

ORDRE MARTINISTE INITIATIQUE

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These Rituals, their structure, progression and spirit, are in strict conformity with the Russian Ritual utilized in Russia and the Ukraine toward the end of the 18th century following the initiation of Prince Alexis Borisowitz Galitzine by Louis-Claude de Saint-Martin, in 1787 in Switzerland. All answers to questions in the dialogue of the Ritual are excerpts from the works of the Unknown Philosopher. The Invocations, the Sign of the Order, the decorations – both of the Temple and the Assistants – are in strict conformity with the Ritual of the era. It is the same for the ceremonial of initiations, the order of Colors, etc.

“You shall faithfully conserve the ancient usages, changing nothing...”

- **Ritual of St. George Lodge, Orient of Kiev, end of the 19th century.**

“Precision in the Ceremony is not sufficient alone ... There must be great precision in Sanctity, in one’s daily conduct, it requires a spiritual preparation exacted through prayer, solitary retreats, fasting and meditation...”

- **Martinez de Pasqually: “Excerpt on Preparation and Precautions for the reception of a Réau +, 18th century, private collection.**

“The goal pursued by J.B. Willermoz was attained. The secret class of superior grades was created, and he officially had authorization to cultivate, in the mystery, its doctrine. The Convent of the Gauls had just transformed the French directors of the Templar Strict Observance into a mystic society far removed from the German Institution from whence it came. Accepting without discussion the veiled explanations he offered to the Brothers, all was placed at his discretion. The final card was played. In spite of his modest appointments, the Chancellor of Lyon had become the master of a new Masonic Order, the true Unknown Superior of the “Knights Beneficent of the Holy City.”

Alice Joly: “A Mystic from Lyon and the Secrets of Freemasonry, 1730-1824”. Maçon, 1938, p. 120.

INTRODUCTION

The Sovereign Grand Lodge of the Initiatic Martinist Order principally transmits to its members the Spiritual Initiation of Martines de Pasqually and of Louis-Claude de Saint-Martin; its goal is the study, defense and perpetuation of traditional esoteric teachings.

First degree:	Associate, or Apprentice Elu-Cohen – Philosophic Chamber
Second degree:	Initiate, or Companion Elu-Cohen – Alchemical Chamber
Third degree:	Unknown Superior, or Master Elu-Cohen – Mystic and Theurgic Chamber
Fourth degree:	Unknown Superior Initiator – Celtic Chamber of Theurgic Consecration

THE FILIATION OF L.C. de SAINT-MARTIN

Research into the history of 18th century Martinism, with frequent discoveries of events and new documents, has led us to revise, correct and complete the framework already known to us from the work of specialists on this question. Here, we shall resume our most recent personal conclusions.

Martinez de Pasqually received from his Rosicrucian Initiators, nothing more than classical Magic, that transmitted by Trithemius to Henry Cornelius Agrippa, and by him to his disciple, Pierre d'Aban. To this, we must add the contribution of Magic which is more particularly Jewish, issuing from the schools of Eleazar ben Judah of Worms. He equally borrowed certain complementary elements from the famous manuscript of Abramelin Magus. Here follows a personal note. A Jewish convert, or coming from a family of Jewish converts, he heavily "catholicized" the system either from caution or conviction or to please the House of the Stuarts, spiritually led by the Company of Jesus. His father had been ennobled and received the title of 'Ecuyer' (Squire), since the family 'de Pasqually' does not appear in the armorials of France and Spain, nor even in the registration of 1696 where the blazons of bourgeois families were mingled with those of the nobility.

In addition, an attentive study of authentic Martinezist archives (the so-called Manuscrit d'Alger, or Manuscrit de Grainville; the Manuscrit de Grenoble; correspondence called 'de Lyon'), underline certain details which have led us to the decision to completely reshuffle, not the principles, but the Martinezist Theurgical application, a theurgy to which it is useful to guard this last appellation. Childish details which, if they did not strike the 18th century mind, would shock someone from the 20th, create suspicion about the traditional nature of the famous "**Directory of 2,400 Names, Characters & Hieroglyphs**". It is here that we encounter the ideograms of ... the Queen of Sheba! Would it manifest as such a temptress to a Réau +? Some of the characters have a familiarity with the ideograms of Voodoo. We know well that Martinez de Pasqually and his Brothers (in the familial sense), possessed property and resided in Port-au-Prince and Léogane. This fact was observed by Paul Chacornac. Finally, the incense varies with each degree; and the higher one goes in the hierarchy, the more hallucinogenic and diverse the components. Thus could the member imagine that his perceptions (indisputably valid from a magical point of view), were dependent upon the degree and the powers resulting therefrom! When from the very beginning, the same results could have been obtained. Moreover, the ritual requirements for the place of experimentation: a room approximately 4' X 6', completely devoid of furniture, with doors and windows oriented this way or that, "else you may not receive the benefits", (sic), all of which lead us to conclude that ancient Martinezism is impractical for modern people. There are also, in certain rituals, some rather childish and disagreeable practices, notably for the ordination of women, the exconjunction of the Serpent, etc.. All of which justify, rightly so, the remarks of L.C. de Saint-Martin to Martinez de Pasqually: "But still, are all these things really necessary to pray to God?..." A most relevant remark from this wise student of Martinez de Pasqually.

It is upon these conclusions that the modern Sovereign Tribunal of the Order of the Elus-Cohen decided to put it to rest in 1968. Bering in mind that it was us who realized its resurgence in 1941 it appertained to us to follow through, in spite of these impossible applications, to establish a modern adaptation. This will constitute the operative part of the new Initiatic Martinist Order, its “Second Temple”.

In a study parallel to the present one, it seems that the Martinist and Martinezist filiation of Papus is without valid foundation or reality. We can certainly report without difficulty, this conclusion. The mystification of a young medical student, allegedly “initiated” at 17 years of age, and who founded an Initiatic Order at the age of 23, without any kind of documentation concerning this initiation, and which modern inquiry, the study of his astrological themes, of his physiognomy, of his writings, indicates a great manipulator of ideas, someone born to popularize, but also as an individual devoured by ambition and thirsty for authority. We can add that he attached little importance to that which we deem important above all: an authentic spiritual affiliation. He knew well that he did not possess one, that he initiated “by letter”, those who lived too far to benefit from physical initiation! In France, there is written proof of these “initiations” which are totally devoid of psychic or spiritual validity.

This is the reason why, for eight years, we have been gather all possible documentation on Russian Martinism, issuing forth from Prince Alexis Borosowitz Galitzine, and organized by Jean-Eugène Schwartz and Nicolas Ivanovitch Novikoff, from the time of the Prince’s return to Russia in 1788. He had been initiated by Louis-Claude de Saint-Martin himself in Switzerland, 1787, during a trip to Italy. (Matter, scribit).

The proof of the existence of a Russian Martinism existing in the 18th century, from the time of the return of Prince Galitzine, was provided by Papus in his work entitled Saint-Martin, the Unknown Philosopher, where he attests to having seen, in the Moscow Museum, Cinctures and Jewels of the Russian Martinists during the reign of Catherine the Great; he attests to the existence of the first lodge in Moscow and provides their names:

- | | |
|---|---|
| ◀ Nicolas Novikof, head of the Russian Martinists | ◀ Lieutenant General Prince George Troubetskoi |
| ◀ Brigadier Tckoukow | ◀ Simon Gamaleia |
| ◀ Doctor Bagrinasky | ◀ Lieutenant Nicolas Novikoff |
| ◀ Colonel Ladijensky | ◀ Prince Engalitcheff |
| ◀ Colonel Prince Tcherkasky | ◀ Captain in the service of Prussia, Baron Schrender |
| ◀ Alexis Novikow | ◀ Brigadier Pierre Lophonchine |
| ◀ Jean Loupouchine | ◀ Schwartz (who merits special attention, having been the international agent for Saint-Martin) |
| ◀ Brigadier Jean Tourgueneff | |
| ◀ Major Alexis Koutosow | |
| ◀ Prince Nicolas Troubetskoi | |

Papus also mentions that Catherine the Great had comedies written about the Russian Martinists. She eventually had Novikoff imprisoned (and all the chief Martinists of Russia), in the fortress at Schlüssbourg, in 1792, the year of her death. Novikoff stayed there in his dungeon until 1796 when the Emperor Paul liberated him. All of this is known, real, and historically indisputable! To deny this would be proof of bad faith and would not even merit a response.

From information gathered in 1946 at a conference on the origins of contemporary Martinism given in the Geography Hall by ourselves, along with Brother Ivan Lebzine, information gathered between 1954 and 1955 from Brother Valentin Tomberg, information gathered between 1960 and 1968 from Nicolas Choumitsky, three Martinists from Russia and the Ukraine who did not know one another, and who had been initiated in Russian villages far removed from each other, and from the unanimity

and perfect concordance of the information gathered, we are able to say that Russian Martinism was the preparatory filter for Russian Masonry (equally from the 18th century), in a Templar style (Strict Observance), which in her own right served as a preparatory filter for the Russian Rose-Croix, of which Novikoff was the Grand Master. Martinism taught the doctrines of the Unknown Philosopher, as well as metaphysics, philosophy and mysticism. The Templar Masonry taught all branches of occultism, but this teaching was purely didactic and theoretical. This was then followed by the Russian Rose-Croix, where these teachings were put into practice.

The small volume with a green cover published with our care, (Cf. Le Martinisme contemporain et ses véritables origines”, Destins, Paris 1946.) shows that L.C. de Saint-Martin never founded an organization, that is was his disciples, his close friends, probably (Gence), who constituted some sort of society. The “Appel à la Vérité” of chevalier d’Arson shows that in 1818, it was a veritable secret society. Exactly; Saint-Martin never constituted any organization of this sort in France.... But there remains historical proof that he initiated prince Galitzine in 1787 during their lengthy travels through Switzerland on the way to Italy. (Cf. Matter. scribit).

And, not long after the constitution, in Lyon, of the Rectified Scottish Rite, somewhere between 1778 and 1782, date of the famous Convent of Willhelmsbad, he well and truly constituted a Masonic organization, denoted REFORMED RITE, (which has elsewhere been called “Reformed Rite of Saint-Martin”, and was notably practiced in Metz, in the Chapter “Saint-Théodore”). That this Rite concerns the “Unknown Philosopher” and his doctrine, introduced into the initiatic discourses of each degree, is shown without contestation by the caustic commentaries of Ragon and Favre. This doctrine was simultaneously political, social and metaphysical; it is evidently derived from his first school, that of Bordeaux...

What hindered Saint-Martin from developing his own organization was, firstly, in 1788, his encounter in Strasbourg with the works of Jacob Boehme. This incited him to stay a while and allow time to study the German philosopher. Then, in 1789, the French Revolution broke out; he took an avid interest in it and composed the famous “Letter on the French Revolution”, where he compares it to a forewarning of the Final Judgment. He sustained the revolutionary movement, making anonymous donations to his “Commune”, of nearly two thousand books in all. He was well known enough as a good republican to be designated as a possible tutor to the heir apparent Louis. In addition, he set up a guard at the Temple where the royal family was held up. He was, consequently, a “sectionnaire”, a member of the famous Paris Commune. For that, it was not merely a matter of volunteering, but proffering proof of one’s public-spiritedness, which had to have been the case.

This shows us that Saint-Martin was, during his time, a man “of the left”, politically speaking, if Martinez de Pasqually was faithful to the Stuarts, and thereby - via the Company of Jesus – of the Roman Catholic Church.

In addition, this explains the lack of sympathy really existing between Saint-Martin and Willermoz. Willermoz was a conservative bourgeois who wanted to rub elbows with Lords, or even monarchs. Saint-Martin was an aristocrat, filled with new ideas like so many gentlemen of the era. In declaring how far his ideas and tastes had taken him from the Masonry of Willermoz, it wasn’t that he wanted to leave Universal Masonry, but this New Lyon Obedience, from which all esoteric studies had been carefully removed, and in which no one could discuss the subjects of politics, sociology or religion, coupled with an obedience to the monarchs and the pope, which was not part of the plan of the Unknown Philosopher, who was fascinated by all these kinds of questions.

Furthermore, if it had to do with Masonry in general, there would have not been any need for him to have created his REFORMED RITE, which found itself directly opposed to the RECTIFIED RITE, not only in terms of a similar appellation, but also, as we have seen in the writings of Ragon and F. Faivre, the appearance of those mystical subjects so carefully removed from the Rectified Rite. Add on that in certain grades, if one knows how to read between the lines, there echo the whispers of a certain socio-political framework which was being disseminated.

This sort of competition, this opposition, this tacit contradiction, we find in the degree of “Chevalier de Palestine”, which was indisputably created by Saint-Martin to mock the “Chevalier Bienfaisant de la Cité Sainte” of Willermoz. The subtle nature of L.C. de Saint-Martin shows itself even more fully in this appellation! Because it is Palestine, not only the Holy City of Jerusalem, but the territory extending all the way to the borders of Israel... Was it not in part the will of the “Unknown Philosopher” to spread to the ultimate limits, beyond the circle of restraint (of only Christians), the benefit of his teaching? Also, from the “Scottish Master of Saint Andrew” on, and in particular within the Interior Order, the Rectified Scottish Rite wanted to proclaim itself to be exclusively Christian!

If we understand the word Palestine to mean “covered in ashes”, (Cf. Lemaistre de Sacy dixit), and that the Chevalier d’Occident, (same regalia as that of Knight of Palestine), has a ritual based upon verses from Revelation announcing the End Times, and that Saint-Martin compared the French Revolution to a portent of the Final Judgment, we have a clearly defined position. In passing, we should note that the Chevalier d’Occident is an Elu by his sash, and a Templar by his Cross, since the ancient jewel of the Order was a templar cross of red enamel.

This opposition clearly established, Saint-Martin pursued it even further. The Rectified Code of Lyon in 1778, governing the whole RITE, indicated that no Mason who wore the regalia of an Elect degree (that is, colored black), could be received as a visitor in the equivalent degree of Tenues of the Rectified Rite. What had been received from the TEMPLAR STRICT OBSERVANCE had been quickly altered in terms of regalia. The black robe of the Teutonic Knights, from which it was derived, was replaced with a white one. The black sash bordered in gold with a scarlet Templar cross over the heart was replaced by a white sash bordered in gold with the same cross for the C.B.C.S. The black collar (cravate), from which was suspended the Black Eagle of the Chevaliers Kadosh or a red enamel Templar cross was replaced, in the C.B.C.S. with a Cross of the same red, but hung from a red collar.

Then, the final definitive manifestation of this opposition, evidencing his desire to establish a complete break without possibility of reciprocal visits, after the “Chevalier de Palestine”, (a golden sash bordered in gold and a black collar), L.C. de Saint-Martin crowned his REFORMED RITE with the “Chevalier Kadosh”, a veritable bugbear to the RECTIFIED RITE. This goes without commentary...

It is not only this parallelism, but also the dates which proves Saint-Martin’s revolt against the orientation which Willermoz gave to the ancient initiatic Masonry of High Degrees of the era. The Rectified Convent of Willhelmsbad was in 1782, and Saint-Martin constituted his Reformed Rite the same year.

For all these reasons, in constituting the ORDRE MARTINISTE INITIATIQUE we have been led to make decisions which, as rigorous as they may seem, were inescapable, as much as out of concern for the truth as out of loyalty to the memory of the “Unknown Philosopher”.

First of all, faced with the proven inexistence of a filiation coming effectively from Saint-Martin to Papus, or to Augustin Chaboseau, and faced with the proof of a filiation confided to Prince Galitzine in 1787, we decided, after thirty years of “official” Martinism, to be re-initiated and to receive this filiation issuing from Galitzine. And to further delineate the ties with a past which relied on nothing but gratuitous affirmations, we have chosen a new esoteric “nomen”.

Following the War (1939-1945), and many years after already having received the C.B.C.S., the mysterious destiny and will that guides us in spite of ourselves, has led us to receive the high degrees of the STRICT OBSERVANCE, via a dignitary from Copenhagen. Thus, here are the two Temples of the ORDRE MARTINISTE INITIATIQUE.

In order to allow operative Martinists to continue, more easily than in the past, to “operate” theurgically, we have constituted a grade, conforming to the Russian tradition, in which are found those same “operatives”. And this we have taken from the REFORMED RITE of Saint-Martin.

From now on, as in Russia of the 18th century, the doctrine and occult teachings will be given in the classic Martinist degrees. Practice and the teachings pertaining thereto will be communicated in a superior degree, of a Masonic character: the Chevalier de Palestine. The ancient Martinist regalia will be conserved and used, since the white Sash bordered in Gold could be the ancient Associate sash, and the black Collar and its red cross, would be the ancient regalia of the Elu Cohen (Master Elu-Cohen).

The equivalent Masonic quality will be required, therefore, for access to the degree of Chevalier de Palestine.

Here are the degrees practiced in the ORDRE MARTINISTE INITIATIQUE:

<u>First Temple:</u>	Associate	
	Initiate	
	Unknown Superior	<u>Doctrinal</u>
	Unknown Superior Initiator	
<u>Second Temple:</u>	Chevalier de Palestine	<u>Operative</u>

The Masonic qualification will be required for access to this second Temple, since it concerns a Masonic degree. If discoveries or operative techniques warrant, which is always possible, or they force, we can see the practice of the three practical degrees practiced during the time of L.C. de Saint-Martin: "Prince of Jerusalem and Chevalier Kadosh", but in order to do that, it will be of the utmost import that we locate the two manuscripts in-quarto in which, in his own hand, the "Unknown Philosopher" outlined the "Instructions" relative to these degrees, cited by Ragon, F. Favre and de l'Aulnay.

The first Temple will work with the Russian rituals, as strictly preserved since 1800.

This new organization of Traditional Martinism implies decisions which, while somewhat tiresome, are nevertheless imperative.

If we proclaim and show that classic Martinism does not rely either spiritually or physically upon the "Unknown Philosopher", we at the same time show that the ancient Russian filiation (since two lodges were created by Papus within the Russian court based upon his pseudo-filiation) can be traced back incontestably, we must consider the Russian Martinists coming from the Papus-Chaboseau filiation (co-initiated by both of them) as profanes, and the Order founded by Papus, revived in 1953 by his son, Doctor Philippe Encausse, as a para-Martinist organization. And, we cannot receive them as "visitors" outside of Tenues Blanches (open meetings).

A second decision, just as well-founded, compels us, in order to remain in the spirit and intentions of the "Unknown Philosopher", to abandon Willermozism, which does not ensue from Saint-Martin. This clarifies our decision to leave the MARTINIST GRAND PRIORY and its C.B.C.S.

All the while, we will keep with the rules of mutual aid and support among Martinists of any Obedience, in the human sense and outside of any initiation. Certain Affiliates of "apocryphal" Obediences – to use a term from Martinez de Pasqually – particularly qualified in the area of high esoteric sciences or known never to have engaged in the ceaseless charges of Satanism and black magic against the Elus-Cohen of the followers of le "Maître Philippe", will, by their merits, be entitled to receive a card of "Honorary Visitor" to lodges of the ORDRE MARTINISTE INITIATIQUE. However, they will not attend the ceremonies of Opening or Closing of the Works, nor those of Initiation, so as to preserve the traditional secret character of our Rituals, the Signs, Words, etc....

Finally, the various MARTINIST ORDERS abroad desiring to bring about their own “rectification” (to use the language of Willermoz, this time, from 1778), should:

1. Undertake this with the same security and caution as they would with members of the ORDRE MARTINISTE of “Papus”,
2. Send to Paris, to the headquarters of the ORDRE MARTINISTE INITIATIQUE, one of their Grand Officers, who will be re-initiated into the filiation of L.C. de Saint-Martin conferred to Prince Galitzine, and who will, in his turn, regularize all the members of his national Order.
3. Undertake, as it is written in the ancient Russian and Ukrainian Martinist rituals, to “scrupulously preserve the ancient usages, without changing a thing”. AND, to renounce the perpetuation of the “apocryphal” filiation.

In return, the foreign MARTINIST ORDERS thus “rectified”, will receive from the ORDRE MARTINISTE INITIATIQUE:

- A. A Patent attesting to their “rectification” and recognizing them in their Nation as official representatives of the authentic filiation from the 18th century, going back to Saint-Martin.
- B. Initiatic Rituals, a memento, catechisms, and the Ceremonies of Initiation,
- C. Modern operative rituals, inspired directly from the Martinezist documents of the 18th century held within the archives of the ORDRE MARTINISTE INITIATIQUE, and formerly those of the ELUS-COHEN, with the following condition:
- D. If the representative sent to Paris holds the degree of “Chevalier Kadosh” (30th), he will receive a document as “Chevalier de Palestine”, and a photocopy of the initiatory justification of his possession of this degree will be sent for his national ORDER, and for which he will serve as the rectifier.

Lastly, let it be known that the ORDRE MARTINISTE INITIATIQUE leaves the national MARTINIST ORDERS to administer themselves, designating their own Grand Officers, etc... with the strictest administrative and financial independence.

Its only control will be to exert and perpetuate the regularity of the initiatic transmission, with the most careful measures possible to definitively prevent the return to any sort of debasement of the veritable Martinism of tradition, where a “chapel” is substituted for one in which a “prophet” negates the value of Knowledge or the reality of a spiritual “fall” of Humanity, which is the fundamental axiom of the principle of Reintegration...

