

**ROBERT AMBELAIN**

**Occult and Mystical Freemasonry  
(1643 – 1943)**

# **MARTINISM**

**History and Doctrine**



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*“Receive, O Lord, according to the wishes of the Unknown Philosopher, our Master, the homage which we Thy Servants here present offer to Thee in this place. May this mysterious Light enlighten our spirits and our hearts, as they shone upon the works of our Masters in olden times. May these Flambeaux illuminate the Brothers, assembled at Thy call, with their living clarity, and may their presence constantly be a living witness of their union...”*

*And so, in the manner adopted by our Masters in olden times, let the Symbols manifest!”<sup>1</sup>*

*N.B. In the footnotes, if the initials ‘PV’ appear after the entry this is my comment. If there are no initials, the comment appeared in the original book.*

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<sup>1</sup> With the authorization of the Grand Master of the Traditional Martinist Order, we have used three extracts of the Ritual in this work.

## TRANSLATOR'S PREFACE

This translation is the first in what we hope will be a series of books translated from the original French pertaining to the Martinist movement. Martinism has been in existence in its present form for over one hundred years, and there is an abundance of source material, commentaries and modern exegeses available in French, but regrettably little had been translated into English for the benefit of the many anglophones who desperately seek information about this mystical current.

Robert Ambelain was a singular force in the preservation and popularization of the Martinist and Elus Cohen Orders, and this book is interesting in both a historical and ritualistic sense, being written during the later years of World War II, when all esoteric societies in France were proscribed.

The reader should note that this book was published in 1944, and therefore should realize that later research has shown some of the assertions to be outdated or incorrect. The reader should take this for what it is, a seminal work on Martinism while remembering its history and the resources available to the author at the time.

I have tried to translate (convey the meaning) rather than transliterate (simply translate the words) as best I could. Any errors in interpretation are mine alone.

Finally I would like to thank my mentors and those who read versions of this documents for their interest and their help. These included Michael Buckley, Gilbert Tappa, Phillip Garvin, Ronald & Mary Cappello, Ronald Blaisdell, Elias Ibrahim and Jason Sheridan.

**Piers Vaughan**  
**January 2003**

## AUTHOR'S NOTES

In other works, appearing before or after the war, we have often presented esoteric doctrines, each different from the other.

Each time, we published them with impartiality and care for precision. We have even taken so much care, that we sometimes appear to be promoting these doctrines. Although to us these merited being ascribed very diverse labels, we were at the mercy of certain readers! And so, since the appearance of our book on the symbolism of Cathedrals, we have been authoritatively linked to one of the most redoubtable satanic sects! Nobody seems to know the sect's name and chiefs exactly, but it must be of the blackest magic. With our studies on Gnosis and the Ophites, we became fanatical Luciferans; however, critics did us the favor of not overburdening us with the epithet (however flattering) of Rose-Croix, despite the last chapter which explained their doctrine. Truly, our vanity has been agreeably gratified!

Now we are publishing a study of Martinism. No doubt people will attribute to us the spiritual heritage of Martinez de Pasqually, not forgetting to enthusiastically describe the mystical ceremonies by which we try, in our perverse pride, to bring Evil powers under subjection to our empire, to evoke the celestial Intelligences and to converse with them, indeed in sacrilegious defiance, to attempt to summon, that which Martinez de Pasqually and his disciple Louis-Claude de Saint-Martin called "the Repairer".

The fanatical adversaries of occult secret societies will ascribe dark and shadowy intentions to us, and, for sure, will place us among the mysterious cohort of the "Unknown Superiors"! They will ask us whence we have obtained our abundant documentation, and by what miracle we even know the facts and deeds of a multi-secular society, existing at a time when, vigorously proscribed and persecuted, its members had to increase both prudence and precaution.

We reply to our ill-intentioned critics, to our declared and hidden adversaries, that all this adds little of value to this book. It is of little importance that we have had access to archives which have evaded them, that we have been written about in such purposeful terms, or that we *of right* have had access to a realm where the doors have remained firmly closed to them. It concerns no-one but us. We are bringing the public a work which we wish to be historical and to cover the doctrine. That is the only thing on which we put any value<sup>2</sup>.

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<sup>2</sup> Also, on page 188 of our book "In the Shadow of the Cathedrals" (*Dans l'Ombre des Cathédrales*) we wrote on the subject of the legendary mediæval Sabbat: "the black mass celebrated on the back or the belly of a naked woman also *had* esoteric significance. The legend of the Sabbat tells us that... Then, on page 189, thirty-seven lines later, intending to make an allusion to the *higher meaning* of this rite of low magic, we wrote: "We are going to say enough to put the true Adepts on the path". This was an allusion to *Netzach*, the Sephiroth corresponding to

For the rest, we trust that certain Cherub, guardian of an undoubted “Threshold”, to give them – or not – access to this sanctuary which up till now they have sought in vain!

R.A.

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the back of the “*Cosmic Female*”, that is to say to a universal center of energy. Under the venomous pen of M. Canceliet this became “speculative alchemy”, biased teaching as follows: “M. Ambelain *celebrates* his black mass on the back or belly of a naked woman and we emphasize – honi soit qui mal y pense (Evil be to him who thinks evil - PV) – with the aim, he adds, of putting true Adepts on the Path...” As one can see by comparing the text and what it became in the hands of our windbag, the black mass is our main pastime!... This is the same person who, around 1935, was going to peddle the novel published by Fulcanelli “soon his third work will be published” (sic). We were the ones who clipped the wings of this duck (note, the French for duck is also slang for ‘rag, pamphlet’ - PV) ...interesting! The “third work” was published, and signed...Canceliet! We thank the Gods for having spared for the admirable “Philosophic Domains” a nominative connection with the sub-product Canceliet. In the next re-edition of “In the Shadow of the Cathedrals”, our friend J.B. cleared up all the ambiguities, eruditely hidden for twelve years, about the true personality of the master who was *Jean-Julien Champagne*, alias *Fulcanelli*...

## INTRODUCTION

*“Those who approached the mystery of Initiation, and those who ignored them, will not have a similar destiny in the abode of the Shadows.” (Iamblicus)*

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*“Mr. N., I am going to transmit to you the initiation according to our Master, Louis-Claude de Saint-Martin, which I receive from my Initiator, which he received himself, and so forth back to Louis-Claude de Saint-Martin himself, for over one hundred and fifty years. But first I invite you, as I also invite my Brothers here present, to join with me in sanctifying this room, which will thus become, through the double faculty of Word and Action, our particular Temple<sup>3</sup> where we may celebrate the mystery of this traditional initiation.*

*“This is why, in the Manner which was adopted by our Masters in former times, we allow the “Symbols” to manifest themselves...”*

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It was December 1940. Snow covered the streets of Paris. On this Friday, when the pale sun declined and died upon the red horizon, men were assembled in a room on the top floor of a building in the Latin Quarter. It was an old 18<sup>th</sup> Century house, with a large, monumental wooden staircase. Outside in the streets, the squares, the cafés, everywhere, were the victorious German army. Everywhere also were the agents of the Vichy Government. Police terror prevailed over Secret Societies and the Illuminati. Searches, seizures, arrests rained down upon those outside the law. But here, it was another world...

On a table, covered with a triple cloth of black, white and red, emblem of the Three Worlds, a sword with cruciform guard sheds its gleam across the Gospel of St. John. Behind, in the dancing brightness of three tall candles lit and placed in a triangle, dimly veiled by the odiferous smoke, appears the imprecise silhouette of the Initiator. With the censer in his hands he traces the mysterious Sign in a large and certain gesture.

At one side, alone, burns another candle. Leaning against the base of the candlestick is a cordelier and a mask.

The candle of the “Past Masters”...

In the silence, the Assistants standing silent and in meditation, the solemn voice continues the ritual profession, and the words of the Sacramentary sound, clear and sharp, invoking like a litany. Through Time and Space they establish a “bridge” which united the Living and the Dead. And suddenly it seems as though the room is peopled with Invisible Presences.

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<sup>3</sup> From the Latin “particularius”: small place.

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*“Receive O Lord, as promised by the Word of the “Unknown Philosopher” our Master, the homage which you Servants here present make to Thee in this place! May this Mysterious Light clarify our spirits and our minds, as they illuminate the Works of our Masters! May these Flames through their living Clarity illuminate the Brothers brought together at Your call! May their presence constantly be a living testimony of their Union...”*

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With minute precision the initiatic Ceremony unfolds, full of grandeur. Time itself seems to have stopped.

Now one of the assistants finally places the emblematic Mask, an image of Silence and Secrecy, upon the face of the Recipient. Another covers him with the great Mantle, symbol of Prudence. A third ties the Cordelier around his waist, recalling the “chain of Fraternity”.

The slow theurgic office continues.. And after the consecration of a new Brother, the conferral of the esoteric “name”, the final words sound forth, and the ceremony reaches its end:

*“May you, my Brother, justify the words of the Zohar: “Those who are possessed of the Divine Knowledge, shine with all the splendor of Heaven...But those who teach it to mankind, according to the Ways of Justice, shine with the Stars for all Eternity!...”*

The Initiator and the Initiated now turn towards the solitary candle, towards the unmoving flame of the “Past Masters”.

*“My Brothers, I present to you N, “Unknown Superior” of our Order, and pray you to accept him amongst us...”*

An extraordinary anguish grips the heart of the assistants. In the Oratory, where the smoke of the incense dries the throat, where it seems that all Life is contained within these small flames which, tall and straight, dance, dance, dance, *it is not the living who appear to be the most real.* And beneath the great mantles, the masks, the white silk sashes, behind the blaze of the swords, one can believe one sees the dead...Indeed, these are the *Dead of the Order*, the “Past Masters”, all around!

At the call of the Word, all have come. Despite the centuries, they are here, faithful to the magical rendez-vous: Henry Kunrath, author of the Amphitheatre of Eternal Knowledge...Séthou, the prestigious “Cosmopolitan”, killed by the Elector of Bavaria’s instruments of torture...Cornelius Agrippa, doctor and alchemist to Charles V, dead from poverty and hunger...Christian Rosenkreutz, pilgrim of Wisdom...Jacob Boehme, the illumined cobbler...Robert Fludd, man of wonderful intelligence, dead from an inquisitorial dungeon...Francis Bacon, suspected to have been the great

Shakespeare...Martinez de Pasqually, the "master" who dared to evoke the Angels...Claude de Saint-Martin, the mouthpiece of the "Unknown Philosopher"...Willermoz, faithful trustee of his master Martinez...and all the others whose names one forgets and who, officers, great lords or humble peasants, under the great black pilgrim's cloak, beneath the powered topknot, carried to the four quarters of old Europe during this liberated XVIII<sup>th</sup> Century which finally realized the "Great Scheme" of the Rose-Croix, *the mysterious echo of the "Lost Word"*...

And, dominating all these shades, another rises, passing through the Oratory like a great wind from the regions where hovers the Holy Spirit: *the very soul of all Fraternities!* Behold, it is the *shadow of Elias the Actor*, mysterious yet inspirational, nonhuman but divine, unknowable yet illuminating, which passes by...

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Outside, night has now fallen, and Paris is covered with a silent white mantle. It is still snowing, and the air becomes more chilly. In the streets, the squares, the victorious German army is everywhere. Everywhere also is suspicion and surveillance, inquiry and investigation, investigation and seizure, seizure and arrest. Hostages fall, shot, by the hundreds, in retaliation for anonymous violations. In only a few months the first convoys will depart for the concentration camps and forced work on the Eastern front. The 'Ost' from whence nobody returns...

And, like the bloody times of the Middle Ages, terror reigns over the Illuminated ones.

To begin with they attacked the Masons, Free-thinkers and Atheists, who were simply engaged in pure wisdom. Then the spiritualist groups; and finally the quasi-Masonic organizations. This was to win over public opinion. Now the secular battle, thwarted by seventy years of liberal ideology, is once more taken up. For behind Freemasonry and its offshoots, are other things to discover! Things which one wishes to fight, to fight to the death: Heresy, the eternal enemy! And behind this Heresy, its secular animator: Occultism! Finally, we utter the great shameful word!

One doesn't shout it from the rooftops, at least, not immediately! But above all, it is its archives, manuscripts, doctrinal or historical essays which will be in the limelight during the search for this so-called Heresy.

*But in vain!* And that is what this work aims to show.

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In our book published in the Spring of that depressing year that was 1939, writing on the symbolism of the gothic Cathedrals, we wrote these unconsciously prophetic lines:

“If the materialistic and negating storm succeeds in setting fire to the world; if the new barbarians who *ravage libraries and museums*, realize the terrible prophecy of Henri Heine; if the hammer of Thor destroys once and for all our old cathedrals and their wonderful message, we would like to believe that the essential knowledge will still be safeguarded!

“Once the storm has passed, and in a world once more become barbarous, there will still be a few men of sufficient intuition, apprised of the mystery and of the infinite, who will piously and patiently be able to rekindle the ancient lamp by the famous purple shroud where the dead gods sleep...

“And once again across the great Night of the Spirit, the green flame of occult wisdom will guide Man towards his marvelous Realm, the bright and shining ‘Solar City’ of philosophers and sages.”

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*“May Peace, Joy and Charity be in our hearts and on our lips, now of for ever...”*

December 1940: the last phrase of the ritual of the “*Initiates of Saint-Martin*” has answered for us!...

## I. HISTORY & ORIGINS

### MARTINEZ DE PASQUALLY & THE “KNIGHT-ELECT COHENS OF THE UNIVERSE”

“Among the various Rites which, from time immemorial, have interested those Masons who are the best educated and the most imbued with the intimate conviction that their adherence to our Works must increase the sum of their knowledge, and bring them to the High-Sciences, the Rite of the “*Elus-Cohen*” is the one which has won over the most pupils, yet carefully preserved the secret of its mysterious works....”

Such is the definition given by the Order of Illuminist Masonry, which we found in the Transactions of the Grand Orient for 1804, Book I, Installment 4, page 369. This statement of appreciation, coming from a masonic obedience which never exactly passed for mystical, which later came to expunge the invocations to the Great Architect of the Universe from its Rituals, and slid insensibly from eclectic philosophy into simple politics, has a particular value.

Also, one of the most erudite and impartial historians who concerned himself with mystical masonic Obediences, Gérard Van Rijnberk, tells us that: “one cannot deny that the *Order of Elus-Cohen* constituted a group of men animated by the highest spirituality...”<sup>4</sup>

Another historian, M. Le Forestier, a very valuable specialist concerning matters of occult high masonry, says broadly the same thing, strongly emphasizing the purely altruistic and disinterested character of this Fraternity, more occult and mystical besides, than masonry in the general sense of the word.<sup>5</sup>

This is why, of all the many “Orders” of illuminated masonry born in France and Europe during the restless current of the XVIII<sup>th</sup> Century, none have had an influence comparable to that which entered into History under the common name – and incorrect besides – of *Martinism*.

Its appearance coincided with that of a strange person called Martinez de Pasqually. Even now the most romantic hypotheses are circulating about his name and his origins. Some say he is from an oriental race (Syrian), and others pretend he is a Jew (from Poland). Martinez de Pasqually was neither one nor

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<sup>4</sup> “*A Thaumaturge of the XVIII<sup>th</sup> Century*”: Martinez de Pasqually (Alcan, 1935). *This concerns the book of Gérard van Rijnberk, Tome I, Tome II was published by Derain in 1938. These two Tomes were re-edited in Germany, at Hildesheim, by G> Olms, 1982 – according to G. Tappa.*

<sup>5</sup> Footnote absent in original: but from the context: Le Forestier René, *Occult Freemasonry in the XVIIIth Century, Dorbon the Elder s.d. (1928) – according to G. Tappa.*

the other, and his concerned detractors – unless they prefer to use false historic information, which is a serious moral issue – can no longer ignore or hide from the definitive documents that we possess. These are:

- 1) The Master's Act of Marriage to demoiselle Marguerite-Angélique de Colas;
- 2) The Certificate of Catholicism, dated 29<sup>th</sup> April, 1772, registered before his departure for Saint-Dominique on the "Duc de Duras".

From these two documents, published by Madame René de Brimont, which were discovered by someone in the archives of the Department of Gironde, we can see that this man was named very precisely:

*Jacques de Livron de la Tour de la Case Martines de Pascally.*

He was the son of "Messire de la Tour de la Case", born in Alicante (Spain) in 1671, and of *demoiselle Suzanne Dumas de Rainau*.

He was born in Grenoble in 1727, and he died in St. Domingo, Tuesday, the 20<sup>th</sup> September, 1774.



*The Signature of Martines  
(Photograph from a manuscript)*

None of the preceding patronyms gives us any indication to suppose that he was Jewish. No more that the fact that he also lived for a specific period of his life in Bordeaux in "Jewish Road"! For if living by a ghetto could be proof of religion (and how, logically?), then how can one accept that in Paris, he lived with the Augustinians by the River Seine, without claiming that influence?

Some have put forward the theory that perhaps he came from a Jewish background, and was a converted Jew. We would again argue that history was written in these documents and not by supposition, and that this obstinacy by particular "historians", concerned with the idea that he might be both *Jewish* and a *Freemason*, raises strong concerns in us as to their ultimate intentions. The truth is, although ignorant of Hebrew (and he showed that in his works...), he was familiar with the Kabbalah and, like all practitioners of ceremonial magic, drawn to the use of *Judaic* traditions and material components. But his disciple, the Marquis Louis-Claude de Saint-Martin, who all his life was never apart from a Hebrew bible, was not so disadvantaged and, like him, used Hebrew elements, *the basis of the whole Christian religious tradition*.

We do not intend to ignore the importance of respecting the fact that all Western magical and Kabbalistic traditions are, for the most part, *Jewish*, which makes the fanatical adversaries of all transcendental wisdom jump for joy! We simply ask them, in all fairness, to heap the same “discredit” on a religion, with masters and a divine hypostasis, which the majority imprudently claim to know: Christianity...

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Let us leave these modern Pharisees, and quickly define once more the history of the Order of the Elus-Cohen (*Cohen*, in Hebrew, signifies *priest*).

Martinez de Pasqually spent his life teaching French masons of regular obediences (which had strayed from the correct philosophical systems), *and under the exterior guise of a normal Masonic Ritual*, a true initiatic teaching, capable of assuming aspects of theodicy, cosmogony, gnosis and philosophy.

In order to have certain concepts already half-formed in a specific intellectual and material discipline, he only accepted regular Masons into his Order, at the grade of “Master” (Third Degree).

But in addition, since it was a fact that important components could also learned through the channel of “profane” life, he established at the base of his system a ‘potted’ prior transmission of the three ordinary masonic degrees (known as *blue*, or *St. John* Masonry).

In fact, one may understand this by the following: the secret reason for this earlier affiliation to masonic mastership resided in the fact that his school was based upon the same legend, or myth, as Freemasonry. Of the Hiram legend, presented without commentary or allusion to its *esotericism*, Martinez de Pasqually gave a transcendental explanation, a framework for his theogonic system. But he gave the esoteric allusion in the higher Classes of the Order, leaving the legendary presentation – common to all masonic obediences – to the first three degrees.

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Martinez de Pasqually traveled mysteriously in one part of France, principally the South-East and the South. Leaving one town without saying where he was going, he would arrive in the same manner, without a glimpse of where he had come from.

Most probably he began his mission in 1758, since in his letter dated 2<sup>nd</sup> September, 1768, he declares that the Brethren of Aubenton, commissioned

officers of the Royal Marine, have been his followers for ten years. Propagating his doctrine, he welcomed adherents in the Lodges of Marseilles, Avignon, Montpellier, Narbonne, Foix and Toulouse.

Yet before commencing his mystical apostolate, he had definitely been masonically active previously.

His father, Don Martinez de Pascally, was holder of a masonic patent in English, delivered to him on 30<sup>th</sup> May, 1738, by the Grand Master of the Stuart Lodge, with power to transmit it to his eldest son, allowing him “as Grand Master, to constitute and run Lodges and Temples to the Glory of the G.:A.:O.:T.:U.:”.

So it was that Martinez was also the founder in Montpellier, in 1754, of the Chapter “Les Juges Ecossaise”. In 1755 until 1760, he traveled throughout France, recruiting followers. In this last year he failed in Toulouse, in the blue Lodges called “Reunited St. John”. At Foix, the Lodge “Joshua” gave him a sympathetic hearing. There he initiated a number of masons, and founded a Chapter: the “Temple Cohen”.

In 1761, presented by the Comte de Maillial d’Alzac, the Marquis de Lescourt, the two Brothers from Aubenton (and thanks to his familial patent), he was affiliated with the Lodge “La Française” of Bordeaux. There he built what he called his “Particular Temple” (from the Latin particular: part, cell, reduction). Among its members, in addition to the four mentioned above, were Messieurs de Casen, de Bobié, Jules Tafari (ex-major of the “Royal Grenadiers”), Morrie and Lescombard. This Lodge bore the name of “La Perfection Elue Ecossaise”. In 1784, this Cohen “Mother Lodge” became “La Française Elue Ecossaise”. In March, 1766, the aforementioned Lodge was dissolved. Note that, until this date, Martinez had Father Bullet as his secretary, almoner for the Regiment at Foix, who has the title (employed by the Master for the first time) of “S.I.”. We suggest – with some chance of being correct – that it was the sacerdotal character of Father Bullet which afforded him this interior title, of *Supérieur Inconnu* of the Order, or possibly – if we read the ‘I’ as a ‘J’ – of *Sovereign Judge*. Martinez de Pasqually must have given him this title as the theologian of the Order! But later on, before his departure for St. Domingo, he gave this title to five of his senior dignitaries. And this would be the doctrinal and interior discipline that these “*Sovereign Judges*” or “*Supérieurs Inconnus*” would be led to superintend... We will come across these titles later, under another branch.



