist thereon. Thence have I derived my evidence, and thence my conviction upon truths the search after which engrosses the entire doctrine, at least I must not be suspected of being its inventor, for if it connect with the nature of man, not only am I not its inventor, but it would have been impossible for me to establish any other on a solid basis

The principles here expounded are the true key of all the allegories and all the mysterious fables of every people, the primitive source of every kind of institution, and actually the pattern of those laws which direct and govern the universe, constituting all beings. In other words, they serve as a foundation to all that exists and to all that operates, whether in man and by the hand of man, whether outside man and independently of his will. Hence, in the absence of these principles there can be no real science, and it is by reason of having forgotten these principles that the earth has been given over to errors. But although the light is intended for all eyes, it is certain that all eyes are not so constituted as to be able to behold it in its splendour.

It is for this reason that the small number of men who are depositaries of the truths which I proclaim are pledged to prudence and discretion by the most formal engagements.

WHEN A MASTER VISITED LONDON

In 1787 I saw in England an old man called Best who had the habit of quoting to people some very appropriate verses from Scripture, even though they were strangers to him. On seeing me he began to say about me: "He hath cast the world behind him". This pleased me; there was some truth in the saying. Next he quoted from Jeremiah, Chapter 33, verse 3: "Clama ad me et exaudiam te, et docebo te grandia et firma quae nescis". — Call unto me, and I shall teach thee some great and certain things which thou knowest not. (Saint-Lartin's translation) This, also, pleased me greatly, but what delighted me more was that all this came to pass within a fortnight's time.....

Louis-Claude de Saint-Lartin.

Preface of LANZA DEL VASTO to:

MESSAGE RETROUVÉ

By LOUIS CATTIAUX

(EDITIONS DENOEL, Paris, 1956)

The conspiracy of fools, charlatans and Sages has been perfectly successful; it succeeded in hiding the Truth. All of them have served this great cause, each according to his means: the fools by their ignorance, the charlatans by lies and the Sages by secrecy.

The fools don't want the Truth to be found. Instinctively they suspect that Truth would disturb their lives and if it could be shown to them - they would turn their eyes away, if given into their hands - they would drop it as hot iron, and if they were forced to face it - they would shrink with horror and run away and hide themselves.

The charlatans don't want Truth to be uncovered because it would spoil their tricks, hinder their profits and expose their dishonesty.

The Sages, who possess Truth, don't want it to be discovered either. They have always kept it hidden and for four good reasons:

The First is that they know knowledge means power and thus they want to ward off the unworthy, as knowledge in the hands of such unworthy becomes malice, power - public danger and a scourge.

That is why the depots of the learning, accumulated during the millenniums in the temples of Egypt, were inaccessible for those who had not passed through all degrees of purification and trials. Later on, the Unknown Philosophers, noble voyagers, the Alchemists, have bequeathed the remainder of the mysterious heritage in the same way, passing it "de bouche a oreille", orally, preferably putting into analogies, symbols and enigmas and always under the seal of secrecy. Themselves they have lived in the intimacy of the formidable forces of nature and guarded themselves well not to reveal anything to the thoughtless.

Where are you Sages, who know how to keep silent! You desire that all living creatures should express their gratitude to you, O Sages!

O Sages, who knew how to keep silent, now we have understood the value of your prudence, the greatness of your humility and the depth of your charity. Nowadays, where the profanes bethink of themselves as conquerors of science and that they are able to diffuse it as much as they fancy, now, when they glorify themselves with their discoveries with the same zeal as you, Sages, to hide yours, we have seen what results from it all.

Nevertheless, theirs is really a petty science, exterior, superficial, precarious and limited; with the results that they have poisoned the springs, sapped the earth, soiled the sky, confused and perverted the nations, spoiled the peace, disgraced wars, furnished ordinary men with such instruments of destruction and oppression that the whole family of living creatures is threatened, and yet the growth of this canker still continues.

The Second reason why the Sages keep the TRUTH hidden is that to KNOW, is an operation of life and a way of rebirth. Nothing can be born except in an envelope; in an envelope of flesh or skin, of earth or mystery. If you cut a grain open, it will not germinate any more; if you cut open a lizard to see what is inside, you would not find anything else but the residue of cadaver and not the inside, neither the INSIDE that left him as he would be dead by then. Similarly an open science, wide-spread, vulgarized, is a dead science and a fruit of death; it is like a sandy desert and not a handful of seeds, it cannot be deepened but only stretched out, remaining exterior as it is lacking life. It cannot lead to the knowledge of oneself - which is a rebirth, nor to an interior life.

The knowledge of the Sages, however, is and has a taste of joy and a breath of spirit - and as all living beings do, be it a small fly, it defends its form and refuses to be subdued.

The Third reason of the Sages to keep the Truth hidden is their respect toward the dignity of knowledge. They know that it is the Royal Path which leads to the God of Truth; it should lead to contemplation, admiration of nature and adoration of the creator.

It should bring light to souls, justness into thoughts, justice into the acts; it should bring health and Salvation. The Sages have been defending Knowledge to the best of their abilities from vulgar men, fearing that it would be deviated from its noble aim, distorted and degraded. Vulgar men have done this in the past, turning upside down the knowledge they obtained. They used it instead of serving it.

This knowledge is intended to deliver man from his desires and they harnessed it to do work for them, forcing it to multiply their possessions. It was there to give them a conscience and they turned it into a machine. They took the chalice to sing frolic songs and the crucifix to use it as a club. They harnessed science to their motors and imprisoned it in their bombs. But the too malicious among them were caught in their own traps and thus became enmeshed in the gears of their own machine. It gnaws them rather gently in time of peace, but devours them in giant gulps in time of war.

The Sages have done everything to avoid this.

The Fourth reason is that the Sages love Truth. There is no love without prudery - that is to say, without a veil of beauty. They do not want to discover Truth but to reveal it. Thus they cover it with a luminous veil. That is why they have not taught but in parables, so that those who have ears, but do not to listen stay out of the way; but also, so that those who deserve could understand. Therefore their allegories, fables, coats of arms, do not explain, do not represent the usual mechanical trains of thought of appearances but some secret affinities and the analogies of powers and virtues, the correspondence of numbers with sound, of figures

with laws, of water with plant, with woman, with soul, fire with the lion and armed man, of the spirit, the stars with the eyes, with the flowers, with the crystals of metals and precious stones, of the germination of gold, deep in the earth - with that of truth in the heart of man. In their obscure texts, where the recipes of the Great Art are interwoven with pious warnings, the solemn words with cries of wonder and prayers, shines the yarn of the robe of the King of Kings.

The Sages have hidden their knowledge because of scruples and the charlatans took advantage from it to hide their own ignorance under these same mysterious signs. The poor fools have already confused one with the other, believing the Sages as well as the charlatans.

Nowadays has appeared a new species - half way between the charlatans and the fools - to ensure definite triumph of the conspiracy. These are the "official scientists" and "universitarians", and as soon as they appeared, they declared the philosophical mysteries to be void and non-existent; the quest of ancient masters no more than a chimera, their science just children's play and their noble art a take-in.

The fools now instructed by new scholars have confused completely the Sages with the charlatans but this time believing not the one nor the other. From now on they will not believe in anything else but in the science of the new-comers, who teach quite simply that the Truth is in their science and that everything else, they cannot discover or prove - does not exist.

Yet, their science has taught nothing, has discovered nothing, has proved nothing that pertains to life, and death, to sin and judgment, to love, to sorrow, and redemption, to the purpose of man, to the destiny of soul, to the meaning of essence or to Salvation.

Accordingly, as they discover new nebulas or new electrons, new vitamins or better explosives - they themselves depart, and divert us from the essential. ... Now, Truth is so well hidden that no one seeks it any more. It would even be lost forever had there not survived a few simple souls for whom Truth Does exist. They cannot be persuaded to think that nobody has or had it. They roam through the world questioning people, the stars and herbs; the great book of Nature, turning over the yellow pages of forgotten books, questioning their hearts and God in their prayers. They know that they themselves has not, yet, found the Truth, but they know that the Truth exists. They are so hungry and thirsty for Truth that they are able to follow its trail and recognize its beautiful scent. Before a defamed man, an absurd event or an illegible grimoire they stop and shout: **HERE IS TRUTH!**

◇ ◇

Searchers of Truth will appreciate this book. It was written for them even though their confraternity is a small one

★ Words of thanks are extended to Mr. J.B.E.Q.v.U., of Paris, France, for euphonizing this English Translation.

WOMAN

By a Master of Rose-Croix

Collected thoughts from "Bréviaire du Rose-Croix", Editions Rosicruciennes, Lausanne.

Woman's part shall be to develop in herself, to the maximum, First her superior unconsciousness, her intuition, and secondly To master the current of Nahash, the whirlwind of inferior and sensual unconsciousness.

O Woman! Your role is to be inspiration!
You are the muse that foments actions and deeds of man!
You are an integral part of man - yes, but also
Of art and culture - you can save them all
By attaining salvation yourself!

Your power is great if you adhere to Light
...to become luminous by accumulating on yourself
The reflections of male abstractions,
And, like moon, by enlivening the sentimental side of life
Around yourself.... that is the secret!

You are appreciated only by what you radiate
Onto others of Light and of Peace; -
Your function is appeasement and sublimation of man.

Is there a more magnificent office for woman
Than to radiate Beauty, Benevolence?
Her's is an angelic function, a providential role,
Something so fertilizing that the realization of it
Would be almost sacerdotal.

Woman, you are the priestess of Virtue, of Beauty
And of Goodness if you are not - you simply do not exist.

Normally, you are a mirror of ideality in which
Man can see his reflection; but you are also
An enchanted mirror, where man, contemplating
His thoughts - becomes aware of himself!

In the depths of your feminine soul there is
A sentiment of pure Gold: MATERNITY
- which is a masterpiece of heart;
That is why Mother should be for all
The Masterpiece of Creation.



AN ALCHEMICAL POEM

Translated from Greek by C.A. Browne



A dragon springs therefrom which, when exposed
In horse's excrement for twenty days,
Devours his tail till naught thereof remains.
This dragon, whom they Cureboros ('Tail-biter') call,
Is white in looks and spotted in his skin,
And has a form and shape most strange to see,
When he has born he sprang from out of the warm
And humid substance of united things.
The close embrace of male and female kind
A union which occurred within the sea -
Brought forth this dragon, as already said;
A monster scorching all the earth with fire,
With all his might and panoply displayed,
He swims and comes unto a place within
The currents of the Nile; his gleaming skin
And all the bands which girdle him around
Are bright as gold and shine with points of light.

This dragon seize and slay with skilful art
Within the sea, and wield with speed they knife
With double edges hot and moist, and then
His carcass having cleft in twain, lift out
The gall and bear away its blackened form,
All heavy with the weight of earthly bile;
Great clouds of steaming mist ascend therefrom
And these become on rising dense enough
To bear away the dragon from the sea
And lift him upward to a station warm,
The moisture of the air his lightened shape
And form sustaining; be most careful then
All burning of his substance to avoid
And change its nature to a stream divine
With quenching draughts; then pour the mercury
Into a gaping urn, and when its stream
Of sacred fluid stops to flow, then wash
Away with care the flackened dross of earth.
Thus having brightened what the darkness hid
Within the dragon's entrails thou wilt bring
A mystery unspeakable to light;
For it will shine exceeding bright and clear;
And, being tinged a perfect white throughout,
Will be revealed with wondrous brilliancy,
Its blackness having all been changed to white;
for when the cloud-sent water flows thereon
It cleanses every dark and earthly stain.

(continued next page)

Thus he doth easily release himself
By drinking nectar, though completely dead;
He poureth out to mortals all his wealth
And by his help the Earth-born are sustained
Abundantly in life, when they are found
The wondrous mystery, which, being fixed
Will turn to silver, dazzling bright in kind,
A metal having naught of earthly taint,
So brilliant, clear, wonderfully white.

* * * * *

THE INITIATE

The cloak, the mask,
Who are we to ask,
By what virtue we may wear them.
Tis by our own and arduous tasks
That gives us strength to bare them.

The cloak, so pure, so light, so strong.
Let's not in vibrations wrong.
Only by our aspirations
Can others feel our emanations.

Black the mask and all concealing.
Letting no one know our inner feeling.
'Bursts your heart', like all creation
Quietly proclaims sweet manifestation.

By PHYLLIA L.C.

THROUGH THE PSYCHIC BARRIER

by Laurentius O.M.

*** The sphaera of the Soul is luminous, when nothing external has contact with the Soul itself; but when lit by its own light, it sees the truth of all things and the truth centered in itself.***
(MARC.ANT. lib. II.) Editor

This article is an account of an experiment conducted by one of our illustrious brothers in the Sacred and Eternal Quest for Truth.

"Quid est veritas?" "What is Truth?" asked Pilate.

To this, the answer is in the anagram: Est Vir Qui Adest - It is the Man who is here. Mastery of Life is the Incarnation of Truth, the Path or Way of Enlightenment which leads to the One Omneity through the attainment of Christ or Divine Consciousness.

Similar as our aims often are, we are always brought to realize the difference in our personalities. Modern psychology has done much to analyse and classify the subconscious and subjective side of our human nature, whilst the true Mystical seeker who observes within himself as well as he reads the Book of Nature, gradually enters the realms of mind - collective and individual - wherein lies buried an accumulation of impressions once realized but now hidden or occult. The stages along the Path which we know as initiations, take us on a kind of Return Journey to the Infinite, but the Cosmic manifests cyclically and the interweaving currents of the Divine Pattern in Creation can make us aware in diverse ways, of our deficiencies when we lift the Veil before our "time". We may seek a private glimpse of "Heaven" and obtain instead a preview of our private "Hell".

My Brother on the Path who has given me full details of his Adventure, is to be honoured for his careful recording and frank revelation of himself through the psychic barrier. He lifted the veil by a method which could be disastrous to anyone whose balance, both physical and mental, was uncertain. He is one of few to whom I would suggest such an experiment and consequently, the "elixir" which he used cannot be described here except to say that it was taken entirely from certain plants.

Now let his own words convey something of the remarkable adventure into the mind and beyond, which we shall all take some day, and let us pray to be as prepared as he, when our turn comes.

"I will skip the preliminary stages and mandalas as they can be, and often are, obtained in a natural way. Whatever follows is based on my scribbling done during the actual going through the "hallucinations". The period lasted approximately eight hours and was exhausting because little sleep could be had. It is really difficult, if not impossible, to describe the experiences so that the reader could have a true glimpse of what happens. To him, there will be just words".

He then goes on to say that each of his earlier experiments gave rise to a : -

"Main theme around which images would revolve".

In small doses the elixir caused pleasant, happy-go-lucky, even amusing scenes. In larger doses, these became more occult, even nightmarish. This seems to indicate the tendency of the subconscious mind to objectify the accumulated past, or in our mystical terminology, to confront us with karmic patterns which we have not yet brought in harmony with the Innermost Self, thus depicting our lack of Mastery.

"However" - (quoting from his notes) "the first part of the experiment with the full dose was wonderful, giving a glimpse of unheard-of beauty, understanding, KNOWLEDGE of the principles of LIFE and THOUGHT. This last experiment brought as the main theme: SYMBOLS and HUMAN THOUGHTS. At first the sign of the Pentagram would become a maze of colours blending together and seeming to be triune in nature. Suddenly I realized I KNEW the full meaning of it: I saw it ALIVE and KNEW that it contained the secret of LIFE, the ESSENCE OF LIFE.

Then I saw actual human thought, the fluid-like transmission of thoughts and the working of the human brain. Then I looked back into space and time and started to laugh - physically! because I suddenly KNEW that I knew EVERYTHING, because I was ETERNAL. This was the most striking experience of KNOWLEDGE I have ever had.

Later, I saw my own thoughts in symbols, sometimes like living creatures: I saw how they were being formed, how they reached the brain, passing through channel-like passages. They looked like coloured smoke, multicoloured fluids, always in harmonious motion; delicate spiral motion, blending, mixing together in a smooth, most beautifully harmonious way and without any abruptness. The colours were constantly changing in the same way. I saw it all yet I am not able to describe it properly.

It was funny - perfectly understanding, knowing the quintessence of it, yet being unable to translate this understanding, this positive knowledge into my objective "I".

It was the most gratifying of all experiences to KNOW, to LIVE, these secrets.

...Love...Yes, I saw the symbol of LOVE. It was a most Soul-satisfying experience. It was a luminous ball, or ball of Light, suspended by what I would now describe as the triangle made from the letters IOD, HE, VAU, HE: similar to the one shown on top of the H. Khunrath's drawing "Christ on the Cross" (or La Rose-Croix), but this is NOW what I think it was. The Ball was of a peculiar, lucid brightness which I have never seen before.