Orient of Paris, this 30th day of June 1968
For the ORDRE MARTINISTE INITIATIQUE
The Grand Master:

R. AMBELAIN

OATH OF RECTIFICATION

I, N... (Family name, baptismal name, etc.), N... in ordine (name within the order), profess that I will search among the Symbols of all the religions which divide Mankind for the essence of Religion, our Mission being to unite them for the greater Glory of the Master of all Worlds; I declare that I recognize the utility and unity of this Esoteric Religion for which the Great Adepts and Masters of the past have assured the Transmission, and which until now has been offered to me intuitively.

Having attained to this present state of my own evolution, I declare that this essence is found strictly united to the Christian Religion, particularly in the aspect of Platonic Christianity presented by Clement of Alexandria, Origen and their disciples, Gregory Nazianus and Gregory of Nyssa, and within the Jewish Tradition, coming from exoteric Judaism, which is called, Kabbalah.

I therefore ever increasingly resolve, through the works of my reason and through illumination, to attain to the conscious awareness that HUMANITY, immersed in Number and Matter following the Fall, will come by its REINTEGRATION into the Absolute and Ineffable Primordial Unity.

I also proclaim that all Mankind is equal before Divine Justice, that each receives their just rewards for their actions, weighed upon the Balance whose two pans are Fate and Freedom, and for which the beam is the Conscience. It is by virtue of these symbols that all Mankind is equal, and equally responsible to the self, each being their own "KING".

Considering that TRUTH is distributed amongst Mankind according to their evolution, without any being able to pride themselves on possessing it entirely, and that the Keys, given through Initiation, do not guarantee any protection from the aberrations of human Reason, I promise to be temperate in my affirmations as well as in my negations, and to respect all forms of sincere sentiment and thought.

Furthermore, I promise to place my spiritual strength and my physical energy in the service of the Ideals of our Venerable Order, and I will endeavor to recognize the great honor which has been bestowed upon me this day, by always being mindful that my conduct is noble and, no matter the cost to me, by always following the course of the SPIRIT. This is why, during the transmission of this dignity, at my turn, neither the ties of friendship nor those of parentage will ever weigh upon me, but only the true merit and real qualification of him or them to whom I will transmit this.

Advancement toward the LIGHT is individual, but a Being will not know how to be reintegrated into the Original Unity without desiring so, and all other Beings desiring so with him. This is why the Tools of the GREAT WORK of UNIVERSAL REINTEGRATION are solidarity, help and love. I promise, therefore, to love my fellow man as myself and to encourage them to participate, according to the measure of their individual receptiveness, in the spiritual benefits which I will have gained.

I promise foremost, help, respect and affection, toward my Initiator and Sponsor, attentive deference to my Brothers who may show themselves to be my Superiors in age, in knowledge, or in moral virtue. I furthermore promise to communicate to my Brothers, without hiding anything, any discoveries useful to our WORK, which I could make, and to consecrate to the welfare, as far as it be possible, the eventual product of the discoveries which I may realize as a consequence of the teachings I will myself have received.

Ever bearing in mind that the Initiatic Doctrine known as MARTINISM has more or less been altered by time, the forgetfulness of man, or the action of Agents Hostile to the Final Goal, distancing itself more and more from the Teachings of its Founders and from their Works, by becoming allied sometimes with theories or doctrines having, in this respect, no traditional character, I formally declare not to recognize as relevant to the veritable original Movement, revived in the 18th century by its Promoters, anything but that which doctrinally and practically shows this traditional character. And, in order to prevent any ambiguity, I further declare that the only Sources of veritable primitive MARTINISM are to be found exclusively in the works, manuscripts or printings of Don MARTINEZ de PASCUALIS and of Louis-Claude de SAINT-MARTIN his disciple.

Assessing, additionally, that Faith is incomplete without Works, I solemnly promise not only to keep and maintain the doctrinal transmission of THEORETICAL MARTINISM, but further still, if the ORDER which welcomes me this day deems me worthy and capable, to participate in its practical application by means of the Labors which it would confide unto me.

And as it has been heretofore, may GOD help me!

In witness whereof, I sign and date:

INSTRUCTION

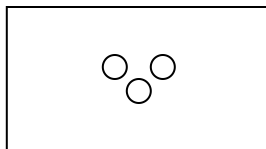
DISPOSITION, DECORATION, FURNISHINGS of the TEMPLE

The Temple in which Martinist Lodges assemble is preferably rectangular. Opposite the entrance is the Symbolic ORIENT, the door is therefore supposed to be to the WEST.

The four walls of the premises are covered with black in the "ASSOCIATE" Degree, with white in the "INITIATE" Degree and with red in the Degrees of UNKNOWN SUPERIOR and UNKNOWN SUPERIOR INITIATOR. The ceiling is painted the color of saffron, reminiscent of the dawn.

In the East is a rectangular table called the "Altar". It is covered with a cloth of the color appropriate for the Degree being worked. On the cloth, in the center of the altar, is a Candelabra of three branches. The flames of its three candles must form a triangle, either in the vertical plane or in the horizontal plane. The triangle has its base down if it is a vertical and the base toward the President if it is horizontal; the point of the aforesaid triangle is then directed towards the West.

three superimposed tablecloths:



- *The first tablecloth, black in color, covers the Altar to the floor.*
- *On the first tablecloth, a second, white in color, falls to mid-height between the top of the altar and the floor.*
- *The third tablecloth, red in color, covers the top of the Altar and falls down the side about twenty centimeters.*

The disposition of these tablecloths must be scrupulously respected. Indeed, if other Martinist Orders follow a different arrangement, the ORDRE MARTINISTE INITIATIQUE, for its part, intends to strictly observe the stages of the Great Work of alchemy, through the disposition of these tablecloths: Work of the Black, Work of the White, Work of the Red.

The Altar is completed by the SACRED BOOK and the SWORD of the ORDER, placed on the longest axis of the table acting as the Altar.

Behind the Altar sits the President bearing the title of "Grand Master" *alternatively* "Very Respectful Master" (as in the Masonic Aereopagus of the 30th Degree). To the right side of the table stands the "Master of the North," to the left side, the "Master of the South." These are the three Officers of the Martinist Lodge.

To the right of the Altar of the Very Respectable Master is an armchair covered with a white cloth. On the seat of the armchair is disposed the "Candle of the Past Masters." On the back, an S:: I:: Collar.

The Brothers and Sisters are placed in two "columns" referred to as the North and the South, that is to say face to face, on benches or seats.

At the head of these "columns," next to the Altar and towards the Orient, stand (as in a Masonic Lodge) the secondary Officers: Secretary, Treasurer, etc.

In the West, before the door, is the seat of the "Guardian of the West" Before him, along the widest axis of the premises, is a round table draped in a red cloth, upon which is a Censor filled with live charcoal and Incense. The Members, In PENETRATING INTO The LODGE, must necessarily pass through the smoke of purification before reaching their seats on the "columns."

On the wall in the Orient, behind the seat of the "Grand Master (*or T.R.M.*)," is hung one of the TAPESTRIES Of the ORDER, in the proportion 1 – 2 or so, in the form of a long square. The most preferred measurements are about 2 meters in height by 1 meter in width. Here are the THREE TAPESTRIES of the ORDER corresponding to each of the three Degrees:

- ASSOCIATE: Black with a silver Pentagram. *fringed with red bearing a large Pentagram of silver.*
- INITIATE: Black, bordered in Red (.10 m wide), bearing the same silver Pentagram. *White edged with a green braid bearing the same Pentagram of silver.*
- UNKNOWN SUPERIOR: Red with a large Pantacle of the Order in copper (preferably perforated) similar to the Jewel of the Order.
- UNKNOWN SUPERIOR INITIATOR: same as for the Unknown Superior; *edged with a gold braid.*

On the Altar, a similar Pantacle is placed before the three-branch candlestick, but with the following observations:

- ❖ ASSOCIATES: it is completely veiled with purple.
- ❖ INITIATES: it is half unveiled.
- ❖ UNKNOWN SUPERIORS: it is completely unveiled because the veil has been withdrawn.
- ❖ UNKNOWN SUPERIOR INITIATORS: it is again half unveiled as a sign of sadness.

The Incense that it one must burn in the Censor or the incense burner placed at the entrance of the Temple is either pure frankincense in teardrop form, or a mixture of:

- Powdered pure Frankincense: 3 parts
- Powdered Myrrh: 2 parts
- Powdered Benzoin: 1 part

The live charcoal is of the type used in liturgical Censors.

N.B: The walls covered in black facilitate the phenomenon of "clairvoyance" in sensitive subjects. It is important not to mingle the perfume above with other ingredients that may aid in unleashing hallucinatory phenomena: saffron, lavender, galbanum, etc.

It is important to maintain calm and balance in Martinist Convocations. These characteristics are, to the Members, the essential conditions of works of value. It is a matter of mental purification and not at all of producing hypnotic effects; Convocations are not theurgical Operations in the ORDRE MARTINISTE INITIATIQUE.

DECORATIONS AND JEWELS OF THE MEMBERS OF THE ORDER

All the members of the ORDRE MARTINISTE INITIATIQUE, in accordance with the ancient usage of Russian Martinism in the XVIIIth century, wear a black Scapular (tabard) about 0.45m wide hanging down to the ankles and which is fastened at the collar by some ordinary device (tie, clasp, etc.)

In the first Degree "Associate," embroidered in silver upon the Scapular, are a silver Pentagram at the height of the solar plexus, surmounting the six points of Martinism.

In the second Degree “Initiate,” embroidered in silver upon the Scapular, are a Pentagram at the height of the solar plexus, surmounting the six points of Martinism, which is surmounted by the letter “I”.

In the third Degree “Unknown Superior,” embroidered in silver upon the Scapular, are a Pentagram surmounting the six points of Martinism, which is surmounted by the interlaced letters “S” and “I”.

In the fourth Degree “Unknown Superior Initiator,” embroidered in silver upon the Scapular, are a Pentagram at the height of the solar plexus surmounting the six points of Martinism, which is surmounted by the letters “S”, “I” and “H” which are interlaced so as to form the monogram HIS.

These letters underline the Latin origin of certain qualifiers:

- S..... is the initial of the Latin Socius, (associated)
- I..... is the initial of the Latin, Initio, (to instruct)
- S (& I)..... are the initials of the Latin Superior, Incognitus, hence Unknown Superior.
- S, I & H..... are the initials of the Latin Superior Incognitus and Honoratus, or Honorary Unknown Superior; which is the Unknown Superior Initiator.

We will observe that which the whole of this monogram indicates:

- I..... is the symbol of the Stauros of the Gnostics, the symbolic post which was taken to signify the limitations of the worlds of the Pleroma and of the Kenoma.
- S..... is the Ouroboros Serpent, emblem of the Cosmos, or the symbol of ancient Gnosticism; and it is wound about the Post (Greek, stauros meaning meaning limit), just like the Brazen Serpent about the pole erected by Moses in the desert to heal the children of Israel.
- H..... is the Theta or the Greek Θ . In the ancient world this letter was inscribed on the military lists of soldiers who had died in combat. But when the vertical bars of the “H” surpasses the circle of the Theta Θ : it symbolized the enlarged spirit to Hermeticists. That is why the expression in French “Elargir un prisonnier”, or “Liberate a Prisoner,” because the “H” has been liberated from the confines of the circle. (translator’s note: élargir normally means “to expand, broaden or widen”).

Thus the ASSOCIATE Martinist is the APPRENTICE, the INITIATE is the COMPANION, the UNKNOWN SUPERIOR is the MASTER and the UNKNOWN SUPERIOR INITIATOR is the equivalent of the MASTER of the LODGE or VENERABLE, from whom alone all initiation proceeds.

The black Scapular could be replaced by a Robe of the same color, like that of a coat of arms, in a similar cut as the one that was worn by the TEUTONIC KNIGHTS or KNIGHTS of the HOLY SEPULCHRE, etc.

Either is completed by a black Cordelier wrapped twice around the waist and with both ends hanging down about 0.60m. Each of these ends in three knots spaced about 10 centimeters, BEING SIX IN ALL.

Every member of the Ordre Martiniste Initiatique wears, on the Scapular or the black Robe, the decoration of his Grade, namely:

- A white watered-silk Sash about 0.10m or so wide from the left shoulder to the right hip, for the ASSOCIATE MARTINIST with the Jewel of the Order at the point.

- A white watered-silk Sash about 0.10m or so wide from the right shoulder to the left hip, for the INITIATE MARTINIST, with the Jewel of the Order at the point. Female members (only being able to receive the degree of S◀I◀I◀ under certain conditions) may have theirs bordered in gold.

One will observe that if the letters A◀ and I◀ are not embroidered at the height of the chest (as was desired in the ancient usage), the same Sash could serve for these two Grades, successively. It will only be necessary to reverse it.

- A white watered-silk Collar about 0.10m or so wide descending to a point at the bottom of the chest, for the UNKNOWN SUPERIOR with the Jewel of the Order at the tip, and with the letters S◀I◀ in gold.

- A similar Collar but edged in gold on its two borders for the UNKNOWN SUPERIOR INITIATOR, with letters or without. At the tip is suspended the Jewel of the Order.

N.B.: In order to emphasize its adherence to the authentic filiation of the XVIIIth century, a filiation that it received from ANCIENT RUSSIAN MARTINISM, the ORDRE MARTINISTE INITIATIQUE, by unanimous decision of its Supreme Council, decided to complete the Sashes and the Collar with a "RUSSIAN BLUE" braid. This braid is 1 centimeter in width, sewn on the collar or on the aforementioned shoulder, like a narrow epaulet. Remember that "Russian Blue" is a very hard blue, darker than Prussian blue. On these braids, the members of the Supreme Council wear a narrow gold braid, sewn to the center of the aforesaid braid at its widest axis.

- Every member of the ORDRE MARTINISTE INITIATIQUE wears the classic Jewel, representing the Pentacle of the Order in gold and silver in its two antipodal triangles, at the tip of the Sash or Collar.

- Every member of the ORDRE MARTINISTE INITIATIQUE completes these first decorations with white Gloves.

- Every member of the ORDRE MARTINISTE INITIATIQUE wears a black Mask garnished with a "beard" of black lace. This Mask is replaced with a red Hood for Meetings involving an INITIATION.

- Every member of the ORDRE MARTINISTE INITIATIQUE wears a Red Cloak, already in use in 1800, in keeping faith with the archives of the most ancient Lodges of Russian Martinism. It was a Cloak of the type utilized in Chivalrous Orders, that is to say a Cape. The Cloak could be attached under a monk's hood. *The Cloak is lined in white on the interior in order to respect the symbolism of the Royal Art.*

- Every member of the ORDRE MARTINISTE INITIATIQUE wears a sword in Lodge with a cross-shaped guard and double-edged blade. Masonic or Rosicrucian patterns fit the occasion perfectly.

- *Every LODGE MASTER of the ORDRE MARTINISTE INITIATIQUE possesses a Mallet of ebony (or of dark wood), the emblem of their function and their authority, and which is delivered to them solemnly at the time of the installation of their Lodge by the Grand Officers of the ORDER, in the name of the Grand Master. In case of the absence of the Master of a Lodge, his substitute will strike the Ritual Knocks with the pommel of his Sword or with a secondary Mallet that must never be dark. The BLACK MALLET, descended from the Rituals of the grades of ELUS, possesses a special symbolism.*

SIGNS, WORDS AND GESTURES OF THE ORDER

- OPENING SIGN: place the back of the right hand flat on the forehead, fingers straight and together, the thumb at a right angle (thumb down therefore). Then briskly drop the hand to the side of the right thigh.
- CLOSING: place the back of the right hand with fingers straight and together, thumb at a right angle, at the level of the eyebrows, slightly tilted as if to shade the eyes from the sun. Then quickly drop the hand to the side of the thigh.
- ASSOCIATE SIGN: Left hand, fingers straight and together, thumb at a right angle (thumb is up), placed flat on the right breast.
- INITIATE SIGN: Right hand, fingers straight and together, thumb at a right angle (thumb is up), placed flat on the left breast.
- UNKNOWN SUPERIOR SIGN: Both hands, fingers straight and together, placed flat upon the solar plexus, palms toward the chest, thumbs crossed. (This sign resembles the silhouette of a double-headed eagle).
- UNKNOWN SUPERIOR INITIATOR SIGN: The same sign as for the preceding degree, but the interlaced hands are raised above the head; such is the heraldic "flight".
- ATTENTION (PRESENT SWORDS!): At this command, hold the right arm outstretched, pointing the blade of the Sword toward the ceiling of the temple, VERTICALLY.
- ARCH OF STEEL: Same gesture, the blade is then outstretched obliquely and crosses the tip of the one opposite.
- AT EASE (SWORD AT REST): the point of the Sword is resting upon the earth, the hands are joined on the pommel, right over left.
- GENERAL SIGN of RECOGNITION (irrespective of grade): right hand, fist closed and thumb erect, placed at the base of the throat.
- GENERAL QUESTIONS OF RECOGNITION (irrespective of grade):

Q: "Are you a Martinist?"

A: "That depends."

Q: "Where is your first Temple?"

A: "Far off to the East."

Orient of Paris, the 21st of December 5968 Grand Master: AURIFER
- "Eques a Reconciliatione"

Signs to place beneath your signature (nomen) on every letter addressed to a member of the Order:



Associate



Initiate



Unknown Superior



Unknown Superior Initiator

INSTALLATION OF A MARTINIST LODGE

The members of a future Lodge take their places as they would for the Ritual of Opening the Works for the Third Degree. The Officers are on their respective plateau and the Guardian of the West is before the threshold. No light has yet been illumined, alone, the glow of the charcoal in the censer is there in advance.

The Very Respectable Master:

My Brothers and Sisters, we are about to found a new Martinist Lodge in the filiation of our illustrious predecessors. But, before we proceed, I invite you to assist me in sanctifying this hall, so that it may become, by virtue of both word and deed, the particular Temple where we shall celebrate the mystery of this traditional creation. This is why Thus have we adopted the form of our Masters in allowing our Symbols to become manifest...

He lights the three luminaries beginning with the summit of the triad placed before him, followed by that of the Masters of the Past.

The Very Respectable Master:

May the single brilliance emanating from these different luminaries manifest in us the Strength of the One who sustains our Particular Temple, which we shall raise to the Glory of the Eternal and Almighty God, Supreme Architect of the Universe. May this be done in memory of those who were, who are no longer, and who exist once more, luminous and vibrant...

He sprinkles thrice the Incense upon the censer, saying:

May this incense rise up unto You, Lord, as it was in the past in Your holy Temple in Jerusalem, at the hour of the evening sacrifice.

He takes the censer and raises it with his right hand, then traces, vertically, with grand gestures, the Pentagram above the luminaries, then he replaces the censer.

The Very Respectable Master:

Let us collect our thoughts in silence my Sisters and Brothers, so that our spirits and our hearts may be in union, beyond death, with those of our Brothers of times passed.

A moment of silence and brief meditation. We lend our attention to the diverse manifestations of the Incense being consumed upon the embers.

The Very Respectable Master:

Venerable Masters who have passed through the Gates and performed the last Voyage, our Call rises up to you. With all our Brothers dispersed throughout this vast world, deign to come together, at this moment, in this place, in heart and in spirit with one of your own.

A brief silence. The V.R.M. knocks three times and raises his right hand held open.

The Very Respectable Master:

Powers of the Kingdom, be under my left foot and in my right hand. Glory and Eternity, touch both my shoulders, and lead me in the paths of victory. Mercy and Justice be the equilibrium and the Splendor of my life. Intelligence and Wisdom, give me the Crown. Spirits of the Kingdom, conduct me between the Columns which support the edifice of the Temple. Angels of Netzah and Hod, reinforce me upon the Cubic Stone of Yesod.

A few moments of silence.

The Very Respectable Master:

Remember Your words, O Eternal. You have said: "Heaven is my throne and the Earth is my footstool. What kind of house will you build for me? Where will my resting place be?" For all these things exist in themselves, in the Beginning. Thus have you said, O Eternal. And I rejoice in my heart when I hear it said: Let's go to the Temple of Jerusalem, to the Temple of the Eternal God... Our feet stop at your gates, O Jerusalem on high, Jerusalem built as a well united city. May Peace be in your walls and Security in your Palaces! "Unless the Lord builds the house, they labor in vain that build it! Unless the Lord guards the city, the Watchman stays awake in vain!" Eternal god, Wise and Strong, Powerful Being of the Supreme Architects of the Universe, deign to enter this place. Sanctify it with Your Presence and with Your Majesty, so that the purity, the chastity, and the fullness of Your Law may there reside. As just as the aromatic smoke of this incense rises up to You, may Your Virtue and Your Blessing descend upon these stones. And you Angels, and you Spirits, be present at this consecration. Through the Holy, Living, Eternal God, who created you from nothing, as myself, and who this very moment could plunge you back into the void by his Wisdom Alone. Amen.

Once again, a few moments of silence.

The Very Respectable Master:

Receive, Lord, according to the will of the Unknown Philosopher, our Master, the homage which Your servants here present pay unto You. May this mysterious Light illuminate our spirits and our hearts as it wreathed in times gone by the Works of our Masters. May these flames illuminate with their living brightness, all the Brothers and Sisters who assemble at Your call, may their presence ever be a living testimony to their union. Amen.

Silence. A brief period of meditation.

The Very Respectable Master:

Brother Master of the North, is the Lodge which it is our project to found and constitute receive spiritual life as well as material existence?

The Master of the North:

V.R.M., the sublime origin of Man, his fall, the horror of his current privation, the indispensable necessity for superior assistance that visible Agents have brought to the Earth, and that they have used sensible means to deliver efficacious virtues, are many of the truths so etched within Humanity that all the Peoples of the Universe have observed them and have left us with traditions that confirm them.