Seal Placed at the Head of Most of the Letters of Martinez de Pasqually

We have seen earlier that in 1764 the “Française Elue Ecosaise” was founded. But it wasn’t until 1<sup>st</sup> February, 1765, that the Grand Lodge of France, after numerous letters, issued a patent authorizing the founding of this Lodge, and inscribed the “Temple” in its record books.

This same year, Martinez de Pasqually left for Paris. He stayed there at the house of the Augustinians by the side of the River Seine. There, he put himself in touch with numerous eminent masons: Brothers Bacon de La Chevalerie, de Lusignan, de Loos, de Grainville, J.B. Willermoz, and many others, to whom he sent his first instructions. With their meeting, on 21<sup>st</sup> March, 1787, (the Spring Equinox...), he put together the basis of his “Sovereign Tribunal”, and named Bacon de la Chevalerie his substitute.

In 1770, the *Order of Knight-Elus Cohen of the Universe* had Temples spread far and wide: Bordeaux, Montpellier, Avignon, Foix, Libourne, La Rochelle, Versailles, Paris, Metz. Another was opened in Lyon, thanks to the activities of Brother J.B. Willermoz, and this city would remain the symbolic “capital” of the Order for a long time afterwards.

In the “nominative” history of the Order, it is worth noting two names. Their holders effectively succeeded the Master, in different realms, but continuing his overall work. We will come back to them shortly. For now, let us remember the names of *Jean-Baptiste Willermoz* and *Louis-Claude de Saint-Martin*.

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Martinez de Pasqually varied his practical teachings several times. If the general Doctrine remained *ne varietur*, this was not the case with the constitution of the Order; the grades; the rituals – *both initiations and operations*.

Thus we have traces of two internal constitutions for this mystical Obedience, depending on whether one refers to one set of archives or another.

One of these two series contains the following classification:

Regular Masonry called ‘St. John’	Apprentice Companion Master
‘Porch’ Class	Apprentice Cohen Companion Cohen Master Cohen

	Select Master <sup>6</sup>
Temple Degrees	Grand Master Elu-Cohen Knight of the East Commander of the East
Secret Class	Réau-Croix

Here is the second series, more common in the documents:

Blue Masonry called 'St. John'	Apprentice Mason Companion Master Grand-Elect
'Porch' Class	Apprentice-Cohen Companion-Cohen Master-Cohen
Temple Degrees	Grand-Architect Grand-Elect of Zerubbabel
Secret Class	Réau-Croix

Note – and this is an important point – that in Masonry, titles with pompous and splendid appearances are in reality *phonetic* veils, draped over the titles, which are infinitely more esoteric, but because of their integral evocative power, put in place due to the need to keep them secret from the eyes of the profane. According to this approach, one must take the nomenclature of the Order of Elus-Cohen (“Grand-Architect”, “Grand-Elect of Zerubbabel”) as regulated by this hermetic practice. We will simply point out that the name Zerubbabel is that of the architect who, like Hiram, rebuilt the Temple of Jerusalem after the captivity. The snares and threats of the neighboring, idolatrous nations put Zerubbabel (so the biblical legend tells us) under the need to perform his works with “a trowel in one hand. A sword in the other”.

One sees there the esoteric parallel established by Martinez de Pasqually, between the Companions of the Second Temple and the mystical masons of his Order, building the Celestial City, reconstituting the initial Archetype and, theurgic sword in hand, doing battle against the Entities of the Shadows. In a similar manner, Zerubbabel signifies in Hebrew: “Adversary of Confusion”. This word, which has become the general name of dignitaries of this Degree, teaches them to resist the confusion arising from the check suffered by Man

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<sup>6</sup> *Maître Particulier* could also mean ‘Particular Master’, ‘Intimate Master’ – PV.

in former times, at Babel, *in trying to induce man once more to speak, a single language...* (According to the Bible, *Babel* signifies: “confusion”).

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The regular symbolic grades (Apprentice, Companion, Master) belong to traditional Masonry. They were destined to give the necessary quality of *Master* to the Profane entrant into the Order, required by the Rule to be able to attain the grade and functions of *Réau-Croix*. In the rituals and Catechisms, very few allusions were made to the secret Doctrine which had been promised, and which did not form part of the usual framework of contemporary Freemasonry. This allowed “visiting Brethren” from other obediences to be received, who at this time, didn’t go above the grade of Master, the only grade recognized by the Grand Lodge of France (the Higher Grades came later). Thus, such visitors couldn’t later report any specific teachings learned in the Cohen Temples to the Grand Lodge, which had recognized and adopted them on the 1<sup>st</sup> of February, 1765!

The *Porch Degrees* (Apprentice-Cohen, Companion-Cohen, Master-Cohen), continued to maintain the external masonic character. Nevertheless, they were shot through with allusions, expressions, teachings, enigmas and ambiguities, destined to give a glimpse of the secret Doctrine – early and by flashes – reserved for the superior Degrees.

From the *Temple Degrees*, we can say that they constitute what is proper to call the “High Grades”. The rituals of “Grand-Architect” and “Grand-Elect of Zerubbabel” still retain the emblems of masonic symbolism (aprons, collars, jewels, the ritual format itself, etc...). But their Catechisms transport the Candidate into overt esoteric mysticism, and more particularly into that of the general Doctrine.

At the grade of “Grand-Architect”, the Brother was required to purify himself through a specific ascetic regimen of the Order (abstinence from certain meats, from certain sanctioned animal parts, fats, etc...in the spirit of the Old Testament – the regimen of the Levites – ). It was their mission to expel the Powers of Darkness which had invaded the terrestrial aura, by means of magical ceremonies performed in groups as well as alone; and to cooperate “sympathetically” – in a specific manner – in those special Operations performed by the “Sovereign Master” himself. This Grade was equivalent to Apprentice Réau-Croix (this was the role devolved to the “Knights of the East” defined in the archives gathered by Papus).

The following Grade, “Grand-Elect of Zerubbabel” (or “Commander of the East”), was equivalent to “Companion Réau-Croix”. Like all Companion grades in the various masonic “regimes”, it was both neutral and ambiguous,



poorly defined yet full of mystery and enigma in the ritual. It was a Grade which in Cohen series was based upon the legend of Zerubbabel, explained at a higher level. It concerned itself with a mysterious and emblematic *bridge*, analogous to that erected over the River Cephisus, and which the initiates on their return from Eleusis had to cross<sup>7</sup>.

In this Degree the affiliate had a respite from the ceremonial “Operations”. He meditated for a period of time, returned to the fundamental theories, and prepared himself, through a form of introspection (a thorough accumulation, or psychic retrenchment) to his future ordination of Réau-Croix.

The “*Secret Class*” was that of the Réaux-Croix. According to all the historiographers of the Order, it only comprised a single Degree. Yet some abridged comments we have come across in the letters of Claude de Saint-Martin, during the time that he was secretary to the Master (in place of P. Bullet, who had disappeared), we are led to believe that that this Class comprised two Degrees. There is, in fact, a Degree abridged to two letters: G. R., which Saint-Martin refers to in some letters<sup>8</sup>. And this makes us wonder if behind the *secret* grade of Réau-Croix there perhaps existed an even more secret one called “Grand Réau-Croix” or “Grand-Réau” (G.R.).

The purpose of this class, through its esoteric teachings, was to place the dignitaries in communion with the worlds of the Beyond, those of the Celestial Powers, and this by means of the Evocations of High Magic. Whereas the grade of “Grand-Architect” taught how to chase Demoniactal Powers from the Earth’s aura by means of magical exorcisms, the grade of Réau-Croix taught the means of evoking Celestial Powers and attracting them “sympathetically” to this same terrestrial aura. Moreover, by their apparent manifestations (auditory or visual), they allowed the Réau-Croix to judge the degree of progress which the evoker had achieved, and to see if he had been “reintegrated into his original powers”, according to the Master’s phrase.

So it is wrong to put out a general opinion that the Theurgy of the Elus Cohen was simply about magical ceremonial Exorcism. It also embraced the realm of Evocation, but for a purely disinterested end, and with respect for the Beings of living light at the breast of the “spiritual regions” of the Beyond.

This leaves the probable grade of “Grand Réau-Croix”. We will now put forward a hypothesis which shouldn’t be rejected out of hand. From historical documents published by G. Van Rijnberk in his work<sup>9</sup>, we read an account

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<sup>7</sup> *As they crossed the bridge, they were accosted by men dressed as women who taunted and ridiculed them. However, this was traditionally thought to occur on the outward journey, when the candidates were making their way to the Eleusinian Mysteries, rather than on their return. This would make more sense in the context. PV.*

<sup>8</sup> Published by Papus in his book “Saint-Martin”.

<sup>9</sup> *No footnote in original. It cites the same book by Van Rijnberk cited above – PV.*

that the *supreme proof* of the Order, the ultimate Operation, which it appears had never been successful, but which had been defined, must have been the *evocation of "Christ in Glory"*, that whom the Master called the *Repairer* and who was (according to the Doctrine of the Order), Adam Kadmon reintegrated.

This would bring the number of Degrees in the second series of Cohen grades to *eleven*, and in the first series to *twelve*.

However, eleven is a number which the Kabbalists consider to be malefic. Eleven is the number corresponding to the letter *Caph* (initial letter of the word *kala* [death]). If we omit this Grade of "Grand Réau-Croix", the first series (now with eleven grades) is now incomplete: if we add one to the second series, there are too many!...

The enigma is complete.

We will make a final comment on the grade of "Select Master" or "Grand-Elect", placed in the both series between the Porch Class and the ordinary grades.

It was most probably a "Vengeance" Degree. Actually all masonic regimes have believe it a good idea to interpose a grade called "vengeance" in their hierarchy. There the Candidate learns of the fate reserved to bad Brethren, Companions, traitors and perjurers. Even better, he is made to live out – in a kind of symbolic play, or "Mystery", in the medieval sense of the word – the symbolic putting to death of the aforementioned traitors. This apparently motiveless ritual had the express role of magnetically and psychically "recharging" the Egregore of the Obedience, that occult and invisible *soul* which *truly* animates and vivifies, even reacting *automatically*, and without which it would be necessary to perform the ceremony against false Companions once more.

This explains why traitors, bad Brothers, perjurers of Obligations, occasionally the adversaries of Freemasonry, have all ended tragically, even without direct human intervention! Bound in advance to this fate, by a very clear Obligation, having freely consented to the fate which attends them if they betray it, they are, for this reason, exposed to the vengeful forces of the Egregore. And if by their behavior they expose themselves to that inexorable law, they automatically trigger the return blow of vengeance and chastisement.

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There remains another Degree, poorly defined, but no less proven historically. It is that of “Unknown Superior” or “Sovereign Judge”. This was the title of five dignitaries of the Order, all of them “Réaux-Croix”. According to Prince Christian of Hesse, (cited by G. Van Rijnberk in his work on Martinez de Pasqually), in his letter to the “Grand-Profès” of the Templar Rite of Strict Observance, Metzler, Senator of Frankfurt-on-the-Main, these five were: *Bacon de la Chevalerie*, *J.-B. Willermoz*, *de Serre* (or Deserre), *du Roy d’Hauterive*, and *de Lusignan*.

People have objected that relations between Bacon de la Chevalerie and Martinez were more than strained at this time, and suggest it would be unlikely that he would have been designated by the Master to be seated among the senior occultists to whom he entrusted his work. However, this forgets that Martinez de Pasqually was very fastidious in all things to do with ritual, regularity, and the material forms of transmission. He was definitely not a simplifier, like Louis-Claude de Saint-Martin, but a person who guarded ritual “legitimacy”, as did Willermoz. The different ways in which they applied the same doctrine demonstrates this fact. And it is plausible to entertain the idea that Bacon de la Chevalerie, who was the first Elu-Cohen to fulfill the charge of “Substitute” to the Grand Master would not, by virtue of this fact, have been excluded from the “Sovereign Tribunal: constituted by the five “S.J.” or “S.I.” (the ‘i’ and ‘j’ were substitutable letters at that time). Also, Bacon de la Chevalerie had been a part of the first “Sovereign Tribunal” (as Substitute) founded in 1765 in Paris, during the stay of Martinez de Pasqually in the capital.

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This last task completed, in the month of May, 1772, the Master embarked for Saint-Dominique, on the ship “The Duke of Duras”. It is during this time that he had to have his famous Certificate of Catholicism issued. The ship left from Bordeaux, his place of residence, and this Certificate of Catholicism was in support of the baptism of his son, (baptized in the church of Sainte-Croix, on the 24<sup>th</sup> of June, 1768, St. John’s Day) to show that Martinez de Pasqually certainly wasn’t Jewish! Still, he certainly wasn’t a very orthodox Catholic either! Like all occultists, like all those initiated in the esoteric traditions, in the eyes of the Roman Church Martinez was officially a heretic. But he is incontestably a Christian, for he places the Christ (the “Repairer”), at the heart of his whole doctrine. He is also a Kabbalist, as he envisages the Messiah in the manner of the esotericists of this mystical school. A good Catholic? No...externally! Christian? Certainly. His first secretary was Father Bullet, almoner of the Regiment at Foix; and one of his first disciples was the Abbé Fournier. But above all, he was a prodigious man, with both faults and virtues, like all men. And there again, if the task surpassed the artisan, one might say that the artisan acquitted himself honorably...

Departed to take over a behest (*of what nature?...*) Martinez de Pasqually died at Port-au-Prince on Tuesday, September 20<sup>th</sup>, 1774. He left a son, who did his studies at the college of Lascar, near Pau (this child was to disappear, twenty years later, during the course of the revolutionary torment). The day of his death he appeared to his wife, seeming to cross the room diagonally, and she immediately cried out: “My God! My husband is dead”. Later the news reached France, and (the time) was exact.

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Before dying, Martinez de Pasqually had designated *his cousin* as his successor, Armand Cagnet de Lestère, superintendent-general of the Admiralty at Port-au-Prince. But at the Master’s death, the “T.:P.:M.:. ” (*Thrice Potent Master*)<sup>10</sup> was unable to become actively involved in the Order, not only with the Cohen “Temples” of Port-au-Prince and Léogane, but least of all with those in Europe. Schisms followed, inevitable in all human endeavors. When he dies in his turn in 1778 (four years after Martinez), he had transmitted his powers to “T.:P.:M.:. ” Sébastien de las Cases.

De las Cases did not judge it appropriate to reestablish the broken relations with the various Cohen “Orient”, and to recreate union and unite the Rite. Little by little the Temples “went to sleep”. But the Elus Cohen continued to propagate the Doctrine of the Order, albeit individually and by “mouth to ear” as the famous saying goes, and also collectively in secret groups, immutably comprised of *nine* members, and which carried the name of *Aréopages Cabalistiques*<sup>11</sup>. And in 1806 the famous collective “Operations” once more took place at the Equinoxes.

The occult teachings of Martinez de Pasqually were thus transmitted down to the XIX<sup>th</sup> Century, on the one hand by the Elus Cohen, of which one of the last *direct* representatives was the “T.:P.:M.:. ” *Destigny*, who died in 1868; and on the other hand through certain affiliates of the “*Scottish Rectified Rite*”, also called the “*Chevaliers Bienfaisants de la Cité Sainte*”<sup>12</sup>, a mystical masonic rite which had initially come out of the “Templar Rite of Strict Observance” (German masonry), in its original form, but later became completely independent. These affiliates were holders of the secret instructions reserved to the Réaux-Croix, and which had been transmitted to them by J.-B Willermoz.

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<sup>10</sup> Très Puissant Maître *can also be translated as Very Powerful Master, but Thrice Potent Master is a frequent title in Scottish and other High Degrees in Masonry - PV.*

<sup>11</sup> Kabbalistic Areopagites. *Probably a reference to what is believed to be the first democratic body of free thinkers and speakers who met in the Areopagus in Athens - PV.*

<sup>12</sup> *Holy Order of Knights Beneficent of the Holy City – PV.*

There ends the *direct* lineage, uninterrupted in sacramental “form”, of the “Knights Elect-Cohens of the Universe”. From this point forward, the “Martinist Movement” will be born, personified by the disciples initiated by Claude de Saint-Martin, and those of by J.-B. Willermoz. We are now going to look at these two branches.

But it appears that small groups of Elus Cohen still exist, coming from individual initiations given by the last *direct* and *regular* descendents of the Master, and who, in some towns in France, have survived the official death of the Order. This singular detail shows well the solid and deep roots sprouted out of the bosom of the invisible, Mystic Knighthood set up by the enigmatic traveler and mysterious master who was Martinez de Pasqually...



*The Ark of the Covenant*

## II. THE DOCTRINE

Like all esoteric schools, the Martinist doctrine, that which had been defined by Martinez de Pasqually in his “Treaty on the Reintegration of Beings”, necessarily has recourse to exotericism in order to explain metaphysical truths, which by their nature are difficult to distinguish and explain. Thus it is integrally attached to the Western Tradition, and more particularly that of Christianity.

Concerning the issue of the First Cause (God), Martinism made its own the conclusions to which ending in Christina theologians and Hebrew Kabbalists, at least as to the principles on which different schools are in agreement for all times: divine ternary, divine “persons”, emanation, etc... Concerning the rest, it is more particularly gnostic (although presenting this thesis under a different form from those schools usually covered by this word), since it places in principle an equal necessity on Knowledge and Faith, and the fact that Grace must, in order to act effectively, be completed through the intelligent, comprehensive and free action of Man. It is because of these different motifs that Martinez de Pasqually presented the esotericism of his school from the point of view of the Judeo-Christian tradition. This Treatise, of which the Master was most certainly the author, flowed from traditional documents owned by his family from the time that a forebear, who was a member of the Tribunal of the Inquisition, had seized them from Arab or Jewish heretics in Spain. These documents had comprised Latin manuscripts, copies of originals in Arabic, themselves derived from Hebrew clavicles.

Be that as it may, here is a summary of the “Treaty of the Reintegration of Beings”, a work as rare as it is difficult, since it is not exactly in line with the general traditions which inspired it.

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The World, considered as the “material domain”, subject to our senses, and “spiritual regions” from the Beyond, is not the work of God himself, who is considered as Absolute. It is the Gospel of St. John which teaches us:

“*In the beginning*” (that is to say, when “Time” began, the period when relative beings were manifested), “*was the Word*” (the Logos, the Divine Word)

“*The Word was by God...*” (literal expression, using the better Greek text than the “with God” of ordinary versions),

“*The Word was god...*” (and not God with a capital letter. The Greek text has no article; the Word is thus one of the “elohim” or Sons-of-God; the word “elohim” in Hebrew signifies “Him-the-gods”<sup>13</sup>.

“*All things were made by Him, and without Him was not anything made...*” (John, I)<sup>14</sup>

This Word is what the Kabbalah calls Adam Kadmon, he who (in all the ancient religious traditions) created the inferior beings *by his word*, through naming them (understood: to real Life, made manifest): “And Adam gave names to all the cattle and the birds of the air, to all the beasts of the fields, but for Man, there was not a *help suitable for him...*”(Genesis, I, 20).

These “beasts of the field”, these “birds of the air” are not ordinary beings by this name. The esoteric meaning names the creatures, inferior to the Man-Archetype, peopling the “planes” or worlds of the Beyond, the “*spiritual regions*” to which we make a higher allusion.

At the time of this creation, God availed himself of an intermediary. This is confirmed by Chapter I of Genesis (vv. 1-2, 3): “*The earth* (primordial Matter, Chaos) *was without form and void, and the Spirit-of-God moved upon the face of the Waters*” (the *nous* of the Egyptians, the more subtle element of this Matter). The expression “Spirit-of-God” has a capital letter, thus designating a Spirit which is distinct from God, and not God’s spirit; which would be a nonsense, since God is necessarily spirit in Himself! Also, Genesis does not tell us that “*God moved upon the face of the Waters*”... This is why it later teaches us that: “The Eternal God took the Man, and placed him in the Garden of Eden, to keep it and to cultivate it...” (Genesis, II, 15)

This Garden is a symbol, signifying Divine Knowledge, which is accessible to relative beings. In fact, the secret tradition of the Kabbalah is frequently called the mystic Orchard. In Hebrew, orchard is *gineth*, a word formed from three letters (*gimel, nun, tau*), initials of the three secondary sciences, keys to the Kabbalah: *Gematria, Notarikon, Temurah*.

Original Man as referred to in Genesis, in its purely symbolic account, was not a being of flesh like us, but a Spirit, emanated by God, composed of a “form” (which Genesis calls the body), analogous to the “glorious body” defined by theologians, created by the Eternal God, and of an animating spark which is wholly divine, since Genesis tells us that it was the very “breath” of God. Our Man-Archetype is thus semi-divine. He was sprung from the primordial Matter (of Chaos, composed of symbolic Earth and Water)

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<sup>13</sup> In the same way it was pointed out and underlined by the Abbé Loisy in his “Fourth Gospel” (*Quatrième Evangile*).

in his form, and he was issued from God by the divine breath which animates him, a breath issued from God Himself.