My heart was filled with beauty and happiness. Now I knew LOVE to be the answer to everything; that it is like that "pierre philosophale" of the Alchemists that melts away everything else, that with and through LOVE everything must be done. When I try to analyse it now, I believe that this is the LIGHT in which the Divine Consciousness lives. Happy are those who are able to dwell there.

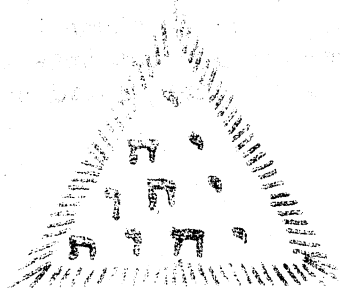
I saw the Primordial Matter in its simplicity, alive and ever-changing. Symbols like creatures, alive with antennas feeling in space. I felt that I was the ACTOR, the AUDIENCE, the DIRECTOR all in one "I". Profound thoughts or questions came to mind; like "Are thoughts alive?" "Love melts everything!" "I am Eternal" and many others that were related to the symbols seen. Now they are, even for myself, mere words; but then they were KNOWLEDGE.

With the passing of time the beauty wore off and I started to think in symbols only. Whirling colours (to the right) being sucked in the centres, appeared like pictures of padmas, with a peculiar sound as of a liquid being sucked in. Then came complete stillness of the brain, absolute silence; only images of the coloured whirlings... or of Primordial Matter. It became tiring to think that way, to think without thought. I tried to occupy my mind with simple multiplication $(a + b) \times (a + b)$ but could not succeed in getting beyond the first a^2 . This, I call the non-harmonious period. To add, there came the chimeras, nightmarish hallucinations, illness thoughts. But with them came the realization - "Yes, they are your thoughts as well."

The question comes - have I gained anything? Yes, the first experiences were really worth trying; but I believe one experience like this is enough. I would not recommend it for persons emotionally unstable or with dangerous complexes, as they would become terrified by the chimeras or elementals."

Our Brother does also mention faces and places during his experiments, some quite vivid, but they did not seem very important. In one instance he seemed to see himself in a Roman soldier's outfit, helmet and all; in another, in Egypt, but it did not seem to be of much value. He does, however, stress that mental and spiritual preparation must be thorough. It has been reported by several other experimenters that some have "travelled lucidly through hell" by this means. There is, of course, much more to this, but I have tried to say enough without saying too much.

Per Crucem ad Rosam.



DABLERS & MYSTICS

This is the first article of a series dealing with ways and methods of Reintegration. "Genius & Adept," "The Active & Passive Ecstasy", and others will appear in forthcoming issues of the REVIEW. - Editor

Some students of occultism seem to believe that the labour of perfecting one's Initiation is limited to the efforts directed towards doctrinal assimilation. They seem to believe naively that by mere reading or mentally absorbing articles or classical works on the subject, they will be given some strange powers or enter, overnight, the worlds of vision and miracles.

No one can scorn written works of Masters with impunity, but there is a high personal price to be paid for Adeptship. First, however, firm resolution, will, and courage are needed to expose oneself to the dangers of trials, and to venture boldly for the conquest of the "adventurous castle" - seeking the truth through the darkness of an unknown world.

Perhaps, the difference between a dabbler and a mystic is, that the dabbler; often a man of considerable education, takes part, with great zest, only in battles of words or opinions. How often he resembles that bored man at a carnival who moves along, stubbornly, from one stand to another searching for something bizarre. The mystic however, always tends to penetrate to the very essence of things and DARES to decypher the mysteries as they are written, on both sides of the Stalae.

Let us imagine a sheet of paper, covered with some hieroglyphs - on both sides and fixed, one side say to a wall. Everybody can see plainly with his own physical eyes the signs written on the side facing us - but only a few, those who know, will understand the message it contains. What about the other side, hidden to us because it faces the wall? Nobody can see the signs with his physical eyes. Perhaps only a few clairvoyants would claim to be able to see them with the eyes of their psyche; but would they understand the message?

This is, of course, a metaphor. The Man of Desire would take a wrong turn if he concluded that the clairvoyance is the main faculty to be developed or that it is the supreme prerogative of Adeptship. Do not think that the Illustrious Seers are not voyant on the physical plane, but there are several degrees of voyance - just as there are several zones (kinds) of vision. It has been proved that very strange or unusual telepathic powers are found among the most primitive men and even in persons on the border of insanity.

What is then the most important thing to do to perfect one's Initiation? It is to try to REINTEGRATE oneself from here unto the Divine Unity (but only as far as the hyllic barrier permits) - to partake, finally into the mysteries of the Absolute, with all other Initiates and Elus (Elected) of the World.



MEETING THE MASTER

A letter addressed to Professor Köster at Gottinger dated 20th of December, 1794, states:

"On visiting the Viscount T--, whom should I find there but dear Saint-Martin, despite what the booksellers have been saying. We soon became acquainted and formed day by day, a closer friendship. I have found in him an extraordinary intelligence and eloquence. In his discourses there was never a quantity of words, but always much quality; in short, a blending of several natural gifts. Furthermore, he was in possession of an Illumination and a Knowledge so superior, that they would have well-nigh terrified me had they not been implanted in a heart filled with humility and love. For the rest of my life I shall recall our conversations and explanations he gave me of several problems of the greatest importance. I told him how, notwithstanding the hieroglyphic form of his book "Of Errors and of Truth", several German authors have pretended to find its key by their wits. - How he himself might be a Jesuit who wanted to turn the world Catholic. At this, he burst into a hearty laugh and said to me, "Nothing could be funnier - Catholics see it as Protestantism, and Protestants as Catholicism; let us forgive one another!"

"Among the more faithful brethren who formed with him an intimate circle were some of the finest men in Paris: Viscount T--, already mentioned, Count of V --, Duke of H--, besides V.H. and B., at Lyons. I have been greatly uplifted by the fraternal love, humility and sincerity that I have found among them. I frankly recognize that connection with these men has made my twelfth stay in Paris infinitely more cherished than the first.

"As for the book "Of Errors" I must add that originally it was in no way destined for the public, but solely for the Society of Martinists and had been printed at their expense.

"I have visited from time to time the Lodge of "Reunited Friends". It works only the three grades of properly so-called Masons. Up to the Revolution Martinists have favoured this Lodge, but they have since abandoned it."

From the French work of Doctor Gerard van Rijnberk, entitled, "Martinez de Pasqually".

POEMS

Fountain of all knowledge,
Spring of holiness,
Zenith of all glory,
Might omnipotent,
Beauty that never fades,

I will chose the Path He shows me
and be content with His judgements.

From: Manual of Discipline, cols X - XI, "Hymn of the Initiates".
(Dead Sea Scrolls)

* * * * *

Behold, I'm nobler far
Than all the Seraphim;
For I can be what they,
They never be like me.

My great nobility is, that being here,
On earth, I may become
King, Emperor, even God,
Just what I will that may I be.

The wise man's whole endeavor
Is ever to be a God.
The fool doth take much trouble
To be earth and to rot.

The lead then will be gold,
The battle will be won,
When I with God, through God,
In God be changed to one.

God cares as much for me
As I to Him aspire.
I help to establish Him,
He grants all my desire.

Through wisdom God is deep
And broad through charity
Omnipotence is height,
Length is Eternity.

"Pearls of Wisdom", Conrad Fuhrer.

A BOOK REVIEW

"The Return Of The Dove" by Margaret Storm (Margaret Storm Publications, Baltimore, Md., U.S.A.) \$5.00 U.S. 294 pages.

This planet Earth 19 million years ago vibrated with love and harmony. The Third Root Race (whose people were those souls who manifested perfection and universal love existed with normal powers of clairvoyance) used the free energy of Nature to supply their wants and needs. The universal harmony and spiritual goodwill rung such a harmonious chord in the Music of the Spheres that when the clarion call went forth for a hospital planet to provide a classroom to enable the laggards of other planets to redeem themselves and make their Ascension back to the Source, the Earth people offered to receive them into families through the process of birth on the planet and through a series of birth-death-re-birth cycles; they would eventually become part of the Divine Plan.

Down through the years after two submergings, of Lemuria (3rd root race) and Atlantis (4th root race), this Fifth Root Race had become so contaminated with astral filth that pervaded all Matter that the Cosmic Hierarchy called for a dissolution of this planet.

The Adept, Sanat Kumara, knowing the tremendous sacrifice these people had made for humanity, asked for compassion and was proclaimed Lord of the World. He undertook the gargantuan job of removing this Karmic overgrowth from the Earth and restoring Harmony.

This has continued down through the Ages until today (November 1957) when this Adept made his return to Venus and henceforth the Earth planet is now being readied for this Age of Aquarius, 1975, to take her place in the celestial sphere as Freedom's Star, under the direction and influence of the Lord of Civilization, Saint Germain.

Thus the author makes a most specific and interesting statement concerning the past and the future and she elaborates this to include the preparations for this epoch of startling magnitude by proclaiming, since 1957 the cycle of rebirth came to an end and now re-incarnation means an embodiment of an evolved soul come to Earth for a specific mission to serve the Light.

To back her belief in past re-incarnation, she cites the numerous historical embodiments of Joseph, the father of Jesus the Christ, who, to mention a few, started as High Priest of the Violet Fire in the Amethyst Temple of Archangel Zadkiel in Atlantis and progressed through the following incarnations: Roger Bacon, writer and author; Francis Bacon (William Shakespeare to many, also Grand Master of the Rosicrucian Order in Europe; as Christopher Columbus, to make his journey back to the Amethyst Temple to a point we know now as the island of Cuba; as Count Rakoczi and countless other figures to emerge as the present Lord of Civilization, Saint Germain charged with the responsibility of guiding this planet back to its rightful position in the New Age of Aquarius. The author offers an explanation as to the "why" of these historical figures woven round such backdrops and backgrounds of the numerous internicine and global battles.

"The Return of The Dove" deals with the extraordinary life of Nikola Tesla, the inventor of alternating current, and the reasons this volunteer from the planet Venus chose to take a physical body on this Earth. He prepared and accomplished the 1200 inventions that will ensure a well deserved and peaceful life for those souls who have progressed toward the Light. He confided in two stalwarts, Arthur H. Matthews (who has the means of preventing atomic attacks and banning wars forever and a space telecommunications set that brings other planets as near as your next door neighbour) and Otis T. Carr (who by the use of free-energy, has developed the Tesla space-craft and other free-energy devices that will remove the threat "man will live by the seat of his brow" from the Earth forever. These two disciples of Tesla are part of the vanguard awaiting the cosmic moment to launch their projects. The author offers consolation to those, who after many years of preparations still find themselves psychically unprepared, by these words and I quote:

"Human beings mistakenly feel that the ability to see into astral matter is the sign of the advanced Initiate. Astral vision is more often a sign of regression than of advancement, for it simply denotes the attainment of certain animal characteristics. In humans, this type of clairvoyance is often associated with solar plexus telepathy."

She mentions that solar plexus telepathy is often confused with mental telepathy and that the practice of mental telepathy should be considered as a spiritual power and communicable from Soul to Soul or from Ascended Master to Soul. She further quotes:

"Individuals who strive to cultivate their astral abilities, even though they may be born with them, are following an extremely dangerous course, and one which can lead easily from psychism to black magic to insanity."

In conclusion, the author offers several practical exercises for attunement with God and points to proof where they have been used quite successfully. Her warnings are timely and to those who want straight-forward and direct statements of the future and who feel the symbolical and allegorical writings of our philosophers (who are continuing to make important impressions on the evolving souls) are painstakingly slow and laborious, the Divine Plan offers a practical method to become servers of the Holy Brother, Saint Germain, and fulfill his ultimate Destiny. No one should read this book once. It needs to be studied and used as Charchianity suggests we do the Bible. Use it as a text-book.

Book Review by: RONALDUS L.C.

AN 18th CENTURY LETTER

A Letter to Kirchberger, Baron de Liebistorf.

"Dear Friend:

I rejoice heartily that you stand in connection with the author of the "Tableau Naturel! because I greatly respect this man (whose writings I have read certainly about fifty times) as a truly wise man, as an agent of the CAUSE ACTIVE et INTELLIGENTE. It is only through the love of this very Cause Active that I attained to that very manifestation of which I wrote to you; for He alone possesses the key to all secrets.

During some months past I have received several instructions from Above; and, since the 13th of March, these have become daily more remarkable. I possess no words in our language to explain how this happens; for the secrets of the World of Spirits cannot be conceived by the understanding unless they be seen also. Man thinks commonly by comparison of ideas; but in the World of Spirits there are new ideas and languages, new objects, new labours; but inasmuch as all is founded on the purest reason, you may convince another by means of facts, for there all is full of power and truth. All that I can do is to impart to you the instruction which I myself have received.

.... I feel a higher presence. I am permitted to ask, and I receive answers and visions. The following are the steps by which, through the Lord's grace, I have advanced:

I learned to know:

- (1) The Unity.
- (2) The three powers therein.
- (3) The outspoken Word.
- (4) The name of God in four letters.
- (5) The three-fold power in the four-fold, or 3 plus 4 equals 7.
- (6) The active and intelligent Cause.
- (7) The holy name of this Cause.
- (8) How to pronounce this name.
- (9) The two tables of the Law.
- (10) The Law in full.

And thus I proceeded further and further. With you, my friend, who have thought upon these things, and are walking in the ways of the Lord, I may speak of these matters; the World, however, would laugh at them.

O, my friend, God is so near to us, and we look for Him out of us when He is and will be IN US; it is only in our hearts that we become His property, and when we receive Him, He gives us power to become His children.

I could send some explanations which I know would be interesting to you; but before I do this, let me know how much you yourself have experienced. One act of candour demands another. We are approaching a remarkable period, and if you are to me quite open, so will I be to you. "

(signed) "Von Eckarthausen".

(dated: Munich, March 19, 1795.)

THE RETRIEVED MESSAGE

Excerpts from "Le Message Retrouvé"

by LOUIS GATTIAUX

(Editions Denoël, Paris)



MottoSo that the most badly imprisoned, the most desperately neglected, and the most destitute, could take courage and would not give up the hope of attaining the hidden Kingdom which delivers from all sadness, from all misery and all evil ...

The decadence of religions and of initiations comes about because guardians, believers and seekers take symbols, figures and rites for the mystery itself; when they are nothing more than images and reflections. XXIV 43

Here we are, flooded with scientists and world's greatest erudites who explain to us all things, yet - they do not give us anything pertaining to the imperishable life. XVIII 40

The most useful and the most admirable deeds of ours will count as nothing on the day of judgment. Only, love of God, observance of his law, and practice of His way, will open the doors to unspoiled life. XV 38

Human intelligence and reason are but humble servants that never should usurp the place of inspiration and love - which are the masters in the House of God. XV 28'

This one everhere betitles himself as a founder of a religion and yet he does not even understand religion of his fathers. That one there calls himself a sage and yet he does not know how to sow and how to reap. The other one there takes on the label of a scientist yet he ignores the studies of how he exists and why he dies ! XV 2

It is because we are too much preoccupied with ourselves and not enough with God that the Lord does not make himself understood and does not manifest in us, anymore. XV 2'

Who does better ?

One who hides his wisdom, or the one who hides his ignorance ? XXIII 34

The union between man and woman is holy and sacred before God; woe betide those who shall profane it because they will become like beasts, instead of being like gods. XXVIII 36

It is in misfortune and in the moment of death when man reveals what he really carries within himself. V 25

By means of uncompromisingness and imbecil strictness just men can stray from holy matters. III 13

It is not enough that we believe in benevolence ; it is necessary that we must do good to be saved. XXX 42

This book shall become sort of a chain of living gold and will rally the children of God in the quest of the Holy Light of Life. XXXIV 45

We shall certainly be near those who invoke us in their hearts, to lead them on the path of God. XXXIV 46

Simple people preserve their religion,
awaiting to be saved miraculously.
The wicked laugh at their religion,
awaiting to be ridiculed by their own systems.

The indifferent make their religion dry,
awaiting to return into dust.
The rebels fight their religion,
awaiting to be destroyed by their own mutiny.

The orthodox flatter their religion,
awaiting that it will praise them.
The unbelievers scorn their religion,
awaiting to deny themselves.

The artful adorn their religion,
awaiting to be crushed by the weight of their own intricacy.
The hypocrites corrupt their religion,
awaiting to rot in hell.

The faithful maintain their religion
awaiting to be supported.
The faithless abandon their religion,
awaiting to be liberated by those pretending to do so.