The Very Respectable Master:

Man is a fire condensed within a course envelope. His Law, as for all fires, is to dissolve it and to reunite with the Source from which he has been separated. This is the teaching of our Master the Unknown Philosopher. Brother Master of the South, is this permitted of Man?

The Master of the South:

V.R.M., if Man, following the law of his nature, knew not only how to preserve the strength and the laws of his own fire, but also how to increase them through the effects of a Superior Fire, it is not surprising that at death, their ardor no longer swiftly consumes the impure form which until then had constrained movement, and that the disappearance of this form is not more rapid. This is the object of Initiation, and this is the role of the Lodge which perpetuates and transmits it.

The Very Respectable Master:

Yes, my Brother. Pure Man can then recover access to this imperishable Temple about which he should publish the wonders and from which the Fall caused him to leave. He will approach the Holy Arch without fear of being knocked over, because of being stronger than Hebrew tradition informs us, at it will not allow entrance to any within its bosom that it has not purified. Arise, my Sisters and Brothers, and assist me.

He solemnly opens the Sacred Book, and places the Pantacle of the Order on the right page, and places the Sword across it. He then reads the Prologue to the Gospel of John.

The Very Respectable Master:

“In the Beginning was the Word. And the Word was with God, and the Word was God. It was with God in the beginning. Through his were all things made, and without him nothing was made that has been made.” These affirmations come to us from the ancient Gnostics, and these coming from even more ancient initiations. We must recall, my Brothers and Sisters, the inscription engraved upon the pediment of the temple of Philae, in Upper Egypt, more than ten centuries before our era, and which, speaking already of the Supreme God, affirmed: “It is He who has made all that is, and nothing, ever, was made without Him...” Or likewise this text from Hermes Trismegistus: “The Father of all things consists of Light and Life...” And so, set out before us by avatars of human thought, the Supreme Wisdom has always expressed itself in order to be revealed to Men of aspiration. My Brothers and Sisters, come to Order with swords upraised...

All those present come to Order, Swords upraised in their right hands.

The Very Respectable Master:

In the name of the Almighty and Eternal God, Supreme Architect of the Universe, through whom all Light and Truth are manifest, I declare both legitimate and valid this Assembly, united under the auspices of our Master the Unknown Philosopher, with the goal of perpetuating the mystical influence which he has placed in us. And in consequence thereof, I declare founded and constituted the very respectable Lodge ..., number ... within the Ordre Martiniste Initiatique, according to the filiation of the Grand Lodges of Russia and the Ukraine, which have existed since the 18th century. May the Past be the shelter of the Future...

The Guardian of the West:

May Peace, Joy, and Charity be henceforth in our hearts and on our lips, now until our death.

The Very Respectable Master:

At ease, and return your blades, my Brothers and Sisters.

This is done.

The Very Respectable Master:

Invisible Masters present, Angels and Spirits who have assisted us, and you, my Brothers and Sisters, let us form the mystic Chain in perfect spiritual communion with our Brothers of times passed.

The Chain is formed by crossing the wrists, right over left, hands unglowed.

The Very Respectable Master:

Almighty and Eternal God, Supreme Architect of the Universe, Source of everything Good and everything Perfect, You who has always wanted and worked for the good of Man and all your creatures, we give You thanks for your paternal kindness, and we all beseech You to grant them without end to each of us, according to Your views and our needs. Shine down upon all our Brothers and Sisters Your celestial Light, strengthen our hearts with love for our duties so that we may faithfully observe them. May our Assemblies be ever reinforced in their union by the desire to please You and to make us useful to one another. May they always be a sojourn of peace and virtue, and may the Chain of a perfect and fraternal friendship be henceforth so strong in us, that nothing may ever tamper with it. Amen.

All present:

Amen.

The Very Respectable Master:

My Brothers and Sisters, break the Chain.

This is done. Everyone resumes their stations and re-gloves.

The Very Respectable Master:

My Brothers and Sisters, now we can proceed to the Ceremony of the Opening of the Works. May the spiritual Powers which have assisted us in the Operation continue to provide their protection, as well as our Brothers of times passed.

RITUAL OF OPENING AND CLOSING OF THE WORKS IN THE “ASSOCIATE” DEGREE

OPENING of the WORKS

The Grand (Very Respectable) Master, seated, knocks once with the Mallet: - O -

Brother Guardian of West, are we in security?

The Guardian of the West:

Grand (Very Respectable) Master, the Outer Bounds are deserted, the Profane are far removed, the Guards are at their posts, all is silent.

The Very Respectable Master:

Brother Master of North, why are we gathered?

The Master of North:

In order to search for the origins and ultimate destination of Man and the Universe, Very Respectable Master. Since, if we are emanated from a Universal source of Truth, no Truth must appear new to us. Likewise, if no Truth is new to us, but is perceived as a memory or the representation of that which is hidden in us, we must have been born into this Universal Source of Truth.

The Very Respectable Master:

Brother Master of South, are we prepared to begin such a search, lest we fail by making such a presumption?

The Master of South:

Very Respectable Master, what is Man when he has no key to his jail? The Soul of Man is a thought of God. There are two doors in the heart of Man; one, inferior, and by which the Enemy could be granted access to elementary light, and which may not be enjoyed except by this path; the other, superior, by which Man can give the Spirit captive with him access to the Divine Light that, here below, may only be communicated by this channel.

The Very Respectable Master:

Brother Master of North, can we here below have access to this Divine Light?

The Master of North:

Very Respectable Master, do not disregard the help accorded us by the Earth on whom we walk. She is a sort of reservoir for this Fountain of Youth of lore which has given us so many marvels. It is in her that the substance serving as the basis of the first degree of regeneration is prepared; the rebirth of all beings; she is the crucible of souls, as well as of bodies.

The Very Respectable Master:

Brother Master of South, are the Day and Hour auspicious to proceed to this Great Work?

The Master of South:

Very Respectable Master, Time is only the interval between two actions. It is only a contraction, an abeyance in the faculties of a being. Also every year, every month, every week, every day, every hour, every moment, the Superior Principle withdraws and restores strength to all beings. And besides, is not Man like a Lamp, suspended in the Darkness of Time?

The Very Respectable Master:

Since it is so for Man, with Space and Time and everything coming together to facilitate our task, we can give life to this Assembly. Therefore, my Brothers and Sisters, stand to Order in the Degree.

He strikes the Mallet: - O - All the Members rise and come to Order in the Degree in which they are going to work. The Very respectable Master rises also, takes the sword in his left hand, blade pointing up, takes the mallet in his right hand, then solemnly says:

To the Glory of Almighty God, Grand Architect of the Universe, in the name of the Order, by virtue of the Powers which have been conferred upon me, I declare open (or reconvened) the Works of this Respectable Martinist Lodge, constituted under the auspices of our Master, the Unknown Philosopher, in the Orient of under the name of

He then slowly strikes the Mallet six times: -O---OO--OO---O- then reads The OPENING INVOCATION:

"Almighty God, Grand Architect of the Universe, Eternal and Infinite Being who is all Goodness, Justice and Truth... O you who, through Your all powerful and invincible Word, has given being to all that exists, receive the respect and praise offered unto you by the Brothers and Sisters united here in Your Presence, for themselves and for all humankind. Bless and guide the works of the Order, and of ours in particular. Deign to grant success to our zeal, so the Temple that we endeavor to raise to Your Glory, being founded on the Wisdom, decorated by the Beauty, and sustained by the Strength which comes from You, may be a refuge of peace and fraternal union, an asylum for virtue, an impenetrable rampart to vices, and a sanctuary for the Truth. May we all find therein the true happiness of which you are the only source, just as you are always the only end. Amen."

The Members: Amen

At the same time as the Very Respectable Master, the Members make the Opening Sign.

The Very Respectable Master:

My Brothers and Sisters, now that this Particular Temple is opened to the Men of Aspiration, it is necessary that we bring light to it, since it was built to shelter the light. So therefore, according to the Ancient Usage, let us manifest the light by these Symbols.

Lighting the Three Luminaries on the Altar: first the central, then the one on right; then the one of left; the VRM then opens the Sacred Book and places the Sword across it, point facing the north.

Then says:

May the single brilliance emanating from these different luminaries manifest in us the Strength of the One who sustains our Particular Temple! May this mysterious light illuminate our minds and our hearts, as it has previously exalted the works of our Brothers in times passed!

May these flames illuminate, with their living clarity, the Brothers and Sisters gathered at their call and may their presence constantly be a living testimony of union. Amen.

The Assistants: Amen

The Very Respectable Master:

My Brothers and Sisters, please take your places.

This being done, all take their places.

The Very Respectable Master:

The speech is given to the Brother (Sister) Secretary.

The Secretary reads successively:

- The report of the previous Meeting,
- The agenda for the Convocation of the Meeting of the day,
- The various questions to be treated first,
- Then the nature of the work presented at the Meeting.

When everything is attended to from the first three, the Very Respectable Master gives the speech to the Brother or Sister presenting the Work of day.

The VRM then proceeds to the Birkat Kohanim and the Sim Schalom:

The Lord bless you and keep you; the Lord make his face to shine upon you; and be gracious to you; the Lord lift his countenance upon you and give you Peace.

O Father! Shine forth Thy peace, happiness, blessings, favors, grace and mercy upon all of us. Reward us all here assembled with the light of Your Countenance. It is by this Light that You have given us the eternal laws of love and of virtue and of justice, of blessing, mercy, life and peace...

O! May it please you, Lord, to bless us at all times and in all places with an unbreakable peace, and may You be eternally praised, You who gives peace to us all...

N.B. – It should be noted that the Light to which is made allusion, and which obviously brings to mind Illumination, comes from the FACE (from the Latin facies: façade). It is Metatron who is the Face of the ETERNAL, His Face, as it is said Sar-ha-Panim, “Prince of Faces”, which is to say “the principle of divine aspects”. Also referred to is Sar-ha-Gadol, or the “Great Prince”, et his kabbalistic name Mikaël (“Who is like GOD”), as we read in Daniel (12:1): “At that time Michael, the great prince who protects your people...”

CLOSING of the WORKS

The Very Respectable Master strikes the Mallet: - 0- A short silence.

My Brothers and Sisters, does someone have a proposition to make in the interest of the Order in general, or of this Respectable Lodge, in particular?

After these, the Assistants will eventually intervene:

The Master of North:

Very Respectable Master, the Columns of the North are silent.

The Master of South:

Very Respectable Master, the Columns of the South are silent.

The Very Respectable Master:

Brother Master of North, since the work of this day is finished may we suspend our Works and pass from labor to refreshment?

The Master of North:

Very Respectable Master, what is the goal of action except to act so that those who deliver it may be bound to Universal Action?

So it is in acting that we unite to this Action and finish by being nothing more than its organs. Then, all that is not this Action is nothing to us and there is nothing but this Universal Action that appears natural to us.

The Very Respectable Master:

Brother Master of South, the words of our Brother Master of North, do they comply with our Tradition?

The Master of South:

It is so, Very Respectable Master and we can therefore do no other than suspend our Works, without ever closing them, because idleness only gives way to pride.

The Very Respectable Master:

Yes, my Brothers and Sisters, and it is to an active presence at all instants, to re-establish a Universe degraded by the faults of Man, that you enlisted at the time of your entrance in our Order. Because, according to the words of Unknown Philosopher: "prayer is the breath of our soul to Hold good, it is true prayer, that which maintains all places in state! Plow therefore your field without relinquishing the East to West and the North to South. Rendering it fertile is true equilibrium. Purify yourself, ask, receive, act, because all Work is in these four times."

My Brothers and Sisters, it would be good to say that when the Man of Aspiration works on himself, he really works for other Men, since he endeavors to show them the Image and Resemblance of God in his Purity. Acquaintance with this Image and this Resemblance is exclusively that which they need.

A brief silence.

The Very Respectable Master asks, or not, that the Widow's Trunk be circulated at this time

Brother Master of Ceremonies, please circulate the Widow's Trunk, destined to collect relief for misfortune, amongst our Brothers and Sisters.

The Master of Ceremonies, equipped with the Cane, passes along the Columns and collects the gifts. The collection accomplished, he places the Widow's Trunk before the Very Respectable Master, on the left of the Altar. The product will be counted by the Secretary at the close of the Meeting and given to the Treasurer.

The Very Respectable Master:

My Brothers and Sisters, approach the Orient in order to form the Fraternal Chain.

All remove gloves and come together in order to constitute the Chain of Union, right hand over on left, the SS. and FF. alternating.

The Very Respectable Master then says the CLOSING INVOCATION:

"Almighty God, Supreme Architect of the Universe, Unique source of all goodness and perfection, You who have always desired and worked for the happiness of Man and all Your creatures, we thank You for Your paternal kindness. We who are assembled here implore You to constantly bestow these gifts upon each of us, according to Your views and according to our needs. Pour forth upon all our Brothers and Sisters Your celestial light, fortify in our hearts the love of our duties so that we observed them faithfully. May our Assemblies be always consolidated in their union by the desire to please You and to be of service to our fellow man. May our Assemblies forever be a refuge of peace and virtue, and may the Chain of perfect and eternal friendship be henceforth so strong between us that it may not be altered. Amen.

The Assistants: Amen.

Silence.

The Very Respectable Master:

My Brothers and Sisters, break the Chain... My Brothers and Sisters, please take your places, re-glove and come to Order!

Done.

The Very Respectable Master:

Taking the Sword in his left hand, point high, and the Mallet in his right hand, says:

To the Glory of Almighty God, Grand Architect of the Universe, in the name of the Order, by virtue of the powers conferred upon me, I declare closed (or suspended) the Works of this Respectable Martinist Lodge, constituted under the auspices of our Master, the Unknown Philosopher, in the Orient

of..... under the name
of.....

*He then slowly strikes the Mallet six times: - 0--- 00-00--- 0 -
Next, with the Very Respectable Master, the Assistants make the
Closing Sign.*

My Brothers and Sisters, before proceeding to the extinction of these Flames, let us recall the words of the Unknown philosopher: "I would like Man to never forget that he is a light other than this elementary light and that what is assembled here is nothing but the veil and the mask. Also remember that Virtues are the seminary of Divine light."

*He slowly extinguishes the three Altar luminaries and closes the
Sacred Book, saying:*

May Peace, Joy and Charity be in our hearts and on our lips, now and until the day of our death.

Silence.

My Brothers and Sisters, please set aside your decorations for we have returned to the profane World.

RITUAL OF INITIATION TO THE FIRST DEGREE: "ASSOCIATE"

INTRODUCTION

For every new Candidate, the Secretary of the Lodge will open a file. This file is destined to be retained within the general Archives of the Lodge, the documents relative to an affiliated member: police record, letter of application, notes presented by a possible sponsor (if there is one), reports of each of the three Brothers designated as interviewers by the Lodge, minutes of the proceedings of the initiation, etc.

If a member of the Lodge presents a Candidate for initiation, he must write a brief report on him containing the pros and cons of his candidacy. In the case of a Candidate addressing directly, one passes to the investigation immediately, after deliberation and approval of the SS::: III::: of the Lodge three Brothers are designated as interviewers by the Very Respectable Master.

Each one of these three interviewers will summon the Candidate to a place of his choice or, better yet, will interview the candidate in his own home in order to realize "by sight," by the nature of the books of his library, the newspapers and noticeable magazines and of the ambiance of the Candidate's home. A Candidate who seems poorly learned and possesses few books, or is of a very profane nature will be considered as unfit to become a Martinist. If he is militant and dogmatic within an official exoteric Church, something condemned by the "Unknown Philosopher," if he holds to these dogmas as absolute without recognizing the right of free investigation, if he is intolerant, if he claims to be or is partisan to oppressive political systems which suffocate the freedom of thought, is hostile to the Occult Sciences, to religions, to Martinism or to Freemasonry, or is inclined toward racist or sexist discrimination, he will be pitilessly isolated, for we would have nothing to share.

The three interviewers will write a brief report, where, devoid of unnecessary information, they will present the Candidate as he appeared to them during the course of their interview. These reports will be remitted to the Very Respectable Master of the Lodge; transmitted by him to the Secretary, for public reading in the Convocation and voting of the SS::: II::: of the aforesaid Lodge.

This voting will be favorable to the Candidate by the majority of 2/3, 3/4, 4/5 or 5/7 of the voices. This voting takes place by a show of hands and if an S::: I::: himself pronounces negatively, he will give his reasons before the whole Lodge. This will be appreciated by the SS::: II::: always by a show of hands and in the same conditions. The Very Respectable Master of the Lodge has the major voice, which is to say in case of a tie, his vote counts twice.

Between the act of candidacy and the reception, there must elapse a minimum of three months in order to appreciate the seriousness of the demand on the profane.

The date of reception having been fixed by the Lodge, one of the Brother interviewers will arrange to meet the Candidate in a public place and will conduct him to the Temple at the agreed hour. He will direct him to enter into the Cabinet of Reflection.

This cabinet will be furnished simply with a rough table and a stool in the same style. On the table: a lamp, a human skull, and the Preliminary Instruction. The Brother interviewer will invite the Recipient to read attentively then he will shut him in the Cabinet of Reflection and will return to the Temple to inform the Very Respectable Master.

PRELIMINARY INSTRUCTION

Sir,

It is commonplace to recall that all people knew and preserved the notion of Man's mysterious origin, of a spiritual degeneration that materialized him and of a possible restoration to his initial privileges by means of initiation.

It is not fruitless, perhaps, to specify why, in preference to all others, the Martinist Initiation rests on the Hebrew aspect of this Universal Tradition.

And in order for you to recall the numerous and convincing reasons, we can do no better than to let speak an initiate of this doctrine known under the name of Martinism, that initiate is named Joseph de Maistre.

In the ninth conversation of the famous "Evenings in Saint Petersburg," answering the Privy Counselor of T..., a member of the Senate, in the presence of Chevalier de B..., in his pavilion on the banks of the Neva, and at the end of a hot evening of the summer 1809, the Count de Maistre elaborated upon the eminent role that the Jewish nation played among its neighbors and all other nations.

"In general, there was in this nation, even in the most ancient times, and long before its mixture with the Greeks, much more instruction than we commonly believe, for reasons that would not be difficult to assign.

From where had they taken, for example, their Calendar, one of the most correct, and perhaps the most correct in Antiquity? Newton, in his chronology, doesn't hesitate to render full justice to them. Can we not see, by the example of Daniel, how much the skillful Men of this nation were regarded in Babylon, which certainly contained great knowledge?

The famous rabbi Moses Maimonides, of whom I examined a few translated works, teaches us that at the end of the great captivity, a very great number of Jews didn't want to return home, that they were attached to Babylon, that they enjoyed the greatest liberty and the greatest consideration there, and that the keep of the most secret archives of Ekbatan was confided to chosen men of this nation.

The translation of sacred books into a language which became Universal, the dispersal of the Jews to the different parts of the World, and the natural curiosity of man for all things new and extraordinary, brought about the common knowledge of the Mosaic Law, which then became an introduction to Christianity. For a long time, Jews served in the armies of several Princes who employed them gladly because of their recognized valor, and their unequalled fidelity. Alexander, especially, greatly utilized them and showed them great consideration.

His successors on the throne of Egypt imitated him on this point and gave constantly to the Jews very great marks of confidence. Lagus put the strongest positions under their guard in Egypt and in order to preserve the cities that he had conquered in Libya, he found nothing better than to establish Jewish colonies there. One of the Ptolemys, his successor, wanted to procure a solemn translation of the Sacred Books. Euergetes, after having conquered Syria, came to pay thanks in Jerusalem. He offered God a great number of victims and gave rich gifts to the Temple. Philometor and Cleopatra entrusted to two men of this nation the government of the kingdom and the command of the army.

A few simple words justified the discourses of Tobit to his brothers: "God has dispersed you amidst the nations who don't know Him so that you may make known to them His marvels, so that you will teach them that he is the true God and the sole all Powerful one."

Following ancient ideas, which permitted a crowd of divinities and, especially, of national Gods, the God of Israel was nothing but, for the Greek, for the Romans and even for all the other nations, a new divinity added to the others, this was nothing shocking.

But as there is always a secret action in Truth, stronger than all prejudices, the new God, wherever he appeared, necessarily had to make a great impression on a crowd of minds. I have mentioned quickly a few examples and I could mention more.

The court of the Roman emperors had great respect for the Temple of Jerusalem. Caius Agrippa, having crossed Judea without paying homage (please forgive the expression), his grandfather, Emperor Augustus, was extremely irritated. And what is most noteworthy is that a terrible food shortage that afflicted Rome in those times was regarded by public opinion as a chastisement of this fault. As a kind of reparation or as an even more honorable move for him, Augustus, although he was generally a great and constant enemy of foreign religions, ordered that sacrifices be made every day at his expense, on the altar of Jerusalem. Livia, his wife, presented considerable gifts there.

It was fashionable at the court and increased to the point where all nations, even the least friendly toward the Jews, feared offending them, feared displeasing the master; and any man who would have dared to touch the Sacred Book of the Jews or the silver that they sent to Jerusalem, would have been punished for his actions considered as sacrilege.

The common sense of the Emperor Augustus had to have been challenged by the manner in which the Jews conceived of Divinity. Tacitus, with a singular blindness, carried this doctrine to the clouds believing it blamed on a famous text, but nothing made as much an impression on me as the astonishing sagacity of Tiberius on the topic of the Jews. Sejanus, his minister, who hated them, wanted to cast a spell on them to get rid of them. Tiberius paid no attention because, this discerning Prince said, this nation, as a matter of principle, will never be within reach of a ruler.