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Adam and the Creator-Word are the same, since Archetypal Man continues the work begun by the Spirit-of-God in the symbolic “garden”. However, the Creator-Word and the Redeemer-Word are different.

It is indisputable that the Christ (whom Martinez called the *Repairer*) is at the same time both god (by his origin) and man (by his incarnation). Theology has shown this. But, just as a ten-year-old child and the old man who he will later become are one and the same person (with different characteristics and countenance)!...there us a continuity of absolute consciousness between them, even if there is no longer a similarity of face, and inferior reactions. In a similar manner a soul which animates an ordinary human body, then animates another, twenty centuries later, will be identical in these two different manifestations, even though these manifestations can appear to be diametrically opposed, by reason of the oscillatory “game” which is usually called “karma”.

Alongside Adam Kadmon (Archetypal or Cosmic Man), there existed other Beings, issued from a *previous* act of Creation, of a different nature and “plane”, without any connection to that described in the Tradition of Genesis. This creation was that of the “Angels”, which some other traditions relate and which are described in all religions. These two different creations are implied in the first verse of Genesis: “*In the beginning God created the Heaven and the Earth*”. Immediately, Genesis moves on from the first creation (about which it appears Moses had no information) and passes on to the second: “*The Earth was without form and void; and darkness was upon the face of the deep...*” (Genesis I, 2).

Other elements of the Judeo-Christian Tradition teach us that the beings from this first Creation (symbolized by “Heaven”), that is to say the Angels, divided into two categories – the faithful Angels and the rebellious Angels – following a *test*, *required* by God.

This has been poorly understood. God, principle of infinite perfection, could not tempt the Angles after their emanation, nor reject them after their involution. On the contrary: some entities, having completed the Mission for which they had been emanated by God (that is to say liberated, necessarily endowed with free will), had refused to reintegrate with the Absolute, the Divine Plane, source of *Sovereign Good*. They preferred the “*me*”, momentary, perishable and illusory, over the “*one*”, eternal, real and



imperishable. They preferred to live “*outside*” of God, rather than to be reabsorbed by Him, thus benefiting from His infinite perfection.

It is thus they who, for the time being, have become distanced from God through an act of free will, albeit misguided. It is not the Absolute which unjustly rejected them, nor was He the cause of their exile. In consequence, return and redemption remains possible, when the celestial Entity acquiesces and once more follows the Divine path.

But in the meantime, before this return to Light and Immanent Truth, by their egoistic attitude, they remain: *rebellious* (to the first and constant offer from the divine); *misguided* (since they exist outside of their legitimate destiny); *perverse* (since they are living “outside” of the Sovereign Good, and thus “in the Bad”).

Now, every corrupt thing tends, by its very nature, to corrupt that which is healthy. And in the realm of spiritual beings this is even more true than in the material domain, for there are intermingled: *envy* or *jealousy* (consciousness, despite everything, of a real inferiority), *pride* (desire to have the last word!), and *intelligence* (as before, but in carrying out these defects to the maximum).

That is why Tradition tells us that the *Ensemble* of perverse spiritual Beings (the Egregore of evil), denoted by the image of the Serpent, were jealous of this being, which was superior to them, and the “image” of God, from whom these fallen Entities claimed to have withdrawn.

And so they acted on Adam Kadmon (*telepathically*, no doubt), *inciting him to overstep the bounds of his natural possibilities*.

Being mixed by nature, part spiritual and part explicit, androgynous, in which Form and Spirit mutually interpenetrate, the Archetypal Man had to maintain a certain harmony, a necessary equilibrium, in this Domain where God had placed him. He had to see to his orders, do the work, and continue the business of the “Spirit-of-God” of which he was the reflection, the steward, the celestial Jack-of-all-trades... It was in this role of Architect of the Universe that Adam Kadmon was overseer, but of a Universe more subtle than ours, the “Kingdom” *not of this world*, as the Evangelists described it.

Under the impetus of the perverse metaphysical Entities, Archetypal Man was transformed into an independent Demiurge. Repeating their error, he altered *and* disturbed the Laws which it had been his task to uphold. Presumptuous and rebellious, he tried to become a creator in his own right and, through his works, to equal God Himself. He succeeded only in modifying his original Destiny.

It is thus that the two identical legends, that of Lucifer, *first of Angels*, and that of Adam, *first of Men*, relate their parallel stories to us. It is perhaps from this tradition that the idea of offering the first fruits of the harvest or the firstborn of the flock to the gods or to God comes from. And it is fact that, in the symbolic account of Humanity which we call Genesis, all the elder sons – Cain, Ham, Ishmael, Esau, etc – are mysteriously marked for a contrary destiny.

But whereas God, in His infinite possibilities, could draw something from nothing, Man, a creature of limited possibilities, could only modify that which was there already, and could not extract anything from nothing.

Archetypal Man, wishing to create spiritual beings, as God had created the Angels, could only *objectivize his own concepts*. Desirous of giving them form, he could only integrate them in the coarsest Matter. Wanting to animate Chaos (the “exterior Darkness”), as God had animated the metaphysical World which he had originally entrusted to him, he became swallowed up in it himself.

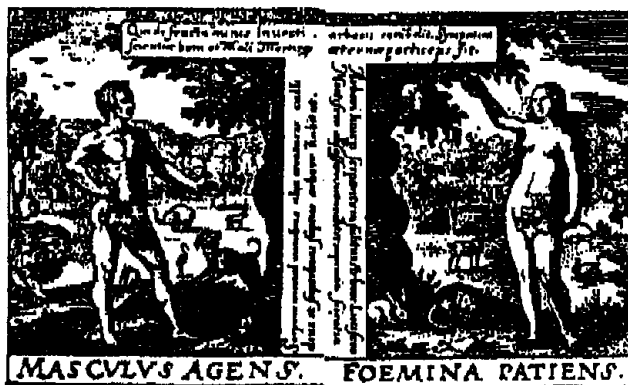
In effect God “*being*”, in the most absolute sense of the word (“*I Am That I Am*”, he said to Moses on Sinai), it was impossible for “nothingness: to have existed previously. In order to create original *Matter*, God simply retracted a part of His infinite perfection from a part of His infinite essence. This partial retraction of the *most absolute spiritual Perfection* inevitably resulted in the creation of *relative material Imperfection*. This explains why Creation, whatever else it might be, can never be perfect. It is *necessarily* imperfect by the fact that it is not God!

So, in imitation of the Absolute, Adam Kadmon tried to create for himself a “first matter”. But he was an inexperienced alchemist, and this was the origin of his Fall.

Genesis tells us in Chapter II, 23 – 24: “*And Adam said: this is now bone of my bones, and flesh of my flesh* (he therefore kept the spirit and soul to himself). *She shall be called Woman – in Hebrew Isha – because she was taken out of Man.*”

It was this new Matter, the Eve of Genesis, the symbolic Woman, that Adam “penetrated” in order to create Life. The Archetypal Man was thus degraded in trying to equal God. His new domain was the hylic World of the Gnostics, our material Universe, a world full of imperfections and ills. The little good that remained came from the former perfection of the Archetypal Man, for, split into two different beings, that original perfection could not be whole in each of them...hence the Fall.

It is for this reason also that Nature was deified by the ancient religions. She was certainly the Mother of all that is, but only of all that is “beneath the Heavens”...put simply, Isis, Eve, Demeter, Rhea, Cybele were all but symbols of Material Nature, emanated from Adam Kadmon, as personified by the Black *Virgins*, emblematic of the *Prima Materia*.



The Gnostic Androgyne

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The superior essence of Adam Kadmon, integrated into the heart of the new Matter, became *Sulphur*, alchemical expression which designates the soul of the world. The second essence, the plastic mediator which constitutes the “form” of Adam, his higher double, became *Mercury*, another alchemical expression denoting the Astral of the occultists, the intermediate plane. The second Matter issued from Chaos was alchemical *Salt*, the pillar, receptacle...prison.

In a parallel way we can say from Genesis that Adam became *Sulphur*, Eve became *Salt* and Cain was the *Mercury* in this symbolic triad. These are terms which Alchemy knows under the titles of the *King*, the *Queen*, and the *Servant* of the wise...

Thus one conceives why, at every level, *Universal Matter* is *alive*, as is accepted by ancient alchemy and modern chemistry, and how, in its manifestations, it can be more or less conscious and intelligent. Adam Kadmon, the first demiurge Intelligence, was manifested, dispersed, scattered, imprisoned across the four realms of Nature: mineral, vegetable, animal, human (between which besides, there is no possibility of continuity). It is this dressing in “skins of animals” which we read in Genesis: “*And God made for Man and Woman “robes of skin”, and clothed them...*” (Ch. III, 21). This new Universe has equally become the refuge of the fallen Entities. They have taken refuge there to distance themselves further from the Absolute, in the vain hope of escaping the ever-present eternal Laws.

The malevolent Beings thus had a primal interest that Man, dispersed yet everywhere present in the heart of that Matter which constitutes the visible Universe, continued to organize and animate that domain, henceforth theirs.

Just as the soul of Archetypal Man is imprisoned in universal Matter, so the soul of the Individual Person is imprisoned in the material body. Physical death (the only effect indicating that it is merited, Genesis tells us...) and the reincarnations which follow, are the means by which the fallen Spirits manifest their control over Man. Then one better understands the words of the Redeemer, “understood” by the Prophets, for example Isaiah: “O Grave, where is thy Victory? O Death, where is thy Sting?...” (the sting of the senses, which incite the separated soul to reincarnate in a material body).

The Strength, Wisdom and Beauty which still make themselves known in this material Universe are due to the efforts of Archetypal Man to once again become what he was before his fall. The contrary qualities are manifest by the fallen Entities, in order to maintain the “climate” that they wished him to create, to maintain the state that they wanted of old, when they deliberately interrupted their return to the Absolute.

Archetypal Man can only regain possession of his original Splendor and Liberty if he can separate himself from this matter in which he is caught on every side. To achieve this, it is necessary for every cell composing his body (that is, Individual Men), after a natural death, to reconstitute the Archetype through ultimate reintegration, and thus escape the cycles of reincarnation.

Now, the microcosms refer to the Macrocosm. Individual Men being material reflections of the Archetype, are thus equally reflections of the divine (if several levels inferior), just as the Archetype is himself the reflection of God, the first Creator-Word or Logos of the Spirit-of-God referred to in Genesis.

Thus, he is the “Grand Architect of the Universe”. Every cult<sup>15</sup> of *adoration* rendered to him is therefore a satanic form of worship which is rendered to Man and not to the Absolute. And this is why Masonry INVOKES him without *adoring* him.

But, since Man is immersed in the demoniac atmosphere of this Material World where at every moment he inhales the malefic intelligence, as Martinez de Pasqually tells us, and because he is in a poor position to resist, the Creator restored equilibrium by detaching a *Major Spirit* from his Spiritual Circle to be the guide, support, counsel and companion of the *Minor*. This *Major Spirit* emanated and descended from the celestial Immensity to be

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<sup>15</sup> The word ‘cult’ is used in its French sense, to denote any religious practice, which has none of the negativity which has accrued to the English sense - PV.

incorporated into the Material World (that is, the centre of elementary matter) to set to work in the Terrestrial Circle, acting on his own free will.

Yet the counsel of the *Major Spirit* is not enough. The operative assistance of an *Elect Minor* is also required. The assistance which he brings to his “reconciliation” is twofold. He directly transmits the Creator’s instructions about the theurgic cult which must be offered; he also communicates the gifts which he himself has received to the “men of desire” to whom he is sent, in marking them with the character, the mystic “seal” without which no Minor can be reconciled.

This mysterious ordination is the essential condition for his “reintegration”, since without it, no matter what his personal merit might be, a Minor will remain “in privation”, that is to say without communication with God.

We will now set down some details on the Pneumatology of Martinez. We are also preparing a special study on his Doctrine and his Works.

Divine World	<ul style="list-style-type: none"> <li>a) The <i>Spiritual Beings</i> are the Æons of Gnosis, the Mother-Thoughts at the breast of Divinity;</li> <li>b) The <i>Superior Spirits</i> – also called Denary Spirits or Divine Spirits – are the Sephirotic entities of the Kabbalah, the God-Numbers;</li> </ul>
Celestial World	<ul style="list-style-type: none"> <li>a) The <i>Major Spirits</i> ensure the communication of Man with God, set bounds to the inferior domain, composed of the celestial and terrestrial worlds. As Agents of the Laws of the Universe, they are set over the conservation of “Time”, that is to say the Vital Energy in the Material World, but they have no power to produce material essences.</li> <li>b) The <i>Inferior Spirits</i> also secure the existence of matter. These are, for example, Powers of the Elements, Beings of the Superior Astral Region, Genii of the Planets, Stars, etc...</li> </ul>

Terrestrial World	The <i>Minor Spirits</i> , or <i>Spiritual Minors</i> , which assure the edification of the Material World; these are notably the Human Souls.
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This last class is subdivided into four sets:

- a) *Elect Minors* – These are the ten great guides of Humanity: Able, Enoch, Noah, Melchizedek, Joseph, Moses, David, Solomon, Zerubbabel, Jesus<sup>16</sup>.
- b) *Regenerated Minors* – These are the Adepts, the masters of spiritual doctrine. This group is that to which the Réaux-Croix have attained.
- c) *Reconciled Minors* – These are the Initiates of the Order in the lower grades.
- d) *Minors in Privation* – These are the Profanes.

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To escape the cycles of successive reincarnations in this infernal world (in-ferno: low-places), Individual Man must detach himself from all which attracts him towards Matter, and thus remove himself from the slavery of material sensations. He must also elevate himself morally. The fallen Entities will battle without cease against this movement towards Perfection, tempting him in a thousand ways, in order to lure him back into the bosom of the visible World, and to retain their occult hold over him.

Individual Man must battle against them by unmasking them and by throwing them out of his domain. He will succeed in this, partly through Initiation...which links him to those elements of the Archetype which are already reunited and constitute in exoteric terms the “Communion of Saints”; and partly through liberating Wisdom, which teaches him, through his personal work, the means to hasten true deliverance for the rest of blind Humanity.

This last one includes entering into the great equinoctial Operations which work to purify the terrestrial Aura by means of exorcisms and conjurations, subject to the rites of High Magic, and which the Elus Cohen named the “Works” or the “Cult”.

Only out of this definitive and individual liberation can the great collective liberation finally come, which allows the reconstitution of the Archetype, and then his reintegration into the Divine which emanated him of old. Abandoned to itself by its animator, the World of matter will dissolve, no longer vivified,

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<sup>16</sup> This list is symbolic! It takes into account the spirit of the times...One might nowadays include such “heretics” as the Buddha, Pythagoras or Zoroaster!

harmonized, directed by the Archetype. Under the naturally anarchic impetus of the fallen Spirits, this disaggregation of the parts of the Whole will accelerate: this will be the “end of the World” proclaimed by universal tradition.

“As a pound that is rolled, Heaven and Earth shall pass away<sup>17</sup>...”! The Divine Essence will then gradually reoccupy the “regions” of its essence from which it had previously retracted. The momentary illusions, christened as creatures, beings, worlds, will disappear for *God is all*, and all is *in God*, although All is not God! The Absolute drew nothing out of an illusory Nothingness, which didn’t know how to exist outside of Him, without being Himself.

Only this retraction of divine essence allowed the Creation of the angelic, material and other Worlds...And it was also this retraction of this same essence which allowed the emanation of the spiritual Beings.

And so the symbolic “victory” of Good over Evil, of Light over Darkness, will be achieved, by a simple return of things into the Divine, by a re-assimilation of beings, purified and regenerated.

Such is the esoteric unfolding of the Universal Great Work.

A practical paper on the Doctrine of the Master is in preparation.

CTA PENTACV.  
LORVM CHORVM  
VIRTVTIS



*Theurgic Talisman*

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<sup>17</sup> Where the quotation is not directly recognizable or not precisely from a known biblical translation, I will transliterate Ambelain’s words – PV.

## THE ORIGINS OF THE DOCTRINE

There is no doubt as to the direct origins of the doctrine which was transmitted to us in the symbolic work of Martinez de Pasqually, "Of the Reintegration of Beings". It has a very orthodox Judeo-Christian basis, interpreted and commented upon with the help of traditions born directly from the Sepher-ha-Zohar, and from all the keys of Jewish esotericism (Kabbalah). But one point dominates all these exegetical conclusions, however: that is the origin of the tradition which suggests that Archetypal Man had lost his original glory and nature in wanting to exceed his natural power and equal God. This is what we are going to attempt to clarify.

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It is possible that, if metaphysical assumptions have indeed imbued the majority of religious traditions of Humanity, this is because of similarly metaphysical evidence. This evidence would have been perceived by intuition by the early sages and thinkers, or would have been made accessible to them through supernormal manifestations or, more simply, would have been communicated to them by means of the channel of anagogical dreaming, helped by the subtler psychic abilities they possessed over those of modern Humanity.

But it remains no less evident that, in another sphere, phallic cults are equally important in the origin of early religion. We do not ignore the extreme aversion of the puritans of all confessions for these cults and their survivors. But perhaps it would be more reasonable, and in any case more scientific, to study the underlying causes and truly secret teachings of these strange cults, than to condemn them in the name of a morality which has no business in this area of study.

In fact, if we discard the particular position of the decadent Roman church, we would argue that among the early religions, the sexual organ is *sacred*. The "loincloth" is less a veil thrown over something shameful and degrading, than a necessary and ritual obstacle destined to protect a sacred organ from the eyes of stranger. Hence the tattoos of magico-religious characters on the undergarments of our primitives; and hence, in a different field, the removal of the generative organs (nearly everywhere) suffered by the vanquished warrior, which in other cases is replaced by the head, or by parts of the head (ear, scalp, etc...). If the sexual organ was something to be ashamed of, our primitive would not give it the same preeminence as the skull, that noble organ and personifying most the personality of the conquered.

We shouldn't omit to remember that the generative symbols in ancient Greece (at Eleusis, for example) or even in modern India, are the images of



two great divine creative forces, being an aspect of God who is androgynous like man in Genesis, manifesting through *his very Creation* his eternal, all-powerful fecundity.

Finally, it would be childish to suggest that Man should be ashamed of that which Nature (or God, according to faiths) had granted him from birth, since no shame is attached in any way to the reproductive organs of animals, and even less those of vegetables!

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Therefore we have no hesitation, for all these reasons, in considering the *esotericism* of Sexuality as one of the possible keys which we introduce to rejoin the original source where the majority of dogmas are fetched up. And if we disapprove of the outrages that esotericism has generated through distancing itself from these sources of information, we equally disapprove of the childish Puritanism in which so many repressed, obsessed, and indeed maniacs, to intransigent exegetical pretensions have foundered.

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Man is a reduction of the Universe. Spiritually made in the image of his Creator, as Genesis tells us, he is materially conceived as being of the Cosmos, as the Kabbalah teaches us, and, by comparison to the Macrocosm, he constitutes the Microcosm.

At the level of Man, the Phallus fulfills the same office. Man is thus the Macrocosm and the Phallus the Microcosm.

In fact, the first childlike, imprecise and awkward figures by which the Primitive chanced to represent the human silhouette always affected a phallic aspect, be it a vague cylinder, a column surmounted by a sphere which is separated by a constriction. Such images are presented to us in imprecise effigies destined for the rites of Magic (figures of wax, clay, wood, etc...)

According to current thinking, each may be seen as an imperfect human effigy, or that of a phallus.

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What particularly characterizes this organ is that it is the only one, among all the organs of Man's exterior body, to be endowed with an apparent

independent physiological life, and dependent not on conscious but on subconscious thought. It is medically proven that sexual reactions can definitely be independent of the conscious thought of the individual. This is generally not the case with other members: arms, legs, feet, hands.

We are going to use the word “member”. Note also that this phallus also carries the epithet *virile member*. This also makes it an organ apart from others.

So we may conclude that it is possible the natural activity of this organ generated a parallel between the destiny of Archetypal Man and that of its natural representation, in the minds of the earliest thinkers of Humanity. It is also possible that this rapport was established *unconsciously*, without this parallel being actively envisaged and examined, by the singular fact of the important role that the sexual aspect plays in human nature. In this case, it would be the *subconscious* sexual activity which would be at the origin of this metaphysical “conclusion”, the fall of Archetypal Man, resulting in a theory of creation!... The fact should certainly not be rejected out of hand.

In his “Psychoanalysis of Fire”, Gaston Bachelard, teacher at the Sorbonne, judiciously underlined the analogical link which the Psychologist established between the ways of creating fire for the Primitive, and the ways of coupling. It is clear that the Primitive was able to establish a link between the action of rubbing a wooden rod in a hole bored in a large plank and the creative spark of Fire which finally sprang forth, and the same natural gesture demanded of the creative instinct.

At all events, these various views on the symbolism of the Phallus allow us to conceive how it might over time have become the *living symbol* of Divine Power, manifested *in* Man and *through* Man. One can also conclude how the deep veneration, created in the Temple of Eleusis at the time of the appearance of the *Theophallos* in the hands of the Grand Hierophant, was justified. For it was not about venerating an organ of material and gross pleasures by which man’s spirituality was irremediably chained to the heavy rock of the vulgar pleasures of the flesh, and sometimes to the most ignoble appetites. Quite the contrary. In the Phallus the ecstatic crowd saw the divine mystery by which they were permitted to pierce the mysteries of their extra-human origins, to understand by what way his fall had been effected, and how Humanity could break free of his chains and, at a single light, reunites with his original divinity.