The scientists suppress their religion,
awaiting to be pulverized by their profane science.
The educated explain their religion,
awaiting to be contradicted by the absurdity.

The laymen forget their religion,
awaiting to become lost in the world.
The scholars install themselves in their religion,
awaiting to be installed in heaven.

The saints live their religion,
awaiting to taste her spiritual sap.
The sages dig into their religion,
awaiting to find her corporeal substance. XXXVII 27

He who has sown a good grain awaits the time of harvest with confidence (let us not kid ourselves that we are able to penetrate the inspired Word of God easily - if it has not penetrated us, first). XIX 46'

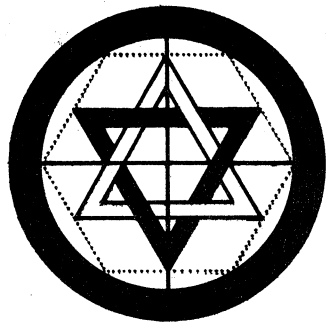
One day, coming back into the world from a conversation with my Lord, I experienced a sudden nausea, and a dreadful sadness ; thus I knew that my great sorrow has commenced here (on this earth), when I believed it to have ended.

XX 16



THE MARTINIST

review



Martinist Review

"I have desired to do Good but I have not desired to make Noise, because I have felt that Noise did no Good, and that Good made no Noise."

Louis-Claude de Saint-Martin

Toronto, Canada

London, England

CONTENTS

Volume 1, No.4 - Fall, 1960

Official Message.....	Page 2
Editorial.....	Page 3
The Mystic Way.....	Page 5
The 'En Soph and Ten Sephiroth.....	Page 8
Members Forum.....	Page 16
Profile: Stanislas de Guaita.....	Page 18
Vision of Hermes.....	Page 20
An Island off the Coast of Europe.....	Page 31
The Retrieved Message.....	Page 37



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COVER: "Of what use are Flambeaux, Torches, and Spectacles, to him who shuts his eyes so as not to see!"

H. Khurrath, "Amphitheatrum Sapientiae Aeternae."

Private Circulation

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2.

COMMUNICATION

THE SOVEREIGN TRIBUNAL OF THE ORDRE MARTINISTE ET SYNARCHIQUE
FOR GREAT BRITAIN AND THE BRITISH COMMONWEALTH
ISSUES THE FOLLOWING COMMUNICATION:

As from October 4th 1960, the Britannic Grand Lodge of the Ordre Martiniste et Synarchique is a member of the 'Union des Ordres Martinistes' of Paris, France. The 'Union des Ordres Martinistes' is a federation of Martinist Orders founded in Paris on October 26th 1958, to gather and reconcile the different authentic branches of Martinism, to preserve the original Traditions and to work towards Martinist Unity. The founder-members were the 'Ordre Martiniste' under the Sovereign Grand Mastership of the Most Ill[°] Bro[°]: Dr. Philippe Encausse, son of PAPUS; the 'Ordre Martiniste-Martinéziste' under the Sovereign Grand Mastership of the late and Most Ill[°]: Bro[°]: Henri Dupont, successor of the late Bros[°]: Bricaud and Chevillon; and the 'Ordre Martiniste des Elus-Cohen' under the Sovereign Grand Mastership of the Most Ill[°]: Bro[°]: Robert Ambelain.

By virtue of the Protocols of the 'Union' the Britannic Grand Lodge of the Ordre Martiniste et Synarchique now represents the three founder-Orders of the 'Union' in the territories of its Jurisdiction, namely the United Kingdom and the Commonwealth, its Grand Master and Sovereign Delegate General assuming the same functions in these orders for the said territories.

The right is hereby extended to all members of the affiliated Orders to visit our Lodges, in the corresponding degree, upon producing proof of their membership and status in the customary way. This right is fully reciprocated to our members when travelling abroad.

All Brothers and Sisters are invited to extend to the members of the affiliated Orders their obligations of welcome, brotherly love and assistance.

At the Or[°]: of London, this day Oc tober 31st 1960

Sâr Sorath

Grand Master

Sâr Râ Bennu
Supreme Inspector

Sâr Sendivogius
Grand Inspector

Editorial

3.

"Adieu, my son, I must see the members of our Order who are in Paris, afterward I shall give you my news. Meanwhile, watch, pray, hope and BE SILENT."(our emphasis)

-Le Comte de Gabalis.

Throughout Rosicrucian literature and in Martinist Tradition there appear certain commands similar to those expressed by Le Comte de Gabalis. This editorial will offer some views on the interpretation of the last command - BE SILENT!

Why is the Man of Desire admonished to be silent?

First of all by keeping silent he conceals all secrets from the profane. Secondly, he is prevented from boasting about his results or experiences. Thirdly, by talking, he may dissipate his efforts before they reach their consummation. However the fourth reason, the more important one, is explained exceptionally well in the following dialogue between Jacob Boehme and a disciple. Jacob Boehme was revered by our Venerated Louis-Claude de Saint-Martin as the greatest human light that had ever appeared, "second only to Him who was the Light itself."

"The disciple said to the master: 'How can I succeed in arriving at that supersensual life, in which I may see and hear the Supreme?'

"The master answered: 'If you can only for a moment enter in thought into the formless, where no creature resides, you will hear the voice of the Supreme.'

"The disciple said: 'Is this far or near?'

"The master answered: 'It is in yourself, and if you can command only for one hour the silence of your desires, you will hear the inexpressible words of the Supreme. If your own will and self are silent in you, the perception of the eternal will be manifest through you; God will hear, and see, and talk through you; your own hearing, desiring and seeing prevents you to see and hear the Supreme*'

The Commentary of Le Comte de Gabalis, a recognized Rosicrucian book, expresses precisely the same interpretation when it declares: "Be silent - let the personality listen that it may hear the voice of the Divine Self." In other words, still the external senses, still the desires, still the intellect - BE SILENT and listen!

Every issue of the Martinist Review carries the motto of Louis-Claude de Saint-Martin which admonishes us to make no noise. The absence of noise is silence - the way of the Inconnu.

*Jacob Boehme: "Theosophical Writings, book vi.

✓
4.
The Great Master, the Nazarene, repeatedly stressed the necessity of praying in silence. After healing the sick, or making other occult manifestations, He always cautioned the witnesses to keep silent and refrain from talking.

Studying the life of the Unknown Philosopher, we notice that in the beginning he practised the operative method, but later on he was drawn towards the Inner Way - a more detached, silent, and mystical way - more easily executed in the Silence of the Sanctuary of Self. Louis-Claude de Saint-Martin believed in, and frequently stressed in his writings the need to seek simplicity and to avoid complexity. He once wrote: "The Books I have written have only one object and that was to incite my readers to forsake all Books in their search - not forgetting my own." The Initiate Papus has also emphasized similar views in his article: "The Way of the Heart" appearing in this issue. These views point to a philosophy which proclaims - MAN KNOW THYSELF - a Gnosis possible only in the silence of contemplation.

Today, we who are on the Path of Return have been particularly blessed by the inheritance of this profound philosophy - let us constantly reflect that it has been given to us under the Seal of Silence.

May You Ever Dwell In The Light Of Divine Wisdom.

Yours Fraternally,

THE EDITOR-IN-CHIEF.

From the Writings of an Arabian Alchemist:

"He that hath the knowledge of the microcosm, cannot long be ignorant of the knowledge of the macrocosm. This is that which the Egyptians, industrious searchers of nature, so often said and loudly proclaimed, that every one should KNOW HIMSELF. This speech, their dull disciples, the Greeks, took in a moral sense, and in ignorance affixed it to their temples. But I admonish thee, whosoever thou art, that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee."

"He who desires the first place among the students of Nature will nowhere find a greater or better field of study than himself. Therefore, will I here follow the example of the Egyptians, and with a loud voice do now proclaim: Oh man, know thyself; for in thee is hidden the treasure of treasures."

- Alipili.

THE MYSTIC WAY

OR

WAY OF HEART

BY PAPUS

5.

With acknowledgement to "L'Initiation", review of the "Union des Ordres Martinistes", Paris.

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

Joan of Arc had never read a treatise on strategy nor seen a battlefield but she defeated at her first attempt the greatest tacticians of her time! How could this be?

It is quite simple because she surrendered completely to the Divine Will and did not question the Invisible as would have done an Adept of the intellectual plane.

Should one then wonder at the puzzled way in which critics look at these creatures who are animated by the "Living Light of the Father" and generally known as quietists or mystics. They cannot understand them because they attempt to measure universal faculties with the limited capacities of their brains. Because he cannot understand him, the critic insults the mystic and holds him in contempt whilst the mystic prays for his tormentor and carries on with his labour of love.

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

There is a form of physical purification dear to the heart of the adept of the intellectual plane: it is vegetarianism which lessens the attraction of the physical. But this purification means nothing however if when purging the body of animal influence, we do not purge the astral body of selfishness and the spirit of the influences of vanity, a hundredfold more harmful than the impulses born from eating meat. When a man thinks he knows something and places himself on a par with the gods, working to achieve his personal salvation and withdrawing into an ivory tower in order to purify himself, why should he be given anything? He thinks he has what he needs and he looks upon himself as a pure and all-knowing person. But when a man is simple and aware of his weakness, and knows that his will is of little importance if it does not conform with the actions of the Celestial Father; when he is not preoccupied with his personal purity nor with his needs but with the suffering of others, then Heavens recognize him as one of its "little children" and Christ asks that he be led to Him.

V
6.

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

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

The mystic way requires thus unceasing help at all stages of evolution and of perception. On the physical plane, help from friends and masters teaching through example; on the astral plane, help from thoughts of devotion and of charity illuminating the path and enabling one to bear the trials through peace of the heart; lastly, on the spiritual plane, help from the Guardian Spirits strengthened by feelings of pity towards all sinners and of indulgence towards all human weaknesses as well as praying for all the wilful blind and for all enemies. Then it is that the terrestrial shadow disappears slowly, that the Veil is lifted for a moment and that the divine feeling of knowing one's prayers are heard fills the heart with courage and love.

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

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

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

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



"A good example of life in love of God values more than all discourses prepared in advance and all platitudes delivered without inspiration." MR XXIV.20

"The holy name of Lord is an allmighty magic in the mouth of him who believes and truly loves."

MR XXXVII.50'

"In the alembic of thy heart,
Through the athanor of affliction,
Seek thou the true stone of the wise."

"And I took it and drank; and when I had drunk,
My heart poured forth understanding,
Wisdom grew in my breast,
And my spirit retained its memory."

"It is in our hearts that the hidden wisdom of the Lord reposes."

MR X.55'

"There is only one Temple of God and that is the heart of man. Everything else is a sort of a disguise that satisfies only the blind and incurable medicrities."

MR XXXV.66'

"The profanes have now infiltrated everywhere and at present they dominate the world, the Churches, and the Initiatory societies."

MR XXXI.29

8.

To my Friend : MR XXI.75'



THE QABALISTIC DOCTRINE OF 'EN SOPH & TEN SEPHIROTH

(Please refer to the drawings : "The Creation of the World" & "The Universe Wholly created", and the article "The Vision of Hermes" page 20 - 30.)

INTRODUCTION

This article was born thanks to the suggestions from our readers and; if you turn to page 13 of the Summer Issue of the MARTINIST REVIEW, you will notice that a Friend of ours from Belgium pointed out some errors in the transcription of the Hebrew words. Another Friend from Kitchener, Canada, disagreed however with his statement. Thus we had to make some research work and here are our findings.

Writers like: A.E. Waite, MacGregor Mathers, Wm. Wynn Wescott, Manly P. Hall, Dion Fortune use AIN SOPH instead of Ein or 'En Soph. Eliphas Levi, Hebrew scholars, and most European writers on the other hand use consistently 'En Soph with its derivatives, and give rather extensive commentaries. In this article we shall quote from the works of a XVI century Qabalist, M. Cordovero (or Korduero), and refer to the works of contemporary scholars like G.C. Sholem, L. Jacobs, and also of the late A.E. Waite.

The aim of this article is to provide you with a sound introduction, a good background, for future studies that will enable you to comprehend better the doctrines of Martinez Pasquales. It will also help you to find now a much deeper meaning in the Khunrath's plates, especially the "Rose Croix". Is it necessary to add that this article will help you in the understanding of the famous "Vision of Hermes", also printed in this issue of the Martinist Review?

* * * * *

THE QABALISTIC DOCTRINE OF 'EN SOPH AND TEN SEPHIROTH

In principle, at the root of being, is the ABSOLUTE. This Absolute, which religions call God cannot be conceived of, and he who pretends to define It, only distorts Its notion by giving It limits! "A God defined is a finite God" wrote Eliphas Levi. This is what was said in a Martinist Initiatic Discourse of 1889.

This ABSOLUTE, God as He is in Himself is unknown and unknowable, nothing can be predicted of Him and He is not mentioned in the Bible. He is LIMITLESS, given appellation 'EN SOPH by the Qabalists. (The word "EN" means 'without', "SOPH" - 'end' or 'limit') There, is the limitless mystery of Divine Thought, the centre of all, and the secret of all secrets, the Cause of Causes, where the essence of potentiality of all resides.

9.

The God of the Bible, who speaks to his creatures, and shows compassion and practices justice, is God as He reveals Himself to others. Only this aspect of Divinity is named: HE, THOU, LORD etc., whereas the ABSOLUTE is mostly referred to as: IT.

How then does 'EN SOPH emerge as the God of Creation, how does the finite world emerge from the Infinite, how does Perfection produce imperfection?

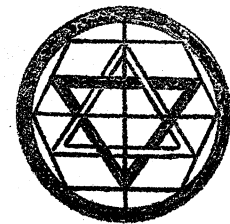
Before we try to answer these questions, let us dwell a bit longer on 'En Soph. Here is what Cordovero writes about it:

"First, one should know that the (Absolute) Creator, 'En Soph, is ONE and there is no second to Him. He is the ultimate cause. When he is spoken of as 'ONE' it is not the numerical one that is meant. For He cannot undergo any changes or substitution. He cannot be described nor can He suffer increase. The term 'One' is used of Him as an illustration or analogy. The numerical one stands apart. The beginning of every number, it contains potentially all other numbers and is present in actuality in all numbers. It is on this analogy that the term one is used of God for He is actually present in all things, all things exist potentially in Him and He is their cause. Like numeral one He does not suffer change by addition or subtraction. His existence is necessary (not contingent) just as the numeral one is necessary in counting, for without it no number can exist but it exists without any other number. So God fashions and creates all things, sustaining all His creatures, but the destruction of the world would not involve the destruction of its Maker for He requires no other being. If all existing things were to cease this would not involve His cessation for He is self-existent and requires no place for His existence. All theologians are agreed on this."

"One must know that it is inadmissible to use the expressions 'blessed', 'glorified', 'praised' and the like of the 'EN SOPH, the supreme King of Kings, for He cannot be blessed, glorified or praised by others, but it is He who blesses, praises and glorifies, sustaining all from the first point of emanation to the lowest point, from the horned buffalo to the brood of vermin and before the creation He had no need of emanation, as is well known. When He hides himself in the recesses of His Holy and pure perfection no letter, dot or picture can represent Him. For no illustration by picture, letter or point may be postulated of the Crown how much less of the Source of emanation, the supreme King of Kings. Of Him nothing may be imagined, or postulated, or spoken of, neither justice nor mercy, neither wrath nor anger, neither change nor limit, nor process nor any quality whatsoever, neither then before emanation took place nor now after the process of emanation."

The Zohar expressly distinguishes between two planes which both represent God. First, as a primary plane, the most deeply hidden of all which remains insensible and unintelligible to all but God Himself - The 'EN SOPH; and secondly, another plane joined unto the first, which makes it possible to KNOW God, the plane of His attributes.

We must immediately recognize there, the two Martinist Astral Worlds, so perfectly depicted in our Martinist Pantacle by the two interwoven triangles. The DARK triangle, pointing DOWNWARDS, represents the dark nature of 'En Soph, the Unknown, Unknowable, and the WHITE triangle, pointing UPWARDS, the lower astral world, first seen as Astral Light. You see now that it is not by an accident that the DARK triangle in the Martinist Pantacle points DOWNWARDS!!! You can now refer to the Khunrath's plate Rose-Croix for confirmation. There, the DARK sphere of 'En Soph is to be found also at the top, and the WHITE sphere at the bottom.