These Jews that we represent as a shy, intolerant people, were, however, in certain respects, the most tolerant of all, to the point that we hardly understand sometimes how these exclusive professors of the truth appeared so accommodating towards foreign religions. We know the quite liberal manner in which Elisha resolved the case of conscience proposed by a Syrian captain of the guard. If the prophet had been Jesuit, there is no doubt that Pascal would have put this decision, no matter what harm, in his "Provincial Letters."

Philo, if I am not mistaken, observes somewhere that the High Priest of the Jews, alone in the Universe, prayed for foreign Nations and powers. Indeed, I don't believe that there are any other examples in antiquity. The Temple of Jerusalem was surrounded with a porch intended for strangers who came there to pray freely. This crowd of Gentiles had confidence in this God, whatever he was, so that they adored him on Mount Zion. No one hindered them, nor demanded from them an account of their national belief, and we see them again, in the Gospel, coming on the solemn day of Passover to worship at Jerusalem, without the least mark of disapproval nor of surprise on the part of the sacred historian.

So spoke our Brother, the Count Joseph de Maistre, Grand Profess and Knight Beneficent of the Holy City of the Interior Order of the RECTIFIED SCOTTISH RITE, under the mystical name of "Eques a Floribus".

Such, Sir, is verily our definition of spirituality.

No one will ask you to account for your religious beliefs. It will suffice you not to limit the subtle hierarchy of essences for the Man of flesh and earth, allowing you to connect from the bottom of the heart and soul to the opening formula of all our Works:

"To the Glory of the Grand Architect of the Universe," so that you always will feel in perfect spiritual community with all the members of our Venerable Order, and that they, in their turn, may consider you a true Brother, in heart and in spirit.

During the time of meditation remaining for the Candidate, it would be good for the Very Respectable Master of the Lodge, after the Opening of the Works and the expedition of the preliminary questions by the Secretary, to proceed, through the Brother Orator, to a parallel reading of this Instruction before the members of the Lodge. This reading will finish nearly the same time as will the Candidate in his Cabinet of Reflection.

The Candidate will be left to meditate again for a time, then, the Very Respectable Master will charge the Brother Master of Ceremonies to go and fetch the member-elect. The Master of Ceremonies will remove his decorations and, merely clothed in his black Robe or his Cowl, girded with the Cincture and black mask, go seek the member-elect.

Having asked if he has understood the Preliminary Instruction and if he is in full spiritual cooperation with its principles, the Brother Master of Ceremonies will carefully cover the eyes of the member-elect with a dark material over which he will place a Mask with no eyes, also black. Then he will conduct him slowly toward the threshold of the Temple.

RITUAL OF INITIATION

The Works having been opened, The Brother Master of Ceremonies, arrives at the door of the Temple with the Profane, strikes five times, firmly, thus: 0-0--- 0-0--- 0

The Guardian of the West:

Very Respectable Master, someone is knocking at the door of the Temple as a MINOR IN PRIVATION.

The Very Respectable Master:

Brother who keeps vigil at the threshold of West, see who knocks thus.

The Guardian of West:

He opens the door (or the peephole of the threshold) and closes it again.

Very Respectable Master, a fallen man is in the darkness outside, having completely lost the vision of reality. One of our Brothers collected him within this same Darkness, and after having instructed him concerning the existence of our ancient Fraternity, he brings him to us in order to receive the secret of his origin, the recollection of his fall, and the mysterious infusion which will make him a NEW MAN.

The Very Respectable Master:

My Brothers and Sisters, it would be unworthy of us of to refuse this man the benefit of Initiation. Brother Guardian of the West, give entrance to the Temple to our Brother and to this Man of Aspiration and, for this, restore to him the physical light by unveiling him.

It is done. The Introducer conducts the Recipient to the center of the Temple, at the intersection of its two axes.

Sir, no matter what happens, be this ceremony continued or interrupted, do you swear on your honor to keep the utmost silence on all that you might see, hear or understand?

The Recipient: I swear it.

The Very Respectable Master:

We take note of your vow. Brother Master of Ceremonies, please seat the Recipient on the stool of expectation, in the station of the first Degree.

The Master of Ceremonies seats the Recipient on a stool of wood having three legs, two of the legs being direct toward the door of the Temple. Then he takes the incense burner placed at the Western entrance, adds a pinch or a few tears of Incense, very light, in order not to disturb the Recipient in any way, and he arranges the incense burner under the stool (tripod).

The Very Respectable Master: (continues)

..."Purify yourself, ask, receive and act" counseled our Master, the "Unknown Philosopher." Before receiving and acting, it is appropriate, Sir, to be purified by Incense. Arise, my Brothers and Sisters, and you, my Brothers, put your swords at ease.

The Brothers, alone, cross the fingers of both hands on the pommels of their Swords, points down; the Sisters do not arm.

N. (He names the Recipient by with both first and last names) may the smoke of this Incense purify your Body, free your Soul, and illuminate your Mind.

A short pause in silence.

Brothers and Sisters, please take your places.

The Very Respectable Master begins the DISCOURSE of RECEPTION of the 1st degree.

DISCOURSE OF RECEPTION TO THE FIRST DEGREE

Sir,

The transmission of occult teachings, an important objective of our Venerable Order, does not conceive or justify itself spiritually without being conditioned by a valid doctrine. And, effectively, if esoteric knowledge were the lot of the First-Man, it was only in a setting of perfect interior harmony.

That is why, before approaching this particular type of initiation to the high sciences, it is important that you become familiar with the doctrine that justifies it. This doctrine was codified and transmitted to us by our illustrious founder, named Martinez de Pasqually, and his two essential disciples, Louis-Claude de Saint-Martin, the so-called "Unknown Philosopher" and Jean Baptiste Willermoz. In our turn, we shall attempt to define it for you, considering the requirements of our times, free from all dogmatic vassalage to any Church.

An absolutely perfect being is one that lacks absolutely nothing. If, therefore, God felt the need to create the World, it is such that there was something lacking in himself. Let us conclude therefore:

- I - Either he was not absolutely perfect before having created this World, and he became so only because he had to create it and from the instant in which he created it. From that moment on, this God is not immutable and he is subjected to Time. And that, for a God, is unthinkable.

- II - or else the World, or rather the Worlds (that is to say the series of "Creations"), is from the beginning of time, associated with divine existence. This justifies one of God's commonly recognized attributes: that of all-Powerful, because it was necessary, from the beginning of time, that this almighty power be exercised, and this implies then, from the beginning of time, the existence of Creations and of Creatures.

Master of the North:

On the other hand, a conscious being is one that acquires the notion of his individual existence by observing the relationship between himself and something outside of himself. If, therefore, God created the World at an instant in eternity, then before this World appeared, God alone existed, at that moment, he was not conscious of existence, and he became so only since creating the World. In this case, God is not immutable, since there could be a passage from the state of non-creator to the one of creator, and is therefore dependent upon something: the obligation he had to become it. This again is, for a God, an unthinkable thing. Thus, God did not create only this world, and these creations are, for all time, succeeding themselves, associated with the Divine Work, to the very existence of God.

If God created one Universe, he had, necessarily, to assign to it an end, and from there, the moment that Universe disappears, God will quit being absolutely perfect since he will have nothing upon which to exert his almighty Power. And he will cease being conscious since he will be lacking this necessary element of an exterior relationship with something other than himself. From that moment on, God is not immutable and this is unthinkable.

Master of the South:

Or else, more logically, God did not create only one Universe and the Creations succeed the Creations, like the Creatures succeed the Creatures, and, alone, their impermanence distinguishes them from God, only being permanent by existing in themselves and by themselves.

If, on the other hand, God created this World alone, or ceded to some necessity, from that moment on God is not almighty since there is something above him that dominates him and directs him. From that moment on, he is not God. Or else, he didn't cede to necessity and, from that moment on, God can therefore desire something that is not absolutely necessary. A God delivered from fantasy is no longer God.

We conclude, therefore, that the Chain of Creations within eternity is associated with divine existence; it is the same manifestation of God, because it is, firstly, LIFE.

Very Respectable Master:

We say that something is outside another when they do not have any common contact with one another. If, therefore, God is outside the World, there is no common point of contact. From that moment on, God is not omnipresent. Or else, on the contrary, he is not outside the World, he mixes with it, and the imperfections of the World mingle and mix with divine imperfections. Now, this is non-sense.

We conclude, therefore, that: contact between God and the World is achieved by a median element, a mediator, a sort of "plan" of communication between two correspondents, and this MEDIATOR is the assembly of spiritual Creatures, that is to say, a permanent Universe, distinct from any other.

However it is unthinkable that God is associated with a collectivity, that the divine uniqueness is doubled, for all eternity, by a plurality benefiting from the same ontological privileges.

Let us conclude therefore that, alone, this collectivity is permanent; but in its whole, in its principle, and its component the spiritual beings, is impermanent and, therefore, fallible, and with this fact, even mutable. This justifies the first assumption of our Master Martinez de Pasqually, in his famous "TREATISE ON THE REINTEGRATION OF BEINGS":

Master of the North:

"Before Time, God emanated spiritual beings, for his own glory, in his divine immensity..."

"Before Time", that is to say, before the birth of this present Creation, we could say "in the night of all eternities," since the sacred writers of Judaism and Buddhism accustomed us to the plurality of the word, to better signify eternity itself.

"God emanated", that is to say, He cast out of his essence certain conceptions which, in order to be individualized and liberated, lost the perfection which ensued from their integration into a perfect whole.

"For his own glory": that is to say in order to manifest this omnipotence which is one of His principal attributes, and without which God would not be absolutely perfect.

"In his divine immensity": because it is very obvious that all is In God, though all is not God.

Continuing the reading of the teachings of Martinez de Pasqually:

"These beings had a cult to exercise, that Divinity had fixed for them by laws, precepts and eternal commands."

Let us observe that the word CULT used by Martinez of Pasqually has several meanings in Latin:

CULTELLO means in effect, to smooth out and level the soil, to measure a lot;

CULTUS means agricultural, intellectual or spiritual cultivation, the maintenance of the body, a rite of veneration, or of adoration.

Secretary:

We could retain the definition of Scottish Freemasonry: "ORDO AB CHAO," like the task reserved for spiritual entities. In a word, they were the intermediary intelligences, the tools responsible to the Divinity, in the development of the successive Creations. These were the whole of the DEMIURGI.

Elsewhere, the emanation made them free beings endowed with moral responsibility, they were indeed, according to the happy expression of Martinez de Pasqually, "emancipated." That, on the part of God, was a manifestation of his infinite love for all creatures; because what mother, what father, who, in place of a child endowed with an independent soul, with its qualities and its shortcomings, would prefer to rock to sleep and love a mere mechanical robot? And what automaton, so marvelously achieved, could replace the love lost to a tearful lover?

So therefore, we could not consider it a divine mistake to have wanted free and responsible creatures. But this advantage also carried with it the disadvantage of its opposite.

However, these entities, "emancipated" and left up to their own choice in matter of action, had become mere secondary causes participating, at their level, and according to their initial impulse, in the organization and direction of a new Universe.

Very Respectable Master:

Now, some of them allowed themselves to be overcome by a desire to become creators in their turn and to be the originators of third and fourth causes. They conceived of a plan to limit the divine essence in its operations of creation, in order to reserve this domain. They wanted, in their pride, to see themselves give birth to new spiritual creatures that would depend on them alone, as they themselves depended on the Initial Creator.

This produced a "fall", which was a relative crystallization of their essence, to which was associated the limitation of their domain, for lack of their means. These last were, indeed, partly integrated into their own nature, and their ontological faculties could not be altered. But a certain densification of their domain limited their action. And that is how the present universe was born, full of imperfections and evil.

These beings, thus embedded in the present creation, being freely manifest by their acts by a sort of self-determination, will, when the end of this creation comes, remain fixed in the final state in which they will have arrived. And it is a sort of mysterious fire that fixes them, hardens them and soaks them, for the role that they will have to play in the impending universe.

So fixed in Evil, they will remain, in the new creation, instruments of temptation, corruption and destruction, in the same way the entities remaining fixed in Good will constitute the elements of purification and liberation, as much as of organization and evolution within this same new universe.

Master of the North:

It is in order to evoke and bring about this regeneration of the fallen spiritual essences, that the Supreme God emanated Man, which the Judeo-Christian tradition names Adam, a Hebrew word signifying the entire human race all together, the archetypal Man; his image, the color red, a precious stone of this same color.

Therefore, the word Adam does not designate a carnal being at all, like exoteric religions affirm, but a collectivity. The First Man in his entirety was therefore a chorus and it is the central mind of this chorus that was the real Adam, the driving force, and for the convenience, we will therefore use this word in order to designate the whole of the new divine emanation.

Like the spiritual entities he received a mission to supervise, conduct and re-illuminate, Adam was initially filled with potential faculties, as well as a broad range of knowledge and experience. Here again, for the same reasons, free will was given.

The same temptation that had caused the initial spiritual beings to fall rose again in the mind of the First Man. As he wanted to create, independently of the divine source, and stained by this perverse desire, the form brought forth from the creative will of Adam was only an imperfect form, stripped of the initial perfections of its creator.

Master of the South:

In the same way, as this evil and rebellious will had been born in the First Man, a strange ecstasy developed within the collectivity of which he was the director – a desire to know that which was underneath, a desire to know not only Good but also Evil, a desire for experiences, even at the price of falling.

Thus was the bursting of the human egregor, the dispersal of this collectivity, its corruption, analogous in spiritual fashion to the one that follows corporal death. And since this downfall was caused by free will, it resulted in a descent in the planes of corresponding existence, that is to say the most inferior, by a progressive materialization, leading toward lower life, and even beyond.

An image will help us better grasp the process of the fall and reintegration.

If we imagine a necklace, we observe that it is never called otherwise: we say "the necklace." Break the thread. The pearls escape, fall to the ground and roll in all directions. From that moment on it is no longer a question of a necklace; we have to search for "the pearls."

Some will be lost under the furniture, in obscure recesses. It will be necessary to wait a long time before finding them again, despite our searching, and then, often by chance.

Some will be quickly recovered, for they will not have gone far from the point of the fall nor from the view of the owner of the necklace.

Each pearl carries within itself its own destiny. Like the pre-existent souls of the human chorus who carry theirs via some mysterious predestination. The pearls are subject to their own destinies as a function of the instance of their individual creation.

Master of the North:

When the owner of the pearls has recovered them, he will thread them again on a new thread, in the INITIAL ORDER OF THEIR ORIGINAL PLACEMENT, WHICH WAS A FUNCTION OF THEIR SIZE AND THEIR ORIENTATION. And when this reconstitution has been achieved, we will speak again of the "necklace" and no longer of "pearls."

If he fails, it will be due to the imperfection of the means used in their search. But if the owner is a perfect being, if he possesses all the necessary means to search for his pearls, and if he has all the time necessary for it, without impatience, he will recover them all.

Replace the pearls with the souls, the necklace with Mankind, the owner with Providence, and the whole problem of the final Reintegration is resolved; the Apocastasis is then justified.

A short silence. Then the unfolding of the Ritual resumes.

The Very Respectable Master:

Man of Aspiration, you have just heard, across the centuries, the voice of those who have transmitted to us the doctrine of our Order, because this exposition already summarizes, rather explicitly, the more complete teaching which will be communicated to you little by little in our Works. That is why, before going further, I must ask you if this doctrine will become, henceforth, your own rule of conduct?

The Recipient then responds to the question:

The Recipient:

Such will be, henceforth, my own rule of conduct.

The Very Respectable Master:

Man of Aspiration, rise therefore for the pronouncing of the initiatic vow that I will first read to you in its entirety, and which you will then repeat word for word, if it is still your desire to become our Brother.

The Recipient then rises and the Very Respectable Master reads him the Vow, after which he will repeat:

I... (First and Last names), taking as an esoteric nomen "X", in the presence of the Members of this Respectable Martinist Lodge, my right hand raised upon the Sacred Symbols, take as witness to my words Almighty God, Supreme Architect of the Universe, without mental restriction of any kind, and I declare the following:

Considering that Truth is distributed in all domains and to all men according to the degree of their evolution, without any of them being able to flatter themselves with its entire possession; and that the keys, even potentially conferred by Initiation, are not a guarantee against aberrations of reason... I promise to be temperate in my affirmations as in my negations, and respectful of all sincere forms of feeling and thought within others.

I solemnly swear never to reveal to any profane the constitution of our venerable Order, its Ceremonies, its Works, the Names of my Brothers and, generally, that which I will have seen and heard in its Ritual Assemblies, except if this person, prudently interrogated, is revealed to me as having been Initiated in our Order, a Member of one of our Lodges or Chapters, and in possession of our Signs and Words of recognition. But I will consider as a duty, in the measure of my own instruction, to instruct the mind and heart of any profane that should appear worthy and to lead him toward the Spiritual Light.

I promise to make a profession of searching for, in the Symbols of all the Cults among which men are divided, the essence of a Universal Religion for which the mission is uniting them to the greatest glory of the Supreme Architect of all Worlds. I recognize and I proclaim The Unity of this esoteric Religion which was transmitted to the greatest adepts and to every Initiate and whose Torch is now transmitted to me by an inheritance that is uninterrupted.

I make a resolution to acquire more and more, through my works of reason and by the illumination to which I aspire, the conscious hope that Humanity, engrossed in Number and Matter following an initial fall, will arrive at its reintegration into the Absolute and Ineffable Unity of Spirit.

I proclaim that all men are equal before Justice and that each one receives the value of his works, precisely weighed on a balance of which fatality and liberty are the two plateaus and of which the beam is the conscience. It is in virtue of these symbols that all are equal and also responsible to themselves, each one being his own king, according to the word of the "Unknown Philosopher."

I promise to put my spiritual strength in the service of the ideals of our venerable Order, and I propose to recognize the high dignity that is conferred on me this day and, no matter the cost, to always choose the Spirit.

Progression toward the Light is individual, but a being would not know how to be reintegrated into the Absolute without all beings reintegrating with him. That is why the tools of the great Work of Reintegration are: Solidarity, Assistance and Love. I therefore solemnly promise to love my counterparts as myself and help them attain, as much as is possible and according to their individual receptiveness, to the spiritual Possessions that I myself will have acquired. I promise, in the same way, to spread the understanding and responsible pre-eminence of Man to all living beings, with equal justice and equal mercy.

I promise assistance, respect and affection to my Initiator principally and to all the Members of this respectable Martinist Lodge, attentive deference to those of my Brothers and of my Sisters who appear to be my elders in knowledge and virtues. I promise, besides, to communicate to all my Brothers, without hiding anything, the useful discoveries to our collective Work that I could make, and to consecrate to the beneficence, as much as is possible, the eventual product of these discoveries that I may achieve as a consequence of the teachings that I, myself, will have received.

So be it; God, and all our Brothers throughout the ages, willing.

The Very Respectable Master:

Man of Aspiration, in the name of this Lodge, I take note of your Vow. And now, Brother Master of Ceremonies, please clothe our future Brother in the cloak of battle.

*The Master of Ceremonies clothes the Recipient with the black
Scapular embroidered with a silver Pentagram on the chest.*

Man of Aspiration, cloth the NEW MAN! In Hebrew, SHAR means, at the same time, the color black and the dawn, or morning.

Black, in heraldry, means sadness, regret, hidden knowledge, anonymity, humility, sacrifice, abnegation and inflexibility in duty. Such are, indeed, the qualities that you will henceforth make pre-eminent in yourself. That is why, with the exception of only one, the Ancient Orders of Knighthood unanimously adopted this color for their coat of arms.

Brother Master of Ceremonies, please place upon our future Brother the black Mask of anonymity.

*The Master of Ceremonies places the Mask of the Order on the
face of the Recipient, then ties the cords.*

Man of Aspiration, with this Mask, your mundane personality disappears! You become an Unknown among other unknowns. You no longer have to dread the petty susceptibilities to which your daily life is submitted, in the midst of a hostile world, constantly on the watch. Let the deep symbolism of this ancient usage, which may appear useless, inspire you. Finding yourself alone before men you do not know, you have nothing to ask of them but everything to give to them. Because it is from yourself, from your very isolation, that will you extract the luminous flame of your interior life... Unknown, you cannot receive either philosophical orders or instructions from a person in the profane world! Alone, you are responsible for your actions before yourself, before your conscience, this dread master with whom you must always take council. Because it is he, the inflexible and severe judge, whose mission is to bring you back to your original source.

This Mask, which will isolate you from the world during your works, will also teach you to keep secret your thoughts, your moves, your actions. It is a reminder of your vow of silence. It is the image of the veil that will henceforth be held before the hidden light, because you must also preserve the mystery of what the Supreme God believed necessary to conceal.

With this Mask, know also how to be an Unknown for those that you will pull from the quicksand of ignorance, know how to sacrifice your personality whenever you act as their unknown superior.

In this way, therefore, you will justify the motto of the Brothers of the Temple: "Not unto us, Lord, but unto Your Name be the glory..."

Let us observe a few moments of silence.

Done.

The Very Respectable Master:

Brother Master of Ceremonies, please place the white gloves upon the hands of our future Brother.