What teachings may we draw from the physiological activity of the Phallus? Those which we have already extracted from the mythologies of Genesis

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1. – It is under the empire of his creative desire that the Absolute emanated the Logos, His reflection, his intermediary. The second is brought forth from the first.

It is under the empire of his generative desire that Man manifests his virility, by the erection of the phallus. The second is loosed from the first.

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2 – Adam Kadmon had to create through Thought and his Word, on a purely spiritual plane.

Man must conserve his sexual force to the sole profit of his intellectuality. All physiological waste of the generative organs is strongly resented by spiritual activity.

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3. – Adam :emanated Eve in his turn, “flesh of his flesh” according to Genesis, then he penetrated this inferior Nature to deposit Life there and create, in his turn, a new Cosmos. He only succeeded in being swallowed up by it, and in becoming subject to Death.

Man, like Adam Kadmon, penetrates Woman, “flesh of his flesh” to deposit Life that and to create a creature like himself, in imitation of God. The phallus is his natural intermediary. In the spermatozoid is his own emanation, the *seed of himself*.

Bu as Adam Kadmon died spiritually to have his glorious nature robed in a dark, inferior first matter, in the same way the phallus “dies” in exteriorizing the Life that it carries within itself.

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4. – It was under the insidious telepathic action of the evil Entities that Adam Kadmon desired to create.

It is under the action of impure Thoughts, mental stereotypes which are sometimes obscene, and ever distanced from all spirituality, that the man of flesh dreams of the act of generation.

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5. – It is in fighting against these impure Thoughts that the man of flesh frees himself from the sexual bondage (which sometimes debases him to the level of the beast), and spiritualizes him.

It was in doing battle against these evil Entities that Adam Kadmon was able to conserve his glory and his original nature. It is in freeing himself from their domination and their hold over him that he can regain that nature.

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6. – During the Time that he was opposed to the said Entities, Adam Kadmon necessarily conserved his own personality.

During the time that the man of flesh does battle against his own desires, the phallus manifests itself physiologically and becomes erect.

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7. – When Adam Kadmon ceases all battle against the evil Entities, that is when these Entities will in their turn be reintegrated into the Absolute or that they will dissolve. His role thus ended, Adam Kadmon will disappear into the bosom of the Absolute.

When the man of flesh is completely freed from the slavery of the senses and of desire, he will no longer fight against them, and his indifference will lead to their repression. Then all physiological sexual activity will disappear, and the phallus will no longer manifest itself.

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According to us, then, this is the secret teaching which can be reasonably extricated from the phallic religions. One can usefully remark that phallic symbolism is linked with solar cults (Light, Fire, Patriarchy, etc...). On the other hand, kteic symbolism (or cults of the feminine sex) are linked to lunar religions (Night, Water, Matriarchy, etc..). And these first cults have ever been infinitely more pure and elevated than the second, which were among the main causes of excess in this type of religion (cults of Anaitis, Mylita, Astoreth, Astarte, etc...).

This is why the catholic Church, with some reason, opposes Eve, the “Woman of Death”, as she is called in the Clementine Homilies – with the Virgin Mary, the “Woman of Life”. Eve also carries the name “Janua Inferni”, the Gate of Hell, and Mary the title of “Janua Coeli”, the Gate of Heaven.

Note that, on the subject of these two symbolic “Gates”, that they are analogous to those guarded by the god Janus, the two-faced god, half masculine and half feminine, whose Festivals were located at the Solstices of Winter (Door of Heaven) and Summer (Door of Hell). The Zodiac has retained the esotericism of these two period in the signs of Capricorn (the Goat, which ever has a tendency to climb) and of Cancer (the Crab, who creeps in the slime...). In astrological symbolism Cancer, equivalent to Janus Inferni corresponds anatomically to the Uterus, in the body of woman. This is truly the infernal door by which the human Soul, abandoning the superior states of the Divine Plane, is incarnated and becomes trapped in a body of flesh, held in the malefic vortex of the Wheel of Fortune.

It is in consequence of this esoteric distinction between the “Woman of Life” and the “Woman of Death” that the Knight in the Middle Ages, having submitted to the traditional rites of this military Order, chose a “Woman of his Thoughts”, who was *never* his fiancée, lover or spouse, and with whom he must never enjoy carnal relations. It is also memory of this idealization of Love, of the sublimation of the ideal feminine that, at the time of their initiation into the Degree of Apprentice, Freemasons receive two pairs of white gloves. One pair will be offered “*to the woman which they estimate the most*”, says the Ritual. The other pair they wear in their Lodge meetings.

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The initiatic importance of phallic activity is often underscored by the bas-reliefs of antique statues (notably Egyptian statues). There one sees the God seated upon a throne, and he carries seated on his knees – always in this position – an effigy of the King who he is supposed to protect, and who is his reflection on earth. And the King always occupies the place and attitude of the phallic organ of the God.

It is equally through a discreet reminder of sacred esotericism, that the Builders of the Cathedrals frequently placed in the hand of the Virgin carrying the Child, seated upon a cubic throne in the attitude of Cybele and Rhea the mother-goddesses, the phallic scepter ending in a pine cone. The Divine Mother, the Egyptian Isis, “*Mother of Initiations*”, also underlines the special revelatory character of the theophallus, as it was in olden times, at Eleusis, in the Temple of Demeter...<sup>18</sup>

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<sup>18</sup> See notably the main doorway of Notre-Dame of Paris, the Western façade on the River side, and called the Doorway of Saint-Marcel.

## THE “MASTERS” OF MARTINEZ DE PASQUALLY

The question of the initiators and the instigators of Martinez de Pasqually has remained one of the most hidden points of the Martinist problem. We are going to try, if not to resolve it completely and definitively, at least to bring some unpublished elucidations.

It is strongly probable that Martinez de Pasqually invented the story about his grandfather, member of the Tribunal of the Inquisition, and because of this the holder of documents seized from the hands of Jewish or Arab heretics. According to this assertion, which holds back nothing, these same documents had been the source of his father's conversion to a heterodox doctrine which would eventually be taught to his son. It is infinitely more logical to acknowledge that, quite to the contrary, we should read between the lines to get a hint of a language of pure convention. So, the truth is re-established, and we are led to consider a more esoteric hypothesis, regarding these documents *saved from the Inquisition*, of Judeo-Arabic origins (this is reinforced by the Portuguese origins of the family, at the worst Spanish at a later date), transmitted and elaborated upon by the *spiritual* father of Martinez de Pasqually! In effect, the “master” in ancient times was called in Greek, the *patros*, which generally signified the father, and in particular the “*father of initiates*”.

Martinez de Pasqually (this has been fairly well established by the historians of the Order and its propagator), had been to Timor, a small Portuguese possession in the Sunda Islands. Perhaps he might also have been to China, as is believed. Yet it is neither in these travels, nor in a close contact with Voodoo sorcery in St. Domingo, that one should look for his first initiation!

In a special edition of the magazine “The Veil of Isis”, published in 1927, Jean Bricaud expounded on the history of the Rosicrucian movement, from the first manifestations of the *Fraternity of the Rose+Cross* at the beginning of the XVII<sup>th</sup> century. We will briefly summarize this author (and explain that his position as a high grade member of the Order and as patriarch of the gnostic church places him as having teachings of value, be they through archives and documents, or through verbal traditions) and conclude with our personal investigations.

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From the beginning of the XVI<sup>th</sup> Century, we find the secret association of the “Community of Mages”, founded by Cornelius Agrippa, in operation. This

was an association which grouped together contemporary masters of Alchemy and Magic.

When Agrippa arrived in London in 1510, as we learn from his correspondence (Opuscula, t. II, page 1073), he founded a secret society similar to that which he had founded in France. The members were endowed with specific signs of recognition, and “passwords”. These members went on to found correspondent associations in many other European states, called “*Chapters*”, for the study of the “forbidden: sciences.

If we are to believe a manuscript of Michael Maier, preserved in the library in Leipzig, it was this “Community of Mages” which, around 1570 gave birth to the “*Brothers of the Rose + Cross of Gold*” in Germany.

Later on, around 1605, a new mystical confraternity had adopted the Rose and Cross as the emblematic paradigm of its inclination. It was the “*Militia Crucifera Evangelica*”, originally founded by Simon Studion in Nuremberg, in 1598. This confraternity reunited at the beginning of the XVII<sup>th</sup> Century, as the “*Fraternity of the Rose+Cross*”.

Alongside these magical or alchemical studies, more operative than speculative, the majority of brethren equally pursued the reform of Catholicism, in trying to lead it back to its original purity and simplicity, through penetrating traditional esoteric teachings in imitation of the ancient Gnostics.

The Rosicrucian movement manifested itself differently, depending on the country, the spiritual legacy, and the scholastic education of the adepts. In Spain, it was rather orientated towards Roman Catholicism, with a greater understanding, and more mystical as well. In Eastern Europe, in Germany, its propagators were on the contrary devoted to Protestantism, such as Valentin Andreæ and Michael Maier. One of the Rosicrucian *Chapters* has passed into history: that is the one in Cassel, which was founded there by Count Maurice de Hesse-Cassel, of which Andreæ and Maier were members. Also another Chapter, the “Palm”, founded in Weimar, too.

It was in 1614 – 1615 that the famous public manifestations of the Rose+Cross took place. The effect was considerable. Profane intellectuals argued over which was better – the *Fama Fraternitatis* or the *Confessio Fratrum Rosæ-Crucis* (Ratisbonne, 1614)!

It was then in 1616 that Michael Maier, doctor to Emperor Rudolph II (protector of Hermetists) traveled to London, where he made contact with Robert Fludd, who organized the adepts in England under the Rosicrucian plan.

In France, the first manifestation took place in 1623. For details we refer the reader to a work by Sédir on the :”Rose+Croix”.

The problems of the age necessitated a schism between the two Rosicrucian inclinations. Two groups were thus born: the one, giving emphasis to mysticism, the study of the Kabbalah, Christian theosophy and ancient Gnosticism, were devoted above all to the interior life. It is this group which gave rise to the initiator of Jacob Boehme, who was one of the “influences” of Saint-Martin. This group reassembled the Brothers of the Cross of Gold, or the *Aureæ Crucis*, and was the more mysterious of the two. The second branch, the most numerous, devoted itself to experimental research, and to the study of Nature: this was the *Rosæ Crucis*.

In Holland, in England (where Francis Bacon, the author of *New Atlantis* – which has sometimes been taken as the curriculum of the Intelligence Service! – assisted strongly by Robert Fludd, and was perhaps, in reality, the *true Shakespeare*, as certain historians affirm), the movement developed rapidly. The tolerance of public authorities, acquired during the Reformation, led him to avoid being led into the anticlerical attitude which was seen in Latin countries; an attitude justified by the terrifying measures taken by public authorities in Catholic countries when they learned of this spiritualist movement.

It is this second group which shortly after founded the *Invisible College*, built according to the plan described by Sir Francis Bacon in the *Nova Atlantis*, and which was later officially recognized by the King of England, Charles II, under the name of the *Royal Society*.

The *Fama* and *Confessio* of Valentin Andreae were translated into English in 1652 by Thomas Vaughan, author of *Anthroposophia Theomagica*, and many other works on occultism. Although he denied it, Vaughan was in reality one of the chiefs of the Rose-Croix (Wood, in his *Athenæ Oxoniensis*, tells us: “He was a great chemist, a distinguished “Son of Fire”, an expert physician, and a diligent Brother of the Rosicrucian Fraternity”).

There is found the nub of an historic enigma, the birth of speculative Freemasonry!

Around 1645 (1645 – 1646 were two fruitful years in matters of occult societies...), a certain number of Rosicrucians had founded an association having as its objective the study of Nature, but in which the principles and teachings would remain secret, only accessible to initiates, and presented in a purely allegorical manner. These were Elias Ashmole, Robert Moray, Thomas Warton, William Oughtred, John Hewitt, John Pearson and William Lilly (the Astrologer). The names of several others have not come down to us.



In order to better conceal both its existence and its activities, which they wished to be purely occult, interior and mystical, the Order decided not to remain independent. Following the instigation of Elias Ashmole, they decided to integrate it into an average environment, where it could exist without anyone guessing at its existence.

Following the custom of the times, which allowed all citizens having *freedom of the city* of London the right to belong to a guild of craftsmen, as *accepted* members (that is to say, honorary), Elias Ashmole affiliated with the *Guild of Masonic Builders*, placed in the Middle Ages under the mystical patronage of St. John. He later solicited authorization for the Society of the Rose+ Cross to meet at the headquarters of the *Guild of Masonic Builders*, at Mason's Hall, in Mason's Alley, Basinghall Street, London.

It was William Preston, in his work: "Illustrations of Masonry" (p. 140) who revealed the subterfuge!

The Rosicrucian spirit, the occult force of the group, while helping the mysterious Order founded by the English Rosicrucians in 1717, had taken the lead of the *Fraternity of Freemasons*, and in 1723 its members succeeded in modifying the ancient structure of operative masons in adding the degree of "Master". Now, it is in the ritual of this Degree which reveals the actions of the Rose-Croix in all their dignity! It is in the splendid unfolding of the reception into the "Mastership", in the moving symbolic death of the profane, heralding the resurrection of the Archetype, that we finally discover the traditional imprint of ancient initiations, at the same time proving the survival of the very old Alexandrine Gnosis.

And, we have seen at the start of this work, it is this same English Masonry which sent to Martinez de Pasqually, or rather his "father", the Constitutional Charter permitting him to establish Lodges...

Who could then deny the incontestable direct contact between the Rose+Cross of England, successors of Robert Fludd and Cornelius Agrippa, and Martinez de Pasqually? Assuredly no critic in good faith.

At the beginning of his aforementioned work, Jean Bricaud described the possible forerunners of the Rose+Croix. Was the mystic fraternity truly founded by the enigmatic Christian Rosenkreutz? Or does it instead go back to the Castle of the Holy Grail, and from there to the ancient Gnostics? Does it have a more recent origin, and should we consider *Paracelsus* as its true promoter? Did it already exist in 1484 in Denmark, as Fortuyn affirms in his *De Guildarum Historia*? Could it attribute its foundation to Faustus Socin, as certain traditions suggest, or did it have Valentin Andreæ as its father? "So many questions which I am unable to resolve" said Bricaud.

Well, we are going to advance an audacious hypothesis! We believe that it is truly the *direct, uninterrupted* survival of the great ancient and medieval heterodox currents, which we call the Gnostics and the Cathars. We will now explain the reason for our arguments.

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In his “Disquisitions”, published by the anti-masonic writer Benjamin Fabre (“an initiate of the Higher Secret Societies”), the marquis François de Chefdebien de Saint-Amand, a member of most of the Masonic Rites of his age, and known in contemporary initiatic Orders (1753-1814) under the “nomen” of Franciscus Eques A Capite Galeato, tells us that Montpellier, birthplace of Cambacérès, and one of the famous towns of the Albigensian epic, was at the same time one of the towns in France which was most attached to the occult sciences, and one of the cradles of French Freemasonry. He recounts the following episode, which is most meaningful.

“From the year 1723, Monsieur de Roquelaure discovered a very curious Sect, called the *Multipliers*<sup>19</sup>, and learned that the members of this fraternity held their assemblies in a house belonging to a certain woman called the *Verchand*, in the road which runs from the Triperie up to the Temple well”.

They evidently took hold of the principal members of the organization, and seized their papers.

“The list of members of the Sect”, d’Aigrefeuille, historian of Montpellier and cousin of the marquis of Chefdebien tells us, “is dated 6<sup>th</sup> June, 1722. It is entitled: ‘Original of the Names and Surnames of the *Children of Sion*’. Their number rose to around two hundred and thirty-two people, from various places in the Cévennes and the environs of Lunel”.

The members of the fraternity were all artisans (therefore tied to apprenticeships), and the poor of the region.

“We have convincing proofs in their own writings, that they had Holy Communion, and that Jean Vesson had often administered it, acting in the quality of minister. One also discovers the act by which he was elevated to this charge, from the simple cooper that he was previously, by the imposition of hands by the whole Assembly.

“The great number of vision, prophesies and sermons which are found among their papers, gave plenty of work to the Commission, as much due to

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<sup>19</sup> Multipliers: *Multipliers* – PV.

the length of the papers as due to the lunacy they found there. Here are some samples.

“God made me see, said Anne-Robert (this is the Verchand), the Magnificent Word, in the presence of four witnesses. I saw a great Light and a Star, and the golden thread; and in another greater Light, I saw a Golden Cord, and a Dove, the Spirit of Life.

“Pierre Félix, Pierre Portalez, Suzanne Guérine are witness that I saw the Palace of Glory, on the 8<sup>th</sup> September, 1722. Signed Anne-Robert.

“One of their preachers, speaking on the Tree of Life, a representation of which they had in their residue (this is what they called their meeting place, or *residence*), explained it in these terms: I will speak to you about the first Man, called Adam, and about Eve, brought out of his side, and my first point will be on the Tree. The second will be on the Devil, in the form of the serpent, the third on Man and Woman.

“Jacob, in a prophetic sermon on 2<sup>nd</sup> December, 1722, said these suitable words on the Roman Church: God blessed and consecrated the three Sacrificers in the highest Heavens with the salt and oil of Grace. He chose the Widow to represent his church, which he wished to make flourish and triumph over the earth. This Roman Church has remained a widow until the present, and slave to the elders of the Roman Church; but it must be overthrown with its elders and its pride exposed to the face of the world, after having been hidden to Kings and princes, by human science.”

The rest of their writings contain a thousand extravagances which they attribute to the influence of the Holy Spirit. One finds almost everywhere: “This is what the Holy Spirit said; this is what the Holy Spirit orders you to say”.

This same historian, d’Aigefeuille, lets us know of the matter of this strange case of heresy.

“Finally, their lawsuit was thoroughly informed around the end of the month of April, through the care and diligence of M. Jérôme Loys, sub-deputy of M. de Bernage, the administrative officer who, from the start of this business, had had a jurisdictional judgment<sup>20</sup> for the judges with the officers of the Præsidium of Montpellier. The sheer number of guilty parties saved the lives of many: Pierre Cros and Marguerite Verchand, placed outside due trial and process. Victoire Bourlette, Françoise Delort, Suzanne Delort, Louise and Philippe Comte, dismissed with a full acquittal; three women, being Anne-Robert, called the Verchand, Jeanne Mazaurigue, and Suzanne Loubière, were condemned to be shaved and imprisoned for the rest of their lives; five

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<sup>20</sup> *Arrêt d’attribution – PV.*

men, being Jacques Bourely, called Paul, sacrificer, only sixteen years old, Pierre Figarut, André Comte and François Baumès, were sent to the galleys; Jean Vesson, minister, Jacques Bonicel, called Galantini, the prime sacrificer, and Antoine Comte, called Moses, his colleague, were sentenced as being of full age, and convicted of having held illicit assemblies and contravening the orders of His Majesty regarding Religion, to make honorable amends before the door of the citadel, and then to be hanged on the esplanade, with Marie Blaines, called Marie-Marguerite, convicted of having fantasies, and being a prime motivator of these assemblies. Their sentence, which was dated the 22<sup>nd</sup> April, was carried out the same day, and a short time after that the house where they had held their meetings was burned to the ground, following the articles of the sentence which help that it should never be rebuilt”.

Benjamin Fabre, right-thinking author and so-called Christian, must surely have been astonished that men and women who only sinned through an excess of Christian mysticism, were *put to death or buried alive in dungeons!* He must surely have been amazed by the fact that grand titled courtiers who, a few years earlier, had celebrated sacrilegious masses in the nude, with any amount of gorging on newborns or stolen children, for punishment only received royal disgrace! No, he wasn't indignant at all. He simply tells us: “We discovered these *curious* notes among the papers of Eques a Capite Galeato”. Thus one can understand the mentality which led to the conflagrations of Béziers and the massacres of Carcassonne!...

The marquis of Chefdebien then tells us:

“It will not be surprising that in this Sect we can recognize source and model of many usages, decorations, expressions and principles found in some Grades of certain Masonic Systems.

“The Multipliers were themselves only imitators, successors or disciples of this chain of innovators, always harassed and always being reborn and which, without cease, has fatigued the Roman Church under the name of Gnostics, Basilidians, Manichaeans, Aryans, Cathars, Vaudois, etc...

“Let us return to the Multipliers. Madame la Comtesse de Bénévent, who in these first years, saw the leaders of the Multipliers depicts them on the day that they were arrested, as young men of good bearing, curly haired, dressed in white albs, wearing red hats. She added that a seat used by the Sect members had been given to Sainte-Catherine church in Montpellier.

“Each of us can recognize, in the story of these unfortunates, the origin of certain colors, certain expressions and allegorical instructions *that some freemasons appear to have inherited.*”

The *Children of Sion*, called Multipliers, dated from 1722-1723. A few years after, Benjamin Fabre noted, Montpellier was covered with masonic Lodges frequented by the officers, magistrates, teachers and students of its celebrated University. This town even became the seat of the Directorate of the III<sup>rd</sup> Province of the Templar Rite of Strict Observance, that of Septimanie, for which the marquis of Chefdebien was the sole representative at the General Convent at Wilhelmsbad!