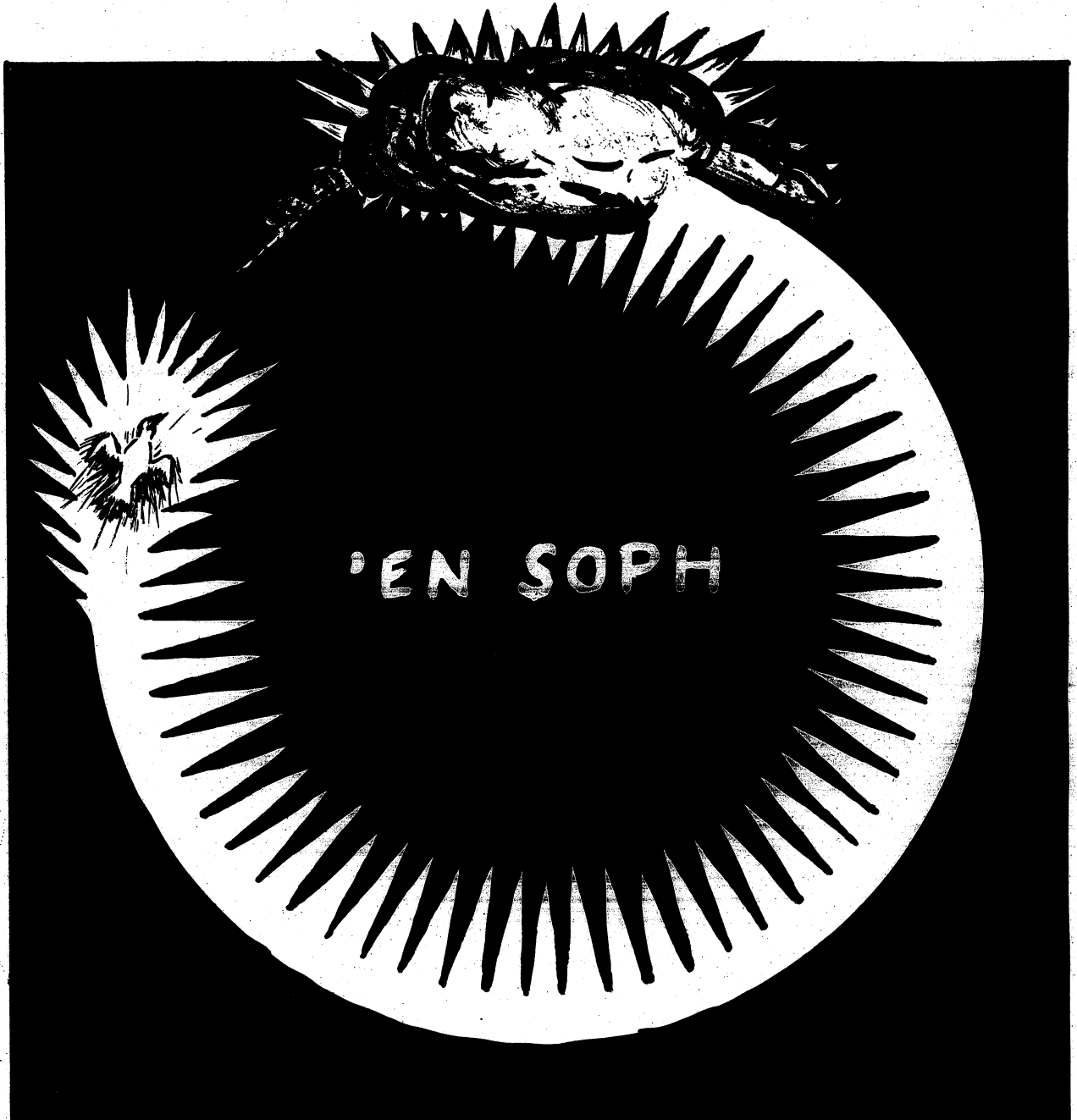


To recapitulate, the Qabalists draw a distinction between God as He is Himself, and God as He is revealed to his creatures. These two, as to say worlds or planes, in reality form one, in the same way - to use Zohar's simile - as coal and the flame, that is to say, the coal exists also without a flame, but its latent power manifests itself only in its light. God's mystical attributes are such worlds of light in which the dark nature of 'En Soph manifests itself.

A.E. Waite summing up says, "The Zohar testifies:

1. that God is without form, but in His manifestation He is seen or discerned under different aspects, according to a scale of degrees, which will be unfolded hereafter in a study of the Paths of Wisdom.
2. that the most secret of all Mysteries is that which is called Nothing, being the Most Holy Ancient, from whom the Light flows forth. This notwithstanding, is affirmed
3. that in the essence of the Infinite there are neither intentions nor lights, nor brightness, and the explanation is that although every light emanates therefrom, they are not in that state of clear shining which would enable man to grasp the nature of the Infinite: it is a Supreme Will.
4. that, again this fact notwithstanding, the holocaust, which has for its object an union effected with the Holy of Holies, ascends to AIN SOPH, because all perfection must tend to fusion with the Mysterious Unknown, which is the Object of all desires, though in Ain Soph there are no desires, even while they subsist only by reason thereof.
5. that Ain Soph is symbolised by the letter Aleph. It seems to follow that later Kabbalism was well within the measures of the symbolism when posited Ain Soph as a Hidden Light above Kether, at the head of the Sephirothic Tree."

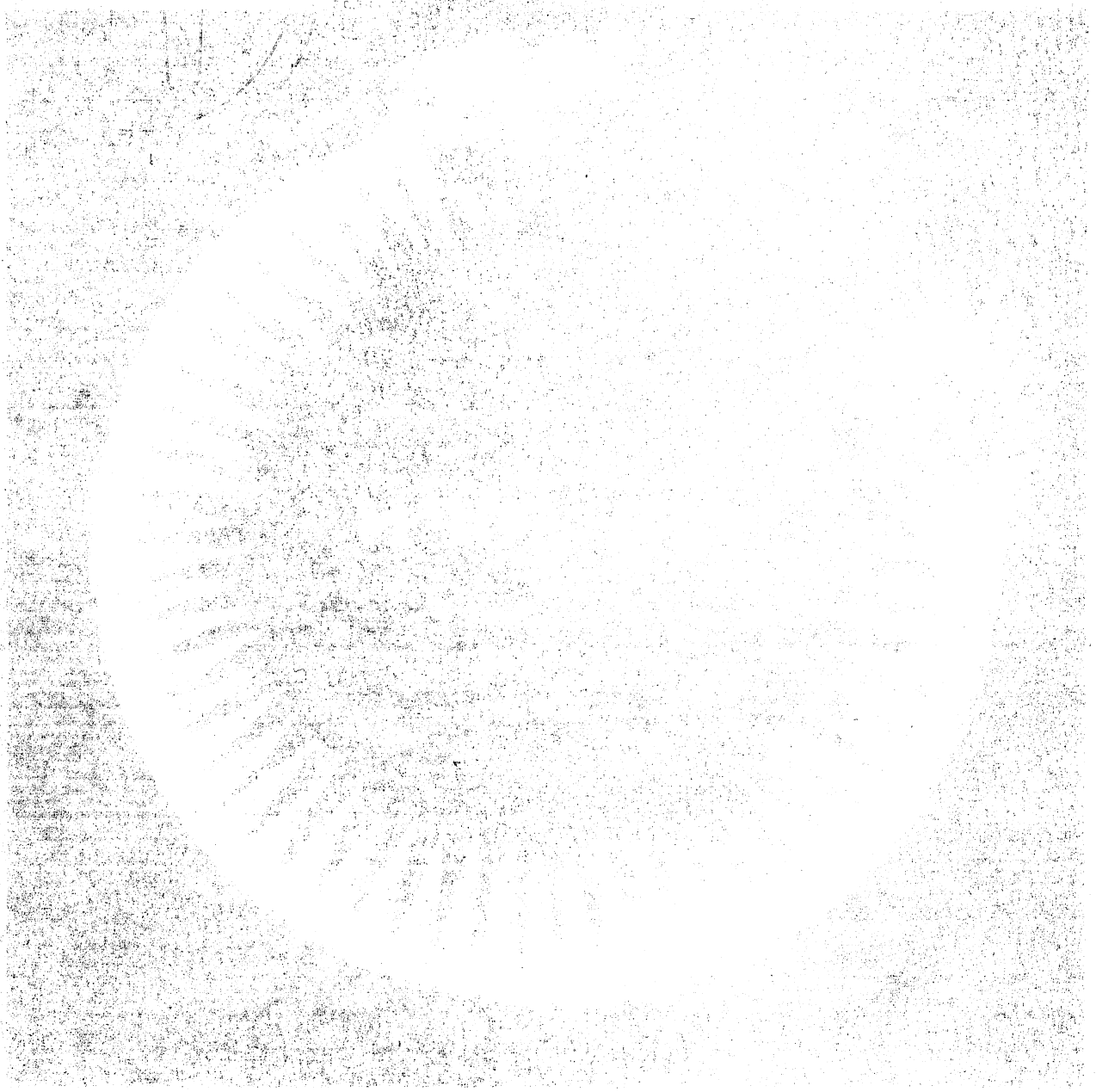
The first consequence which followed the operation of Divine Will was the manifestation or unfolding of the Divine Attributes; this means that 'EN SOPH revealed itself by means of ten emanations, known as the TEN SEPHIROTH. The word 'SEPHIRAH', singular of SEPHIROTH, has been variously



THE CREATION OF THE WORLD.

Adapted from a drawing by Robert FLUDD, from his
"Utriusque cosmi majoris et minoris"
(Oppenheim, 1619)

Refer to the articles: "En Soph & Ten Sephiroth"
and "Vision of Hermes" in
THE MARTINIST REVIEW, Fall 1960 issue.



11.

explained. The most probable explanation is that it simply means 'numbers', from the Hebrew root meaning 'to count', but it is used as 'qualities', 'attributes', or 'emanations' of the Divine. These emanations are ten fundamental attributes to God, which are at the same time ten stages through which the Divine life pulsates back and forth. The point to keep in mind is that the Sephiroth are NOT secondary or intermediary spheres which interpose between God and the Universe. It is true that the Zohar frequently refers to the Sephiroth as stages, but they are plainly regarded not as the steps of a ladder between God and the world, but as various phases in the manifestations of the Divinity which proceed from and succeed each other.

Here is what Cordovero says about it all:

"One should know that the 'EN SOPH produced His Sephiroth and caused them to emanate, to emerge as ten ethereal emanations, in the form of thought which were of His essence, united with Him and forming a unity. These Sephiroth are the souls of which the ten Sephiroth mentioned by name are the garments. These are the instruments of the aforementioned essence and to these apply justice, mercy and the other attributes which cannot be applied to the 'En Soph....

....These Sephiroth contain His deeds. They are the Ten Words by which He works, the instrument He uses for the actions He performs in the lower worlds that are separate from Him. But in fact His essence and His being are dispersed through the Sephiroth. They are ten in number, not nine or eleven, neither more or less, for thus it was decreed in His divine wisdom. (Please refer to Sepher Yetzirah) He knows that the purpose for which they were emanated requires this perfect number and cannot be achieved by any greater or lesser number. This applies not only to the qualities themselves but to all their ramifications..Even when six or four of the Sephiroth are spoken of separately this means only that they are revealed according to the secret of the six or the four but in totality they are still ten."

To recapitulate, from that unsearchable condition which is above any consciousness, by a mysterious operation, the Uncreated Will moved forthward and certain manifestations or relations of Deity (Absolute) became established, and by a kind of flowing forth or emanation, there were produced Four Worlds in succession. The power that emanates from 'EN SOPH passes through the filter of the "curtain" and becomes the substance of the next world, of which, again only the power passes into the next and so on through all four worlds. Not 'EN SOPH itself is dispersed in the nether worlds, but only a radiance (differing from his substance), which emanates from Him. MacGregor Mathers in his Kabbalah Demudata gives a table (Plate IX) showing pictorially the reception and transmission of the Sephiroth in the four worlds. Between the 'EN SOPH and the earthly Cosmos four worlds are placed

1. Aziluth - the World of Emanation.
2. Briah - the World of Creation, i.e. of the throne and of the highest angels.
3. Yetzirah - the World of Formation, the chief domain of the angels.
4. Assiah - the World of Making (some give it as "of action").

The fourth World, similar to Plontimus' hypostasis of "nature" is conceived as the spiritual archetype of the material world of the senses.

It has been said that the doctrine of 'En Soph owes much to Neo-Platonism, and the doctrine of the Ten Sephiroth to Gnostic ideas about creation, but we can rest assured that a much older tradition can be found there. Readers are also referred to the "Vision of Hermes" and its interpretations to find there "the perfume" of same tradition.

The ten Sephiroth constitute the mystical Tree of God, or tree of divine power each representing a branch whose common root is unknown and unknowable. But 'EN SOPH is not only the hidden Root of all Roots, it is also the sap of the tree; every branch representing an attribute, exists not by itself but by virtue of En Soph, the hidden God. This tree of God, or of Life, as it were, the skeleton of the universe; it grows throughout the whole of creation and spreads its branches through all its ramifications. All mundane and created things exist only because something of the power of the Sephiroth lives and acts in them.

The simile of the man is as often used as that of the Tree. The Sephiroth being conceived of after a human pattern mean that the world of God the Creator is capable of being visualized, under the image of man the created. For the Qabalists the human will, wisdom and emotions and the very organs of the human body mirror the realities of the upper world of the Sephiroth. This is clearly shown in the Sepher Yetzirah - the Book of Formation. The Qabalistic solution of Biblical anthropomorphism is that there does actually exist, in the world of the Sephiroth, a reality, a spiritual entity, known as the hand of God, for instance, of which the human hand in the form it assumes in the finite world is only a pale reflection. From this it follows that the limbs of the human body are nothing but images of a certain spiritual mode of existence which manifests itself in the symbolic figure of ADAM KADMON, the primordial, Supernal or Archtypal Man. In such light, the studying of Sepher Yetzirah is much easier. We should add here that when the Tree is assigned to the human form, it represents man facing the same direction as the reader.

The fixed or common names of the Sephiroth are:

KETHER, the Crown, the 'supreme crown' of God, represents the first impulse in 'EN SOPH which sets in motion the process of becoming revealed. It is no more than a kind of movement in 'En Soph, the emergence of a will in That which is beyond willing. This is not, as yet, will to create, but a will to will! It is also the door, the 'curtain' mentioned before, through which 'En Soph will act on to the other Sephiroth. From this is produced the will to create, known as:

CHOKMAH, or Hokmah, the Wisdom, or primordial idea of Wisdom, but it is in:

BINAH, the Understanding, the Intelligence of God, the third Sephirah, that the details of all created things are actualised in the Divine Thought. The Zohar speaks of Wisdom as 'the point' and of Understanding as 'the palace', i.e., the details are compressed within the point from which they are actualised in the process of building, or, more correctly, in the process of planning the building. The Zohar, in its typical

mystical language thus describes the first movement of the Sephiroth:

"In the beginning, when the will of the king began to take effect, he engraved rings into the divine aura. A dark flame (see again the dark sphere of En Soph on the Khunrath's Rose-Croix plate -editor) sprang forth from the innermost recesses of the mystery of the 'EN SOPH, like a fog which forms out of the formless, enclosed in the ring of this aura, neither white nor black, neither red nor green, and of no colour whatever. But when this flame began to assume size and extent it produced radiant colours. For in the innermost centre of the flame a well sprang forth from which flames poured out upon everything below, hidden in the mysterious secrets of 'EN SOPH. The well broke through, and yet did not entirely break through, the ethereal aura which surrounded it. It was entirely unrecognisable until under the impact of its break-through a hidden supernal point shone forth. Beyond this point nothing may be known or understood, and therefore it is called Reshith, that is "Beginning", the first word of creation".(transl. by G.Scholem)

Because the impact of Wisdom on Understanding results in the birth of the other seven Sephiroth, Wisdom is frequently called ABBA - The Father, and Understanding, IMA - The Mother. The designation of the active principle as male and the passive as female applies not only to Wisdom and Understanding but to the relations between some of the other Sephiroth, thus giving rise to wealth of sexual symbolism according to which the sexual life of man mirrors the unity of the active and passive principles in the world of the Sephiroth. The Sephiroth of Crown, Wisdom and Understanding belong to the area of Divine Thought, and the other seven Sephiroth belong to the divine emotions and actions - whence the three worlds "of faces" or three "Trinities" of Stanislas de Guata representing the Intellectual, Moral and Material worlds.

(We would like to draw the attention to the "Vision of Hermes" which is included in this issue. The seven spheres Governors correspond to the seven lower Sephiroth as the three top ones are beyond human possibilities as shown above.)