*The Brother Master of Ceremonies takes the white gloves from the Master of the
South and places them upon the hands of the candidate, right hand first*

Man of Aspiration, by these immaculate gloves which you will henceforth wear in all your works with us, you should always bear in mind the two principle characteristics of your action. As these gloves, rigorously identical to those of all your Brethren, equally and totally mask your personality, expressed by your hands, so should be all of your actions: anonymous, and in conformity with the spiritual unity of us all. And as their whiteness bears witness to your loyalty and sincerity at this moment, may they bear witness to the same for the rest of your life, such that your actions are ever marked by the memory of your vows.

The Very Respectable Master:

Brother Master of Ceremonies, please clothe our future Brother in the Cloak of our Order.

The Brother Master of Ceremonies places the red Cloak on the shoulders of the Recipient.

Man of Aspiration, isolated in the study of yourself, it is through your solitary meditation that you will succeed in recreating your spiritual personality. So, instead of letting your instincts forge an ego that may be illusory, unstable and even perverse, it is your solitary soul, this interior god, which will forge it little by little each day.

However, be on guard! The Forces of Darkness, unleashed against the new elect who is born into the Light, will be hurled against you. Learn then to enfold yourself in the mysterious Cloak. It will render you insensible to the attacks of the assistants of a corrupt and inferior Nature, because it is red, the color of the spiritual philosopher's stone, and of regeneration.

Let us observe a few moments of silence. *Done.*

The Very Respectable Master:

Brother Master of Ceremonies, please gird our future Brother with the cincture of our Fraternity.

Under the cloak of the Order, the Master of Ceremonies loops the black cincture two turns around the waist of the Recipient.

Man of Aspiration, with this cincture that you will henceforth wear under your Cloak, you become isolated and sheltered from the evil Forces that will besiege you during your Works. The cincture, symbol of the magic circle and the traditional chain, links you to your Brothers and to your Initiator, as it links them and him to all those who are no more, but who, tonight, in spirit, are yet here, invisible, but present.

The cincture is the symbol of the chain which links you to your Brothers, the Mask is that of Secrecy, the Cloak that of silence and prudence.

Henceforth, unknown and lonely traveler, you will continue to travel the cycle of the present life. You will again submit yourself to the directive powers of space and time. There you will be the messenger of the Word, the obedient agent of the First Cause, the sower of Truth, in spiritual communion with all your Brethren, both living and dead.

On your passage, sowing the seeds of light and wisdom, you will continue the initiatic journey. Every time necessity or luck decides so, you will knock on a new door. Everywhere the star of the mages shines, you will recognize a new stage. You will seek Knowledge. You will seek it everywhere: in the midst of the firmament, in the evocative symbolism of the constellations, in yellowed parchments, in the flush of the athanors, as in the curves of sacred monuments. But wisdom, you will meet her only in the depths of your interior temple. There, where in accordance with her promise, in the darkness of the sanctuary, God sometimes speaks to Israel.

And on each anniversary of this day, scrutinizing your memories behind the emblematic Mask, you will find that your knowledge will have grown. So, in your immediate sphere, you will have worked, sometimes unconsciously and without perceiving it, for the edification of a better universe, even as you will have created in yourself the seed of the future god. You can then justify these prophetic words: "those who will have transmitted it to men, according to the ways of justice, will shine like the stars for all eternity..."

Arise, my Brothers and Sisters, and assist me! I shall transmit, with your assent, and with the aid of our Brothers of the Times past, to this Man of Aspiration, the Ordination of our Order. Brothers, form the vault of steel! Present Swords!

The Brothers, alone, armed with Swords, come to stand in a semi-circle behind and to the sides of the Recipient with swords raised. The Very Respectable Master leaves the Altar and comes, carrying his Sword, and stands facing the Recipient. The Master of Ceremonies places a Cushion before the Recipient, embroidered with the Pantacle of the Order, and invites him to kneel on it. The Master of the North brings the white Sash of the future Associate and holds it on the flat of his two hands. The Very Respectable Master then pronounces the Ordination.

In pronouncing the words "create," "receive" and "constitute," he strikes slightly, each time, and successively, the left shoulder, the right shoulder, and the top of the head of the Recipient.

The Very Respectable Master:

In the name of almighty God, Supreme Architect of the Universe, and by virtue of the powers which have been regularly conferred upon me, I, ... (initiatic name), **create**, **receive**, and **constitute** you a Martinist Associate; According to Louis-Claude de Saint-Martin and his Predecessors, with their permission, by their Order, and under their auspices, as I was myself.

All the Brothers: Amen

The Very Respectable Master:

My Brother, arise.

The Recipient stands up. The Very Respectable Master takes from the hands of the Master of the North the white Sash of the Associate. The Master of Ceremonies momentarily withdraws the red Cloak from the shoulders of the Recipient. The Very

Respectable Master then passes the white Sash from the left shoulder to the right hip. Then the Master of Ceremonies replaces the Cloak on the shoulders of the new Brother.

Receive the white baldric of the Brother Associates of our Order and wear it to Victory! You will henceforth wear it from the left shoulder to the right hip. This is as it was, worn by our Brothers decorated with the black Sash of the Elect, for several centuries. At its point, you will keep the Pantacle of our time-honored Order. May it be, then, for you, like a shield and may it obliterate and disperse before you the evil powers hostile to Man.

The Very Respectable Master then gives to the new Brother a triple accolade, defining a triangle thus: from the right cheek, to the forehead then to the left cheek. Then he returns to his place behind the Altar.

The Very Respectable Master:

My Brothers and my Sisters, please to take your places and put down your swords.

This is done.

The Very Respectable Master:

Brother Master of Ceremonies, please conduct our new Brother to his place, at the extremity of the Column of the North.

This is done.

My Brothers and Sisters, from the Orient to the Occident and from the North to the South, I proclaim that the profane (first and last names) was received as a Martinist Associate this day, in this Respectable Lodge under the name of and I ask you to recognize him and receive him as such.

The Guardian of the West:

Very Respectable Master, the announcement has been registered in the West.

The Master of the North:

Very Respectable Master, the announcement has been registered in the North.

The Master of South:

Very Respectable Master, the announcement has been registered in the South.

The Very Respectable Master:

Brother Master of Ceremonies, please communicate to our new Brother, the Words, Signs and Gestures of recognition of Initiates of our Order in the First Degree.

This is done.

The Very Respectable Master:

My Brothers, Masters of the North and of the South, please give a reading of the Instruction of the First Degree.

This is done. The Masters of North and of South converse then they exhibit the instruction of The ASSOCIATE. When this reading is ended:

My Brothers and Sisters, it is time to proceed to the suspension of our Works. Please, therefore, prepare to assist me, but, first, Brother Master of Ceremonies, please circulate the Widow's Trunk.

This is done. The Master of Ceremonies then returns the Widow's Trunk to the Brother Hospitaler, who counts the sum and communicates the figure to the Brother Secretary who notes it in his minutes.

My Brothers and Sisters, if material beneficence is something eminently excellent and useful, then spiritual charity is useful further still. And it is good, that before we separate, we listen again religiously to the words of our Master the "Unknown Philosopher" and that we absorb, in this respect, one last time the echo of his voice.

The Very Respectable Master reads then that which we could call the spiritual testament of the "Unknown Philosopher."

"If I have only the widow's mite to offer my counterparts as assistance to make the journey of Life, I implore them not to reject it without having experienced the value.

"It is with gentle consolation that I will see them pick those fragile fruits of the desires of a simple man who loved them. May the virtue of their hearts, may the piety of centuries be the funeral hymn that will be forever chanted over my tomb. I will hear it in the sleep of peace and I will render to my God all homage..."

Let us be silent.

Then the Very Respectable Master starts the Ritual of the Closing of the Works.

CATECHISM OF THE FIRST DEGREE: "ASSOCIATE"

Q - Do you know Saint Martin?

A - I know the Unknown Philosopher; I have received the Cincture, the Cloak and the Mask.

Q - By your answer, I guess you a Martinist. Why did you become one?

A - In order to work toward the Universal Reunification.

Q - What do you mean by that?

A - A Universal Republic and a Universal Religion.

Q - Is that all?

A - Also the reintegration of Man into his initial spiritual faculties.

Q - What do you mean by that?

A - The privileges that were those of the Universal Man, from the dawn of Time.

Q - What do you mean by that? What is the Universal Man?

A - The Universal Man, or the First Man, in all initiatic traditions, is an egregor, a chorus constituted by the whole of all souls.

Q - Is it therefore a matter of a collectivity, and not of an Individuality?

A - It is in falling, and thus in splitting up, that this collectivity has given birth to Individualities.

Q - What were the privileges of the First Man?

A - A completed science, without the shadow of error in his collective Intelligence, original justice, all the virtues in this collective Soul, as in his heart, the absolute empire of the collective Soul on the collective Form, and the absolute empire on every Creature inferior to the First Man.

Q - Is that all?

A - To this add the principle of Immortality, the absence of suffering, because the collective Soul kept the Universal Form sheltered from all pain, it could not be upset by anything.

Q - What you mean by Creatures inferior to the First Man? Are you referring to terrestrial Animals?

A - In this term is united all the Intelligences constituting the World of Essence, and as for the Animals evoked by esoteric Traditions, it refers to their Archetypes and not their terrestrial and carnal individualities.

Q - Of what does the first fall consist that you evoked just now?

A - One of the essential privileges of the First Man was his total liberty, he was free to act, free to choose. The First Man, in this egregor of which he was the director, allowed to well-up the feelings of desire to be free of all tutelage and to become a creator, in his turn, according to his own views. Yielding to some mysterious suggestion, prisoner to some strange ecstasy, he allowed to rise, in all his charges, an anarchical egoism and his spiritual privileges yielded to their opposites.

Q - What is the significance of the black tablecloth which covers the Altar of the present Degree?

A - The whole of the Virtues of the First Man, knowing Faith, hidden Knowledge, Modesty, contempt of honors, inflexibility, the Spirit of Sacrifice and of Humility, Discretion.

Q - Is that all?

A - Hebrew, the sacred language, par excellence, in our Tradition, has three similar letters in order to express the color black, or dawn. Punctuated differently, the letters "shin," "hé," and "resh" give, equally, the word "shâar" meaning black, or "shar" meaning dawn, or morning.

Q - Then black means the Dawn of Time?

A - Exactly, because Darkness preceded the Light, and in order to express "God" in his absolute, unknowable state, we speak in writing of the "Divine Darkness." Black is, therefore, synonymous with "generation."

Q - What does the Pentagram symbolize with its point up?

A - It represents the First Man with all the strength of his free will, capable of mastering his passions when his intelligence dominates his instincts. And the gap, perfectly balanced between its head and each of its four members, shows the ordering of the Universe in a perfect foundation.

Q - What does the Sacred Book, which must appear on the Martinist Altar, symbolize?

A - The moral law, in all religions, without which reintegration is not possible.

Q - What is the significance of the three Lights?

A - On the Divine Plane: "Wisdom," "Strength," "Harmony." On the Human Plane: "Knowledge," "Wisdom," "Perfection." On the Material Plane: "Sulfur," "Mercury," "Salt."

Q - What is the significance of the Sword reposing on the Sacred Book?

A - It recalls the counsel of King David: "Let the praise of the Eternal be in your mouth and a two-edged sword be in your right hand..." (Psalm 149-6)

Q - What do you mean by this quote from Psalms?

A - It reminds us of the teaching of our Master, the Unknown Philosopher: "Purify yourself, ask, receive and act because all Work is in these four seasons."_

SIGNS AND WORDS OF RECOGNITION OF THE ASSOCIATE

The Sign of the Associate:

Place the left hand, fingers closed, thumb extended vertically as to form a square, flat against the right breast.

General Sign of Recognition:

Regardless of degree, place the right hand, closed in a fist but with the thumb extended and pointing to the base of the throat.

General Questions of Recognition:

- Q: Are you a Martinist?
R: That depends...
Q: Where is your first Temple?
R: Far off to the East...

The Associate Battery:

00----0

Associate Questions of Recognition:

- Q: Do you know Saint-Martin?
R: I know the Unknown Philosopher, I have received the Cincture, the Cloak and the Mask.
Q: Are you a Martinist Associate?
R: I wear the white sash from the left shoulder to the right hip.

VOW OF THE ASSOCIATE

I... (First and Last names), in the presence of the Members of this Respectable Martinist Lodge, my raised right hand upon the Sacred Symbols, take as witness to my words Almighty God, Supreme Architect of the Universe, without mental restriction of any kind, and I declare the following:

Considering that Truth is distributed in all domains and to all men according to the degree of their evolution, without any of them being able to flatter themselves with its entire possession; and that the keys, even conferred by virtual Initiation, are not a guarantee against aberrations of reason... I promise to be temperate in my affirmations as in my negations, and respectful of all sincere forms of feeling and thought within others.

I solemnly swear never to reveal to any profane the constitution of our venerable Order, its Ceremonies, its Works, the Names of my Brothers, and, generally, that which I will have seen and heard in its Ritual Assemblies, except if this person, prudently interrogated, is revealed to me as having been Initiated in our Order, a Member of one of our Lodges or Chapters, and in possession of our Signs and Words of recognition. But I will consider as a duty, in the measure of my instruction, to instruct the mind and heart of any profane that should appear worthy and to lead him toward the Spiritual Light.

I promise to make a profession of searching for, in the Symbols of all the Cults amongst which all men are divided, the essence of a Universal Religion for which the mission is uniting them to the greatest glory of the Supreme Architect of all Worlds. I recognize and I proclaim The Unity of this esoteric Religion which was transmitted to the greatest adepts and all the Initiates and whose Torch is now transmitted to me by an inheritance that is uninterrupted.

I make a resolution to acquire more and more, through my works of reason and by the illumination to which I aspire, the conscious hope that Humanity, engrossed in Number and Matter following an initial fall, will arrive at its reintegration into the Absolute and Ineffable Unity of Spirit.

I proclaim that all men are equal before Justice and that each one receives the value of his works, precisely weighed on a balance of which fatality and liberty are the two plateaus and of which the beam is the conscience. It is in virtue of these symbols that all are equal and also responsible to themselves, each one being his own king, according to the word of the "Unknown Philosopher."

I promise and swear to put my spiritual strength in the service of the ideals of our venerable Order, and I propose to recognize the high dignity that is conferred on me this day and, though it could cost me, to always choose the Spirit.

Progression toward the Light is individual, but a being would not know how to be reintegrated into the Absolute without all beings reintegrating with him. That is why the tools of the great Work of Reintegration are: Solidarity, Assistance and Love. I swear therefore to love my counterparts as myself and help them attain, as much as is possible and according to their individual receptiveness, to the spiritual Possessions that I will have acquired. I swear, in the same way, to spread the understanding and responsible pre-eminence of Man to all living beings, with equal justice and equal mercy.

I promise assistance, respect and affection to my Initiator principally and to all the Members of this respectable Martinist Lodge, attentive deference to those of my Brothers and of my Sisters who appear to be my elders in knowledge and virtues. I promise, besides, to communicate to all my Brothers, without hiding anything, the useful discoveries to our collective Work that I could make. And I promise to consecrate to the beneficence, as much as is possible, the eventual product of these discoveries that I could achieve as a consequence of the teachings that I, myself, will have received.

Thus, therefore, God is my aid, and all our Brothers of times past.

RITUAL OF INITIATION TO THE SECOND DEGREE “INITIATE”

INTRODUCTION

The Work being open in the second degree, the Brother Secretary, at the invitation of the V.R.M., gives the reading of the work of the day. This being finished:

The Very Respectable Master:

You have just heard, my Brothers (and my sisters if there are any present), that our Lodge has, at our last Tenue, and after scrutiny, decided to elevate to the second degree of our venerable Order, Brother (or Sister) N..., who was, until this day, a simple “Associate” to our Fraternal Chain. This Brother has successfully submitted the questions for Instruction, presented a valid work, and we have decided to proceed with the Ceremony of Reception. Brother Master of Ceremonies, please retrieve our Brother N... in the Parvis, and bring him to us.

The Brother Master of Ceremonies retrieves the Recipient and brings him to the entrance of the Temple where he instructs him to knock as an Associate, 0-0----0.

The Guardian of the West:

V.R.M., an Associate knocks at the door of the Temple.

The Very Respectable Master:

Brother Guardian of the West, see who knocks.

The Guardian of the West opens the peephole or the door and inquires as to the quality of the visitors.

The Guardian of the West:

V.R.M., our Brother Master of Ceremonies is there, at the entrance of this Temple, and we see by his side Brother N..., who we are to receive amongst us.

The Very Respectable Master:

Brother GoW, give entrance to the Temple to our Brothers.

This is done. The Brother Master of Ceremonies leads the Candidate to the center of the Temple, to the intersection of the two axes. There, he remains by his side.

The Very Respectable Master:

My Brother Associate, the members of this Martinist Lodge have decided to admit you to the second category of those affiliated with our Venerable Order, but before the traditional initiation can be conferred upon you, you must pronounce the traditional oath of this degree. I will read it to you first, then you will raise your right hand and repeat, word for word, the text which will be read to you a second time.

The VRM slowly reads the text of the Vow of the second degree: “Initiate”

VOW OF THE INITIATE

I, N..., Martinist Associate, upon being received into the second degree of our Venerable Order, solemnly declare that I renew, without mental restriction of any kind and without reservation, the irreversible engagement which I took previously upon my reception as an Martinist Associate, an oath implying fidelity, discretion, assistance to all my Brothers, sincerity in my work, generosity and liberty in matters of belief or opinion, provided these last are not hostile to our Venerable Order.

I sincerely affirm that I will make it my duty to research, in the symbols of every religion into which worldly men are divided, the essence of the universal Religion, whose mission is to unite them, to the greater glory of the Supreme Architect of all Worlds, and to no longer be divisive or serve the superstitions and dogmas which teach 'original sin'.

To do this, I will communicate with all my Brothers, without concealing anything, in the context of the degree of Martinist Initiate, any discoveries I make which may be useful to our collective Work, without spiritual avarice. Similarly, I promise and swear that I will put into practice, every day of my life, the teachings I have solicited and which will be confided to me at the conclusion of this second initiation. I promise and swear never to desire them out of curiosity or vanity, without the intention of using or transmitting them.

So be it, God help me, and all our Brothers from times past... Amen.

The VRM, after a brief silence, repeats the text of the oath, partitioning it as he must for the repetition of the candidate. But before this is done, he has all the members of the Lodge stand to order in the second degree.

The Very Respectable Master:

My Brothers, stand and to order as Initiate Martinists during reading and pronouncement of the Oath.

This is done. When the Recipient utters the final Amen:

ALL: AMEN!

The Very Respectable Master:

My Brothers and Sisters, take your places. And you, Brother Master of Ceremonies, place the Sash of our Brother in the position of a Martinist Initiate, from the right shoulder to the left hip.

This is done.

The Very Respectable Master:

Brother Master of Ceremonies, please seat the Recipient for the reading of *the Instruction*.

This is done.

DISCOURSE OF RECEPTION TO THE SECOND DEGREE

My Brother,

At your entrance amongst us, in the degree of Associate, we indicated to you that: "...The transmission of occult teaching, an important objective of our Venerable Order, is neither conceived nor justified spiritually without being conditioned by a valid doctrine. And, effectively, if esoteric knowledge was the privilege of the First-Man, it was only in context of a perfect interior harmony..."

In concluding this beginning principle, we exposed you to this doctrine. Today, before undertaking the ultimate esoteric deposit of our Order, and before any other degrees, we must give you the keys to return to this perfect interior harmony. To do so, it is again to our Master, the "Unknown Philosopher," that we turn, recapturing the echo of his voice, in spite of the passage of years:

"Regardless of the beauties written in temporal Creation, it is agreed that we see only the laws of strictness and violence, only impediments to liberty, and do not see any intelligence functioning within the agents that operate them; what then becomes necessary is that there is a force external to these agents, commanding them in all their acts, for they are performed with order and regularity."

It would be fruitless for us, then, to search within the matter of real and permanent images of the Principle of Life, from which we are so unfortunately separated; and if Man had only the signs of material objects by which to receive knowledge of this Principle, divine Justice would have little to ask in return.

But, as we have already indicated, with Man, no matter how corrupt, there are always traces of virtues and faculties which are foreign to any Material nature; and we have seen that in every age and with every People, the ideas of justice and charity have been known, even if they have been so frequently distorted or even have associated the names of respectable people with crimes.

What's more, in considering the bodily form, Man is capable of evidencing the existence of virtues even more active than those about which we have just spoken.

It is possible to effectively indicate that Mankind bears the living Signs of all worlds and of all universes. If we consider intellectually three of the principal organs with which the head is endowed, we can see that the organ of hearing is entirely passive, receiving impressions, but not rendering anything outside of itself; why the organ of vision is both active and passive, expressing without the internal emotions, and communicating to the conscience impressions of exterior objects; and why the tongue is an organ that is absolutely active, having the double privilege of painting and expressing with the same faculty as the operations of thought, or of reason, and the actions or passions of the soul.

We can even turn our intellectual observations toward the invisible center that animates these three organs, to the hidden dwelling place within the dust of Man which is seated within the head, just as Supreme divinity placed its own within an impenetrable Sanctuary, even though its attributes are manifest existence and action within every Being.

And we will find in this invisible Man the same faculties of the divine Principle that constitute the nature of all Beings. Even if they only act within us in a very subtle, slow and labored way, they are absolutely indivisible, just as with Divinity. They absolutely must have, then, the same object; and if

Man did not have the grievous privilege of going astray and getting lost by the sole power of will, there would be those who would not recognize the difference between the self and the Model.