\*  
\* \*

So here is indisputably the survival of the Cathars, or at the least of a like sect, found again in the Albigenian heartland in the XVIII<sup>th</sup> Century. Now, Martinez de Pasqually concentrated his efforts in this same region all his life. We see him in turn affiliate, founder, modifier of masonic Lodge in Montpellier (Chapter of “Scottish Judges”), in Toulouse, Marseille, Avignon, Foix (Temple of Elus Cohen and “Joshua” Lodge), Bordeaux. It is in Montpellier that Martinez produced his Masonic Charter for the first time, issued on the 20<sup>th</sup> May, 1738 to his “father” by the Grand Master of the Stuart Lodge.

But nobody has drawn attention to the fact that this aforementioned father would have already been sixty-eight years old since, as we have seen, he was born in 1671. In addition, Martinez was born in Grenoble in 1727<sup>21</sup>, according to the conclusions of a majority of authors. His father must therefore have been in London the following year. This is not improbable, but nevertheless reinforces our hypothesis that the spiritual father of Martinez de Pasqually is not Messire de la Tour de la Case, born in Alicante (Spain) in 1671...

Another curious fact is going to support our assertion.

In his esoteric signature, Martinez de Pasqually uses what he calls “our customary characters”. Among these enigmatic paradigms figures what has been called the “figure four” (see next diagram).

*This mysterious sign figures frequently among the inscriptions discovered by O. Rohn in the grottoes of the Aude region, in the heart of the legendary region of the Albigenian see, in the grottoes of Ormolac, most notably of Lambrives. These inscriptions were attributed by all the examiners to the Cathars who took refuge in these caverns.*

When the Cathars, gnostic survival in the Middle Ages apparently disappeared, the same “figure four” was then adopted by another great society of thought, which we have named the *Agla*.

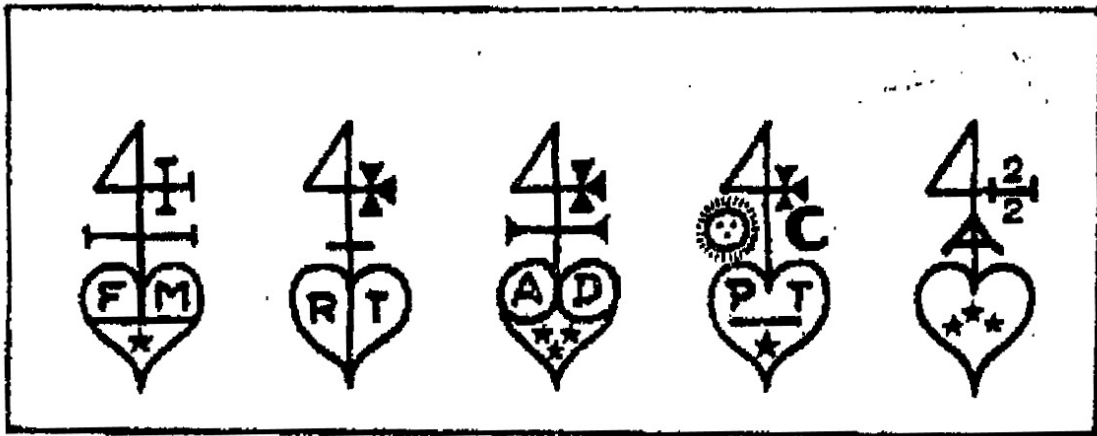
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<sup>21</sup> This might be a misprint: if he received the Charter in 1738 as the previous paragraphs asserts, he would not need to be in London in 1728 - PV.

*Agla* was an esoteric society in the Renaissance period, grouping together apprentices, companions and masters of Guilds associated with Books: librarians, engravers, printers, stationers and book-binders, as well as card makers who created the first playing cards and the first Tarots.

The collective “glyph” of this vast association was the “four”. It figured, accompanied by flourishes or distinctive adjuncts, in the individual cipher of each master of this large confraternity. Léon Gruel, in his work<sup>22</sup>, gathered hundreds of these companions’ signatures.

Frequently it surmounted a second glyph, which often indicated a second interior association. Thus the hexagram or “Seal of Solomon”, the “planetary seal” of Saturn, or the Monogram of Mary, denoted an association with alchemy or Hermeticism; while the heart, which figured on playing cards, indicated another branch, in which Mysticism – and more particularly that of Kabbalism – were studied and practiced. And Martinez de Pasqually was a Kabbalist!



*Seals of Agla*

It is to this last group to which King François I belonged. In order to participate in these works, this sovereign left his palace of the Louvre incognito once a month, alone, dressed simply as a Parisian burgher, to go to the rue de l'Arbre-Sec, house of the Estienne brothers, jurors of the corporation of printers and librarians, and also affiliated to *Agla*.

Within the group of master-stationers, esoteric traditions originally derived from Cathar and Albigensian doctrines were preserved. By the master-librarians or printers, teachings issuing from the Zohar were spread,

<sup>22</sup> Extract from a work by G. Van Rijnberk: “A *Thaumaturge in the XVIII<sup>th</sup> Century*”.

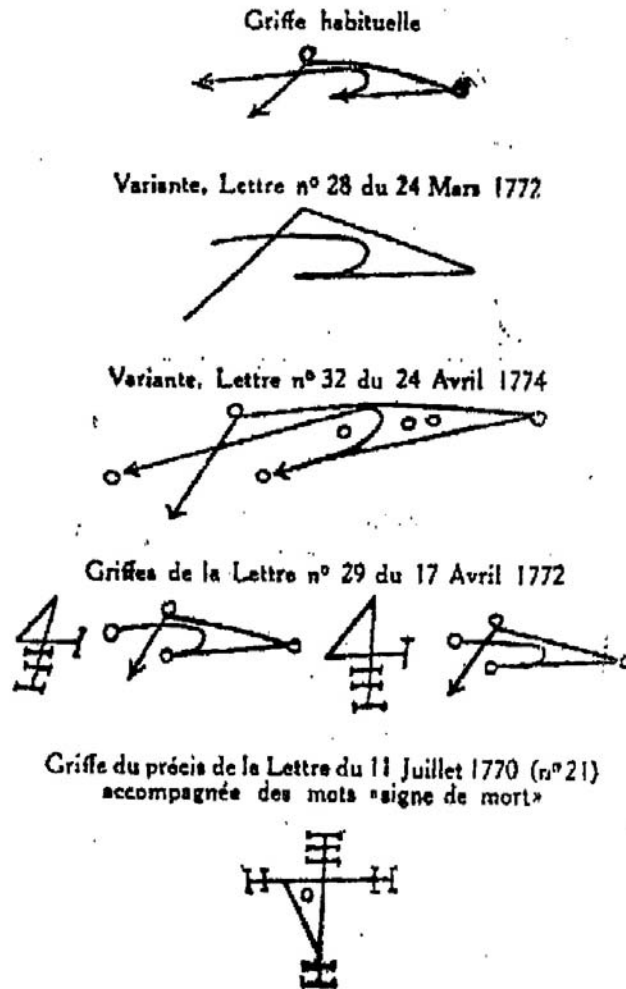
since the new invention of printing had completely overthrown the world of illuminators.

In fact, the illuminators' principal task was copying and decorating Books of Hours, Gospels and Bibles. Had that which had been entrusted to them always been truly orthodox?...

In the ghetto in the main cities, other illuminators, in this case the Jews, patiently copied the sacred texts comprising the "Torah" onto interminable rolls of skin. Some contact was established between Jewish copyists and Christian illuminators, contact which had originated out of professional care and curiosity, touching on the secrets of making black or colored inks, that of their placement on fragile surfaces or rough and hard parchment, the preparation of Armenian bole (clay), destined to support the gold and silver in illuminating, etc... These regular meetings between parchment makers and printers achieved a uniting of the ancient craft of illumination and the new invention of printing.

The pocketbook, easy to dissimulate, easy to handle secretly, was for heterodox doctrines a precious means of diffusion. An abundance of works which shouldn't decently have seen the light of day in a Catholic state, not receiving the royal "privilege" of publication, were supposed to have been printed in those states devoted to the Reformation, or so remote for the times that nobody was able to verify where they were from! Thus cities such as Amsterdam, Edinburgh and Geneva had the benefit of works which were in reality printed clandestinely in Paris, Lyon or Brussels. One can understand from this overview, that all that was clandestine, heretical or forbidden had to pass through the hands of printers, stationers, engravers and book-binders, if they were to be disseminated! These artisans thus found themselves in a position to well understand the esoteric teachings, forbidden to the common man, and by virtue of the attraction of forbidden fruit, to join together....

So was born *Agla*, an esoteric group if it indeed was, which in the Renaissance welcomed the spiritual heritage of the medieval Cathars and Gnostics. And that is how the symbol "four", a Cathar symbol, became that of this mystic confraternity.



*Facsimiles of Magical Signatures Written on the Letters of Martinez de Pasqually*

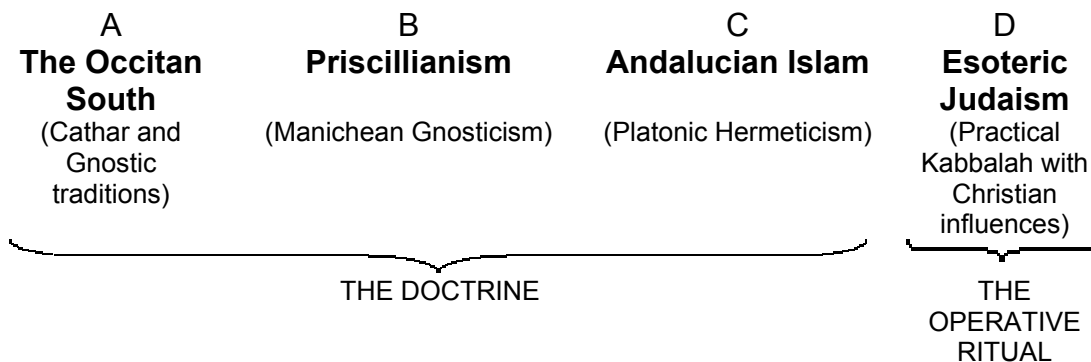
One may thus easily conclude that, in this Southern region impregnated with mysticism, metaphysics and heresy, Martinez de Pasqually might be in a position to gather together a number of traditional teachings coming from Gnosis, Manicheans, Cathars, etc, and why, a hundred years later, his successors will unite modern Martinism, the Gnostic Church and Freemasonry!...

One can then better understand how this astonishing man had been able to create this strange synthesis of Gnosis, Kabbalah, the Zohar and the magical traditions of all periods, which he then tried to perpetuate in the heart of the *Order of Knights Elus Cohen*. One can also understand the severity of



the regimen and life which he imposed on his disciples: abstinence from certain meats, certain parts of animals, sexual continence, rejection of adultery and homicide, etc...

This was the best road for him thus to merit the blessing in this extract from the Zohar: “Those who have possessed divine Wisdom shine with all the lights of Heaven, but those who have taught Men according to the ways of Justice, shine like the stars for all Eternity!...” For the little shortcomings that his detractors have always brought to our attention (such as the bad debts which he did everything in his power to control!) will never be able to throw the least cloud over the grandiose Work which he had dared to attempt.

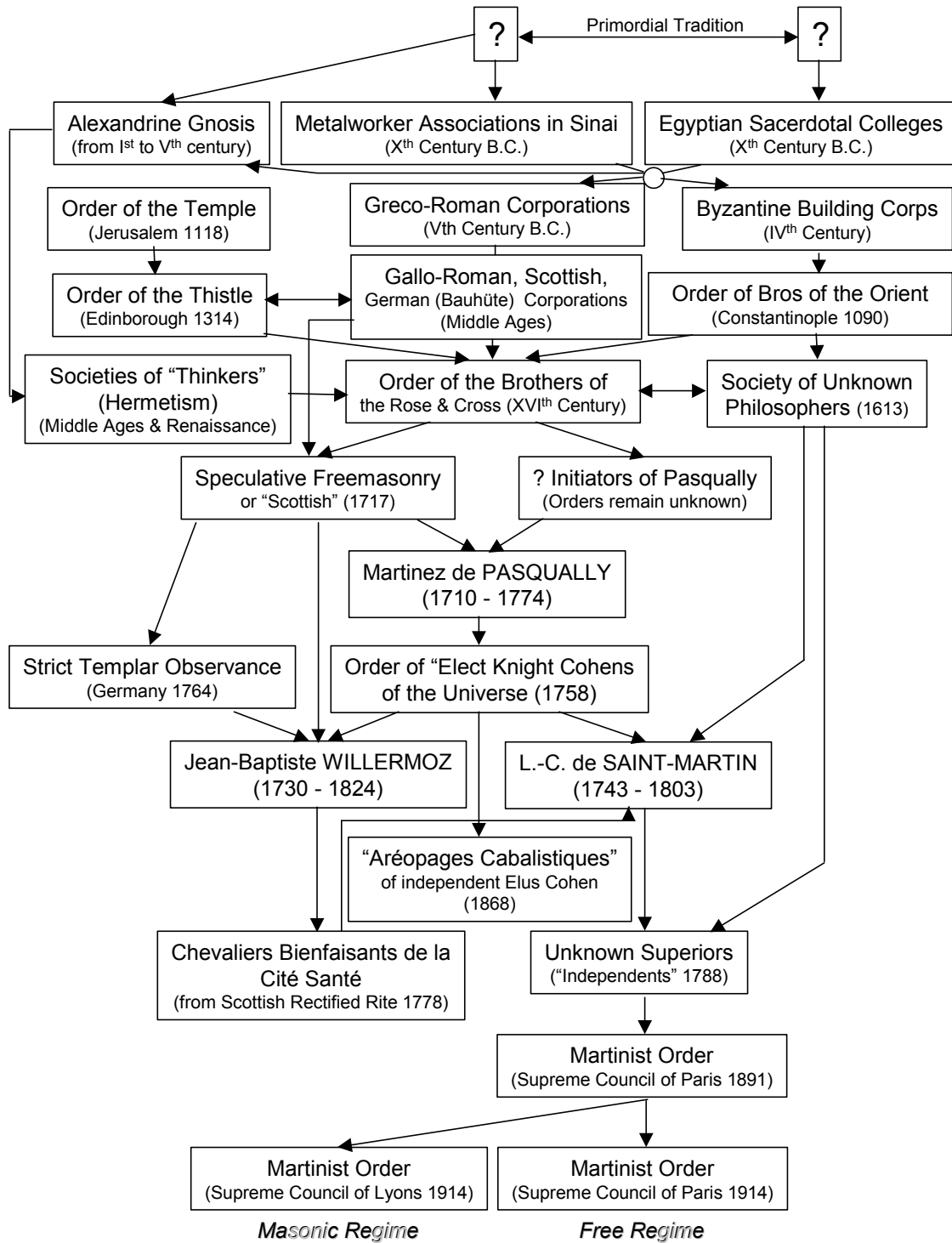


#### Summary of Doctrinal Sources:

- Theogony: A and B
- Cosmogony: B and C
- Pneumatology: A and B
- Soteriology: A and B
- Eschatology: A, B and D
- Numerology: C

*The Sources of Martinez de Pasqually*

**TABLE OF THE LINEAGES OF MARTINISM AND OF THE INITIATIC FRATERNITIES IN THE WEST<sup>23</sup>**



<sup>23</sup> The above picture is not complete, but covers the main points - PV.

### III. THE THEURGIC SCHOOL: MARTINEZ DE PASQUALLY

#### THE THEURGY OF THE ELUS COHENS

##### 1. *The Order*

We would note first of all that even the name of the theurgic Order founded by Martinez de Pasqually is subject to an esoteric interpretation. In fact, anagrammatically, and according to Kabbalistic usage, the Elus Cohen are also the Elus d'Hénoch, not worrying about how one writes the name, under any one of three forms: Enoch, Hénoch or Hénoch.

Who was Enoch, the personage who Martinez de Pasqually particularly emphasized in his "Treatise on the Reintegration of Beings"? In our opinion, this is the key to the enigma.

To begin with, the first appearance of the name is as the elder son of Cain (Genesis IV, 17). It was he who was the builder of the first city: Enochia<sup>24</sup>.

Later, this name is carried by the *seventh* patriarch from Adam, the son of Jared (Genesis V, 23, 24). This is what the bible tells us about this subject:

"And all the days that Enoch lived *on earth* were 365 years. He walked with God, and appeared no more, for God raised him up." (Genesis V, 23, 24).

"Enoch pleased God. He has been transferred to Paradise, to bring in the *future Nations* into repentance"... (Ecclesiastes: XLIV, 16).

Besides, he is the only man, *reintegrated into the Realm of Eden (or Paradise) while living*, who was chosen by God to announce judgment to the fallen Angels and to keep them captive, according to the Ethiopian apocrypha known as the "Book of Enoch". Thus it is he who is the master of the divine "Realm", and the jailer of the "watchers of the Heavens", fallen because of their incubic union with the daughters of Men. Now, it is precisely that role which Martinez de Pasqually originally assigns to Adam Kadmon, in his "Treatise on the Reintegration". For in Hebrew, without taking account of the masoretic vowel-points, Enoch signifies – just like Adam – *Man*...

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<sup>24</sup> *This is not necessarily correct. The Bible (King James's Version) gives the impression that it was Cain who was the builder: "And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch." (Gen. IV, 17). It would be quite a stretch to say that the builder was Enoch, at least according to this translation-PV.*

In the Eastern traditions, Enoch is frequently confused with the son of Cain of the same name, under the mystonym of Idris. For the Christians of Asia Minor, Enoch is the equivalent of the Greek *Trismegistos* and the Egyptian *Hermes*. For the Kabbalists and the rabbis, he is also Metatron Serpanim (“Principle of Light”), of Mikaël (“Who is like God”). He is in fact a cosmic or solar genius, by the fact that he lived 365 years, symbolic number of the solar cycle. He is related to *Adam-demiurge*, by the fact that his homonym built the first city. And as he must *return* at the end of time, he is thus also the “Alpha and Omega”, *the first and the last...*

It is by esoteric parallel with the legend of Enoch, that traditional custom tells us to ignore seeking the place where the funereal remains of those who were the Grand Initiates, the “Unknown Superiors” in the literal sense of the word, might be carefully hidden. So it is for Cornelius Agrippa, Paracelsus, Martinez de Pasqually, Claude de Saint-Martin, without going back to the mysterious original initiators – Hermes, Pythagoras, etc... – those arrayed in the category of eponyms....

The “operations” of the Elus Cohen were as follows:

1. Cult of Expiation;
2. Cult of general Particular Grace;
3. Cult of operations against Demons;
4. Cult of Prevarication and Conservation;
5. Cult against War;
6. Cult of Opposition to Enemies of the Divine Law;
7. Cult to obtain the Descent of the Divine Spirit;
8. Cult of strengthening of Faith and Perseverance in divine Spiritual Virtue;
9. Cult for the fixing of the Conciliating Spirit in oneself;
10. Cult of annual Dedication of all the “operations” to the Creator.

## **2. The Rites**

The Theurgy of Martinez de Pasqually, traditional in its principles, nevertheless possesses some very specific characters. We note the main ones here:

1. – His “magic circles” raise more of the theory of “figuration” (of a place or a hyperphysical domain), than that of “protection” (ordinary magic). These are, in reality, the psychic “batteries”<sup>25</sup> of the World, the “spatial effigies”, *in* and *on* which the Operator tries to be able to act.

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<sup>25</sup> *Voults – PV.*

2. – His “luminaries” (wax candles) are less sources of decorative and symbolic illumination (magic, communion, liturgy, etc...) than, rather, representative “effigies”, psychic “batteries”, *condensers of the invisible presence*: “sympathetic” but absent Operators or protectors, posthumous or extrahuman, evoked by the ritual

It is the application of the old Western tradition which had candles lit in the necropolis throughout the night of All Saints, with one candle for each tomb (central Europe). It is the Romany practice which required one to light a blessed candle at sunset on a recent tomb, and then carry it home still lit, at midnight if possible, to enter into communication with the soul thus “raised” from the sleep of the Dead. It is also that explained in the Talmudic treatise “Ketuboth”, which affirms that: “...the Spirits of the Dead return willingly in those places where a light shines to their sake” (a necromantic altar, composed of a real skull, a black candle, and a censer, placed in a triangle, according to the secret teachings of the Sepher Yetzirah). One will note the total identification of this usage with that of the dayde, or representative figure of wax, *like the church candle...*<sup>26</sup>

3. – The absence of the ritual Sword (blade, poignard, etc...) and in general *all metallic objects*. One knows the universal taboo regarding iron and steel, which has its parallel in the “divestiture of metals” in the Degree of Apprentice of masonic initiation. But one notes that, if this absence is common to certain ancient Rituals (see, notably, “The Sacred Magic of Abramelin the Mage”) for the disciples of Martinez de Pasqually, it extends to *all objects* of the cult.

Thus, the censer itself, generally of bronze or gilded copper, is replaced by an “*brand new earthenware plate*”. The shoes, which are usually nailed and shod with iron, are replaced with sandals with soles of cork, to isolate. And the “sashes” or “collars” of masonic inspiration worn by the Operator, are without ritual jewels. Better still, the Pantacles of protection that ordinary Magic has in lead (instead of gold, silver or pewter...) are constituted by a “scapular” and a “small shield” of virgin parchment...