The next step in the process is the emergence of

CHESED, or Hesed, the Mercy, the Love of God, the fourth Sephirah, i.e., the flow of divine grace through which creation is effected, but this grace is too rich and prolific on its own; its superabundance must be controlled and confined if finite creatures are to exist. The Divine Light must be screened from view if it is to be endured. This limitation is brought about by the fifth Sephirah:

GEBURAH, or Gevurah, the Justice or Strength, the Power of God, chiefly manifested as the power of stern judgement and punishment. Power, the source of divine justice and control. The Sephiroth of Mercy and Power (Justice) complement each other, Power limiting the abundance of Mercy, Mercy tempering the severities of Power. The fusion of Mercy and Power results in the six Sephirah:

TIPHERETH, the Beauty, the Compassion of God, to which falls the task of mediating between the two preceding Sephiroth. Beauty is the source of all beauty here below, for beauty consists of the harmonious balance between stark severity and sweet sentimentality. In Qabalistic thought the Divine Power is necessary for creation. It is only when man by his deeds disturbs the balance among the Sephiroth (for, as we have already seen, his life mirrors the world of the Sephiroth and he can influence them) that the quality of Power becomes isolated and results in the existence of evil. We turn now to the other four Sephiroth. Mercy and Power require 'supports', provided by the Sephirah of

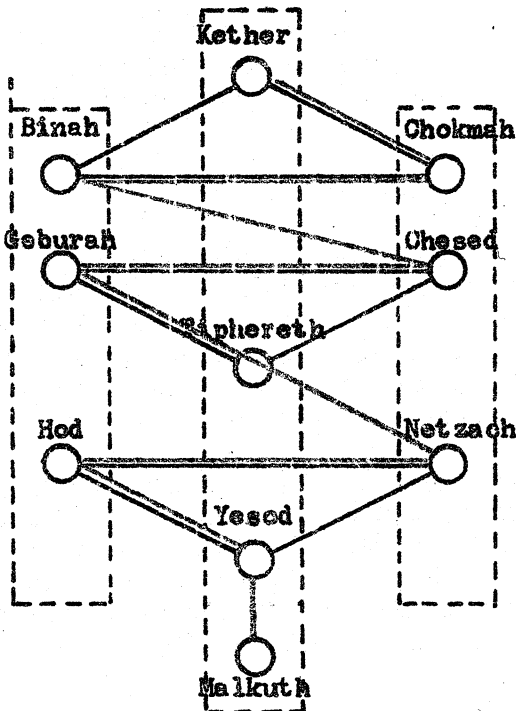
NETZACH, or Netzah, the Victory, Endurance for Mercy and the Sephirah of

HOD, or Splendour, Majesty for Power. These fuse into ninth:

YESOD, the Foundation, the basis, the source of all active forces in God. Beauty also pours of its forces into Foundation so that this Sephirah conveys the flow of all the Sephiroth into the tenth Sephirah:

MALKUTH, the Sovereignty, the Kingdom of God, from which the divine grace is diffused into the lower worlds to enable them to exist. It thus represents the creative principle at work in the finite world. It is also known as the Shekhinah, which means the indwelling presence of God in Creation.

The Sephiroth are usually set in the following diagrammatic form, known otherwise as Tree of Life, the Etz Haym (or as some transcribe it wrongly, Otz Chiim) the connecting lines are the Paths, twenty-two in number. (If the ten Sephiroth are added we get then the Thirty-Two Paths of Wisdom)



If assigned to the human form, Wisdom and Understanding belong to the head, surmounted by Crown.

Mercy and Strength (Power) are known as the two arms.

Beauty as the body.

Splendour and Victory are known as two legs,

and Foundation as the organ of generation.

The reader should refer to our Summer 1960 issue, tables shown on pages 14 - 15. Please note, that due to an error, Netzach and Hod have been transposed on page 15 of that issue. - Editor.

When examining the table please note the three columns, or pillars, formed by the vertical arrangement of the Sephiroth. The pillar on the left represents the "Short Face", that of wrath or anger, and its Sephiroth relate to the Judgement. The right column (or pillar) represents the "Long Face", that of Love, and its Sephiroth relate to the Mercy. The three central Sephiroth: Tiphereth, Yesod, Malkuth, form the synthesis of the two other, forming the central pillar. Starting from the Sephirah Kether, at the top the Power descends, it is the source from which everything else emanates and the descent of Power is often represented by a lightning flash in form of a zig-zag. It is drawn in black on the diagram.

To conclude, Qabala is a language that CAN BE learned and its marvelous precision and traditional APPLICATION will later compensate all efforts spent on studying.



I N M E M O R I A M

We announce with deep sorrow the death of our

Most ♂: Ill ♂: Bro ♂: Henri-Charles DUPONT,

Patriarch of the Universal Gnostic Church,
Sovereign Grand Master of the Ordre Martiniste - Martinéziste
formerly known as 'Ordre Martiniste de Lyon',
Grand Master 'ad vitam' of the Ancient and Primitive Rite of Memphis-Mizraim,
Knight Beneficent of the Holy City (C.'B.'C.'S'.)

Our Most Ill ♂: Bro ♂: passed away in the night of
1st and 2nd October 1960. He was 83.

This loss will be felt throughout the world by
Martinists, Freemasons and Gnostics alike.

Bro ♂: Dupont had succeeded the late and Most Ill ♂: Bro ♂: C. Chevillon,
who was assassinated at Lyons, France, on March 25th 1944, by French Nazis.

Brother Henri Dupont spent his last years working towards the re-unification
of Martinism. He was one of the founders of the 'Union des Ordres Martinistes'
and on August 13-th 1960, he designated as his successor at the head of the
Ordre Martiniste - Martinéziste, the Most ♂: Ill ♂: Bro ♂: Phillipe Encausse, son
of PAPUS, who was already Sovereign Grand Master of the Ordre Martiniste.

By this last action, Brother Dupont brought one step nearer the realization
of his dearest wish : Martinist Unity .

We extend to Madame Marguerite Dupont the deep and sincere feelings of
sympathy of all the Martinist Brothers and Sisters of Great Britain and of
Canada.

MEMBERS FORUM



The publication in the Martinist Review (Spring 1960) of a short article on TOLERANCE written by me a long time ago in answer to a specific question has led our good Brother "Opposite Number" to infer that tolerance meant indulgence and that if one states that Martinism DOES NOT ADVOCATE a set of practices like teetotalism and vegetarianism, one must necessarily mean that Martinism in fact encourages people to gorge themselves with meat and to sink endless quarts of gin!

I have no inclination to resort to sophistry and launch myself in a debate on comparative meaning of tolerance and indulgence. I find up to eight acceptations of the word "tolerance" in sundry dictionaries, two of which are given as synonymous with "indulgence". We are far from "opposites".

I would simply wish to define the meaning I had given the word and correct a few errors of fact in "opposite number"'s letter.

We all know what we mean when we speak of racial, religious, political or social intolerance. To me, "tolerance" is the antinomy or opposite of that condition. In other plain words, it is recognising in other people the right to have origins, religious or political convictions and social or personal habits that are different from ours. It is as simple as that!

It is incorrect to say that Martinism does not mention vegetarianism and teetotalism and the "careful study of the available writings" that led to this pronouncement could not have been all that careful. The smoking habit may not have been sufficiently established in the early days of Martinism to warrant instructions. However, we find in the instructions to Elus-Cohen given by Martinez Pasquales, a carefully established list of the days in which to abstain from meat in preparation for special experiments, a list of the meats permissible on other occasion and recommendations on the use of wine. These instructions would hardly have been necessary if complete abstention had been ADVOCATED. Like all Christians living in Catholic countries, the Elus-Cohen were simply expected to abstain from meat on Fridays and from Alcoholic beverages on two or three special occasions. Furthermore, neither Martinez Pasquales, Louis-Claude de Saint-Martin, nor J.B. Willermoz were vegetarians or teetotalers.

If we come to modern Martinism, the same can be said of Papus, Stanislas de Guaita and others. In fact, they have both left writings stating specifically that there were far more important things for spiritual advancement than these practices.

We can see therefore that neither ancient nor modern Martinists, by written instruction nor by personal example, HAVE EVER ADVOCATED vegetarianism or Teetotalism. This is all I had said and should not be construed as meaning that Martinism encourages excessive intake of meat

or liquor! The practices referred to may well have some value for certain people. It is a question the individual must solve for himself.

As Martinism is essentially Christian, I would like to refer the reader to the Gospel of St. Matthew, XI -18 & 19, where the question of INTOLERANCE in these matters is very well illustrated:

..(Christ speaking)... "For John (the Baptist) came, neither eating nor drinking, and they say, he hath a devil"

"The Son of Man came eating and drinking and they say, Behold a man gluttonous and a winebibber, a friend of publicans and sinners. But Wisdom is justified in her children."

(Signed) ... F:481

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Editors' note: With reference to our Friend F:481's article, please see article by Papus: "The Mystic Way".

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INVOCATION TO THE FLAME

I CALL UPON THEE, O LIVING GOD, RADIANT WITH ILLUMINATING FIRE. O UNSEEN PARENT OF THE SUN! POUR FORTH THY LIGHT GIVING POWER AND ENERGISE THY DIVINE SPARK. ENTER INTO THIS FLAME AND LET IT BE AGITATED BY THE BREATHS OF THY HOLY SPIRIT. MANIFEST THY POWER AND OPEN FOR ME THE TEMPLE OF ALMIGHTY GOD WHICH IS WITHIN THIS FIRE! MANIFEST THY LIGHT FOR MY REGENERATION, AND LET THE BREADTH, HEIGHT, FULLNESS AND CROWN OF THE SOLAR RADIANCE APPEAR, AND MAY THE GOD WITHIN SHINE FORTH!

- Le Comte de Gabalis

A PROFILE OF A MASTER-INITIATE

STANISLAS DE GUAITA S:~I:~

BY BRO:~ RESURRECTUS

The previous two issues of the Martinist Review featured a rare Martinist Initiatic Discourse and an Analysis of Khunrath's Rose-Croix written by the Martinist and Rosicrucian, Stanislas de Guaita. Perhaps, a thumbnail sketch of his life and his works will give the reader an insight into his personality. Then let us return and review the above mentioned articles - it may be quite rewarding.

This Initiate was born in the year 1861, and christened Marquis Marie-Victor-Stanislas de Guaita. During his early years he showed considerable aptness in literature being a poet by nature. Journeying to Paris at the age of twenty-one, he became greatly influenced by the occult fervor raging in Paris at that time. So impressed by the works of Eliphas Lévi, the late Master of the Paris occult circles, he declared that Lévi's works were "The most cohesive, absolute and unimpeachable synthesis that can be dreamed by an occultist." Becoming intensely absorbed with his studies in the occult, he abandoned all poetical ambitions to devote full time to his first love - occultism, and eventually he became the direct successor to Eliphas Lévi.

Knowledge came swiftly to Bro:~ Stanislas, so fast, that he was soon able to associate with the illustrious Dr. Encausse, the Initiate known as Papus. He became one of the original twelve members of the First Supreme Council of Martinist Order - 1890.

In 1886 he published two books, "At the Threshold of the Mystery," and "The Serpent of Genesis". Both of these books were admired for their "Magisterial form". His third book, "The Problem of Evil" was never published due to family objections. However, "The Temple of Satan" was published in 1891, followed by "The Key to Black Magic". This latter book was a treatise actually devoted to White Magic in spite of its dark and forbidding title. It is possible that the name of this book excited two men into decrying de Guaita as a sorcerer. Huysmans and Jules Bois, the two men involved, were challenged to a duel. Huysman apologized. However, the story concerning Jules Bois is interesting since it caused even a greater stir. Apparently when Jules Bois was on his way to meet de Guaita his horse suddenly took to violent trembling which lasted twenty minutes. It was immediately rumoured that de Guaita had placed a spell upon the animal. Again, when Bois journeyed to meet Papus who was duelling for de Guaita, the horse fell and overturned the carriage. Once more there were tales of sorcery.

Together with Papus, Stanislas de Guaita founded the Order known as the "Kabbalistic Order of the Rose-Croix", a door for higher esoteric studies. This order required possession of the S:~I:~ Grade of the Martinist Order as a condition for admission, and it is still in active existence today.

For those of you who are interested in knowing the meaning of the Aleph appearing after the S; I; signification, the following quotation may be of interest:

"The ancient occult fraternity of Rose-Croix has been represented by a very interesting society. This organization is headed by a council of twelve members, six of them being known and the other six remaining unknown but ready to renew the Order if any circumstances would destroy it. The distinctive sign of this degree is the letter Aleph."

-1^o Initiation, January, 1889.

Stanislas de Guaita acquired a vast library of Hebrew works, and he considered himself a Qabalist of the Christian school. It is interesting to note that Lévi, de Guaita and Papus were all fervent students of the Qabala. In Bro; Stanislas's own words he believed: "The Zohar has wedded the Gospel; the spirit has fructified the soul; and the immortal works have been the fruits of this union. The Qabala became Catholic in the school of St. John, the master of masters, incarnate in the admirable metaphysical form...the absolute spirit of the science of justice and love which vivifies internally the dead letter of all orthodoxies."

-Le Serpent de La Genese.

Stanislas de Guaita was well spoken and cultured. He moved about in the highest social circles in France.

This Master-Initiate left the material plane on December 19, 1897, at an early age of just thirty-six. However, his enlightenment still glows today, and will shine lighting the way for the Man of Desire as he makes his way along the Path of Return.

* * * * *

Buddhist warnings:

- Desire may be mistaken for faith.
- A selfish attachment may be mistaken for love or compassion.
- An arrest in brain activity or a state of unconsciousness may be mistaken for the exstasy of the sphere of infinite mind.
- Phenomena supplied by the senses may be mistaken for the revelation of Knowledge.
- Men giving way to their passions may be mistaken for naljorpas (mystics) who have liberated themselves from all conventional laws.
- Actions with a selfish end in view may be mistaken for manifestations of altruism.
- Disloyal practices may be mistaken for prudent methods.
- Charlatans may be mistaken for sages.

Who shall call his dream fallacious ?
 Who has searched or sought
 All the unexplored or spacious
 Universe of thought ?

Who in his own skill confiding,
 Shall rule and line
 Mark the borderline dividing
 Human and Divine ?

TRISMEGISTUS ! Three times greatest !
 How thy name sublime
 Has descended to this latest
 Progeny of time !

Longfellow.

In the last issue of the Martinist Review an analysis was given of a drawing, the "ROSE-CROIX", from Heinrich Khunrath's "Amphitheatrum Sapientiae Aeternae" (1609), where we saw how a whole doctrine had been immortalized in one single drawing.

To-day, we shall begin a study of a piece of literary work claimed to be of the utmost antiquity, and attributed to HERMES TRISMEGISTUS (Thrice-Greatest), about whom only dim myths were inherited. This work called "The Vision", a part from a complete work "The Divine Pyramider", supposedly several thousand years old, reached our Western world only in its Arabic version, with some parts already missing, and was first translated into English 300 years ago, in 1650, by Dr. J. Everard. Imagine how the translations must have affected the original version, without anything else - like a hieroglyph - to be referred to for its landmarks. Even our own English language has changed since the translation making it even more difficult to grasp the original thought. Now you will understand the necessity of rendering such abstract thoughts into pictures - the hieroglyphs, to make them unchangeable, unaffected by the time and men, to immortalize them for the many generations of seekers.