In these words of our Master, le “Unknown Philosopher”, we find quite easily, my Brother, the very basis of our own doctrine, this technique of the Inner Way which must lead us back to the supreme Cause of everything, such that, according to the words of Scripture:

“...the morning star rises in your hearts...” (2 Peter 1:19)

This technique of the inner way is, in four words, the perfect mastery of oneself, geared toward a goal that is perfectly assimilated and understood.

Only now, at the Martinist degree of Initiate, can we give you the keys to this perfect mastery of yourself, because the goal, as was briefly explained to you upon your reception as an Associate, cannot be easily assimilated or understood except by virtue of your own evolution.

Now, the supreme science of Initiates in every age has invariably been that of Alchemy. Oh! It has nothing to do with making gold from lead, my Brother, even if the process of producing gold is both the criterion and schema directing any such interior alchemy... and a perfect understanding of material alchemy will always be the better mode of control for spiritual alchemy.

In one, as in the other, the theme is the same. A luminous principle is separated from its original ontological dwelling, and by means of a mysterious “descent” through ever-increasingly dense and crude planes, this luminous principle finds itself caught in the mire of profound shadows. It is, therefore, necessary to free it from this gangue, to restore it to its rightful liberty and its original luminosity, so that it can in turn become the liberating agent of other fragments of light still trapped in shadows.

This gangue which imprisons you within a physical shell so dense that you have forgotten the sense of your first nature must be broken, it must be dissolved. This is a painful, trying and depressing operation, but it is essential. It is called putrefaction. The medieval hermeticists used the both the bare Skull and the scavenging Raven as its symbolic representation. This is because they depicted very well a real sloughing, caused by a dreadful acid called “V.I.T.R.I.O.L.,” and which must be immutably drawn out of you, my Brother...

Nevertheless, it is important to recall that, materially or spiritually, Alchemy is comprised of two opposing, yet convergent paths, the wet path and the dry path. Each requires the preparation of its own particular Vitriol. The Vitriol of the wet path is not obtained in the same manner as the Vitriol of the dry path. Now, in the realm of spiritual Alchemy, turning toward the fundamental principles formerly elaborated upon by our Masters of the Rose-Croix, our venerable Order intends to follow only one of these paths, the Dry path, leaving it to other divergent mystics to follow the wet path...

This last one is based upon Water, but the Dry path is based upon Fire. “Igne Natura, Renovatur Integra...,” as the old Rosicrucian adage confirms for us! It is effectively by Fire, my Brother, that your true nature must be renewed, and it will be by Fire that you will obtain this internal Vitriol and which work we will continue soon... For in being brought together suddenly, these two Elements can have quite brutal reactions! It is the same with the two “baptisms.” Baptism by water and baptism by fire are each found at the beginning of one of the two paths. One must know how to choose...

The technique which we will undertake to transmit to you is expressed in terms of symbols and by means of analogies to the alchemical chemistry of gold; they consist in:

1. the destruction of the course outer shell, referred to as “skin,” that carnal heredity, the materiality of mundane life, and self-indulgence have accumulated in the course of one’s mundane life; this is the Black Operation, or Putrefaction;
2. the purification, clarification, and aeration of the interior being, in one’s own parvis, sanctuary, holy of holies, such that within this same interior being there may emerge a silhouette of a Perfect Temple; this is the White Operation, my Brother;
3. into this distilled materia prima, to cause Divinity to enter therein, to instill in it that spark which comes from another “plane,” just as the soul into an embryo, just as the alchemical leavening is associated with the material prepared for the final Great Work. This is the Red Operation, my Brother.

In effect, the central problem of Gnosis is the problem of Evil coming from Matter, its most essential doctrine is, then, necessarily one of Salvation. But Hermeticism, that is to say, the collection of doctrines and sciences attributed to Hermes Trismegistus, does not know a savior in the Christian sense of the term, and the same is true of Kabbalah. The Noûs does not condense itself here below to “redeem” these “elect”! Doubtless, Salvation is a grace, a gift from divinity, but it is an initial give, and not a final one. Every human soul, according to the hermetic Tradition, receives the gift of intellect prior to its taking on of human form. But, once fallen to earth, not all souls appear to be immutably capable of making use of this intellect. A soul cannot make use except by meeting two conditions: it must have received the revelation of Gnosis, which is to say that it has, at some time, acquired knowledge of – either Divinity itself in the course of some ecstatic experience or due to some divine missionary who is sent from God and must, therefore, return. This revelation understood, it receives the strength to become, but in the complete sense of the word, from the Greek metanoïa, meaning to turn one’s back to the present objectives in order to contemplate their opposites.

This double reception, first of Gnostic revelation, then of moral strength to put this into practice, is the effect of a double grace: first, a “grace of light,” which is that of initiation, and then a “grace of power,” which is its consequence.

Then, those who appear to be well “oriented” (in every sense of the word, my Brother!) are aided according to their own (hermetic) Tradition, by a daïmon paredros, by a familiar, by a genie, or, for Christians, by a guardian angel. Do not forget that the Latin familiaris also means intimus, its synonym, or “that which is intimately united” or “that which is found in the innermost regions” of that same “Interior Temple” which we will have taught you to construct within yourself, shortly.

This entity which is instilled within Humankind is a spark of the Divine Plurality. A day will come when this divine intellect will replace the “me” within those faithful to Gnosis. The moral being, who had been encumbered with the trappings of the seven vices of Astral Matter, is replaced by the divine Logos, by the platonic Logos, the Eternal Architect comes to reside within, and the Hermeticist at last becomes a “New Man,” deified here-below, this transubstantiation being completed.

It would be unreasonable and in vain to read you all the details of the keys to the Technique of the Interior Path, they will physically be given to you, and it will simply be necessary for you, my Brother,

to put them into practice. The construction of the Inner Temple is a work of Spiritual Masonry, and the Builder's Tools will be presented to you, and their uses taught, eventually...

My Brother Initiate, arise and approach the Altar in the East.

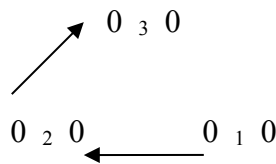
This is done.

My Sisters and Brothers, arise and come to order as Initiates... And you, Brothers Masters of the North and South, Brother Master of Ceremonies, with your swords in your right hands, form, behind our Brother N... the trigone of steel...

This is done. The Masters of the North and South, the Master of Ceremonies, with their swords in the right hand, place themselves behind the candidate, in a semi-circle, and unite the points of their swords above the head of the candidate. The Master takes a sword in the left hand, the Mallet in the right, and stands in front of the candidate for the pronouncement of the formula of ordination.

My Sister/Brother, please kneel upon the cushion bearing the Pantacle of our venerable Order, coming to order as an Associate.

This is done. The Master successively taps, with the flat of the blade, the left shoulder, the right shoulder, the top of the head of the Recipient, in three sets of two, by striking the hilt of the sword with the Mallet



To the Glory of Almighty God, Grand Architect of the Universe, in the name of the Order, by virtue of the powers conferred upon us by our Initiator, by the power of the number Six, invigorating all creation, I **create, receive, and constitute** you, Martinist Initiate, second degree of our venerable Order, under the aegis of the "Unknown Philosopher," with his permission, and under his auspices...

The Master places the Sword and the Mallet back upon the Altar, and places the right hand, ungloved, flat against the forehead of the new Initiate, saying:

Sister/Brother N..., may it be with your soul as it must be with Jerusalem, according to the words of the Eternal, for "The days are coming," declares the LORD, "when this city will be rebuilt for me from the Tower of Hananel to the Corner Gate. The measuring line will stretch from there straight to the hill of Gareb and then turn to Goah. The whole valley where dead bodies and ashes are thrown, and all the terraces out to the Kidron Valley on the east as far as the corner of the Horse Gate, will be holy to the LORD. The city will never again be uprooted or demolished." (Jeremiah 31: 38-40). Amen.

All the Brothers: Amen

The Very Respectable Master:

My Brothers Masters of the North and South, Master of Ceremonies, return to your stations. And you, my Sisters and Brothers, be at ease and return to your places as well...

This is done.

My Sisters and Brothers, from the east to the west, and from the north to the south, I proclaim that Sister/Brother N..., formerly an Associate Martinist, with the esoteric nomen of "...", member of the respectable Loge assembled under the name of "...", has been received into the second Degree of the first class of our venerable Order, with the title of Initiate Martinist, and I ask you to receive and recognize her/him forever more as such...

The Guardian of the West:

V.R.M., the declaration has been recorded in the west.

The Master of the North:

V.R.M., the declaration has been recorded in the north.

The Master of the South:

V.R.M., the declaration has been recorded in the south.

The Very Respectable Master:

Brother Master of Ceremonies, communicate to our new Sister/Brother Initiate the Signs and Words of the second degree.

This is done

My Brothers Masters of the North and South, please proceed to give to our new member of the second degree, the lecture of the Instruction of Initiate Martinists.

This is done. When this is accomplished, as in the Ritual of the First Degree, we will proceed with circulation of the Widow's Trunk.

My Brothers and Sisters, if material beneficence is something eminently excellent and useful, then spiritual charity is useful further still. And it is good, that before we separate, we listen again religiously to the words of our Master the "Unknown Philosopher" and that we absorb, in this respect, one last time the echo of his voice.

The Very Respectable Master reads then that which we could call the spiritual testament of the "Unknown Philosopher."

"If I have only the widow's mite to offer my counterparts as assistance to make the journey of Life, I implore them not to reject it without having experienced the value.

"It is with gentle consolation that I will see them pick those fragile fruits of the desires of a simple man who loved them. May the virtue of their hearts, may the piety of centuries be the funeral hymn that will be forever chanted over my tomb. I will hear it in the sleep of peace and I will render to my God all homage...

“Let us add, my Sisters and Brothers, these admirable words: “Happy people only give to God what they have in excess! Those who experience misfortune and opposition can give what is necessary...”
So: “When you raise your spirit toward the Eternal, be careful not to leave your heart on the earth...”

Let us be silent.

A moment of silent contemplation.

Then the Very Respectable Master starts the Ritual of the Closing of the Works.

SIGNS AND WORDS OF RECOGNITION OF THE INITIATE

The Sign of the Initiate:

Place the right hand, fingers closed, thumb extended vertically as to form a square, flat against the left breast.

Cross the arms on the breast, left over right, hands flat, eyes looking up to the heavens.

Say: It is through Ignition that Nature Regenerates itself Integrally from Metanoïa to Gnosis.

The Initiate Battery:

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The General Sign of Recognition:

Initiate Questions of Recognition:

Q: Are you a Martinist Initiate?

R: I wear the white sash from the right shoulder to the left hip.

CATECHISM OF THE SECOND DEGREE: “INITIATE”

Q – Are you and Associate Martinist?

A – I have worn the white sash from the left shoulder to the right hip.

Q – Are you an Initiate Martinist?

A – I wear the white sash from the right shoulder to the left hip.

Q – What do these arrangements mean? Why the variation?

A – The white sash from the left shoulder to the right hip concealed the Liver. The white sash from the right shoulder to the left hip conceals the Heart.

Q – What do these organs signify in our symbolism?

A – The Heart and Liver oppose one another, just as the Brain and the Sexual organs are contraries. So, mankind is a Cross inscribed within a Pentagram.

Q – What to the Heart and Liver signify?

A – By covering the Liver with the white sash, the Associate Martinist renounces egoism, hypocrisy, and intolerance. By later covering the Heart with this same sash, the Initiate Martinist renounces pride, cruelty, and despotism.

Q – What are the consequences of this initial degradation of the First-Man, invoked in the Catechism of the First Degree?

A – The Virtues of Prudence, Temperance, Justice, Steadfastness, Charity, Hope, Faith, Intelligence, and Wisdom found themselves suffocated by their counterparts. And in this First-Man, shattered into innumerable individualities, was a prominence of Avarice, Greed, Hedonism, Sloth, Envy, Anger, Pride, Self-delusion and Error.

Q – Are those all the consequences of this initial degradation?

A – The descent of the World of Essence into the World of Substance, which implies a loss of Immortality, coming into contact with Suffering, and the dulling of the intelligence into that of a degraded animal nature were the immediate consequences of this Fall.

Q – What do the black and white cloths mean in the second degree?

A – Hebrew, the most sacred language of our Tradition, has three similar letters to express mysterious symbols associated with one another. This is how the three letters, lamed, beth, and nun, punctuated differently, each signify, through the word lavan: *to be white, to make bricks, to be dry, dead, desiccated, and leper*.

Q – Then the word lavan, white in Hebrew, signifies a state of degradation?

A – It even means death, since the entrance to tombs was painted white, hence the old expression “whited sepulchers” (Matthew 23:27), also, the burial shrouds were always white in the ancient world, and the robe of the initiate is white, indicating their death to the world.

Q – Is that all?

A – Related to the Hebrew lavan, we also have the Hebrew word levanah, meaning ‘bricks’ (a symbol of the captivity of Israel in Egypt, and of Man degraded in matter), and which is also the word for the Moon, and particularly of moonlight.

Q – What do you conclude from all this?

A – The Moon is the symbol of error, because it doesn’t have its own light, it only reflects the light of the Sun. It is an image of death, just as the Arabic word qamar is the word for the Moon, and is the source of the word XXXX, meaning death.

Q – What does the black part of the cloth represent?

A – It reminds us of the Primitive State, of the Dawn of Time, when the glory and power of the Universal Man lived, and which has been succeeded by this present state of Degredation.

Q – Then does this bi-colored cloth also express the concept of condemnation?

A – It expresses this by comparing the Present and the Past. But the red border around the Pentagram is synonymous of Hope in a regenerate future.

Q – Then you know the symbolism of the color red?

A – I do not know it, but I believe I will find out.

Q – What does the Pentagram mean?

A – The Pentagram, with its five points, appears to destroy the magnificent harmony of the quaternary, it breeches the Divine Name of Four Letters. The number five, then, also becomes a symbol of the Fall, Death, and Ruin, followed by Corruption and then Putrefaction.

Q – If Mankind has so severed the link which connects to the Divine, and is separated from the Creator, if a double Binary has been generated, degrading the Divine Quaternary, how can we hope for regeneration?

A – By introducing the letter shin between the Yod-He and the Vav-He, we reestablish the harmony of the essential Divine Name, then Yeowah becomes Yeoshouah, and from the “Being of Beings” we make “Divine Assistance”.

Q – What does the second Pantacle mean, the one placed upon the altar, veiled in purple?

A – The veil conceals from me all but its silhouette, and I can only suppose that there is a higher teaching associated with this mysterious symbol.

RITUAL OF INITIATION TO THE THIRD DEGREE “SUPERIEUR INCONNU”

INTRODUCTION

The Works being open in the third degree, the Brother Secretary, at the invitation of the V.R.M., gives the reading of the work of the day. (Minutes from the previous assembly, specifications of the present Convocation, announcing of the diverse questions to be treated first) This being finished:

The Very Respectable Master:

You have just heard, my Brothers (and my sisters if there are any present), that we have been called to add a new link to the age-old chain of Unknown Superiors. Brother (or Sister) N..., shall receive our collective trust, that which was in the 18th century, the supreme degree of our Order. Brother Master of Ceremonies, please retrieve our Brother N... in the Parvis, and bring him to us.

This is done. The Master of Ceremonies retrieves the candidate in the Parvis and directs her/him to the door of the Temple, and there, causes her/him to knock as an Initiate.

The Very Respectable Master:

Brother Guardian of the West, see who knocks thus.

The Guardian of the West goes to the door, opens it just enough to see, then closes it.

The Guardian of the West:

V.R.M., a Brother (or Sister) of the second grade of our venerable Order is there, in the Parvis, awaiting, by our confidence, to receive from this Lodge the ordination which will make of him (or her) a Missionary of our Tradition.

The Very Respectable Master:

My Brothers and Sisters, the Flame of a torch is passed on to other torches without fading or diminishing, as our Master, the Unknown Philosopher has said. Can we refuse to the Man of Aspiration a supplement of light, an increase in clarity?

The Master of the North:

We cannot, V.R.M., for how would Justice, Light, and Truth be known, if the being acting as the agent of their conveyance not only did not preserve the idea, but even endeavored to destroy the traces written within him and within all of Nature?

The Master of the South:

V.R.M., we can, therefore, exclaim with reason: Men, it was through you that the ungodly should have come to know justice, it was through you that he should have been brought back to the path of the light, but you make every effort to obscure this light and corrupt the path.

The Very Respectable Master:

Masters of the North and South, these are also the conclusions of our Master, the Unknown Philosopher... And so, Brother Guardian of the West, give entrance to the Temple to this Man of Aspiration...

This is done. The Master of Ceremonies leads him to the center of the Temple and seats him on the three-legged stool. The V.R.M. then begins the Discourse of Reception to the third Degree.

DISCOURSE OF RECEPTION TO THE THIRD DEGREE

My Brother, (or my Sister), you are going to be received this day into the second class of our venerable Order, that of the Unknown Superiors, initiates then initiators, the first being that of the Associates and the Initiates.

Already, I can tell you that this sacred name of Unknown Superior designates principles and not individualities. Unknown Superior, you will never be the vehicle, the hypostasis, the medium, of an entity who, alone, bears this title and these responsibilities.

While studying the doctrine of our Master, the Unknown Philosopher, you have been led to comprehend humanity's necessity for visible Signs, substantial Agents, and actual Beings, putting on sensible forms like us, but at the same time, entities who, being trustees of the initial Powers that the original First-Man had lost, for which he searches about him without end, of which he sees only the most faint and weak indications, and which, albeit subdivided, had to be represented to Humanity in their primitive manner.

It is possible that, among these Signs, among these Agents, there are some which have existed and which still exist among mankind; without those who are ignorant or corrupt taking notice. Their actions, their movements, not allowing themselves to be discovered except by those who are relatively pure, they are practically nothing to everyone else... Just as all intellectual acts are unknown to the manner in which our bodies is formed, because there is nothing in those intellectual acts which is not totally foreign. This is what casts shadows and doubts on the existence of these Signs and Agents.

Nevertheless, it would serve no purpose to hide from you the fact that this inner faith, and these sensible means, transmitted to humanity by these pure Agents, require a watchful attention, an invincible steadfastness, and a very sharp discernment, in order not to confuse the legitimate actions which must animate our faith, with the false actions that continually attempt distort that faith and lead humanity astray, either visibly or invisibly.

These are the teachings of our venerable Master, the Unknown Philosopher. We all hope, my Brother (or Sister), that you may be counted among these chosen Elect, and that one of these Agents deigns to select you as a messenger.

Several moments of silence pass...

The Very Respectable Master:

However, and before conferring upon you the ordinations of an Unknown Superior, I ask you, my Brother (or Sister), to take the obligation of the Members of the third Degree. I will read it in its entirety, then you will repeat it with me, word for word, with your right hand raised so that the palm of your hand is facing the East.

VOW OF THE THIRD DEGREE

I..., (esoteric nomen), in the presence of Almighty God, the Grand Architect of the Universe, renewing my Vow as an Associate Martinist, furthermore swear on my honor and on my faith to faithfully fulfill my duties as an Unknown Superior, to always honor the prosperity of the Martinist-Martinézist Initiation in general, and of this Lodge in particular, to which I will show the utmost respect for our secular Traditions, our statutes and our General Regulations, as well as the rights of all my Brothers and Sisters. And in this, may Almighty God help me, and all our Brothers of the past.

The Very Respectable Master:

And now, my Brother, (or Sister), please rise for the performance of this Vow.

This is done. When the Vow has been spoken:

The Very Respectable Master:

My Brothers and Sisters, please rise and come to Order during the reading of the sacramental Invocation.

This is done.

The Very Respectable Master:

Brother (or Sister) N..., please approach the East and kneel before the altar.

This is done. The V.R.M. moves to stand behind the Candidate, both hands flat, thumbs squared, above the head of the Candidate. The Master of Ceremonies moves to stand beside the V.R.M., holding the text of the Invocation, and a candle, if necessary.

The Very Respectable Master:

O Eternal, Almighty God to whom N... owes his spiritual and physical being, his thought and his will, his words and his deeds, help him with Your infinite Goodness to steadily conquer himself so that he lives in You as in Himself, that he is the Image and the real Resemblance of Your virtues and powers, and that he truly is a principal leader of all your works. And this by the awesome Names that I dare only to pronounce while quaking: IOH...IAOH...IOAH...

These three divine Names are pronounced with the face bowed toward the earth.

The Very Respectable Master:

I ask You, Almighty God, for the virtue, the strength, and the power which N... needs for his spiritual soul to be able to support and worthily receive the effects of the communication of Your divine Intellect. I ask you, O Eternal, that his soul be informed and fortified by Your Spirit of all the events of his life, present and to come. Erase all the stains upon his soul, quell his worldly woes, and by this, You will make him worthy to receive and to maintain all the salutary impressions it may please You to give to this Man of Aspiration who invokes You through faith.