The sword, often replaced by the Wand (of laurel, almond, hazel bush or tree) is absent in the Magic of the Elus Cohen. A candle (the mystic “rod of light”...) takes its place, at a particular instant, held by the Operator. It is there: the application of the occult privilege of the candle (condensation of fluids) united with that of the flame (emission or dissociation, through the power of the “points”). The hand charges the wax (coagula), and next the flame emits, in the form of luminous waves (solve), that which Thought has visualized, and that which the Word has manifested.

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<sup>26</sup> The Skull equates to the letter *Mem*, the Censer to the letter *Aleph*, the Candle to the letter *Shin*, the Mother-letters symbolizing the Three Superior Elements in practical Kabbalah.

4. – The “Names of power: (names of Spirits of the Beyond, Angels, Geniuses, Gods, etc...) linked to ancient Magic ceremonial by all occult traditions and all the Grimoires, are replaced here by Names of the Patriarchs, the Apostles and the Angels; and for the first two categories, these characterize above all the magical system of Martinez de Pasqually. We are going to see this presently...

### 3. *The Cosmogony*

The aim of the “Operations of the Cult” (to use the favorite expression of the Elus Cohen) is to allow Man to do two things:

- a) to the Individual Man, to reintegrate into the Archetypal Man;
- b) to the Archetypal Man (once restored), to regain the Realm from which the fallen Entities had turned him out (in making him fall through his own fault), and retake possession of his first “glorious Nature”.

Paragraph a) correlates to a material regimen (purification of the *material human Aura* through abstinence from certain nutritional elements which are too coarse or animal), and a moral regimen (purification of the *spiritual human Aura* through the rejection of such and such shortcomings, disappearance of noxious habits, etc...).

Paragraph b) correlates to a battle, a very real *hyperphysical* fight against the rival Entities, by means of theurgic Operations.

So, in a hyperphysical battle of this type, how can Man logically trust the circumference of his Circles of protection to guard him from these extrahuman entities, whom he rightly aims to eject from this Realm where he works?

What, precisely, is this Realm? The Kabbalah, like the holy Scriptures, calls it the “Kingdom”, which in Hebrew is *Malkuth*.

The texts of the Old and New Testaments make frequent allusions to this *retaking of possession* of the aforementioned “Kingdom” by Man. Let us cite from memory, and by right of examples taken by chance, these verses from Daniel:

“And at the same time, the Kingdom, the power and the expanse of the empire of that which is under the Sun, will be given to the *people of the Saints* of the Most High! For his Kingdom is an everlasting realm, to which all Kings<sup>27</sup> shall be subject with a complete submission”. (Daniel, VII, 27).

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<sup>27</sup> The Kings – that is to say the *Kings of Edom*, the Demons.

“And the *saints* of the Most High God shall enter into possession of the Kingdom, and they will reign there until the end of time, even forever and ever...”. (Daniel, VII, 18).

Or also this from the Gospels:

“Come, Blessed ones of my Father, and possess the Kingdom prepared for you from the beginning of the World...”

This Kingdom of Malkuth, well known to those familiar with the Kabbalah, Man’s own realm, perceives each of the other *Sephiroth* or spheres reflected in itself, as the Kabbalah teaches of all the Sephiroth. Thus the whole Kabbalistic Tree (esoteric image of the famous orchard – or in Hebrew, *gineth*, a word formed from the initials of the three Kabbalistic sciences *par excellence*: Gematria, Notarikon, Temurah – of the *garden* of Eden, and the two *trees*: that of Life Eternal and that of the Knowledge of Good and Evil...), this Kabbalistic Tree must have its microcosmic reflection in Malkuth, and all the metaphysical Spheres as well. This is confirmed by the *Sepher ha Zohar*! But this is all forgotten by Man. The only realm which is open to him is Malkuth, the plane which is his own, where *Space* is identical to his *Essence*, where *the Containing is at the same time the Contained*, where the divine decision which *wants Man to be in the image of God* comes true..

At his beginning, Archetypal Man occupied, managed and administered Malkuth. After his Fall, Malkuth, obscure and gloomy in part because of the preponderance of what was grasped by the “rebel Watchers”, became his prison, his sinking dross. Malkuth will become the Kingdom again, luminous and harmonious, where Adam Kadmon will reign anew (like the well-known “Scottish” device: “Ordo ab Chao”...), in order to continue his eternal task. One way or another Malkuth remains the Stone, first of all rough, then rough-hewn, then shaped, the one philosophical Great Work worthy of the Adept.

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\* \*

Now, if the bad Powers, having triumphed over Adam (this is the esotericism of the legend of Pandora), are the Regents of Malkuth during the disgrace of Adam Kadmon (these are the mysterious *Archons* from the World of the Gnostics) , it is sensible to accept that after his *Reintegration* into his original Nature, these Regents will become microcosmic reflections of the Adam Kadmon, that is to say the constituent cells of Archetypal Man – sublime and pure cells, which will have taken the place of the evil Powers who will have been finally chased from the Kingdom.

In the mass of individual men, this role falls of right to elite beings called the Great Sages, the Saints, who have to be both most wise but most morally perfect (*saints* in Christianity, *bodhisattvas* in Buddhism, *gurus* in Tantrism, etc...). The Greco-Latin World also suspected this deification of certain elements of Humanity with their cult of “heroes” and “demigods”.

On the traditional side of this teaching of Martinez de Pasqually, we limit ourselves to citing the Kabbalah, which was his principal doctrinal source.

Attributing each of the nine celestial choirs to the nine superior Sephiroth, in the capacity of *regents* and *residents* both at the same time, it gives the tenth choir to Malkuth – that of the *Glorified Souls* (see both Agrippa, and J.-B. Heptburn in his “Verga Aurea”<sup>28</sup>)

Who are these *Glorified Souls*, but those who the diverse religions have vitalized to the point of creating (by means of an often multi-secular type of cult of *dulia*<sup>29</sup>) true little *egregores*, themselves constituting a *great collective egregore*, which Stanislas de Guaita, in his work “The Serpent of Genesis” called “*The Great Communion of Saints*”.

In his “*Occult Philosophy*” Cornelius Agrippa devoted a chapter in his third book to the “*Animastic Order*” – that of the Fortunate and Glorified Souls. He counsels the student of the High Sciences to commit himself by preference to these beings, which are of the human race like him, and infinitely more understandable, because they are nearer to us than the strange other beings which people the Invisible Cosmos. Without doubt all are creatures of God, but there is a familial, racial tie between Man and these Souls which, beyond the grave, link the Living to the Dead more surely and more naturally than that which exists between Man and the Angels. This is the origin of the *patron saints* of Christianity.

If we consider Malkuth, the “Kingdom” of Man, as a reflection of the entire Kabbalistic Tree (itself the whole of Creation), we must take into consideration that it contains the reflection of each of the other Sephiroth.

And the biblical Tradition in effect divides the legendary epoch of the World into two periods, each with ten patriarchs, each corresponding to one of the Sephirotic spheres.

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<sup>28</sup> Verga Aurea (*Latin*): the Golden Wand - PV.

<sup>29</sup> In Roman Catholicism *dulia* is the honor given to angles and saints - PV.



These are:

Sephiroth	1 <sup>st</sup> Age of the World	2 <sup>nd</sup> Age of the World
Kether	Adam	Shem
Chokmah	Seth	Arphaxad
Binah	Enos	Salah
Chesed	Cainan	Eber
Geburah	Mahalaleel	Peleg
Tiphareth	Jared	Reu
Netzach	Enoch	Serug
Hod	Methuselah	Nahor
Yesod	Lamech	Terah
Malkuth	Noah	Abram (Abraham)

This principal of occult interdependence between all the dispersed links of Archetypal Man was marvelously understood and applied by Martinez de Pasqually.

The doctrine of the Rose+Cross counsels practicing the Religion of the country in which one presently finds oneself, as all are worthwhile in their intent. In fact, this is the best means of using the collective egregore generated by the local cult. As the Elus Cohen is a Western Theurgic Order, the Western Tradition is thus its animator and its channel. This explains the apparent Judeo-Christian character of its ceremonies, both in the “Grades” and in the theurgic Operations.

From that time, in imitation of the Catholic Church which substituted the pagan gods by Saints with parallel legends and benefic attributions, Martinez de Pasqually replaced the magical “Names” of the Angels and Geniuses by Names of Patriarchs, Apostles, Prophets, Disciples and also the great Angel and Archangels accepted by the Roman liturgy. The planetary and zodiacal “seals”, emblematic of the invisible intelligences and sidereal daimons are still used – as we shall see later – for interpreting the luminescent “passes” by which the passed Entities, thus evoked by the Réau-Croix, manifest their sympathy with the equinoctial “Work” of the Operator.

As a matter of fact, this Magic, particularly that of Martinez de Pasqually, is vaguely necromantic, since it calls to the *deceased* in place of cosmic Intelligences. Yet the church also honors the dead on its altars, so one should find it no more reprehensible to call upon a Saint or Apostle at midnight on the spring or autumnal equinox, than at any other hour in a chapel, private oratory or a parish church.

On the whole, the “angels” of the Grimoires, and the “spirits” of the Keys of Solomon are rather more suspect! Claude de Saint-Martin himself

confessed in one of his letters<sup>30</sup>: “I know it came to pass formerly, on account of having employed certain “Names”...”

Finally, the Catholic Church leans (in both senses of the word!) on indisputable funereal remains, for the Priest cannot say Mass if the altar stone does not contain some fragment of the body of a saint.

The fact of substituting entities from the Christian “heaven” for those or pagan or gnostic pantheons is no so audacious. The Kabbalists of the XV<sup>th</sup> Century, had (already) established the analogical correspondences between the two modes of occult classification. Cornelius Agrippa, in the third book of his “Occult Philosophy”, devoted a whole chapter to the “*Animastic Order*” or choir of *Glorified Souls*. In this chapter, as we saw earlier, he assures us that the student of the Higher Sciences has every interest in dedicating himself to those invisible beings of human origin, rather than enter into a relationship with extra-human intelligences which, both naturally and through original divine intention, have no place nor connection with Man. In his “*Verga Aurea*”, the monk J.-B. Heptburn in his turn tells us of this equivalence, and the correspondences coming from them.

Now, according to common Tradition, the magic Circle should contain an indication of the constituent elements of the *Time* of the Operation, the *Space* being defined *ipso facto* by the circle. In the opposite case the *Time* factors are omitted, and the Operation is realized at the end of an undefined longer or shorter period of time, since Fate alone, that is to say the physical Stars of the Cosmos, will be its promoter.

It is thus that the old authors on these matters tell us that the magic circle should include:

- 1) The name of the Hour of the Operations (Kabbalistic name);
- 2) The name of the Angel of the Hour;
- 3) The Seal of the Angel of the Hour;
- 4) The Seal of the Angel of the Day and of the Minister of the Day;
- 5) The name of the current Time (Kabbalistic name of the Earth for the Season);
- 6) The name of the Spirits which preside over the Operation;
- 7) The name of the reigning Sign (at mid-heaven);
- 8) The name of the Sun and Moon at this epoch;
- 9) The name of the Angels of the Air for this day;
- 10) A Pentagram at each cardinal point;
- 11) Alpha and Omega, in the inner area.

The catholic liturgy has established a precise esoteric equivalence between the symbolic “Heavens” of Astrology and Magic, and the “Heavens”

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<sup>30</sup> He was having to operate with the Kabbalistic names of the *Decans* and *Mansions*.

of the Realm to which it makes frequent allusion. Above all one may determine:

**Unity** – In place of the platonic or gnostic Demiurge, the church introduces the Man-God, the Messiah, the sublime reflection of Adam Kadmon, whom Agrippa called the Animus Mundi.

The **Binary** - Two Apostles have equal preeminence over the ten others (see the Gospels on this matter): *Peter* the head of the official, exoteric Church; and *John*, head of the secret, esoteric church which must remain until the Savior returns, and to which is entrusted the Mother of God.

The **Ternary** – Three categories of glorified Soul, according to the sayings of the theologians:

- The Confessors.
- The Chaste.
- The Martyrs.

The **Quaternary** – It retains (albeit weakly) the four Angels of the Tetramorph of the Old Testament: Uriel, Gabriel, Michael, Raphael, but of preference it replaces them with the four Evangelists and their symbolic Animals.

#### THE QUATERNARY

Divine Name	Archangel <sup>31</sup>	Evangelist	Angel	Holy Animal	Season <sup>32</sup>	Element	Celestial Angel	Lunar Quarter	Angelus
loh	Michaël	John	Melkiel	Eagle	Spring	Air	East	New	Morn
lah	Raphaël	Mark	Elimelek	Lion	Summer	Fire	South	1 <sup>st</sup> Q	Noon
laoh	Uriël	Luke	Melêyal	Bull	Autumn	Earth	West	Full	Eve
leoah	Gabriël	Matthew	Narêl	Man	Winter	Water	North	Last Q	Midnight

The **Quinary** / The **Senary** – In both traditions these series are not often used in ceremonial Magic.

The **Septenary** – The seven planets are replaced by the seven mystical or celestial churches, and the seven planetary Regents become the heads of these seven churches. The correspondences are given in the Apocalypse (Ch. II and III). It is enough to read these verses closely to recognize the planetary natures of these :”churches”...

These are:

<sup>31</sup> From the Book of Enoch - PV.

<sup>32</sup> Equinox or Solstice - PV.

Roman Liturgy	Astrological Magic	
Stephen, bishop of Ephesus	Saturn	Oriphiël
Phillip, bishop of Smyrna	Jupiter	Tzaphkiël
Prochorus, bishop of Pergamos	Mars	Kamaël
Nicanor, bishop of Thyatira	Sol	Raphaël
Timon, bishop of Sardis	Venus	Haniël
Parmenas, bishop of Philadelphia	Mercury	Michaël
Nicholas <sup>33</sup> , bishop of Laodicea	Luna	Gabriël

There is another list of planetary “Regents” which was transmitted to us in the “Book of Enoch”. These are: Uriël, Raphaël, Raguiël, Mikaël, Saraquiël, Gabriël and Remiël.

The church celebrates the archangel Raphael on 24<sup>th</sup> October, Michael on 29<sup>th</sup> September, and Gabriel on 18<sup>th</sup> March.

*One notes from the respective positions of the two festivals of Michael and Gabriel, that these two festivals determine the mean time of the Equinoxes, Autumn for Michael and Spring for Gabriel. Likewise, Saint John of Winter and Saint John of Summer give us the mean time of the two Solstices.*

**THE OCCULT SEPTENARY IN THE CHURCH**

Angel	Planet	Planetary Day	Mystical Church	Deacon	Prophet <sup>34</sup>	Observations
Oriphiël	Saturn	Saturday	Ephesus	Stephen	Malachi	All the classical planetary correspondences
Tzaphkiël	Jupiter	Thursday	Smyrna	Phillip	Haggai	
Kamaël	Mars	Tuesday	Pergamos	Prochorus	Habakkuk	
Raphaël	Sol	Sunday	Thyatira	Nicanor	Ezekiel	
Haniël	Venus	Friday	Sardis	Timon	Zechariah	
Mikaël	Mercury	Wednesday	Philadelphia	Parmenas	Zephaniah	
Gabriël	Luna	Monday	Laodicea	Nicholas	Daniel	

Ignoring the **Octenary**, the **Novenary** and the **Denary** (for this last we have already given the correspondences of the two series of Patriarchs, and the Ten Sephiroth), we will continue with a study of the **Duodenary**.

<sup>33</sup> These names come from Acts VI, 5 - PV.

<sup>34</sup> From the Freemasons - PV.

**THE DENARY**

Divine Numbers	Sephiroth	Divine Name	Patriarchs		Spurious Tradition
			1 <sup>st</sup> World Age	2 <sup>nd</sup> World Age	
ONE	Kether	Eheieh	Adam	Shem	Adam
TWO	Chokmah	Yod Jehovah	Seth	Arphaxad	Abraham
THREE	Binah	Jevohah Elohim	Enos	Salah	Melchizedek
FOUR	Chesed	EI	Cainan	Eber	Moses
FIVE	Geburah	Elohim Gibor	Mahalaleel	Peleg	Asaph
SIC	Tiphareth	Eloha	Jared	Reu	David
SEVEN	Netzach	Jehovah Tzabaoth	Enoch	Serug	Solomon
EIGHT	Hod	Elohim Tzabaoth	Methuselah	Nahor	Sidrach
NONE	Yesod	Shaddai	Lamech	Terah	Misach
TEN	Malkuth	Adonaï Melekh	Noah	Abraham	Abednego

There as well Christianity and Judaism have equivalents in the pagan Pantheon.

Paganism has its twelve “Great Gods” corresponding to the twelve Months of the Year and to the Twelve Zodiacal Constellations. Judaism has its twelve “great prophets”, twelve “gates” of Jerusalem (earthly and historic, or celestial and symbolic); twelve basins in the Temple, Israel was divided into twelve Tribes, *issued forth from the twelve Patriarchs of the Third Age of the World*, which correspond to the twelve precious stones decorating the Breastplate of the High Priest.

Catholicism established an official cult of *dulia* for the twelve Apostles.

**THE DUODENARY**

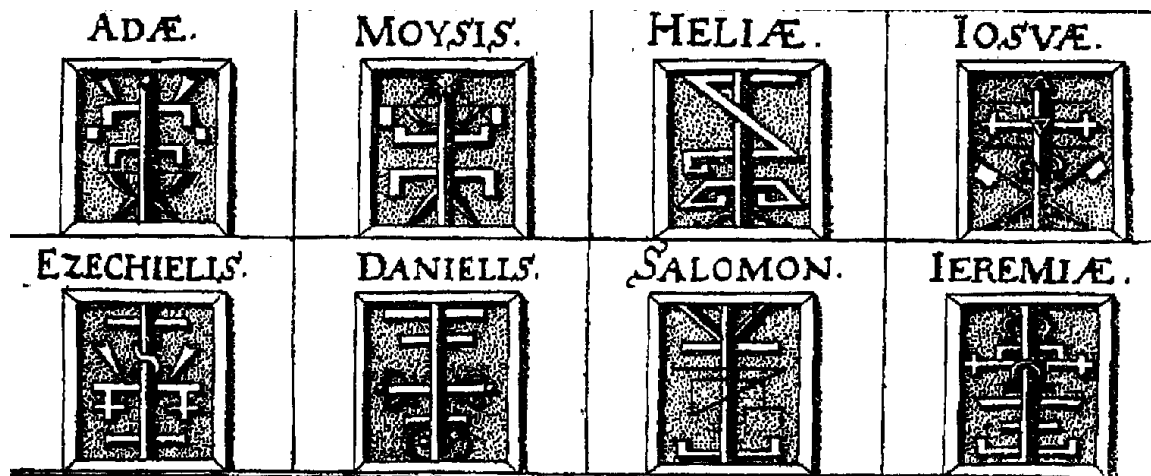
Zodiacal Sign	Patriarch	Prophet	Apostle	Divine 4 Letter Names		Observations
				In Hebrew	In English <sup>35</sup>	
Aries	Dan	Malachi	Matthew	hvhy	leohah	The XII transpositions of the Tetragrammaton are the XII “High Kings” opposing the “Kings of Edom”
Taurus	Reuben	Haggai	Thaddeus	vhhy	lahao	
Gemini	Judah	Zechariah	Simon	hhvy	loahah	
Cancer	Manasseh	Amos	John	yvhv	Ehohay	
Leo	Asshur	Hosea	Peter	hyvh	Hahayoh	
Virgo	Simeon	Micah	Andrew	vyhh	Hoheyiah	
Libra	Issachar	Jonah	Bartholomew	hyhv	lohahah	
Scorpio	Benjamin	Obadiah	Phillip	yhhv	lahai	
Sagittarius	Naphthali	Zephaniah	James the Elder	hhyv	Eyahoh	
Capricorn	Gad	Nahum	Thomas	vhyh	Heyohah	
Aquarius	Zebulun	Habakkuk	Matthew	hvyh	Ehahoy	
Pisces	Ephraïm	Joel	James the Younger	vyhh		

<sup>35</sup> In the original document this section was titled “In French”. I have left the pronunciations as they were written by R. Ambelain, and leave it to the reader to decide how the twelve permutations of the divine name should be pronounced - PV.

Touching on esoteric zodiacal symbolism and the Christian tradition, we have the following equivalences:

- a) The 24 zodiacal divisions called “hours”, governed by the 24 Geniuses of the “Babylonian Hours”, are reflected in the 24 Divine Names coming out of the transpositions of the Shemhamphorasch (in Judaism), and by the 24 Ancients of the Apocalypse, who sign the praises of the Lamb (in Christianity);
- b) The 36 Decans and their “Denary Geniuses” are reflected in the 36 pairs of Disciples (72 in all) recruited by the Messiah following the twelve Apostles, whom he sent in pairs across the World;
- c) The 72 “Terms” and the 72 corresponding Geniuses who are reflected in the 72 Divine Names and the 72 Angels which Judaism draws from the transposition of certain verses in Exodus, and in the 72 Disciples referred to above.
- d) In place of the 365 Geniuses of the Solar Days in the Theban Calendar (360 zodiacal degrees + 5 epagomenes), Christianity has substituted, on the one hand in the gnostic tradition the 365 “Æons”, and on the other hand in the ordinary tradition the “Saints: for each day.