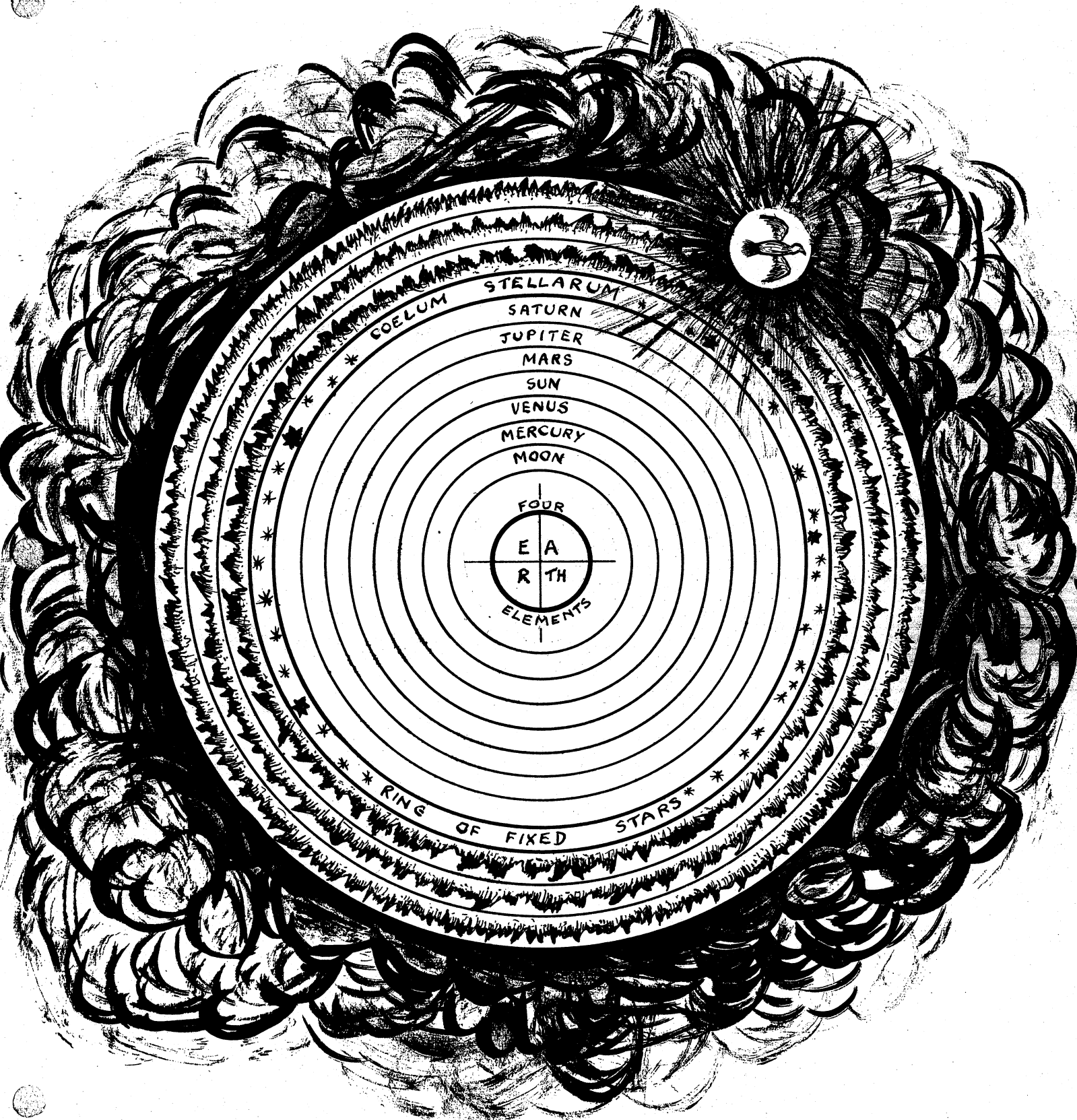
We shall quote, verbatim, the interpretations of Hermes' dream from two different sources : Eduard Schuré and Manly P. Hall (including his quotations from other works). The interpretations may seem different in approach but they are consistent in their understanding. To help you understand, better, this famous "Vision", we prepared two plates : "The Creation of the World" and "The Universe wholly Created", adapted from some original drawings of R. FLUDD, 300 years old.

Don't you notice now the same "perfume" of the true tradition handed down to us by the Initiatic Societies ? We advise you to study, carefully, the article on 'EN SOPH, for the same reason.

Our study of the Vision of Hermes will consist of three parts :

- PART ONE : The interpretation from "The Great Initiates" by E. Schuré.
 PART TWO : " " " " "The Secret Teachings of all Ages"
 by Manly P. Hall.
 PART THREE : The original text, translated into English in 1650 and only euphonized into modern English.

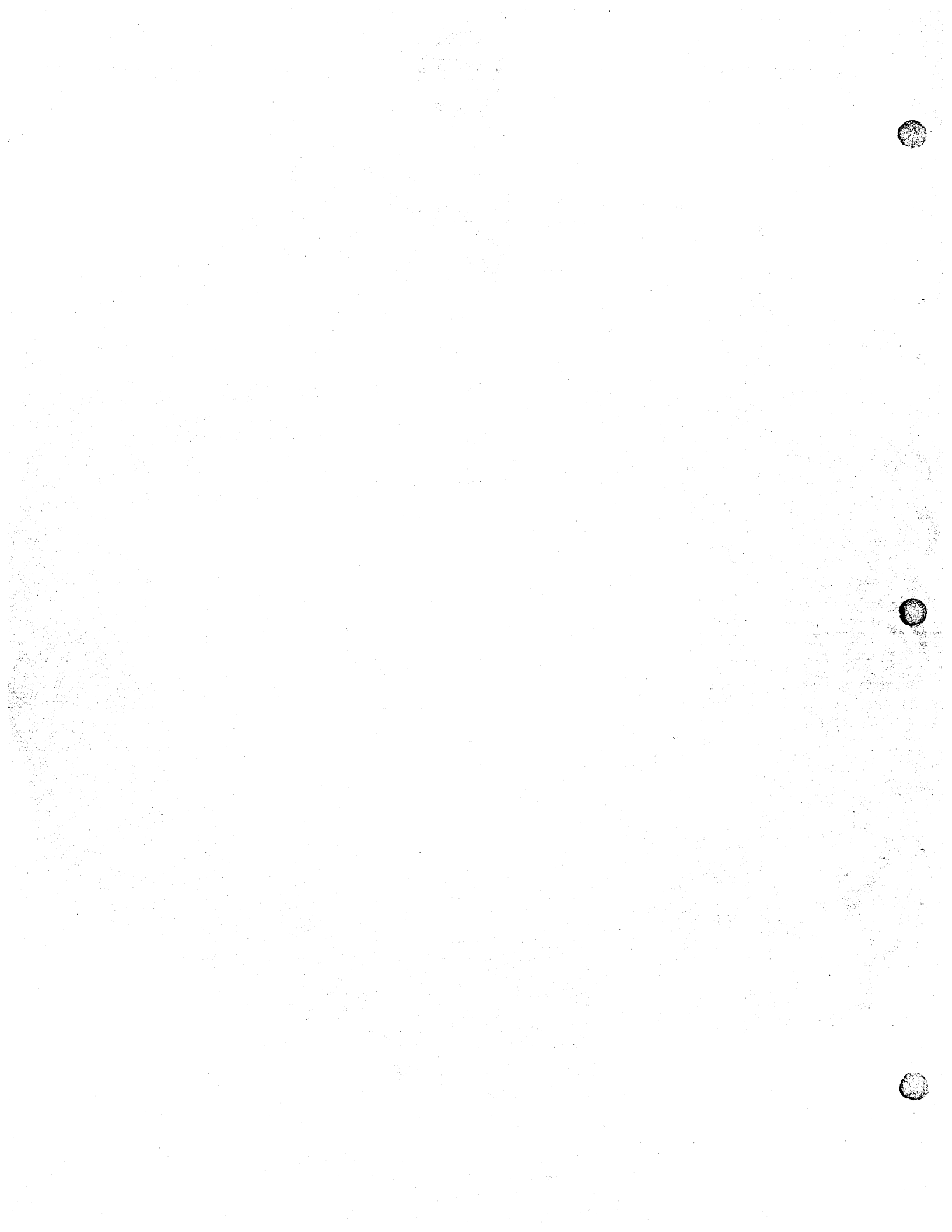
Here is another opportunity to exercise your ingenuity and knowledge. It will be to your own benefit to try to enlarge upon the following interpretations.



THE UNIVERSE WHOLLY CREATED.

adapted from a drawing by Robert FLUDD, from his
"Utriusque cosmi majoris et minoris"
(Oppenheim, 1619)

for THE MARTINIST REVIEW, Fall 1960 issue, "The Vision of Hermes".



PART ONE

As interpreted by Eduard Schure in his book "The Great Initiates".
(translated by Fred Rothwell, B.A. - Rider & Co. London 1913)

One day, Hermes, after reflecting on the origin of things, fell asleep. A dull torpor took possession of his body; but in proportion as the latter grew benumbed, his spirit ascended into space. Then an immense being, of indeterminate form, seemed to call him by name.

"Who art thou?" said the terrified Hermes.

"I am Osiris, the sovereign Intelligence who is able to unveil all things. What desireth thou?"

"To behold the source of beings, O divine Osiris, and to know God."

"Thou shalt be satisfied."

*) Immediately Hermes felt himself plunged in a delicious light. In its pellucid billows passed the ravishing forms of all beings. Suddenly, a terrifying encircling darkness descended upon him. Hermes was in a humid chaos filled with smoke and with a heavy, rumbling sound. Then a voice rose from the abyss - it was the CRY OF LIGHT. At once a quick-leaping flame darted forth from the humid depths, reaching to the ethereal heights. Hermes ascended with it, and found himself again in the expanse of space. Order began to clear up chaos in the abyss; choruses of constellations spread above his head and THE VOICE OF LIGHT filled infinity.

"Dost thou understand what thou hast seen?" said Osiris to Hermes, bound down in his dream and suspended between earth and sky.

"No", said Hermes.

"Thou wilt now learn. Thou hast just seen what exists from all eternity. The light thou didst first see is the divine intelligence which contains all things in potentiality, enclosing the models of all beings. The darkness in which thou wast afterwards plunged is the material world on which the men of earth live. But the fire thou didst behold shooting forth from the depths, is the divine Word. God is the Father, the Word is the Son, and their union is Life."

"What marvellous sense has opened out to me?" asked Hermes.

"I no longer see with the eyes of the body, but with those of the spirit. How has that come to pass?"

"Child of dust," replied Osiris, "it is because the Word is in thee. That in thee which hears, sees, and acts is the Word itself, the sacred fire, the creative utterance!"

"Since things are so," said Hermes, "grant that I may see the light of the worlds; the path of souls from which man comes and to which he returns."

"Be it done according to thy desire."

Hermes became heavier than stone and fell through space like a meteorite. Finally he reached the summit of a mountain. It was night, the earth was gloomy and deserted, and his limbs seemed as heavy as iron.

"Raise thine eyes and look!" said the voice of Osiris.

Then Hermes saw a wonderful sight. The starry heavens, stretching through infinite space, enveloped him with seven luminous spheres. In one glance, Hermes saw the seven heavens stretching above his head, tier upon tier, like seven transparent and concentric globes, the sidereal centre of which he now occupied. The Milky Way formed the girdle of the last. In each sphere there rolled a planet accompanied by a Genius of different form, sign, and light. Whilst Hermes, dazzled by the sight, was contemplating their wide-spread efflorescence and majestic movements, the voice said to him:

"Look, listen, and understand. Thou seest the seven spheres of all life. Through them is accomplished the fall and ascent of souls. The seven Genii are the seven rays of the Word-Light. Each of them commands one sphere of the Spirit, one phase of the life of souls. The one nearest to thee is the Genius of the Moon, with his disquieting smile and crown of silver sickle. He presides over births and deaths, sets free souls from bodies and draws them into his ray. Above him, pale Mercury points out the path to ascending or descending souls with his caduceus, which contains all Knowledge. Higher still, shining Venus holds the mirror of Love, in which souls forget and recognise themselves in turn. Above her, the Genius of the Sun raises the triumphal torch of eternal Beauty. At a yet loftier height, Mars brandishes the sword of Justice. Enthroned on the azure sphere, Jupiter holds the sceptre of supreme power, which is divine Intelligence. At the boundaries of the world, beneath the signs of the Zodiac, Saturn bears the globe of universal Wisdom."

"I see," said Hermes, "the seven regions which comprise the visible and invisible world; I see the seven rays of the Word-Light, of the one God who traverses them and governs them by these rays. Still, O master, how does mankind journey through all these worlds?"

"Dost thou see," said Osiris, "A luminous seed fall from the regions of the Milky Way into the seventh sphere? These are germs of souls. They live like faint vapours in the region of Saturn, gay and free from care, knowing not their own happiness. On falling from sphere to sphere, however, they put on increasingly heavier envelopes. In each incarnation they acquire a new corporeal sense, in harmony with the surroundings in which they are living. Their vital energy increases, but in proportion as they enter into denser bodies they lose the memory of their celestial origin. Thus is effected the fall of souls which come from the divine Ether. Ever more and more captivated by matter and intoxicated by life, they fling themselves like a rain of fire, with quiverings of voluptuous delight, through the regions of Grief, Love and Death, right into their earthly prison where thou thyself lamentest, held down by the fiery centre of the earth, and where divine life appears to thee nothing more than an empty dream."

"Can souls die?" asked Hermes.

"Yes," replied the voice of Osiris. "many perish in the fatal descent. The soul is the daughter of heaven, and its journey is a test. If it loses the memory of its origin, in its unbridled love of matter, the divine spark which was in it and which might have become more brilliant than a star, returns to the ethereal region, a lifeless atom, and the soul disaggregates in the vortex of gross elements."

Hermes shuddered at these words, for a raging tempest enveloped him in a black mist. The seven spheres disappeared beneath dense vapours. In them he saw human spectres, uttering strange cries, carried off and torn by phantoms of monsters and animals, amidst nameless groans and blasphemies.

"Such is the destiny," said Osiris, "of souls irremediably base and evil. Their torture finishes only with their destruction, which includes the loss of all consciousness. The vapours are now dispersing, the seven spheres reappear beneath the firmament. Look on this side. Do you see this swarm of souls trying to mount once more to the lunar regions? Some are beaten back to earth like eddies of birds beneath the might of the tempest. The rest with mighty wings reach the upper sphere, which draws them with it as it rotates. Once they have come to this sphere, they recover their vision of divine things. This time, however, they are not content to reflect them in the dream of a powerless happiness; they become impregnated thereby with the lucidity of a grief-enlightened consciousness, the energy of a will acquired through struggle and strife. They become luminous, for they possess the divine in themselves and radiate it in their acts.

"Strengthen therefore thy soul, O Hermes! calm thy darkened mind by contemplating these distant flights of souls which mount the seven spheres and are scattered about therein like sheaves of sparks. Thou also canst follow them, but a strong will it needs to rise. Look how they swarm and form into divine choruses. Each place itself beneath its favourite Genius. The most beautiful dwell in the solar region; the most powerful rise to saturn. Some ascend to the Father, powers themselves amidst the powers. For where everything ends, everything eternally begins; and the seven spheres say together: "Wisdom! Love! Justice! Beauty! Splendour! Knowledge! Immortality!"

Eduard Schure ends this interpretation of Hermes' vision with the following:

"This," said the hierophant, "is what ancient Hermes saw and what his successors have handed down to us. The words of the wise are like the seven notes of the lyre which contain all music, along with the numbers and laws of the universe. The vision of Hermes resembles the starry heaven, whose unfathomable depths are strewn with constellations. For the child this is nothing more than a gold-studded vault, for the sage it is boundless space in which the worlds revolve, with their wonderful rhythms and cadences. This vision contains the eternal numbers, evoking signs and magic keys. The more thou learnest to contemplate and understand it, the farther thou shalt see its limits extend, for the same organic law governs all worlds."

PART TWO

As interpreted by Manly P. Hall; "The Secret Teachings of All Ages" 1928. *)

Hermes while wandering in a rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and awe-inspiring, It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon). The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was POIMANDRES, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate moanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that the Light was the form of the spiritual universe and that the swirling darkness which had engulfed it represented material substance.

Then out of the imprisoned Light a mysterious and Holy Word came forth and took its stand upon the smoking waters. This Word - the Voice of the Light - rose out of the darkness as a great pillar, and the fire and the air followed after it, but the earth and water remained unmoved below. Thus the waters of Light were divided from the waters of darkness, and from the waters of Light were formed the worlds above and from the waters of darkness were formed the worlds below. The earth and the water next mingled, becoming inseparable, and the Spiritual Word which is called Reason moved upon their surface, causing endless turmoil.

Then again was heard the voice of Poimandres, but His form was not revealed: "I Thy God am the Light and the Mind which were before substance was divided from spirit and darkness from Light. And the Word which appeared as a pillar of flame out of the darkness is the Son of God, born of the mystery of the Mind. The Name of that Word is Reason. Reason is the offspring of Thought and Reason shall divide the Light from the darkness and establish Truth in the midst of the waters. Understand, O Hermes, and meditate deeply upon the mystery. That which in you sees and hears is not of the earth, but is the Word of God incarnate. So it is said that Divine Light dwells in the midst of mortal darkness, and ignorance cannot

*) Author also refers to the work of G.R.S. MEAD
"Thrice-Greatest Hermes", (London, 1906). - Editor.

divide them. The union of the Word and the Mind produces that mystery which is called Life. As the darkness without you is divided against itself, so the darkness within you is likewise divided. The Light and the fire which rise are the divine man, ascending in the path of the Word, and that which fails to ascend is the mortal man, which may not partake of immortality. Learn deeply of the Mind and its mystery, for therein lies the secret of immortality."