And you who is given to him and whom he preferably adopts to be his Guide and Guardian, O Pure Spirit, come to him, come to N..., without delay. Come at his call, covered and supplied with all the divine spiritual power he will need to fortify all his capabilities, and may your virtues and powers labor together in all the works of N..., particular and general, civil and domestic, worldly or spiritual. For N... submits himself to you, O Pure Spirit, in spite of the equality of your spiritual being, because of the flesh which envelops and offends him since the Fall of the first Adam... But, at the same time, by the power that is superior to yours, and which N... has received from the Eternal, in his quality as divine Image and Resemblance, the Eternal and I unite you and attach you solely and eternally to N..., so that you are exact and agreeable to his demands in all circumstances of his life. I conjure you, O Pure Spirit, in the name of the Almighty Creator, to forewarn him with certainty of all events, happy or unhappy which may happen to him in all his worldly or spiritual endeavors. Keep N... in sight, give him belief for confidence, defend him against the snares of the Evil one, help him to conquer them, help him above all to conquer himself, always accompany his thoughts, his will and his actions, and may by your union with him, his enemies, worldly or spiritual, be confused and struck down, may their perverse virtues and powers never prevail over his, may he desire, with your assistance, to remain pure.

May their schemes, their snares be discovered and destroyed, by his power henceforth doubled, by his sanctified will, and by his increased faith in the Eternal. Amen...

All present repeat: "Amen...". This is followed by a moment of silence. Then the V.R.M. takes the Sword from the altar and stands in front of the Candidate; he then says aloud in a clear voice:

The Very Respectable Master:

My Brothers and Sisters, with your consent and with the assistance of our Brothers of times passed, I am going to transmit the ordination of an Unknown Superior to this Man of Aspiration. Brothers, form an Arch of Steel!... Cross Swords!...

The Brothers, (only) armed with their sword, place themselves in a semi-circle behind and to the sides of the Candidate, swords raised high. The Master of the North carries the white Collar of the new Unknown Superior. The Very Respectable Master pronounces the traditional formula of ordination, tapping the hilt of the sword as in the previous degrees.

The Very Respectable Master:

In the Name of Almighty God, Supreme Architect of the Universe, by virtue of the power regularly conferred upon me, X... (initiatory name), I create, receive, and constitute you an Unknown Superior Martinist, according to Louis-Claude de Saint-Martin and his predecessors, as I was, myself.

All Present: Amen...

The Very Respectable Master:

Brother N..., receive this Sword of the Order, and use it from now on in the eternal battle of the Light against the Dark, ever bearing in mind the wise counsel of Kind David: "Let the high praises of God be in your mouth, and a double-edged sword in your right hand..."

He places the Sword in the hands of the Candidate.

The Very Respectable Master:

Brother N..., arise... Brother Master of Ceremonies please remove the Cincture of an Initiate from Brother N...

This is done. The Very Respectable Master places the Collar of the third degree around the neck of the new Unknown Superior, and says:

The Very Respectable Master:

Receive the white Collar of the dignitaries of the second class of our venerable Order, and wear it unto Victory! May it be, from this point on, like the shield that protects your breast, and may every evil power that is hostile to humanity vanish before it.

The V.R.M. then gives the newly promoted a triple accolade, in the form of a triangle going from the right cheek to the forehead and then to the left cheek. Then he returns to his station behind the Altar.

The Very Respectable Master:

My Brothers and Sisters, return to your stations, and replace your swords...

This is done.

The Very Respectable Master:

Brother Master of Ceremonies, conduct our new Brother to his place at the far end of the Column of the North...

This is done.

The Very Respectable Master:

My Brothers and Sisters, from the west to the east, and from the north to the south, I proclaim that our Brother X... has been received this day as an Unknown Superior, third degree, in this respectable Lodge united under the name of "...", and pray you to recognize him as such...

The Guardian of the West:

V.R.M., the declaration has been recorded in the west.

The Master of the North:

V.R.M., the declaration has been recorded in the north.

The Master of the South:

V.R.M., the declaration has been recorded in the south.

The Very Respectable Master:

Brother Master of Ceremonies, communicate to our new Brother, the Words, Signs, and Gestures of the initiates of our Order for the third degree.

This is done.

The Very Respectable Master:

My Brothers Masters of the North and the South, please give the lecture of Instruction of the third degree.

This is done. The Masters of the North and of the South perform the exchange which constitutes the Instruction of the Unknown Superior degree. When this is completed:

The Very Respectable Master:

My Brothers and Sisters, the time has come to proceed to the suspension of our Works. Prepare yourselves to assist me in this.

A brief silence.

SIGNS AND WORDS OF RECOGNITION OF THE UNKNOWN SUPERIOR

For the Consecration of a new Unknown Superior:
Sword and mallet strikes exactly as in the Initiate grade.

The Battery of an Unknown Superior:

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Unknown Superior Questions of Recognition:

Q: Are you a Martinist Unknown Superior?

R: I have worn the white sash from the left shoulder to the right hip, then from the right shoulder to the left hip, first as an Associate then as an Initiate; and now, both cross my breast as represented by the Collar.

For the Opening and Closing of Works, the Very Respectable Master will always strike his mallet, no matter what degree the Works are in, with the Battery of the Unknown Superior.

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CATECHISM OF THE THIRD DEGREE: “UNKNOWN SUPERIOR”

Q – Are you a Martinist Unknown Superior?

A – I have worn the White Sash from the left shoulder to the right hip, then from the right shoulder to the left hip, first as an Associate then as an Initiate; and now, both cross my breast as represented by the Collar.

Q – What is the significance of this arrangement?

A – That neither the Liver nor the Heart need further protection, since by renouncing selfishness, hypocrisy, intolerance, then pride, cruelty and tyranny, I awoke within myself the opposite qualities, or at least strive so to do, every day.

Q – What are those qualities that an Unknown Superior worthy of such a name ought to exhibit?

A – First, prudence, patience, and moderation; then simplicity, charity toward all beings, and liberalism.

Q – Is that the whole significance of the Collar?

A – Descending toward the root of the androphorous cross, it indicates the necessity to discipline the lowest instincts, those stemming from the Sexual Organs, the pole opposite the Brain. Additionally, placing the protective Pantacle at the level of the stomach, it reminds the Unknown Superior that the qualities of the Heart (simplicity, charity, liberalism), must not weaken into their deviations: laziness, sensuality, indifference.

Q – What is the meaning of the red cloth in the third Degree?

A – Hebrew, the sacred language par excellence of our Tradition, uses three letters to express the word red. Punctuated differently, these three letters aleph, daleth, and mem, signify successively:

<u>Adam</u> :	<u>red being; to become red; to appear red</u>
<u>Adâm</u> :	<u>Mankind, the Human race</u>
<u>Adêm</u> :	<u>a precious stone of a dazzling red color</u>

Q – How do you relate these diverse meanings?

A – Red is a symbol of Humanity, of the whole initial Collectivity, and of a mysterious and regenerative stone, since the Philosopher’s Stone of the alchemists appears as a powder whose fine crystals are the color of rubies.

Q – So First Man was, in the bosom of the universe, the equivalent of the Philosopher’s Stone in the metallic world?

A – Exactly, since he was emanated to work toward the regeneration of the fallen Intelligences.

Q – Then the order of the three cloths upon the Martinist altar is emblematic of the hermetic Great Work?

A – It is effectively a second symbolism, just as traditional as the first, based upon the Hebraic meaning of the three Colors.

Q – Can you give me the alchemical correspondences of the three Colors and the essential stages of the Great Work?

A – The Black equates to Putrefaction, to the Head of a Raven, to the Caput Mortum. The White equates to the Silvery Moon, to the White Stone. The Red equates to the Philosophic Sun, to the Red Stone.

Q – Why are the names of the three symbolic Colors, in Hebrew, composed of three letters each, hence nine in all?

A – Because the number nine, according to our Master, the Unknown Philosopher, symbolizes “the annihilation of all bodies, and of the virtue of all bodies,” or the destruction of individuality, for the benefit of the collectivity. Finally, this number immediately precedes the number ten, the divine number par excellence, or the return, the reintegration symbolized by this same number nine.

Q – What is the meaning of the hexagrammatic Pantacle, the universal symbol of Martinism?

A – It is a support sign, summarizing by its composition the entirety of the doctrine of our Order.

Q – Analyze this figure.

A – It is composed of exactly ten features, constitutive of six geometric elements.

Q – Name these last ones.

A – The Center, the Circumference, the diametric Cross, the two antipodean Triangles, and the circumscribed Hexagon.

Q – What do the geometric elements mean?

A – The Center is the symbol of the First Cause. The Circumference is the image of Creation, universal and permanent. The diametric Cross, sign of the quaternary, is the image of the First-Man. The ascending Triangle is the symbol of the world of Essence, the descending Triangle is that of the world of Substance. The circumscribed Hexagon reminds us of the six periods regulating the genesis of the Universe.

Q – Apply these meanings to our Doctrine.

A – Take a blank page; on it there is nothing. This is the image of the God-Abyss, Unknowable, Infinite, Eternal in and of Itself. Then let’s draw the central Point, this is its aspect as Creator-God. However, it is both at the same time, since God cannot become a creator, which would imply a change in God’s essence. Thus, God has always created, and there have always been universes, succeeding universes. From there, the Circumference has always proceeded from the permanent Center. In so doing, God creates Space. Withdrawing certain perfections into God’s essence, successive creations appear, and with them, the inevitable imperfection. But in order to organize the substance of each new universe, God must separate the two terms of this inevitable binary, the “Heavens” from the “Earth”, “Light” from “Darkness”. Then appears the horizontal diameter, which is nothing more than the extension of the central point in its two opposing directions. In order to repeat this in each half (Substance and Essence), the occurrence of the inevitable bi-

polarity, source of all creation, then appears as the vertical diameter. This diametric Cross is the symbol of the number four, image of Mankind. It is Mankind who will continue the divine work, and the Center erases itself to yield its place. In the plane of realization at the level of second causes, the First-Man re-edits the separation of the world of Essence from that of Substance. Then appeared the two antipodean Triangles. And inevitably, at the same time, their angles united in the appearance of the circumscribed Hexagon, hence the six phases of all new Creation. The Pantacle is thus constituted, summing up the whole of the Martinist doctrine.

Q – Has this transcendent schema ever been altered?

A – When the First-Man was tempted to free himself from dependency on the Creator, that is the Center, he distanced himself from it. At that instant, the Center reappeared. God took that place back from the one to whom Creation had been entrusted. And immediately, two new diameters appeared, signifying a New Envoy.

Q – Why is the Martinist Robe black?

A – To remind us of the necessity of relocating the Virtues of the First-Man, which are: Faith, Occult Knowledge, Modesty, Sternness, a Spirit of Sacrifice, and Silence.

Q – Why is the Cincture black?

A – A Symbol of the fraternal chain, it symbolizes the Order, which must always remain faithful, secret, wise, stern, and silent

Q – Why are the Collar and Sash white?

A – To remind us of the state of Corruption from which the Martinist initiate breaks free, and also to indicate other Virtues to acquire: regeneration through light, purity, loyalty, and also the fragility of these Virtues in the world below.

Q – Why is the Cloak red?

A – To remind us of the power of the First-Man, because red is the color of primacy, and also to remind us of his conveyor, which here below is the image of First-Adam, and like the Philosopher's Stone, a transmutatory element of all beings.

Q – Why does the Martinist initiate wear white Gloves?

A – The Glove is a symbol of rightness and faith; but it is also to remind us of the disappearance of one's individuality, since from now on all one's acts must be anonymous, no longer bear one's fingerprints, and this anonymity becomes the image of a collective action. The action of one isolated member must be capable of being the action of the whole Order, and so the Glove, anonymous and immaculate, shows the unanimity of action among all members.

Q – Why does the Martinist initiate bear a Sword?

A – To remind the initiate that upon entering the Order, there was also an acceptance to participate in a lasting combat, and to remind the initiate to dismiss cowardice, and preserve one's virility.

RITUAL OF INITIATION TO THE FOURTH DEGREE “SUPERIEUR INCONNU INITIATEUR”

Transmission of the mystical and theurgical Power of Martinézist-Martinist Ordination to all degrees

The ceremony which gives to an Unknown Superior the Power to consecrate and ordain Martinézists and Martinists to all degrees is a strikingly simple ceremony, having almost an intimate character, which takes place between the Unknown Superior Initiator, the Very Respectable Master of a Lodge and the Unknown Superior chosen by this Lodge to become, in his turn, an Initiator – either with the goal of founding a new Lodge in another place, or perhaps even to remain in the same Lodge, to expand the existing Lodge, in which case the number will eventually grow to necessitate the birth of a second Lodge.

This phenomenon corresponds to a harmonious splitting, as opposed to a discordant splitting about which more shall be said. (such a propagation of a Lodge by harmonious splitting or “hiving off” gives birth to an obedience – that is, a Supreme Council which administers the body of Lodges resulting from the same Mother Lodge, the actual starting point of the others.)

The ceremony of Ordination of an Unknown Superior Initiator can be done between just the Initiator and the Candidate, if grave circumstances require that the “passing on of Power” take place urgently. For example, when an Unknown Superior Initiator is about to disincarnate and has not yet made provisions for a successor. In order to avoid a serious situation, an Unknown Superior Initiator may anticipate this and consecrate a successor long before death, specifying that the successor will not engage in the function of Initiation until after the death of the Master from whom the ordination was received.

In the interim, for example, upon the birth of a new Lodge, the Unknown Superior Initiator, V.R.M., may revoke this clause and officially place his successor in that function within the new Lodge. Then, the present Unknown Superior Initiator will need to choose another successor for *his* Lodge and confer upon this new successor the Ordination of an Unknown Superior Initiator. Generally, under normal circumstances, the Ordination of an Unknown Superior Initiator takes place before the presence of the whole Lodge, that is, with all four degrees meeting together.

Aside from this specific case, members of the first degree do not attend meetings of the second or third degree. Members of the second degree do not attend meetings of the third degree. For this ceremony which is of the utmost importance and concerns all degrees, every member has the right and duty to be present.

An Unknown Superior Initiator consecrated by precaution a long time prior to the death of his Unknown Superior Initiator, V.R.M., cannot proceed to any initiation without the approval of his V.R.M. who makes these decisions according to the previously mentioned design. But since an Unknown Superior Initiator possesses his mission, his power, in an indelible fashion, if he enfranchises upon the limitations of time set up by his V.R.M. (temporal limitations, not any spiritual limitation), and founds a new Lodge without approval, this is a case of a discordant splitting.

In the past, such a dispute would result in action by the “Sovereign Judges” constituting a “Sovereign Grand Tribunal”, charged with analyzing the causes of the conflict and any consequences there may be.

At present, we are but a small vestige. Our Judges shall be the invisible Masters from the other plane, even more formidable. Let us pray to the Supreme God that this never takes place. If it should nevertheless present itself, the distress will be even greater, since, far from evolving into an obedience composed of a number of Lodges of greater or lesser importance, the Order will have stepped onto the path of dispersion and the scattering of Brothers and Sisters. Only a considerably serious misdeed can justify such an event!

DECORATION of the LODGE FOR THE FOURTH DEGREE, “UNKNOWN SUPERIOR INITIATOR”

The Tapestry of the Order is red, the Altar cloth is red, etc.

This is just like any other meeting of the fourth degree, but exceptionally, one where the members of every degree may attend.

The Pantacle upon the Altar is half-veiled with a violet veil.

Incense is burning, but it should be heavier than usual.

Upon the Altar, and prior to the ritual beginning, shall be placed a large round loaf of easily chewable bread and a crystal chalice containing white wine with a low alcohol content.

All the candles are lit in advance.

There is no Opening of the Works.

The Unknown Superior Initiator, Very Respectable Master of the Lodge is at his usual station, just as are the other Dignitary Officers and all the Brothers and Sisters.

A long silence.

The Very Respectable Master then strikes his mallet:

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The Very Respectable Master:

Brother Master of Ceremonies, please place before the Altar, the cushion decorated with the Pantacle of our Venerable Order and conduct to the East the B-:- N... (or the S-:-) so that the Supreme Dignity of our Order can be conferred by the passing on of the Supreme Power of Martinéziste and Martinist Consecration and Initiation to all degrees.

The Master of Ceremonies causes the Unknown Superior to kneel upon the cushion placed before the Altar.

The Very Respectable Master:

Beloved B:-:- (or S:-:-), the day has come when the evolution of worlds, the evolution of the stars in the heavens, the decrees of our Masters of the past, signaled by theurgic “passes” and by our attentive and silent heart, to capture the messages and the voices of our invisible Superior Agents; where all these humbly bowed in the presence of the Supreme God, form a single choir, singing the heavenly joys, favors of the serene Elus-Cohens de l’Univers; delight in being finally able to transmit to you the most sacred trust of our Venerable Order!

Indeed, my beloved F:-:- (or S:-:-), I shall, on this _____ day of _____ give you’re the ultimate Power, that is, the Power of Ordination, originally from our Sovereign Grand Master, Martinès de Pasqually, transmitted by him to our second Grand Master Louis-Claude de Saint-Martin, with their permission and that of their predecessors. So that you can continue the worldly chain of our Sacred Order, in such a manner that it never falls into oblivion and sill continue to radiate the Light by initiating future men and women of the stream who shall be judged worthy.

VOW OF THE UNKNOWN SUPERIOR INITIATOR

The Very Respectable Master:

Repeat the obligation after me:

I pledge on my honor and my conscience never to bestow the Martinéziste and Martinist consecrations upon any person who is not deemed worthy to receive them, but on the contrary to give them with spiritual caution to those whom I shall deem perfectly inclined to become a participant in such an initiatory trust. And this no matter the level in the evolution of our branch.

I will pray to the Almighty Lord God and his intermediary agents that I may be kept from all errors of judgment and that I may be given sufficient light to accomplish my task.

God be praised, Amen.

The V.R.M. rises, opens his hands to the heavens and asks for the assistance of Almighty God, first Cause of the universe.

The Very Respectable Master:

Supreme Father, Grand Emanator of all worlds, Ultimate Essence and Light in the infinite, deign now to give Your attention unto us, weak creatures, rejects from Adam, bearing the weight of his fault and paying the price for his corruption. Deign to give us the strength to receive and bear Your influx, so that human frailty become more evident in the presence of Your Eternity!

Direct, O Ultimate God, a ray of Your Love and of Your Wisdom upon this food of a perishable nature, that gives vigor to the containers that are our bodies, so that our souls may be enlightened and become even more worthy to keep watch over the Sacred trust that You have confided to us that we may transmit it to the minors in privation who merit it thus.

The V.R.M. removes his gloves, picks up the bread and says:

The Very Respectable Master:

May this vegetative creature, becoming Your glorious Body, regenerate our material nature, O Supreme God!

The V.R.M. elevates the chalice of wine and proclaims:

The Very Respectable Master:

May this liquid creature, becoming Your most subtle influx, enlighten us, reconcile us, and reintegrate us forever into Your Infinite Unity, O Supreme God!

Having replaced the bread and wine, the V.R.M. again raises his arms and adds:

The Very Respectable Master:

May, being reintegrated into You, August First Cause of the universe, we be able with death to merge for all eternity into Your Light!

The V.R.M. leaves the Altar and stands in front of the kneeling Unknown Superior. He takes the bread, breaks it and gives a piece to the kneeling candidate, who will slowly partake thereof. The V.R.M. then also will slowly consume a piece of the bread. Both should become completely absorbed in this consumption, with eyes closed. Holding the piece of bread and offering it to the F-:- (or S-:-), the V.R.M. says:

The Very Respectable Master:

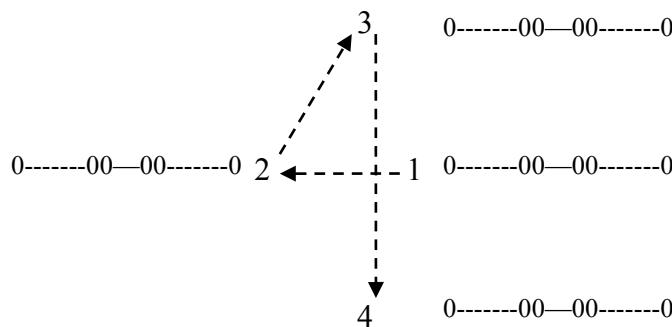
Take and eat this bread, and receive from our Supreme God the indelible mark of your reconciliation and of your reintegration within the Cause of Causes.

After this, the V.R.M. will take the crystal chalice containing the wine, keeping the chalice in his own hands, but offering it to the candidate to drink. Then, the V.R.M. will drink the remaining contents. In holding out the chalice to the lips of the F-:- (or S-:-), the V.R.M. will say:

The Very Respectable Master:

Drink this wine, and receive from God Supreme the luminous influx which you will transmit to Future Masters when their time shall come. Receive, by this liquid creature, the gift of Infinite Love from the Cause of Causes, flooding your heart and flowing toward the heart of every other creature.

The V.R.M. takes the Sword and taps successively, and very lightly, with the tip, the heart, the right side at the level of the heart, the top of the head, with six knocks of the mallet upon the hilt of the sword at each point. After moving to the top of the head, the V.R.M. will drop the tip of the sword directly perpendicular to the stomach and again knock six times.



At the same time, the V.R.M. will say:

The Very Respectable Master:

By the Supreme God, whose name pronounced for the first time in our liturgical ritual is:

And by the powers conferred upon me:

I consecrate you, I create you, and I constitute you an Unknown Superior Initiator. May your reconciliation be transmissible to many F--:- and S--:- who will have merited it as you have merited it yourself. Amen.

All present: Amen.

The Unknown Superior Initiator, V.R.M., causes the new Unknown Superior Initiator to rise and gives the triple accolade in the form of a triangle going from the right cheek to the left cheek and then to the forehead. The V.R.M. then returns to his place behind the Altar.

All the F--:- and S--:- stand from the moment the V.R.M. leaves his place behind the Altar. Swords do not play any part in this highly mystical degree, with the exception of the V.R.M. during the consecration.