On the subject of these last equivalences, which we find in Occultism in general, and in particular in the soul of the Elus Cohen, we believe that only the Martyrs have achieved the probative proof of their Reintegration, by means of the occult role of blood, voluntarily spilled in imitation of the Word made Man. We also believe *a priori*, that a *miracle* wrought by a living or dead saint is only secondary proof. As a stronger answer, selection by the Church is not sufficient to justify the “sanctity” of a historic personage, whose way of life would not satisfy the moralist and philosopher, and the Christian theologian at the same time. In this we allude to Charlemagne, accused of multiple incest by his chroniclers, and to Dominic Gusman or Ignatius Loyola, whose memory is more than tarnished by fanaticism, and cruel and murderous intolerance.

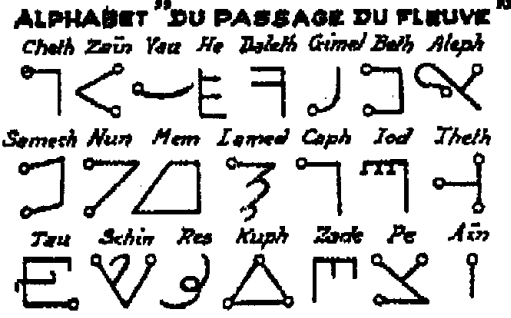
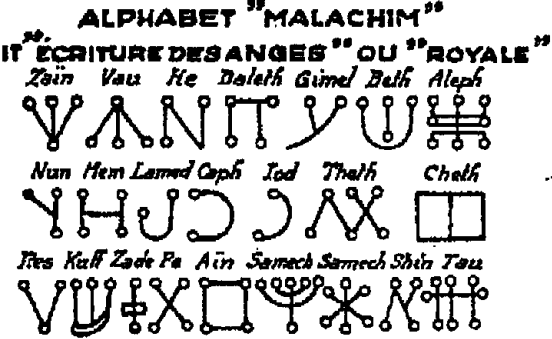
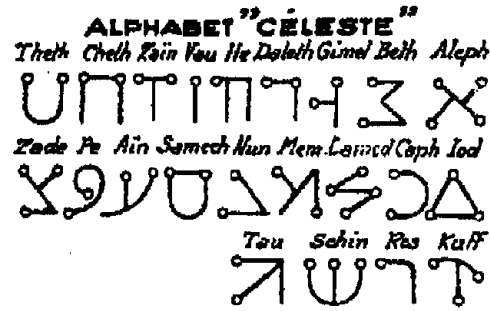


*The Magical Paradigms of the Prophets*

#### 4. The “Passes”

The active side of the Theurgy of the Elus Cohen consisted by the Operations of exorcism, the purification of the Earth’s aura. The passive side of this Theurgy consisted of the obtaining of “passes”, the appearance of luminous glyphs or many different types, which carried to the Operator a tangible manifestation of the celestial Powers evoked outside of the Operating Circle, and whose presence was brought into concrete form through the symbolic wax candles, true luminous “effigies”.

The interpretation of these passes is achieved by means of a collection of 2,400 names and hieroglyphic characters, sent to Réaux-Croix by Martinez de Pasqually himself. The collection of Prunel de Lierre is currently preserved in the Library at Grenoble. One might think at first that these glyphs were invented by the Master himself. This is not the case. The work of the monk J.-P. Heptburn of Scotland, the “Verga Aurea”, contains seventy-two different magical alphabets, each with from 22 to 28 letters. This already gives us a total of more than 1,800 ideographic characters in this work alone. If we add the present alphabets of the peoples spread over the five parts of the world: Russian, Modern Greek, Demotic, Runic, Japanese, Chinese (mentioned by Martinez...), Sanskrit, Masonic, Alchemical, Magical (mentioned in the Grimoires), the many talismanic “seals”, planetary and zodiacal seals, “intelligences” and sidereal “daimons”, planetary “characters”, those spoken by Cleopatra, Solomon, the Queen of Sheba, with which the treatises on magic, alchemy, necromancy, and the ancient Keys are stuffed, not to mention the innumerable alchemical symbols, etc..., we come very close to the number of characters catalogued in the Rituals of Martinez de Pasqually.



Examples of Magical Alphabets – "Celestial", "Malachim", "Passing The River"

As for their interpretation, it was very simple.

If it manifests with paradigms and glyphs in harmony with the sidereal pantheon, the nature of the Entity signified by the "seal" should sufficiently clarify the response. If on the other hand it manifest through any alphabetic character, drawn from a magical or normal alphabet, one must translate it back to the equivalent Hebrew character: this necessarily being in analogical correspondence with one of the twenty-two major Arcana of the *Tarot*. This Arcana would give a definitive response open to an strongly esoteric interpretation, such as those given by Christian in his "Homme Rouge des Tuileries" and in his "History of Magic".

One sees that the system of "passes", peculiar to Elus Cohen, constitutes the upper ground of *Mantic*<sup>36</sup>. These responses emanate directly from the Invisible, without a single material go-between, without any other channel

<sup>36</sup> Prophecy, according to Merriam's Dictionary - PV.



than the surrounding occult ether, or any human influence running the risk of outwardly disturbing or modifying the “mark” of the response. Thus the luminescent glyph, appearing fleetingly to the illuminated Réau-Croix, constitutes the same oracle of the Invisible – a patronage defined in ambiguous terms as “la Chose<sup>37</sup>” or the “Unknown Philosopher”...

It is even quite possible that it was “Operations” of this type which allowed the magicians of old – in the usage of universal Tradition – to definitively write down the seals and emblematic schemes of the Powers of the Beyond who habitually manifest themselves to Man.

One must believe that the legitimacy of this occult “communication”, through luminous seals, was already traditional knowledge, since Rembrandt, more than a Century before Martinez de Pasqually and his disciples, shows us “Dr. Faustus” the philosopher in one of his admirable etchings, wearing a Phrygian bonnet (symbol of spiritual liberation) and contemplating – at once fascinated and terrified – the pantacle which suddenly appears before him in his laboratory, and which is shown to him by a mysterious hand, shining in a “glory”...



*Rembrandt's Dr. Faustus etching – not in the original Ambelain book. PV.*

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<sup>37</sup> The expression “*La Chose*” (lit. “The Thing”) was employed for the first time by Saint John of the Cross to designate the divine invisible.

### **Conclusion**

We believe that by the preceding, we have sufficiently established the cogency of the Theurgy of the Elus Cohen which, in according with the doctrine of “Reintegration”, gave the pre-eminent patronage to the superior elements of Humanity, who are already reintegrated in the bosom of the Archetype, over the extra-human entities peopling the Worlds of the Beyond. Thus, in accord with the Western Tradition, in the mysterious “Kingdom” promised to All Man,

he had originally been conceived and emanated by the Creator God: the “King”.

Our work would be incomplete if, in concluding, we did not underline the immense spiritual and moral superiority of the Réaux-Croix of Martinez over the crowd of Sorcerers’ Apprentices and Magicians through the ages: for their aim was true. The assistance of the Beyond was only solicited to obtain a certain material or sensual result. Their sole desire was (with the “Veil” raised for a moment on the other world) to catch a glimpse of the Gates of celestial Jerusalem, that fabulous “City of Beatitudes” in an eternal dawn...

DVO SACRO SAN  
LA NOVEM ANGE  
SVBLIMIS



*Theurgic Pantacle*

### **THE RITUAL OF THE ELUS COHENS**

From an examination of documents which have come to us (correspondences, rituals, sayings, etc...) it appears that the Ritual of the Elus Cohen was completely the work of Martinez de Pasqually himself. There is no evidence that, from the start of his enterprise, he had been in possession of any traditional documents, which he then developed. On the contrary, it appears that, over time, he brought his own modifications to his original system. In fact, these modifications only affected the exterior “form” of these Rites, so could be considerable without having any real importance. It is more particularly so for the “Operative Circles”. On the subject of these latter, we would point out that historians of the Order have often been quite confused between the Circles destined for ordination into the various grades of the Order, and those Circles destined for Theurgic Operations. The former were purely symbolic, while the second were active Ritual elements.

We have extracted the most interesting passages, regarding the Rites and the Circles, from the letters of Claude de Saint-Martin from the time that he was secretary to the Master. We have transcribed them into modern French, adding a minimal punctuation, and have finally put them forward in a less crammed format. Readers wanting to read them *in extenso* only have to refer to the work by Dr. Gérard Encausse (Papus) on :Louis-Claude de Saint-Martin” and the 50 letters it contains.

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*Bordeaux, 20<sup>th</sup> May, 1771*

Dear Master, This is the first of the dispatches which we need to send to you. I have sent a packet of 6 pages by this courier, to the address you have given me, 5 containing the Great Ceremony of the “Grand Architects”. The sixth contains a prayer, or Invocation, for the *Daily Work*. I will shortly send you the Tracing Board of the Grade, completely drawn out. You will only have to add the stars<sup>38</sup>, or Candles, according to the instructions which you will find in the Ceremony. I am also sending you the Words necessary for the reception and ordination; all with the corresponding papers which will be easy for you to find.

On the reverse of the paper which contains the words of the grade, you will find those you will need to use in your *Daily Invocation*, and which you will also recognize among the papers. The marks O ∴ V<sup>39</sup> which you will find in this paper indicates that it is the same Word you must repeat. This is what I have done.

As to the manner of using this *Daily Invocation*, this is what the Master charged me to tell you. He permits you to trace as single Circle, having in the centre the “W”<sup>40</sup> and a star or candle. You may have another one in your hand in order to read your paper. This *Invocation* can be performed every day, at any time, at any hour, if you wish.

You asked if you are in fact permitted to trace the conventional “arbitrary” *Signs* (N.B. Signs chosen by the Celebrant in a special Ritual), as described at the end of the aforementioned Invocation. The Master has not instructed me about this. However, I do not believe that it is forbidden, seeing that all your designs lean towards the Good, of which I am surely convinced. Moreover, it is a matter which it left to your prudence, so far as you be specifically enlightened by it. I will not speak of the “New Fire”. You know that

<sup>38</sup> *It is difficult to know whether he is using the word “star” analogically or whether it is an old word for a different form of illumination to a candle - PV.*

<sup>39</sup> *There is no explanation in the text as to the meaning of “the marks O ∴ V” - PV.*

<sup>40</sup> *The letter “W” refers to the Hebrew letter “Shin” (w) which looks similar to a “W” - PV.*

the Law of Moses ordained only eating unleavened bread and that *everything must be new!*...

If the Master were here, he would have sent you by the same courier the Ceremony for the simple ordination of “G.R” (without doubt this is an allusion to the grade of ‘Grand-Réau’ which we have already mentioned above), but that will be sent without fail in the next dispatch, at the same time as the *Conjurations* which you sent us in Latin for Fournié to translate, and this last will help you more with the “*Daily Work*”, but, *as it requires more precautions than the other version*, the Master will add specific instructions on the manner of proceeding.

I see by means of that, and with pleasure, Very Dear Master, that you will have the means to satisfy in part your praiseworthy desire. Nothing is little in the service of the Temple! The lowliest office within it is sublime, when we fulfill it with respect and humility. You will also receive, shortly thereafter, the full and short Ceremonies of the three blue degrees (N.B. – Apprentice, Companion, Master of Regular Masonry) and the Elect (Elect-Master), and the three Cohens (Apprentice-Cohen, Companion-Cohen, Master-Cohen), things which only require us to copy them out. For these (things) where the work of Master is required, we beg you not to forget this fact. Finally, Dear Master, we will give all our attention to complete the designs of our and your Master. I only ask as recompense that you remember me when you pray for grace from On High.

Farewell, Dear Master, I salute you by all the Numbers by which you are known.

De Saint-Martin

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(To Brother Carpentier)

*From Bordeaux, 24<sup>th</sup> May, 1771*

Here, Dear Master, are the Objects I told you about in my last letter. I would like to be able to spare your purse(!), but the nature of the things that the Master sends us only allows running the risk of using indirect addresses...It has just arrived from the country, and now gives me more precise Instructions on the “*Daily Work*” those I was about to give you; so you will be able to use these. Here they are:

The “*Daily Work*” can only be performed from the start of the New Moon until the end of the first Quarter; and never from the beginning of the Full

Moon until the following New Moon. Since this Planet is going into decline, its beneficial Property also declines, like its positive power; as well as the superior Agents which govern it, having "operated" upon it for two times seven days and brought it under Laws and Orders, leave it to the control and power of the inferior Spirits, among whom are most often to be found the evil Elementary Spirits, which will undoubtedly lead the Operator into serious error.

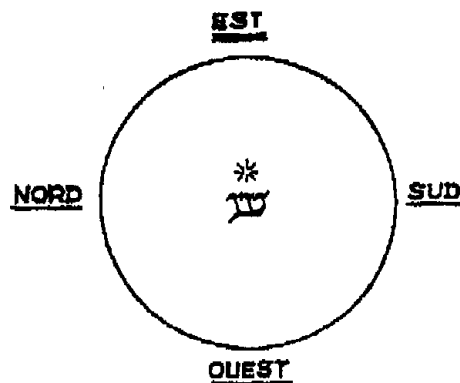
You must fix the day yourself, in the prescribed interval between the New Moon and Full Moon, that is to say between the 1<sup>st</sup> of the Moon's cycle up to the 13<sup>th</sup> or 14<sup>th</sup>. That is nothing set. One must repeat the first *Conjuration* three times consecutively on the same Day of Work, and then, on the two following days, the two other conjurations (three times each). That will make nine repetitions of the *Conjurations* in the Three Days.

For this you will trace a single *Circle*, with the "W" and a star or Candle; the other star in your hand, in order to read the Work.

You will cense the *Circle* three times, with the ingredients you have, starting in the West and moving towards the North.

The circumference (of this Circle) has a radius of one-and-a-half feet.

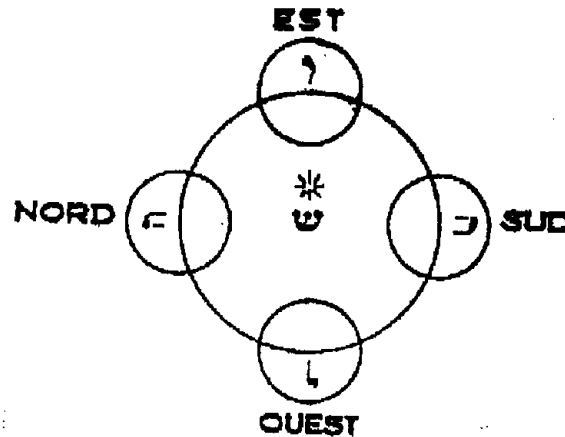
This *Instruction* uniquely concerns the Operations on the following *Three Days*, which you sent here for Brother Fournié, to have it translated from Latin into French, and this translation is attached, on three pamphlets of six pages, on which Days are shown in the same way as Words, and all the other parts as much Operation as Ceremony, by means of which I believe this article is ordered.



For the *Invocation* I sent you by the last courier, you must precisely follow all the *Instructions* regarding it. That is to say you must operate it every day, without regard to the Moon, always tracing your Circle with the "W", with the

star, or Candle, in the centre, and one in you hand to allow you to read: *but without Incense*.

The short ordination of “*Grand Architect*” is given within a single Circle, as you will see in the Figure. There will be a single star (or Candle) between the two Words which will be traced there. You is place the Candidate in your own Circle, *facing the East*, head lowered, both knees on the ground, the two hands crossed over the breast. In this attitude, you will trace the Triangle on his head, as designated in the Grand Ceremony; after having traced it on the two hands, one after the other, you will denote with another triangle the “triangular plaque” which he wears on the forehead, and impose you right hand in a square on his forehead, while pronouncing the Prayers and Words which are already in your possession.



After this Ceremony have the Candidate wash his hands and feet (N.B. – symbolically, no doubt), and have him cense the Four Quarters with the *Incense* known to you, beginning in the prescribed place (N.B. see above: “beginning in the West and moving towards the North.”).

Then you once again place the Candidate in the Circle in the same posture as before (head lowered, on the knees, hands crossed over the breast), and you complete his ordination, which commences with the words: “I ordain and institute you “*Grand Architect*” of the Order, etc... with the Words and Prayers which are associated with it.

Then you will communicate the Words, Signs, Grip, Step and Sash of the Grade to the Candidate, and you will have him “recognized” by the Assembly which follows his reception.

Here is the Ex-Conjuration of the South, for the Equinoxes.

One makes the same Ex-Conjuration for Beelzebub, Baram and Leviathan immediately after that of Sathan, placing the Name of each at the beginning of each Ex-Conjuration.

When performing the four Ex-Conjurations, one shows the Talisman to the angle of the South.

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\* \*

*From Bordeaux, 7<sup>th</sup> July, 1771*

<Section omitted in R. Ambelain's book>

The Ceremony which must be observed at the holding of Assemblies for the Opening, Closing, Illuminations, Passwords, etc...this Ceremony follows the three "blue" grades (Apprentice, Companion, Master – the Ordinary Degrees of Symbolic Masonry called Saint John) – *which you know must be given in a single admission*, then the grade of Elect (Master-Elect) and the three Cohen grades (Apprentice-Cohen, Companion-Cohen, Master-Cohen)

<Section omitted>

You will also receive in this package: the alphabetic collection of *Names* which you asked for in one of your letters (Divine Names Angelic, etc – N.A.). The Master has attached the Hieroglyphs of the *Prophets* and *Apostles*, in order that you might know where to find them when you come to need them.

<Section omitted>

I am astonished that the article you sent for your "*Daily Work*" entitled "*Daily Work of the Réau*" does not begin with the words "O Kadosh, etc...". As far as I can recall, it was not copied out by me, and perhaps the person forgot to put this section at the beginning, but you can better ascertain if you had been sent one thing in place of another. Here, word for word, is how the "Work" begins: "O Kadosh! O Kadosh! O Kadosh! Who will let me be as I once was, in my first Principle of divine Creation? Who will let me be restored to everlasting, spiritual Virtue and Power? etc..."

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\* \*

*From Bordeaux, 12<sup>th</sup> August, 1771*

<Section omitted>

Firstly you asked me for the "Tracing Boards" of each grade. I have none. I have never even seen them except in the hands of Monsieur de La Chevalerie; but I believe that they are more necessary for your personal instruction than for the conferral of those grades. Since you have been told

not to confer one in an entire Ceremony if you don't have an adequate place, *and if you must adhere to the simple and pure ordination, for which you only need a single circle*, according to the instructions which you have received on the grade of "Grand Architect", I am now going to follow with all the questions you asked me last time about this grade.

- 1) You can do the "Openings", "Closings", passwords, give the Words and the Batteries alone, since the "Officers" you must have in person are but "forms" of *Spiritual Subjects* which you move about at will<sup>41</sup>.

<Points 2) and 3) omitted>

- 4) Of all the "batteries" belonging to the grades you have been sent, I only know the "I O I" of the "G.R." (this refers to "*Grand Réau*", as in the letter of 20<sup>th</sup> May, 1771), which it is permitted to abridge, by describing a square, with a blow in the centre. This cannot be said about the other "batteries" – I think that those of the "8 – 1" must not be changed at all, because it contains a double power in itself, which is absolutely not in the disposition of Man to change (battery of nine blows, by 8 and 1).<sup>42</sup>

<Points 2) and 3) omitted>

- 7) In reducing the 98 Candles to 17, it is only a question of the Candles for the Circles, and not the Circles of Correspondence nor the "Vautours"<sup>43</sup>. I am not even sure if, in a simple Ordination, one is not told to omit the "Vautours" and the "Angles" and keep to a single Circle. But whenever you use them, you must use their Lights.

<Further points omitted>

As for the three "*symbolic*" grades brought together into one, when beginning the "Work" you may immediately use the "battery" of "Master". You only need to do what you find most essential in each of the three grades (Apprentice, Companion, Master) with your Candidate. Without doing that the Ceremony would be very long!...

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<sup>41</sup> This is a most interesting reference to setting up an Astral Temple, which the Operator populates with projected 'Officers' – an early example of creative visualization which used in a number of esoteric traditions - PV.

<sup>42</sup> In this section the description of the R+ "battery" reads more like a "quick fire". In Freemasonry each Order has its own "quick fire" or salute, usually given during the toasts at dinner or a Table Lodge, and it would therefore be logical that an elaborate salute might be abbreviated, while it would not be permitted to abridge the batteries or sounds associated with the grades - PV.

<sup>43</sup> The *vautours* spoken of by Saint-Martin are the secondary concentric circles, figured on the "Operational Cloth".



You tell me that you follow the same rule for the three “Cohen” grades (*Apprentice-Cohen, Companion-Cohen, Master-Cohen*). I would point out to you that it is not usual to give these three at one time, in the same way as the three symbolic grades. One should leave a long enough interval between each according to the disposition of the Candidate. It is true that I did receive all three at one time! *But I do not know if that is the best approach*. It was the Maître de Balzac who conferred them upon me.

<Section omitted>

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\* \*

*This 27<sup>th</sup> January, 1772*

Sir and Dear Master, here is the “layout” I told you about last time. I believe you have been swayed by opinions given to you, that it would consist of *four Circles*. However, since then the Master had judged it appropriate to use only *three*, so as not to overburden us.