The Dragon again revealed its form to Hermes, and for a long time the two looked steadfastly one upon the other, eye to eye, so that Hermes trembled before the gaze of Poimandres. At the Word of the Dragon the heavens opened and the innumerable Light Powers were revealed, soaring through Cosmos on pinions of streaming fire. Hermes beheld the spirits of the stars, the celestials controlling the universe, and all those Powers which shine with the radiance of the One Fire - the glory of the Sovereign Mind. Hermes realized that the sight which he beheld was revealed to him only because Poimandres had spoken a Word. The Word was Reason, and by the Reason of the Word invisible things were made manifest. Divine Mind - the Dragon - continued its discourse.

"Before the visible universe was formed its mold was cast. This mold was called the Archetype, and this Archetype was in the Supreme Mind long before the process of creation began. Beholding the Archetypes, the Supreme Mind became enamored with Its own thought; so, taking the Word as a mighty hammer, It gouged out caverns in primordial space and cast the form of the spheres in the Archetypal mold, at the same time sowing in the newly fashioned bodies the seeds of living things. The darkness below, receiving the hammer of the Word, was fashioned into an orderly universe. The elements separated into strata and each brought forth living creatures. The Supreme Being - the Mind - male and female, brought forth the Word; and the Word, suspended between Light and darkness, was delivered of another Mind called the Workman, the Master-Builder or the Maker of Things.

"In this manner it was accomplished, O Hermes: The Word moving like a breath through space called forth the Fire by the friction of its motion. Therefore, the Fire is called the Son of Striving. The Workman passed as a whirlwind through the universe, causing the substances to vibrate and glow with its friction. The Son of Striving thus formed Seven Governors, the Spirits of the Planets, whose orbits bounded the world; and the Seven Governors controlled the world by the mysterious power called Destiny given them by the Fiery Workman. When the Second Mind (The Workman) had organized Chaos, the Word of God rose straightway out of its prison of substance, leaving the elements without Reason, and joined itself to the nature of the Fiery Workman. Then the Second Mind, together with the risen Word, established itself in the midst of the universe and whirled the wheels of the Celestial Powers. This shall continue from an infinite beginning to an infinite end, for the beginning and the ending are in the same place and state.

"Then the downward-turned and unreasoning elements brought forth creatures without Reason. Substance could not bestow Reason, for Reason had ascended out of it. The air produced flying things and the waters such as swim.

The earth conceived strange four-footed and creeping beasts, dragons, composite demons, and grotesque monsters. Then the Father - the Supreme Mind - being Light and Life, fashioned a glorious Universal Man in Its own image, not any earthly man but a heavenly Man dwelling in the Light of God. The Supreme Mind loved the Man It had fashioned and delivered to Him the control of the creations and workmanships.

"The Man, desiring to labor, took up His abode in the sphere of generation and observed the works of His brother - the Second Mind - which sat upon the Ring of the Fire. And having beheld the achievements of the Fiery Workman, He willed also to make things, and His Father gave permission. The Seven Governors, of whose powers He partook, rejoiced and each gave the Man a share of Its own name.

"The Man longed to pierce the circumference of the circles and understand the mystery of Him who sat upon the Eternal Fire. Having already all power, He stooped down and peeped through the seven Harmonies and, breaking through the strength of the circles, made Himself manifest to Nature stretched out below. The Man, looking into the depths, smiled, for He beheld a shadow upon the earth and a likeness mirrored in the waters, which shadow and likeness were a reflection of Himself. The Man fell in love with His own shadow and desired to descend into it. Coincident with the desire, the Intelligent Thing united Itself with the unreasoning image or shape.

"Nature, beholding the descent, wrapped herself about the Man whom she loved, and the two were mingled. For this reason earthy man is composite. Within him is the Sky Man, immortal and beautiful; without is Nature, mortal and destructible. Thus, suffering is the result of the Immortal Man's falling in love with His shadow and giving up Reality to dwell in the darkness of illusion; for, being immortal, man has the power of the Seven Governors - also the Life, the Light, and the Word - but being mortal, he is controlled by the Rings of the Governors - Fate or Destiny.

"Of the Immortal Man it should be said that He is hermaphrodite, or male and female, and eternally watchful. He neither slumbers nor sleeps, and is governed by a Father also both male and female, and ever watchful. Such is the mystery kept hidden to this day, for Nature, being mingled in marriage with the Sky Man, brought forth a wonder most wonderful - seven men, all bisexual, male and female, and upright of stature, each one exemplifying the natures of the Seven Governors. These, O Hermes, are the seven races, species, and wheels.

"After this manner were the seven men generated. Earth was the female element and water the male element, and from the fire and the aether they received their spirits, and Nature produced bodies after the species and shapes of men. And man received the Life and Light of the Great Dragon, and of the Life was made his Soul and of the Light His Mind. And so, all these composite creatures containing immortality, but partaking of mortality, continued in this state for the duration of a period. They reproduced themselves out of themselves, for each was male and female.

But at the end of the period the knot of Destiny was untied by the will of God and the bond of all things was loosened.

"Then all living creatures, including man, which had been herma- phroditical, were separated, the males being set apart by themselves and the females likewise, according to the dictates of Reason.

"Then God spoke to the Holy Word within the soul of all things, saying: 'Increase in increasing and multiply in multitudes, all you, my creatures and workmanships. Let him that is endued with Mind know himself to be immortal and that the cause of death is the love of the body; and let him learn all things that are, for he who has recognized himself enters into the state of Good.'

"And when God had said this, Providence, with the aid of the Seven Governors and Harmony, brought the sexes together, making the mixtures and establishing the generations, and all things were multiplied accord- ing to their kind. He who through the error of attachment loves his body, abides wandering in darkness, sensible and suffering the things of death, but he who realizes that the body is but the tomb of his soul, rises to immortality.

Then Hermes desired to know why men should be deprived of immortality for the sin of ignorance alone. The Great Dragon answered: 'To the ignorant the body is supreme and they are incapable of realizing the immortality that is within them. Knowing only the body which is subject to death, they believe in death because they worship that substance which is the cause and reality of death!

Then Hermes asked how the righteous and wise pass to God, to which Poimandres replied: "That which the Word of God said, say I: 'Because the Father of all things consists of Life and Light, whereof man is made.' If, therefore, a man shall learn and understand the nature of Life and Light, then he shall pass into the eternity of Life and Light."

Hermes next inquired about the road by which the wise attained to Life eternal, and Poimandres continued: "Let the man endued with a Mind mark, consider, and learn of himself, and with the power of his Mind divide himself from his not-self and become a servant of Reality.

Hermes asked if all men did not have Minds, and the Great Dragon replied: "Take heed what you say, for I am the Mind - the Eternal Teacher. I am the Father of the Word - the Redeemer of all men - and in the nature of the wise the Word takes flesh. By means of the Word, the World is saved. I, Thought (Thoth) - the Father of the Word, the Mind - come only unto men that are holy and good, pure and merciful, and that live piously and religiously, and my presence is an inspiration and a help to them for when I come thy immediately know all things and adore the Universal Father. Before such wise and philosophic ones die, they learn to renounce their senses, knowing that these are the enemies of their immortal souls.

"I will not permit the evil senses to control the bodies of those who love me, nor will I allow evil emotions and evil thoughts to enter them. I become as a porter or doorkeeper, and shut out evil, protecting the wise from their own lower nature. But to the wicked, the envious and the covetous, I come not, for such cannot understand the mysteries of Mind; therefore, I am unwelcome. I leave them to the avenging demon that they are making in their own souls, for evil each day increases itself and torments man more sharply, and each evil deed adds to the evil deeds that are gone before until finally evil destroys itself. The punishment of desire is the agony of unfulfillment."

Hermes bowed his head in thankfulness to the Great Dragon who had taught him so much, and begged to hear more concerning the ultimate of the human soul. So Poimandres resumed: "At death the material body of man is returned to the elements from which it came, namely the Eighth Sphere. The evil passes to the dwelling place of the demon, and the senses, feelings, desires, and the body passions return to their source, namely the Seven Governors, whose natures in the lower man destroy but in the invisible spiritual man give life.

"After the lower nature has returned to the brutishness, the higher struggles again to regain its spiritual estate. It ascends the seven Rings upon which sit the Seven Governors and returns to each their lower powers in this manner: Upon the first ring sits the Moon, and to it is returned the ability to increase and diminish. Upon the second ring sits Mercury, and to it are returned machinations, deceit, and craftiness. Upon the third ring sits Venus, and to it are returned the lusts and passions. Upon the fourth ring sits the Sun, and to this Lord are returned ambitions. Upon the fifth ring sits Mars, and to it are returned rashness and profane boldness. Upon the sixth ring sits Jupiter, and to it are returned the sense of accumulation and riches. And upon the seventh ring sits Saturn, at the Gate of Chaos, and to it are returned falsehood and evil plotting.

"Then, being naked of all the accumulations of the seven Rings, the soul comes to the Eighth Sphere, namely, the ring of the fixed stars. Here, freed of all illusion, it dwells in the Light and sings praises to the Father in a voice which only the pure of spirit may understand. Behold O Hermes, there is a great mystery in the Eighth Sphere, for the Milky Way is the seed-ground of souls, and from it they drop into the Rings, and to the Milky Way they return again from the wheels of Saturn. But some cannot climb the seven-runged ladder of the Rings. So they wander in darkness below and are swept into eternity with the illusion of sense and earthiness.

"The path to immortality is hard, and only a few find it. The rest await the Great Day when the wheels of the universe shall be stopped and the immortal sparks shall escape from the sheaths of substance. Woe unto those who wait, for they must return again, unconscious and unknowing, to the seed-ground of stars, and await a new beginning.

Those who are saved by the Light of the mystery which I have revealed unto you, O Hermes, and which I now bid you to establish among men, shall return again to the Father who dwelleth in the White Light, and shall deliver themselves up to the Light and shall be absorbed into the Light, and in the Light they shall become Powers in God. This is the Way of Good and is revealed only to them that have wisdom.

"Blessed art thou, O Son of Light, to whom of all men, I, Poimandres, the Light of the World, have revealed myself. I order you to go forth, to become as a guide to those who wander in darkness, that all men within whom dwells the spirit of My Mind (The Universal Mind) may be saved by My Mind in you, which shall call forth My Mind in them. Establish My Mysteries and they shall not fall from the earth, for I am the Mind of the Mysteries and until Mind fails (which is never) my Mysteries cannot fail." With these parting words, Poimandres, radiant with celestial light vanished, mingling with the powers of the heavens. Raising his eyes unto the heavens, Hermes blessed the Father of All Things and consecrated his life to the service of the Great Light.

Thus preached Hermes: "O people of the earth, men born and made of the elements, but with the spirit of the Divine Man within you, rise from your sleep of ignorance! Be sober and thoughtful. Realize that your home is not in the earth but in the Light. Why have you delivered yourselves over unto death, having power to partake of immortality? Repent, and change your minds. Depart from the dark light and forsake corruption forever. Prepare yourselves to climb through the Seven Rings and blend your souls with the eternal Light."

Some who heard mocked and scoffed and went their way, delivering themselves to the Second Death from which there is no salvation. But others, casting themselves before the feet of Hermes, besought him to teach them the Way of Life. He lifted them gently, receiving no approbation for himself, and staff in hand, went forth teaching and guiding mankind, and showing them how they might be saved. In the worlds of men, Hermes sowed the seeds of wisdom and nourished the seeds with the Immortal Waters. And at last came the evening of his life, and as the brightness of the light of earth was beginning to go down, Hermes commanded his disciples to preserve his doctrines inviolate throughout all ages. The Vision of Poimandres he committed to writing that all men desiring immortality might therein find the way.

In concluding his exposition of the Vision, Hermes wrote: "The sleep of the body is the sober watchfulness of the Mind and the shutting of my eyes reveals the true Light. My silence is filled with budding life and hope, and is full of good. My words are the blossoms of fruit of the tree of my soul. For this is the faithful account of what I received from my true Mind, that is Poimandres, the Great Dragon, the Lord of the Word, through whom I became inspired by God with the Truth. Since that day my Mind has been ever with me and in my own soul it hath given birth to the Word: the Word is Reason, and Reason hath redeemed me. For which cause, with all my soul and all my strength, I give praise and blessing unto God the Father, the Life and Light, and the Eternal Good.

"Holy is God, the Father of all things, the One who is before the First Beginning.

"Holy is God, whose will is performed and accomplished by His own Powers which He hath given birth to out of Himself.

"Holy is God, who has determined that He shall be known, and who is known by His own to whom He reveals Himself.

"Holy art Thou, who by Thy Word (Reason) has established all things.

"Holy art Thou, of whom all Nature is the image.

"Holy art Thou, whom the inferior nature has not formed.

"Holy art Thou, who art stronger than all powers.

"Holy art Thou, who art greater than all excellency.

"Holy art Thou, who art better than all praise.

"Accept these reasonable sacrifices from a pure soul and a heart stretched out unto Thee.

"O Thou Unspeakable, Unutterable, to be praised with silence!

"I beseech Thee to look mercifully upon me, that I may not err from the knowledge of Thee and that I may enlighten those that are in ignorance, my brothers and Thy sons.

"Therefore I believe Thee and bear witness unto Thee, and depart in peace and in trustfulness into Thy Light and Life.

"Blessed art Thou, O Father! The man Thou hast fashioned would be sanctified with Thee as Thou hast given him power to sanctify others with Thy Word and Thy Truth."

Please refer to the drawings : "The Creation of the World",
"The Universe wholly created" and the article :
"THE QABALISTIC DOCTRINE OF 'EN SOPH AND TEN
SEPHIROTH"

in this issue. Due to lack of space, PART III,
the original version, as translated from Arabic in 1650,
will be shown in the next issue.

-Editor.

I am the LIGHT
which is over everything.

I am the ALL,
(from me) the ALL has gone forth,
and to me the ALL has returned.

Split wood. I am there.
Lift up the stone, and you will find me there.

AN ISLAND OF THE COAST OF EUROPE

BY THE EAST ANGLIAN



As links in the Martinist Chain, we make no pretensions to an ancient and mythical origin, for we are able to keep to a recorded history and a small bequest which is handed on to every worthy aspirant. However, our Britannic Grand Lodge is established at the heart of a great Commonwealth which is moving gradually towards the Ideal Collectivity of our Order. What a few more centuries of this remarkable scientific age will record about us is a fascinating thought, but let us at this time dwell for a little while tranquilly among the echoes of a civilisation which spread into Britain three or four thousand years ago. We claim no direct descent from that era, viewing it only as a remote heritage.

Modern students of human behaviour recognise that whenever evolving mankind could not explain certain phenomena, gods were created, fears and hopes were externalised with the aid of material images. Chosen spots in the country were regarded as sacred and were given place names which, because of their awesome aspect, were woven faithfully into an oral tradition. Language is fundamentally a means of communication by speech, but written forms of language, modes of abstract thinking which distinguish man from animal, have brought about the most rapid advancement of humanity next to the use of fire. Unfortunately, the application of graphic symbols to vocal ones was often more diverse than the spoken words themselves, probably because of the fewer people using them. Consequently, since the place names we are about to study were first adopted and transmitted orally, their written forms have come down to us somewhat obscured either by tonal differences no longer conveyed by modernised spelling or by the preservation of ancient spelling which has become incorrectly pronounced by modern readers. Despite these obstacles, we can still uncover some startling evidence which, seemingly circumstantial, is sufficient in quantity to command the attention of anyone interested in the antiquity of Britain.

First we shall examine a glen and waterfall in North Cornwall not far from Tintagel Castle. This little sanctuary of Nature has long been known as St. Knighton's Kieve. Now "gh" in Old English was a guttural consonant and, allowing for the gradual mutation of the vowels, it is not unreasonable to trace here the word "Nect-On" or "Nekt-An" an ancient Egyptian word meaning "belonging to On" or "place of Osiris". This startling derivation receives support at a Hartland church a little further along the coast where the "saint" is said to have been decapitated and parts of his body deposited in the local churches, which sounds rather like the legend of Osiris.

It is well to recall, at this point, that Cornish silver and tin mines were worked ages ago and were the cause of many foreign incursions, a fact we shall return to later On. Meanwhile let us visit the south of Cornwall where, on the upper estuary of the Fowey River, there is another church of St. Nectan. A mile or so away is the church of St. Winnow. Now the letter "w" is truly a double "u" and in Keltic (surviving in Welsh, Cornish and Breton) it was a vowel. Its sound is heard (but not seen!) in the French "ou", e.g. "où ...est-il?" Hence it is not far to seek the name of Winnow

in "Unnu" a common form of Osiris. (We are following custom by using the Greek version "Osiris" for the Egyptian god) In Brittany it appears as "Winnoc".