The Very Respectable Master:

My Brothers and Sisters, please return to your places. Brother Master of Ceremonies, please place a chair behind the Altar, to my right, and seat our Brother, the new Unknown Superior Initiator.

This is done.

The Very Respectable Master:

My Brothers and Sisters, from the East to the West and from the North to the South, I proclaim that our Brother (or Sister) has been promoted this day to the dignity of an Unknown Superior Initiator. Let us all remain still and in complete silence for a few moments, in order to meditate upon the profound scope of such an event. We shall then leave the Temple in complete silence, in dimmed light, and without any ceremony.

The V.R.M. extinguishes the three candles upon the Altar in silence. The meditation generally lasts for at least three minutes. The V.R.M. then rises and leaves the Lodge slowly, followed by everyone else, without ritual or precedence, without any Closing of the Works. In leaving the Temple, the V.R.M. takes the hand of the new Unknown Superior Initiator. A great simplicity and sentiment of dispossession must be observed throughout the ceremony, and echo in the hearts of all those in attendance long after their departure from the Temple.

NOTE

The manner in which the sword is conducted to each of the four points upon the physical body of the candidate what that which was employed by Martinès de Pasqually for an Elu-Cohen. The heart is the receptacle of Divine Love. The right side is representative of the Guardian Angel who keeps watch at our right. The top of the head is the intellectual center of mystic communion and the perpendicular line to the stomach is the descent of the Holy Spirit into the center of the Minor reconciled with the cosmic quaternary. This illuminates a Martinéziste hieroglyph: } The name far from being bandied about imprudently is only pronounced at this final phase and during the most important ritual because of the spiritual consequences!

SECOND VERSION OF THE RITUAL OF INITIATION TO THE FOURTH DEGREE, S\$!%I<

The Lodge is decorated as in the degree for the Reception of an Unknown Superior. Only those holders of the IVth degree may attend this ceremony.

The S.:I. Initiator presides over the Lodge. He strikes the mallet once signaling all present to rise. He then says:

The Initiator

My Brother, we are assembled this day in this place to confer upon you the Powers of an Initiator and the responsibilities corresponding thereto. But beforehand, I invite you, as I equally invite all the Brothers here present, to assist me in sanctifying this Hall, so that it may become, through the double virtue of Word and Deed, the particular Temple where the Rites of this ultimate transmission will take place. Thus have we adopted the form of our Masters in allowing our Symbols to become manifest...

The Initiator then lights the luminary at the apex, saying:

May the single brilliance emanating from these different luminaries manifest in us the Strength of the One who sustains our Particular Temple, which we shall raise to the Glory of God and His Son, the Uncreated Word, Our Lord...

The Initiator then lights the candle to his right, signifying the Masters of the Past, saying:

This is done in memory of those who were, who are no longer, and who exist once more, luminous and vibrant...

The Initiator

Pax vobis! Sicut misit me Pater, et ego mitto vos... (John 20:21)
Peace be with you! As the Father has sent me, so shall I send you. Brethren take your places.

Those in attendance sit.

The Initiator

Let us again evoke the presence of our Master through the echo of his voice:

A Brother proceeds to read the following segments from the IXth chapter of the Tableau Naturel of Louis-Claude de Saint-Martin:

If, in the human race, considered in relation to the physical level, one sees people who are remarkable for their beauty and bodily proportions, for their strength, their agility, and the different assets of their form and organs, one must also consider that the same applies at the intellectual level, and that, if the largest number is, in effect, reduced to the most common and least elevated notions, there must also have existed every time those who are distinguished from the majority, and who have come nearer to the Light than the rest; differences which can be seen still today within what is called, vulgarly, the "sciences."

Although every human on earth is destined to manifest equally here below, a few rays of those divine faculties, it is wholly plausible that there are some among them who are called to this work by a determination that is more positive than others, and that they have works to accomplish that are more vast and considerable.

The majority, charged solely with their own regeneration, have, in a manner of speaking, only to contemplate the range of help which the Supreme Wisdom presents to them, and to accomplish the task of utilizing those fruits. The others, destined to emit this succor, must have greater forces and broader gifts.

To focus our thoughts on this subject, let us understand every human upon the face of the earth to be an Elect, but divided into two classes, those of the Particular Elect, and those of the General Elect. Let us add that, although difficult, the General Elect can descend to the rank of Particular Elect, but it is possible for all of these last to elevate themselves to the rank of the first through their courage, and through their efforts supported by their will; this is so because it is more difficult for someone consumed in Science to forget what is known, than for one who is ignorant to acquire knowledge...

The paths of Wisdom are so fertile that they transform themselves at every moment to be in proportion to each of our situations; and if through the plenitude of these faculties, they embrace all Beings, at all time, in every place, in whatever position we find ourselves they can never allow the Source of these gifts to become depleted; and no matter the multiple, they all have the same unity as their principle and end.

In spite of the superiority of one faith over the other faiths, perhaps the whole earth participates in the laws that distinguish the perfect faith. Perhaps, among all people and in every religious institution, there are those who find access to Wisdom, and, far from desiring to diminish the number of true Temples of the Eternal, we must believe that, after the universal gifts if pleased Him to rain down upon our Abode, there is no one on earth who cannot, if he so desires, serve as a Temple to this great Being. Wherever he may go, however isolated he may be, they are always three together, and this number is sufficient to constitute a Temple...

It would serve no purpose to hide from you the fact that this inner faith, and these sensible means, transmitted to humanity by these pure Agents, require a watchful attention, an invincible steadfastness, and a very sharp discernment, in order not to confuse the legitimate actions which must animate our faith, with the false actions that continually attempt distort that faith and lead humanity astray, either visibly or invisibly. For, in the intellectual as well as in the physical, many unhealthy exhalations, shying away from the pure action combating them, often rise above the Region where they ought to remain buried, and it is this that, in one or another class, generates thunder and wind storms.

Here are the words and the teachings over which you should meditate for some time, my Brother! They summarize the essential whole of the course of the Martinism called "of Saint-Martin". If our venerable Order, in its universalism can welcome to its bosom candidates coming from diverse religious views, it remains evident that the first beliefs of His men of aspiration must be taken in this general way, not to exacerbate their psychic character with an eye to dangerous and derisive powers, but to arm them morally and spiritually in preparation for the battle that they will then wage against these Powers of Error and pollution about which our Master, the Unknown Philosopher, informs us.

Brother Unknown, you will be leaving this Lodge this evening. As of midnight, all administrative relations with your Initiator must cease, and only those remain as between elder and younger men, Brother to Brother. Approach the Altar for your final oath.

The Candidate moves to the Altar, extends the right hand, ungloved, over the Gospel and reads aloud the formula of the obligation presented by a Brother.

VOW OF THE UNKNOWN SUPERIOR INITIATOR

I, N... (first and last name), alias X... (esoteric initiatory name *in ordine*), of my own free will, before this respectable Lodge of Unknown Superiors, founded under the auspices of Our Venerable Master, the Unknown Philosopher, sincerely promise and solemnly swear upon my honor:

- A. To never refuse the Light of the Order, in the degrees of Associate, Initiate and Unknown Superior, to any honorable person who expresses to me their desire to participate in our mission;
- B. To never confer the honorary Degree of Unknown Superior Initiator to anyone who has not received the three preceding degrees, passed a severe examination concerning the Rituals, and proved by his zeal, morality, and mysticism, that is he worthy to receive such and honor;
- C. To never ask for payment, however little, for any Initiation into any Degree of the Order, until my Lodge is regularly constituted, according to the General Rules and Statutes of the Order;
- D. To regularly send to the Supreme College of Unknown Superiors of the Order a semi-annual report giving a detailed account of all the works of my Lodge, and for all its members, any necessary information;
- E. To preserve intact all the Traditional Symbols of the Martinism of Saint-Martin: the three cloths and the three colors, the three luminaries, the Pantacle of each Degree, the Gospel and the Sword, the Candle of the Masters of the Past, the Mask, the Cloak and the Cincture. I will observe the Rituals entrusted to me, and I will not make any change or modification without the express authorization of the Supreme College of Unknown Philosophers;
- F. Finally, I will do all in my power to spread, without human deference or childish fear, the teachings and books of Our Venerable Master, the Unknown Philosopher, and most especially, I will always be watchful that the most profound respect always be manifested to the glorious memory of the initial promoters of Martinism: Don Martinez de Pascuallis, Louis-Claude de Saint-Martin, and Jean-Baptiste Willermoz.

And so, may God help me and the Masters of the Past!...

The Brethren present all respond: So mote it be!

The Initiator

Brother, kneel...

The Candidate kneels. The S:I. Initiator taps successively the flat of the blade on the right shoulder, the left shoulder, and the top of the head, three times each, or a total of nine, saying:

In the Name of the Grand Architect of the Universe, in the Name of the Supreme College of Unknown Superiors of the Ordre Martiniste Initiatique, by virtue of the powers regularly conferred upon me by my Initiator, I create, receive and constitute you an Unknown Superior Initiator, according to Louis Claude de Saint-Martin, with his Permission and under his auspices! Rise, Brother...

The Candidate rises. The assisting Brother carries the Sword of the Candidate, and the Initiator says:

The Initiator

We beseech You, Almighty God, to bless this Sword and to cover with your Protection and with Your Love N... (esoteric *initiatory name of the Candidate*), who Inspired by You, desires to receive it, and to guard it from the reach of his Enemies, visible or invisible. Through Ieshouah Our Lord, So mote it be...

The Initiator returns the Sword to the Candidate, saying to him:

The Initiator

Receive this Sword in the Name of the Creating Father, of the Redeeming Son, and of the Consoling Holy Spirit, and attend upon them in your defense, in that of your Brethren, of our venerable Order, and of all Humanity, to the confusion of the Powers of Darkness and Error, and for the liberation of every soul enchained in the Matter of this World, and, as much as human Fraternity and necessity here below permit, wound none with this Blade...

The Initiator gives the lit Candle of the Masters of the Past to the Candidate, saying:

The Initiator

Brother, receive this ardent Light, Symbol of the presence of our venerable Masters, and go transmit it to Men of Aspiration who are still immersed in Spiritual Shadows. But, even more than this Flame wherein resides the Elementary Fire, may the Divine Light always reside within your heart... Brethren, rise and come to Order...

All present stand and come to Order. The Initiator then says:

The Initiator

Brother Conductor, conduct our Brother to the exterior gate of this Temple and open the doors upon the outer darkness so that henceforth he may carry into the profane World, the Light which has been confided in him this day.

The Brother Conductor slowly leads the Candidate to the door of the Temple, throws it open, and the new S:I:I. leaves, with the Candle. The Brother Conductor closes the door of the Temple after he has come back in. If the Candidate is to remain an active Member of the present Lodge to serve in his capacity of Initiator, the Candle is left to burn in the Parvis of the Lodge until there is no more trace of wax.

The Initiator

Brethren, the Lodge has just lost one of its Members. As a sign of our mourning, let us proceed to the closing of our Works...

The Initiator knocks once with the mallet and says:

The Initiator

To the Glory of Ieshouah, Grand Architect of the Universe, in the name of the Supreme College of Unknown Superiors of the Ordre Martiniste Initiatique, by virtue of the powers in me conferred, I hereby close this Assembly...

The Initiator then extinguishes the three Luminaries upon the Altar and closes the Gospel while saying:

The Initiator

May Peace, Joy and Charity be in our hearts and on our lips now and to the day of our death...

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NOTE: Much of the wording of this ritual was taken directly from the formulae which were used by the Elus Cohen in the 18th century. The Rite of the Candle was used even at the time of Papus, in the degree of S:I.: Honoraire, (or Administrative), the emancipation of an S:I.:

SIGNS AND WORDS OF RECOGNITION OF THE UNKNOWN SUPERIOR INITIATOR

The Battery of an Unknown Superior:

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Coming to Order:

Place the Sword “at ease”, rest both hands upon the pommel, left hand upon the right hand, kneeling upon the right knee.

Say:

The morning light illumines the Supreme College of the Unknown Superiors of the O.M.I.

NOTE:

A red mask is reserved for members of the Sovereign Council

This Ritual of affiliation is common to all four Degrees of the Ordre Martiniste Initiatique.

RITUAL OF AFFILIATION

This Ritual inevitably takes place in Lodge appropriately constituted according to custom, the Works having been already opened.

The Very Respectable Master: One strike of the Mallet: - 0 -

Man of Aspiration, rise to hear the teaching of the Unknown Philosopher...

The aspirant rises.

Since the posterity of Man has multiplied as time has gone by, the size and the goodness of Supreme Wisdom have had to appear more and more, placing near him Living Pictures of herself, or Agents real enough to allow him to regain the resemblance... Man of Aspiration, do you believe this?

The aspirant responds.

The Very Respectable Master:

These Agents had to introduce him to the acts that they exercised themselves. This was done not only because these acts were instituted to help him separate himself from that which antagonizes his true nature, but also to bring him closer to what his being lacks in perfection and life. Finally, it is to allow him to see his own Virtues, he must contemplate in their unity during his glorious state... Man of Aspiration, do you believe this?

The aspirant responds.

The Very Respectable Master:

All this allows us, therefore, to believe that Man, re-established in his rights, could act equally on the corrupt immaterial Beings as on the pure Beings from which he is currently separated by strong barriers. With the image of the Supreme Agent, he would have the power to dissolve, to break down the barriers, to uncover the principles that are contained and concentrated there. He could provide them with the means to produce the fruits of their reigns, to reconstitute those that are simple, to hold in idleness those that are unhealthy. That is to say, to cause success everywhere: abundance... over sterility, light over dark, life over death, and to transfigure everything that surrounds him so that even his existence resembles that of the Truth... Man of Aspiration, you believe this?

The aspirant responds.

The Very Respectable Master:

Since it is so, I recognize you as a true and loyal disciple of the Unknown Philosopher. And, in consequence, I recognize that you have the right to receive this Initiation that comes down to us from his direct disciples, without a single link of the Chain that joins us being broken in two centuries.

Will you please approach the Martinist Altar, the right hand raised above the Symbols, to pronounce the Vow of Affiliation for which, here is the text.

The Very Respectable Master hands the text to the aspirant.

PRONOUNCEMENT OF THE VOW

(In Meetings at the Degree of S:: I::, the SSS:: II:: and SSS:: II:: II:: equally, will say the following: " I, N... (Full Civil Name) taking as Esoteric Nomen in the Ordre Martiniste Initiatique the name of... ")

I, N... (Full Civil Name), taking as Esoteric Nomen in the Ordre Martiniste Initiatique the name of, in the presence of Almighty GOD, SUPREME ARCHITECT OF THE UNIVERSE, freely and in all conscience of my new rights and duties, with no mental restriction, declare that:

- I swear never to transmit the initiatic filiation that I shall receive this day, a filiation that comes us by the chain of Initiates of Old Russia, received directly from the hand of the Unknown Philosopher, to anyone who will not take the make the same vow.

- I swear never to transmit this filiation to a profane who will not have been previously judged capable of receiving it, by the Brothers "Unknown Superior" of my Lodge, by a majority of 2/3, 4/5 or 5/7.

- I swear never to transmit it in the context of a "free" Initiation, a concept that was never in use in the Russian Martinism of the XVIIIth century. I shall only confer it in a regularly constituted Lodge, reserved for the traditional masterly privilege, and with the agreement of all my Brothers, as indicated above.

- I swear to demonstrate for the consideration of THE ORDRE MARTINISTE INITIATIQUE, the same sincerity, the same loyalty, the same devotion befitting an Initiate worthy of this name.

- In faith, I date and I sign, and may ALMIGHTY GOD, SUPREME ARCHITECT OF THE UNIVERSE, assist me on this new path.

The Very Respectable Master:

Man of Aspiration, I take you at your Vow. Will you kneel before the altar, the left knee on the Pantacle, emblematic of our Initiation...

This is done.

The Very Respectable Master takes the sword in his right hand and solemnly pronounces the formula of investiture. In the course of this pronouncement, he will hit lightly and successively the top of the head, the right shoulder, then the left shoulder of the Aspirant, with the blade of the sword, at the pronouncement the three words "CREATE"... "RECEIVE" and "CONSTITUTE".

To the Glory of Almighty God, Grand Architect of the Universe, in the name of the Order, and by virtue of the powers conferred upon me by my Initiator, I Create, Receive and Constitute you... (Specify the Degree that is conferred), under the aegis of the Unknown Philosopher, with his permission, by his Order and under his auspices.

Once the INITIATION is transmitted, the Very Respectable Master will pronounce the Invocation below, in usage from the beginning of Russian Martinism at the end of the 18th century.

CLOSING INVOCATION

If the membership present is sufficiently numerous (three minimum) the Very Respectable Master will have them form the Chain of Union. If not, he will resolve to position the sword as it was during the investiture, and will say the Invocation while holding his right hand on the head of the Aspirant, still kneeling.

"Almighty God, Supreme Architect of the Universe, Unique source of all goodness and perfection, You who have always desired and worked for the happiness of Man and all Your creatures, we thank You for Your paternal kindness. We who are assembled here implore You to constantly bestow these gifts upon each of us, according to Your views and according to our needs. Pour forth upon all our Brothers and Sisters Your celestial light, fortify in our hearts the love of our duties so that we observed them faithfully. May our Assemblies be always consolidated in their union by the desire to please You and to be of service to our fellow man. May our Assemblies forever be a refuge of peace and virtue, and may the Chain of perfect and eternal friendship be henceforth so strong between us that it may not be altered. Amen.

The Assistants: Amen.

Silence.

The Very Respectable Master:

My Brothers and Sisters, break the Chain... Please take your places, re-glove and come to Order!

Done.

If there is no further business registered on the agenda, the Very Respectable Master will then proceed to the closing of the works in the accustomed manner.

The Guardian of the West:

V.R.M., a Sister/Brother of the second grade of our Venerable Order is there, in the Parvis, confidently awaiting to receive from this Lodge the ordination which will make her/him a Missionary of our Tradition.

AFFILIATE VOW

I, N... (Full Civil Name), taking as Esoteric Nomen in the Ordre Martiniste Initiatique the name of, in the presence of Almighty GOD, SUPREME ARCHITECT OF THE UNIVERSE, freely and in all conscience of my new rights and duties, with no mental restriction, declare that:

- I swear never to transmit the initiatic filiation that I shall receive this day, a filiation that comes us by the chain of Initiates of Old Russia, received directly from the hand of the Unknown Philosopher, to anyone who will not take the make the same vow.

- I swear never to transmit this filiation to a profane who will not have been previously judged capable of receiving it, by the Brothers "Unknown Superior" of my Lodge, by a majority of 2/3, 4/5 or 5/7.

- I swear never to transmit it in the context of a "free" Initiation, a concept that was never in use in the Russian Martinism of the XVIIIth century. I shall only confer it in a regularly constituted Lodge, reserved for the traditional masterly privilege, and with the agreement of all my Brothers, as indicated above.

- I swear to demonstrate for the consideration of THE ORDRE MARTINISTE INITIATIQUE, the same sincerity, the same loyalty, the same devotion befitting an Initiate worthy of this name.

- In faith, I date and I sign, and may ALMIGHTY GOD, SUPREME ARCHITECT OF THE UNIVERSE, assist me on this new path.

NOTE ON THE CANDLE OF THE PAST MASTERS

This ritual detail appeared before 1939, within Loge Brocéliande of the Traditional Martinist Order, of which Augustin Chaboseau was the Grand Master. Dr Octave Béliard, author of "Sorcières, rêveurs et démoniaques" (Lemerre ed. Paris 1920), presided over this Lodge. Among its members we encounter the names of Augustin Chaboseau, his son Jean Chaboseau, Jean's wife, Georges Lagrèse, ex - Inspector General of the Supreme Council of the Ordre Martiniste de Papus, and his partner. Also, André Bastien (who died immediately after his deportation), Armand Barbault, astrologer and alchemist, Henri Meslin of Campigny, Claude d'Ygé, every author of esoteric and hermetic works, and many less known members. One of the most prominent figures of this Lodge was assuredly Victor-Emile Michelet, author of the moving "Compagnons de la Hiérophanie" and many works of another genre.

The use of this candle is borrowed from the ceremonials of the first Byzantine emperors, who, in their audiences and public engagements, placed, in a high position of honor, the open gospel, on which was placed a candelabra bearing a lighted wax candle representing the Glorious Christ.

This use came directly from Traditional Magic.

To this day, the Gypsies of Europe preserve the ritual of the ignition of a wax candle on the tomb of the dead, during the night of All Saints' Day, amidst foods brought as offerings. Attracted by the light and the heat, and by the offerings of food, the inferior soul of the deceased himself places itself in the virgin wax, a recording of occult forces, True necromancy. It remains only long enough to carry the candle, still illumined, into the Gypsy encampment, in order to serve as an active agent of various processes of action.

In THE TRADITIONAL MARTINIST ORDER, the candle of the Past Masters was placed on the Cloak of the Order, itself spread on an armchair and to the right of the Master of the Lodge or the Initiator.

One can see an aspect of this use with the lighting and extinction of the nine luminaries of the Order, within the dubbing ceremony of the " Knight of the Temple " (Strict Templar Observance) and of the " Knight Beneficent of the Holy City " (Rectified Scottish Rite).

Within the order of the Elect Cohens of Martinez de Pasqually, beeswax candles placed in certain positions around the Operative Circle served as talismans to draw in the Entities evoked for the Réaux Croix, the ultimate degree. The use of candles in this manner was particularly frequent amongst the esoteric circles of XVIIIth century Europe.