The name of Fowey is curious until we examine the vowel shift from the Egyptian "Fā-ī", meaning "lofty" or "elevated". Nearby is St. Tudy, easily traceable to "T'hut'h" (Thoth). Also on the River Fowey is the parish of St. Veep, a very unknown and silent saint! St. Wipus? "WP"? If we look at the WP-WP or Wip-Wat of Ancient Egyptian we find that it stands for the "Opener of the Way", a general term for Anubis! Here are evidently echoes of a colony from Egypt; but that great maritime power invaded other parts of the "Isles of the West" too. In Suffolk there is a Nacton near to Ipswich. This county town of the "Southfolk" was spelt "Gyppeswyk" in the days of Ethelred II. Now, just as "Winifred" (likewise "Guinivere") is an echo of "WN-NEFERT" (beautiful one or being of beauty), so also is "IP" or "GYP" a derivation of WIP or Anubis. Osiris and Anubis are usually together in the Book of the Dead. Similarly, we have more pointers to early Egyptian settlements in the names of Eype in Dorset, Iping in Sussex and Whippingham in the Isle of Wight.

The Anglo-Saxon Chronicle states:
A.D. 449. "This year Martianus and Valentinus succeeded to the Empire and reigned seven years. And in their days Hengist and Horsa, invited by Vortigen, king of the Britons, landed in Britain on the shore which is called "Wippedsfleet". Later usage turned this name into Ebbsfleet, but the older form seems to contain WIP-WAT, the Opener of the Way, even further preserved in the WATling Street of Roman times.

There are well-nigh countless names on maps of these areas carrying the syllables "Wip", "Ip", "Ep", "Whip", etc. Last but not least, Anubis's faithful dog still seems to bark in the "Whippet"! Early Neolithic flint mines and factories existed at WHIPsnade and Cissbury. Cissbury has a Saxon suffix, whilst Chichester, not far off, has a Roman one; but "Tches" was Ancient Egyptian for flint, and this commodity, valuable in prehistoric times, is indicated by many such place-names.

Stonehenge has been dated around 1500 B.C. by the radio-carbon tests carried out in its vicinity, placing its erection in the middle of the Egyptian Empire period. In this connection we should note that the outer ring of stones was quarried in the area now known as the "Wiltshire Downs", whereas the inner circle is of stone from the Welsh mountains. This very expensive ancient temple would hardly have been built solely for an annual position of the Sun as depicted in the Osirian legend, but would allow for daily resurrection rites attributed to the cult of RA the Sun god. Thus the double circle could well have been a combination of two rites, one for royalty who had reserved seats in the Boat of the Sun, and the other for the lesser folk the followers of Osiris as Son of RA; because all great Initiates are "Sons of the Sun" or "Sons of God".

What evidence of our explanation do we find around Stonehenge? Like a second Abydos, it is a centre of burial mounds which are known to us as "Long Barrows". Five of these are close to the place name of Knighton Down, another echo of Nekt-An. A little further on there is actually a DOghill Barrow! One wonders about that legend. More Long Barrows exist at Sutton Veny (WENNW or UNNU, the letter "y" still has a "u" sound in Welsh).

Geoffrey of Monmouth, claiming to translate from the Keltic original, records Merlin as explaining to the ancient British king that "giants of old from the farthest coast of Africa" were responsible for similar structures in Ireland. Certainly Merlin's own name is close to "MERI-AN", Beloved of Osiris. Other Egypto-Keltic names exist, such as Merioneth in Wales and Merion in Ireland.

Before we leave the neighbourhood we notice two mysterious Barrows called "Robin Hood" and "Robin Hood's Ball". Tradition tells us that this leader of the "Free English" a century after Norman occupation was dispossessed of his lands and titles by Prince John on his return from crusading with Richard the Lion-Heart. But Robin Hood roamed Sherwood Forest in Lincolnshire, not the Wiltshire Downs! In this instance "Robin Hood" is a poetic echo (perhaps due to minstrels) of RĀ-BENNŪ the Sun-Bird which afterwards became the Phoenix of Hellenic traditions. The robin with the rosy breast still greets the rising Sun! The "Ball" was possibly the solar disk which the HENNŪ brought above the Horizon. It could also be the ball of Myrrh in which the young Bennu enclosed the ashes of his predecessor, which Herodotus said was placed on the Altar of the Sun at Heliopolis (ON).

Finally, we must consider the legendary name of "Arthur". It is true that a Keltic leader with this name appeared during the transition between the end of the Roman civilisation and the rise of the English (Anglic) under Alfred the Great, but the stories of the Round Table are set in a background of mediaeval chivalry based on Christian ethics. All nations have had their heroes and folklore rarely plants their deeds in the right age. The Round Table may yet prove to be a memory of Stonehenge and of the Sun Disk. "Arthur" then becomes no greater a Keltic variant of the Egyptian ASAR, than Osiris is a Greek one.

In conclusion it may be wondered if other European lands carry such echoes of an ancient past. Certainly WN is found in St. Ouen of Rouen (RA-UN), although modern pronunciation tends to hide this as explained already. RĀ-Bennū seems to have been at Ravenna in the Adriatic and Ankh-RA is traceable at Accra (Ghana) and Ankora in Turkey. WNT (feminine of WN) gives us WENET in Venice, the home of the Veneti. Again we have Ankh-On in Ancona and Sokhat-Ra in Socotra. Durrrow in Ireland is close to "dhurra" which still means "millet" in Egypt today. Some of these names have changed less than the more familiar ones such as Jacob-Jacques-Giacomo-Jaime-James!

In Part II we shall look at the name of "Britain" and follow up some Christian folklore.

PART II

In one of the introductory chapters of the "World Bible" we read: "A race of white men dwelt once upon the plains of Central Asia. Whence they came and when, how long they lived there, what the details of their daily lives were, when and why they separated to wander far from their ancient home and in different directions from it, no one knows, for they left behind them no record - at least none which has yet been plainly read.

Bits of correlated evidence indicate that they were both agricultural and nomadic, making long stops to raise crops for their herds and flocks, then pushing on to new locations. At some time, or times, in their migrations, some went far to the west, some to the east. They were apparently a people of astounding vigour and ingenuity, these Indo-Europeans who called themselves ARYA, a people who conquered the inhabitants of whatever country they entered, forcing upon them their forms of religion and government, and their customs. One of the western offshoots founded the Persian kingdom. Another established Athens and Lacedaemon, beginnings of the Greek nation. A third went to an inland point on a long peninsula shaped like a boot where, on seven hills, they built the city which became Rome. Another group went to the land which is now Spain, and still another crossed the sea to what is now Cornwall." The writer goes on to mention the branch of this race which went into what is now India and extended the worship of "Dyaush pitar" which became "Zeus pater" in Greek and "Jupiter in Latin.

With these early traces of civilisation in mind, let us return to the study of its development in Britain. One may naturally ask for the origin of the name. To find conclusive proof of the original name of any country is difficult, but the name of Britain is certainly pre-Roman and since the verification of the site of ancient Troy, once regarded as mythical, we are faced with strong indications that it came about when Brut, great-grandson of Aeneas of Troy, established himself in the land about 1100 B.C.

The Trojans were closely related to the Latins, being branches of the same "Arya" and it is noteworthy that ancient Roman maps of Britain show territory northeast of Londinium as "Trinovantes", that is belonging to the people of "New Troy". Also the name of Brutus was well-known to Roman families. So the land of Brut, also spelt "Bryt" by the Celtic scholars, continued as "Britain". Intermarriage took place between the royal families of Britain and the Imperial rulers of Rome.

Among interesting names over 2,000 years ago we find Beli the Great, descendant of Brut, whose name is preserved in Billingsgate. After him came King Iud, and Iudgate; then King Llyr (A.D. 10) the King Lear of Shakespeare, brought up at the Court of Augustus, as happened to King Cymbeline. Then we have Bran the Blessed, a converted Archdruid who was carried to Rome as a prisoner with King Caractacus (A.D. 40-80). Later came King Coel of Colchester ("Old King Cole" of folklore who seems to have acquired Continental habits?) His descendant was Constantine the Great, first Christian Emperor (A.D. 265-336). This brings us to the Christian tradition, but before considering this, some readers may like to know that the name of London, stemming ostensibly from the Latin Londinium, comes in fact from the Celtic Llyndin, implying a lake - or river-city. The river was very wide and shallow in those days, probably more like a lake. The vowel of Llyn is pronounced in modern Welsh exactly as in the first syllable of London, showing the preservation of the name better in speech than in writing.

Eminent authorities assert that Britain was three times converted to Christianity, so presumably the assignment was a tough one. The Jesuit, Robert Parsons, in his "Three Conversions of England", writes: "The Christian religion began in Britain within fifty years of Christ's ascension! Another erudite historian, Polydore Vergil, states: "Britain, partly through Joseph of Arimathea, partly through Fugatus and Damianus, was of all kingdoms the first that received the Gospel! Centuries after these two events, Augustine came to Kent bringing the third and best-organized form of the Christian Faith. However, let us examine the earliest visits made by those nearest to the Foundation.

Just as Cornwall was attractive to the ancient Egyptians, as shown in Part I of this study, so does a tradition exist that Joseph of Arimathea went there as a tin merchant, to obtain the metal from the mines which are there to this day. Folklore maintains that the boy Jesus came with him on one occasion. Later he returned as a missionary to the ancient Britons.

Freculphus, Bishop of Lisieux in France 825-851 whose book was in the Catalogue of Glastonbury Library in 1248, wrote that St. Philip, coming into the country of the Franks to preach, converted many to the Faith and baptised them; that he chose twelve from among his disciples and sent them to Britain under the leadership of Joseph of Arimathea.

Polydore Virgil recorded that "Joseph, who on the testimony of the Evangelical Matthew, born in the city of Arimathea, had buried the body of Christ...came with no small retinue into Britain...where they accepted of the King a little piece of land for their habitation (nigh unto the town of Wells about 4,000 paces). This constituted the first beginnings of the Christian faith in Britain, which later on, though nearly extinguished, King Lucius rekindled - being sustained by the fountain of baptism - and piously augmented." The king who granted the land was Arviragus, cousin of Caractacus, and the measurement of the land was Twelve Hides. At Glastonbury a Hide equalled 160 acres. (in this connection it is understood that one Knight's Fee was 4 hides or 640 acres, whilst it is of interest to note that in Canada today a township consists of 36 sections of 640 acres each, subdivided into quarters or survivals of hides!)

On this site the disciples built the first above-ground church in Christendom. It was of rough construction and could not have lasted very long, but other buildings replaced it and today Glastonbury is the mystical centre of the Christian tradition in Britain. Probably the first writer on this fascinating subject was Eusebius, Bishop of Caesarea, A.D. 260-340, who wrote: "The apostles passed beyond the ocean to the Isles called the Britannic Isles." Also, St. Hilary of Poitiers, A.D. 300-367, wrote: "The most ancient French bishoprics claimed to have been founded by the companions of St. Joseph". Actually the British Church was part of the Gallican Church which derived from the East and not from Rome. It is significant that until 1409 the precedence of British Bishops during international convocations was accepted without question.

St. Joseph's circle of twelve disciples was kept going by anchorites for some while, but gradually it weakened until the second century when Good King Lucius (Llewrug Mawr) by sending emissaries to Eleutherius, Bishop of Rome, received the services of Dyfan and Fagan as missionaries. These men journeyed to Glastonbury, where they found an old church, built, it was said, by the hands of Christ's disciples. It is from this first Christian king that the title has survived as "Most Religious King". While on the subject of ancient Celtic royalty we find the Roman poet, Martial, writing: "Since Claudia wife of Rufus comes from the blue-set Britons, how is it that she has so won the hearts of the Latin People?" He praises her beauty and that of her three children as greater than that of the Greeks and Italians. He also speaks of Rufus as her "holy husband", writing about A.D. 68. In Romans xvi, 13, St. Paul refers to "Rufus chosen in the Lord". Claudia was formerly Gladys the daughter of Caractacus.

The history and legend of Glastonbury or Isle of Avalon is extensive and at times mysterious, but there are many ancient and authoritative sources for the researcher, although usually Latin or Welsh are necessary for such work. For a simple beginning I would, however, recommend the little book by the late Rev: Lionel Smithett Lewis, M.A., late Vicar of Glastonbury, which carries a Foreword by the Bishop of Bath and Wells. This book quotes the various authorities and includes much material of absorbing interest. It is called "St. Joseph of Arimathea".

Time does not permit me to go into the Christian development under Lucius the Great (Mawr), nor under the British-born St. Patrick. There is also the founding of the Colony of Armorica (Brittany) in 284 by the British King Constantius, father of Constantine the Great. Later the Emperor Maximus appointed Meriadoc as Duke of the American frontier. And, to the end the story in Cornwall, the Blessed St. Anna, mother of the Virgin Mary, is said to have been born there. Finally, in the fraternity of tin workers, a ritual is kept alive which begins: "Joseph was in the tin trade."

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; as we see is the case with our earthly trees, because they are adherent to their own roots, and incessantly draw in their sap.

Louis-Claude de Saint-Martin.

"A true sage is he who can see the two faces of Divinity and contemplate that which is hidden within. Because it is in the union of the contraries from where the Truth of the Unique appears."

Louis Cattiaux. MR XIV.31

The Message Retrieved.

37.

excerpts from "Le Message Retrouve" by LOUIS GATTIAUX.
(Editions Denoel, Paris.)



NOTE TO THE READER : If you think it will help you understand and digest the following by substituting the word 'Cosmic' or any other word, for GOD, please do so. The difference is only external.

At the beginning of our quest Holy Books appear to us to be empty and annoying, but in the end they become the only ones, among all the books, which we find precious and thrilling. XXXVIII.22.

Truth is hidden behind a veil of fables and parables. It requires an unwavering and penetrating mind to discover it - just as it is necessary to have a well trained eye to be able to recognize a diamond under its protective cover. III.17

Religion and Initiation transmit precious teachings but it is left to us to revive these teachings by our faith, to animate them with our love and to manifest them through our knowledge.

"The false believers are thousand times more repulsive than the impious brutes." XIX.5

Few people are interested in the revelation of the mystery of the Fall and of the Redemption; because few men have retained the memory and the taste of the imperishable and pure life of the beginning. XXIV.54

God is not a delirious abstraction of the human mind as the descriptions of certain believers make it appear.

It is a living reality that is seen, sensed, felt, tasted, and is giving the imperishable life. Is it not sufficient and is it not marvellous ?

XXVI.24

How could you demonstrate to a fish what is water if not by taking the fish out of it for a moment ?

Similarly, how can LIGHT be demonstrated to men if not by plunging them for a time into the darkness ?

XXVI.28'

Legions of ignorants explain to us the profane wisdom; swarms of scientists impose upon us their strange science; crowds of educated people unveil to us the secrets of creation; a multitude of courageous people promise us happiness for to-morrow; millions of delirious people multiply the folly of them all and thousands of false prophets describe their darkness.

XIX.17

The smallest (intimate) knowledge of God means more than all the theologies of the world. XI.30'

Truth is eternally resplendent but Her terrestrial clothing is obscure. XI.41'

Religions, arts, sciences and laws should not yield to the mediocre men as they degrade everything. III.102

The black people are still divided and like in an infancy, but one day they will become united and strong - if they accept the Book of Union and of Love into their hearts. XXVIII.7^o

Men can easily exclude other men from their human organisations, but not even one of them can exclude, anybody, from the Love of God. XXIII.12

Small minds, rest for a moment, look at the Nature, contemplate the great ART, before death disperses you all (in a way) as cards are shuffled. Thus your spirits and your souls will open themselves to the mystery of creation and love of the Creator and establish themselves in Him for ever. XXIII.43

How many enter into the solitude of their hearts, to pray, to praise, and to contemplate Living God who satisfies all (desires). XXIV.10'

Only a heart purified by Fire and by Water becomes impregnated by the Holy Ghost.

XXVIII.26''

The sage and the stupid do not doubt, only the first one possesses and the later is possessed. XI.4.

Modesty and love are the attire and the protection of the sage. X.13

The sage does not impose anything on anybody. He perfects his science constantly contemplating God and imparts his teachings prudely, to those who are ready to receive them. VI.21

We shall seek God first by hard work but finally, in great relaxation. VII.1''

Oh! How near God are poets, poor and simple people, and how they ignore their proximity ! XV.22'

This Book (The Message Retrieved - Editor) shall become a chain of living gold rallying the children of God in their quest for the Holy Light of Life. XXXIV.45

We shall be, certainly, near those who invoke us in their hearts, to lead them on the Path of God. .46