This “layout” is drawn from that of the “*Grand Architect*” which you were sent last year. You will see that the Southern part of the circle is separated from the rest by *two dotted lines*, which go from the centre to the extremity of the last Circle. This is to indicate to you that there is nothing to add nor subtract in the part which is thus enclosed between these two lines, and that you must faithfully draw everything which belongs to this Southern part.

As for the other quarters, you will observe that they are each composed of three Circles, four *Names*, which makes twelve. You will uniformly trace these *Names*, along with the *Hieroglyphs* and *Characters* which you will see attached to them. The little dotted line I have placed beneath each of these twelve *Words* is to indicate to you the place where you will put them yourself, on the “layout” or “sketch”, *twelve other Words*, which will each be placed alongside the first twelve in this order.

You will choose them, either from the Names in your Invocation of “*Grand Architect*” which you have, or from the “*Manuscript of 2,400 Names*” which you also have. Remember: three denaries; three octenaries, and you will distribute these twelve *Names* in our three Circles, as you will, but in such a way that in each of your Circles you will add four of the *Names* you have chosen, observing that these four *Names* carry each one of the four Numbers indicated, that is a denary, an octenary, a septenary and a ternary<sup>44</sup>.

During your “Work” you will pronounce each of the twelve *Words* joined with the twelve first *Words* alongside which you placed them.

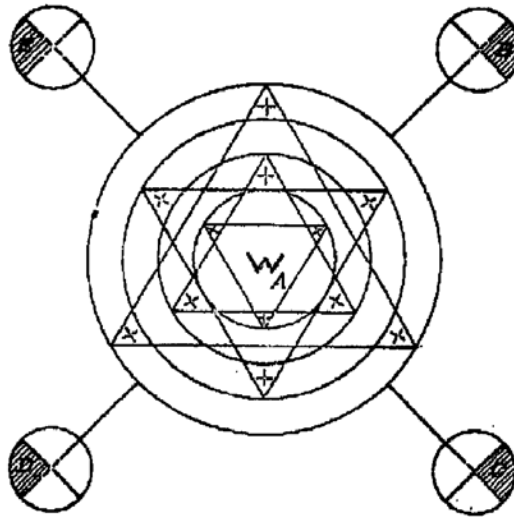
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<sup>44</sup> These are the Names of the Major or Minor Spirits. These qualities correspond to the “planes”.

The *Word* at the Centre remains alone, and isn't covered in the present Instructions.

### **CIRCLE FOR THE GRAND OPERATIONS OF THE EQUINOX**

(Grand Elect of Zerubbabel)



A.: Circle of seclusion.

B.C.D.E.: Circles corresponding to the Quarters  
of the West, North, East and South.

+: Locations of the 7 Candles.

You may remark that under each of the little dotted lines I told you about, there is a *Character* or *Hieroglyph* which is alone and without any *Word*. Trace these as they are, without adding anything. These are the *Characters* or *Hieroglyphs* of the *Patriarchs*, *Prophets* and *Apostles*, which the Master added to your "Work" in order to augment its power and moreover to better contain *Evil*.

Nevertheless you should pay the greatest attention in observing if some of these *Figures*, or any others, are "delivered" (appear to you), and to send these to the Master, who will use them in the manner he judges most appropriate for your instruction and advantage.

It remains for me to tell you about the four small *Circles of Correspondence*.

The *Letter* marked in each of these four *Circles* indicates to you that you have to take four words from your "*Manuscript of 2,400 Names*", each beginning with one of the four Letters marked, and which carry the *Number* written next to the *Letter*. These are the four *Words* which will decorate the

four *Circles of Correspondence* in your “*Work*”. The number and location of the *Candles* is indicated. You will have *seven* in the central *Circle*, including that on the “*W*”, *three* in the middle *Circle*; *three* in the outer *Circle*, and *four* in the *Circles of Correspondence*. That makes seventeen in total<sup>45</sup>.

You know that this is from among the Names of your Invocation of “*Grand Architect*” and among those of the “*Work*” (called the “*Three Days*”), that you have to select the seven *Words* you will employ in your particular Invocation, and that, among these seven, you will select the one which agrees with you the most as the chief one, with liberty to choose another from among the seven if the one you first chose does not suit you. You also know everything regarding the *Illuminations*, *Incenses*, *Conjurations* and other preparations. So, Dear Master, it only remains for me to offer wishes for your reparation. I ask no recompense other than that you place me among the number of them for whom you pray for grace! I am still too young to carry the Censer, and all that is permitted of me is to solicit the blessings of the priests of the Most High...

Farewell, Very Dear Master, and may the Eternal One hold you forever in His holy care. Amen.

De Saint-Martin

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\* \*

Bordeaux, 14<sup>th</sup> February, 1772

I am replying to your letter of the 5<sup>th</sup> of this month, Thrice Potent Master<sup>46</sup>, as you wished.

It is not possible for the Master to move the “*Works*” which he has prescribed to the 9<sup>th</sup> March. All his arrangements and all his orders have been given for the 5<sup>th</sup>. They cannot be changed without considerable difficulty, and without perhaps exposing the “*Réaux-Croix*” living at some distance, and who have already been alerted, to miss the time fixed for the *Works, which must be done in concert*.

So do your best to try to overcome the inconvenience of the Festival! If, without jeopardizing your “*preparations*” you could join in the merry-making which is the custom in families, that would be best in order to avoid looking

<sup>45</sup> With reference to the diagram above, this would work if the central circle is the one removed to leave three circles only. Then, with a candle on the “*W*” there would be 7 candles in the larger central circle, three candles in the next circle, and three in the outer circle. It is a pity Ambelain’s diagram does not show the disposition of the *Names*... *PV*.

<sup>46</sup> *Très-Puissant Maître* is usually rendered as *Thrice Potent Master* after the Masonic convention. Its direct translation is “*Very Powerful Master*”. *PV*.

odd!...in addition, as the Master intends your “Work” for this year not to be at full force, it will not be necessary to take as rigorous precautions as usual. However, .as nothing have been determined as fixed on this matter, I exhort you ever to scrupulously observe everything you have been taught, and if you believe that the presence of the material world is a problem, give yourself over to as much peaceful meditation as you believe necessary. In this case, you could feign an illness to cover your retirement or your fasting. Finally, use all your prudence in reconciling your duties with your mundane pleasures...

This is what the Master charged me to tell you, concerning the four other questions relative to your “Work”.

- 1) You must perform four *Prostrations* in total, beginning in the West, then in the East, then in the North, and finally in the South. You do not do one in the centre, as that requires more practice and force than you yet possess.
- 2) You will take the *Consecrations* of the Four Angels, or *Circles of Correspondence* from the work of the four Cs (?)<sup>47</sup> sent by M. de Grainville.
- 3) You will put the Candles of the “*Absent Ones*” on the circumference of the *Circle of Correspondence* in the East, in the part of the circumference opposite the Circles. In this part you will place five *Candles* for the following people: M. de Lusignan, M. de Grainville, M. de Champoléon, M. de Balzac, and the Master.
- 4) To contemplate the “*Passes*” you will place yourself in the Western Circle (of correspondence).

<Section omitted>

De Saint-Martin

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\* \*

Paris, 3<sup>rd</sup> February, 1784

In my last letter, Very Dear Master, I promised you another letter, and here it is.

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<sup>47</sup> This question mark is in the original book, so Ambelain did not know to what the “4 C’s” referred - PV.

Intention is a good thing, but it is no enough! Think of Oza...but without going that far, *I know the marvelous things that have happened to me on account of having used a "Name"!*...I will not write them down, but I have experienced it enough to be lost in astonishment..

So I believe that we must limit ourselves to those who are *perfectly known*: Angels, Archangels, etc...



*Talismanic Medallion*

## IV. THE MYSTIC SCHOOL: LOUIS-CLAUDE DE SAINT-MARTIN

### THE “UNKNOWN SUPERIORS” OF LOUIS-CLAUDE DE SAINT-MARTIN

Louis-Claude, Marquis de Saint-Martin, was born in Amboise, in the Touraine, on 18<sup>th</sup> January, 1743. His mother having died a short time after his birth, he was raised by his step-mother and father, both strongly pious people. He pursued his studies at the College of Pont-Levoy. Destined for the “robe”, he studied law, and quickly became a barrister in the courts at Tours. This profession, with all it included in those times, with its worries and idle pettifogging, quickly disappointed him and, on a recommendation from the Duke of Choiseul, a friend of his father, he received an Officer’s Commission with the Regiment of Foix shortly after leaving the Courts of Justice. He was garrisoned at Bordeaux, and it was there that he made the acquaintance of another officer in this regiment, M. de Grainville, who was affiliated with the Order of Elus Cohen, which had just been founded by Martinez de Pasqually. This officer initiated him into the Doctrine of the Order, and his innate mysticism and a certain predisposition for theological studies and high hermetic speculation, filled him with enthusiasm, and in October 1768 he was ritually initiated. In the letters of Martinez de Pasqually, notably that of 13<sup>th</sup> August, 1768, he was “Monsieur de Saint-Martin”, whereas one finds him joined up with the “T.P.s” (Thrice Potent Masters, ritual formula) de Grainville and de Balzac. But in another letter dated 2<sup>nd</sup> October in the same year, he is “Master Saint-Martin”. He has therefore received the three first Degrees of blue masonry, called “Saint John”, and he was without doubt on the way to entering into the famous Porch Class.

Whatever the majority of historians may say about it, all his letters prove that Saint-Martin “operated” the rites of Ceremonial High Magic according to the instructions of his Master Pasqually, and had the expected results. He saw the “passes”, felt the afflictions announcing the present of “La Chose”, and later on, he never denied these results.

But if the doctrine he had received, this young officer of the Regiment of Foix and secretary of the Master for several years, marked him for the rest of his life with a real and indelible spiritual imprint, he only shows little interest for the “manifestations” of the Beyond, indeed, even a certain mistrust as to their moral benefit. Those who accuse him of fear, such as Bricaud in his “Account of Martinism” or various authors, commit an error. Saint-Martin had scrupulously observed the occult customs and secret ceremonies of the Réaux-Croix for more than six years. Did this fear come to him so late on? No. Yet his mystical orientation changed.

Saint-Martin was a pure speculative, and the operative side of both Mystical and Cohen Masonry impeded him. And around 1775, at the time of the

appearance of his first work, the treatise “Of Errors And Of Truth”, this evolution had already been going on for a year. And from 1777, during his stay in Versailles, he tried to lead his Cohen Brethren into pure mysticism. It was also three years since Martinez de Pasqually had died in Port-au-Prince.

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Saint-Martin only had a little success among the Elus Cohen. Whether they retained a profound admiration for the memory of the disappeared Master (which is *very probable*), or whether they felt it repugnant to confide in someone whom some of them perceived to be their junior, Saint-Martin failed in the bosom of the Order.

But if he lost interest in that route, what is sure is that he demonstrated perseverance! Next he brought his efforts to bear in the different arena of hermetic societies, and esoteric areopagi. The XVIII<sup>th</sup> Century was generally materialist, “libertine” in the obsolete sense of the word. Our new adept went to try to convert them; and it was through his series of books, and his success in the wider world, where all the noble ladies who agonized over the afterlife and the problems of the soul, and of God, that he was given a welcome full of goodwill.

Saint-Martin had had noble lady-friends and sweethearts. But if his fame among women was greater than among men, these friendships were based upon nobly spiritual sentiments, with nothing gross or base to tarnish them.

Nevertheless, having been taught in a disciplinarian school where one knew what one wanted, and where one worked more than one talked, Saint-Martin had to try to realize his dream which had been halted by the lack of confidence in him from the Elus Cohen. So he turned towards men, and created a spiritual movement based upon Christian esotericism. Understanding by intuition as well as experience that nothing survives over time without encountering obstacles, except that which is hidden (“to live happy, live in secret!”), he created his school under an esoteric and secret umbrella.

During one of his journeys to Strasbourg, (a town which was part of his life, along with Paris and Amboise – if one excludes the journeys abroad – and which he later called his “paradise”), Saint-Martin made the acquaintance of Rodolphe de Salzmann, a translator and commentator on the mystical German philosopher, Jacob Boehme.

Now, coming out of the “Brothers of the East”, a initiatic order constituted in Constantinople in 1090 under the patronage of Emperor Alexis Comnenus, a secret mystic fraternity grouped together the adepts of a Rosicrucian school of the evangelical and protestant type. This order was that of the “Unknown Philosophers”. Without doubt Gnosis, adapted to the Reformist environment,

had lost a lot of its richness. But if one ignores certain purely localized variants in the area of metaphysics, the hermetic side had remained intact, and alongside spiritual and operative Alchemy came a number of other affiliations, the precious comfort of the teachings and proofs *in anima vili* of Henry Kunrath (author of “*The Amphitheatre of Eternal Science*”); Henry Seton, the Cosmopolitan, killed on the rack by the Elector of Saxony, Sendivogius, his disciple the Duke Saxonius Comnenus, Jacob Boehme, having preceded Rodolphe de Salzmann on the genealogical tree of the Order. And from 1646 in France, the public authorities had been led to investigate this mysterious society, following its denunciation by the “Brotherhood of the Holy Sacrament”, a secret Catholic society, subsidiary of the Holy League, which saw in it works having the appearance of the Reformation, continued and even more heinous!...

At the end of this work we will give the Statues of the Society of Unknown Philosophers. It is to this Order, as much mystic as secret, that Louis-Claude de Saint-Martin was admitted, a Century and a half after its foundation (in 1643).

This explains the letter send to Lyon on the 4<sup>th</sup> July, 1790, justifying his resignation from all the esoteric chapters in which he had been up to that time. Here it is:

*Strasbourg, 4<sup>th</sup> July, 1790*

I also thank you my dear Brother and I am sorry for all the troubles you have endured for me.

<etc>

<fourth paragraph>: Please also tell your dear older Brother that I was waiting for a reply from him which should not have taken so long! On not seeing it come, I can presume in advance of what nature it will be, and this has led me to take the decision to take my departure, and in consequence I beg to present and have accepted the resignation of my position in the inner Order, and would like to be removed from all the masonic registers and lists upon which I have been inscribed since 1785. My business no longer permits me to follow this career.

I will not weary him with a detailed explanation of the reasons for my decision. He knows well that in removing my name from the Registers, he is doing nothing wrong, since it means nothing! Besides, he knows that my spirit was never truly inscribed there, so that all that really lies upon the page is a superficiality.

We shall always be, I hope, as Cohens; we are still that through initiation, and if my demission creates a problem with that, then I will have to sacrifice my initiation, seeing that the masonic regime becomes every day more inconsistent with my manner of being, and the simplicity of my path. I shall respect the path



of my dear Brother no less even to the grave, and he can be sure that I will not disturb it in my lifetime.

Farewell, dear Brother, give my greetings to your family, and to all the Brethren, both spiritual and temporal.

Ora pro nobis.

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One sees by the terms used in this letter, nevertheless, the importance which Saint-Martin attached to his first initiation, which he had received from Martinez de Pasqually. He quit everything, for Masonry was to him nothing more than a burden, yet nevertheless he was anxious to remain a Réau-Croix in soul and spirit, faithful to the Brethren and holding them in his heart...

From his entry into the secular mystic order, he always devoted himself completely to his new apostolate. The journeys began. Here a point of history and chronology comes in. When exactly did he enter into a relationship with Salzmann, and when was he received, according to the rites, "*beneath the Mantle, the Mask and the Cordelier*"?...

Many years previously...

In fact, his first journey to London was in January, 1787. He stayed there until July, and he set off again soon afterwards, in September, for Italy, in the company of Prince Galitzin. In February, 1788, he returned to Lyon.

His other journeys, both to Sweden and Denmark, are less certain. Only the verbal tradition of his "Intimates" confirms them. Similarly the journey to Russia is even more doubtful. It is more likely that Prince Galitzin, who was one of the disciples of the "Unknown Philosopher" who later achieved the diffusion of the mysticism of Saint-Martin later, among the affiliates of the "Strict Observance".

Were his disciples simply composed of a large group, often ignorant of each other, and who being alone, were united by the Master through common teachings, or on the contrary, did they instead form a vast mystical fraternity?

Nobody knows which of these two hypotheses should be preeminent, since this "Society" was both.

The Ritual presiding at the sacramental delivery of this very real and incontestable esoteric "*initiation*", and which has remained such up till now, is certainly the most simple of all those elaborated by the Occultists and Mystics for

a long time past. But from the large number of accounts it is hard to say whether that of the *Elus Cohen* were manifested in them at all. Without doubt none of the rituals of Freemasonry were attached. This makes sense, since the “Society of Unknown Philosophers” existed long before the Grand Lodge of London had been founded, and more than fifteen lustres<sup>48</sup> in Time separated them...But for those led to study the two Rituals, that of the “Knight Elus Cohen of the Universe” and that of the “Unknown Superiors”, the exterior “form” of the rite of Saint-Martin, with its outdated archaism and its XVIII<sup>th</sup> Century French, is shot through with Cohen themes! There was a single difference, important despite everything: the Order of Saint-Martin opened its Works “To the Glory of the Uncreated Word”, whereas the Elus Cohen opened theirs with “To the Glory of the Grand Architect of the Universe”.

From 1829, in another letter which Joseph Pont, a friend and spiritual inheritor of J.-B. Willermoz, addressed to the Senator of Metz, J.-F. von Mayer, we find an allusion to the possibility of an initiation to a superior Elu-Cohen grade which Saint-Martin had transmitted to Gilbert, his close friend.

Besides, the Comte de Gleichen wrote in his “Souvenirs” that he had become the disciple of the “Unknown Philosopher” in a secret school opened by Saint-Martin in Paris (who had even transmitted the affiliation of Elus Cohen to him in 1779).

Finally, in some notes, dated from Paris on 20<sup>th</sup> December, 1795, and which were addressed, by a correspondent who sadly remains anonymous, to the Professor of Theology Köster de Göttingue, and also published by a German periodical of the time, it appears that there effectively existed a “Society of Intimates of Saint-Martin” or “Society of Saint-Martin”, more distantly called “provincial branch of the Society of Saint-Martin of Strasburg”. In the names cited in these notes, one finds various Elus Cohen, probably those few disciples of Martinez de Pasqually who followed Saint-Martin, and a some minor German princes.

We give a genealogical tree of these singular names which we have been able to discover in this “Society of Saint-Martin” in the past.

There remains an infinitely delicate problem to resolve.

- 1) *Did Claude de Saint-Martin have the right to initiate profanes, and did he have something occult, in the “sacramental” sense of the word, to transmit?*
- 2) *If the answer is ‘Yes’, could this initiation carry the name of ‘initiation to the grade of Unknown Superior’?*

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<sup>48</sup> Archaic term for a period of five years - PV.

This title appeared for the first time in the letter of Martinez de Pasqually and dated 2<sup>nd</sup> October, 1765.

We find it again under the signature of J.-B. Willermoz, in his letter of 29<sup>th</sup> November, 1772, addressed in the name of the “Grand Lodge of Regular Master of Lyon”, published by M. Sleel Maret. Here is the text:

“J.-B. Willermoz, Senior Presiding Grand Master, Guardian of the Seals & Archives of the Grand Lodge of the Black Eagle, Knight Rose+Croix, Conductor-in-Chief of the Chapter of Elus Cohen, *S.I. R+*”.

Jean Kotska, pseudonym of Jules Doinel, tells us in his work (“Lucifer Unmasked”) that in 1778 the “Chevaliers Bienfaisants de la Cité Sainte” carried the title of “Chevaliers du Parfait-Silence, *Silencieux Inconnus*” (Note that Doinel is an authority on questions, if complex, of Gnostic and Martinist relationships).

According to the Marquis François de Chefdebien de Saint-Armand (the famous “Franciscus Eques A Capite Galeato”), Knight-Beneficent of the Holy City from the work of Benjamin Fabre...), we know that Martinez de Pasqually, before repairing to Saint-Domingue, had designated a successor and five “Unknown Superiors” of the Order of Elus Cohen, who were: Bacon de La Chevalerie, Louis-Claude de Saint-Martin, J.-B. Willermoz, de Serre, Duroy d’Hauterive, de Lusignan. This is reported to us by Prince Christian of Hesse, a Knight-Beneficent himself, and member of the “Society of Saint-Martin” in Strasbourg, in his letter to the Senator of Frankfurt-am-Main, Metzler, Grand-Profès of the “Knights-Beneficent”, and thus linked to the Elus Cohen by the Willermoz branch.

*From 1821, this type of initiation, from man to man, was known.* We find that Varuhagen con Euse, in his Preface for Rahel’s work (“Angelus Silesius and Saint-Martin”) tells us that: “He (Saint-Martin) soon decided to found a society...But the foundation of this society was only effected slowly; he only accepted a few members and used great prudence...The new society seems to me to have had in the beginning *the form of a regular masonic Lodge*. The objective of the great journeys which he made later was most probably to procure a more extended participation”.

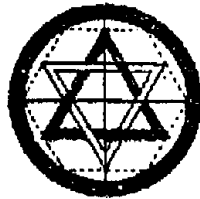
And Papus, in his work “Martinez de Pasqually”, on pages 211 and 212, tells us:

“From this time until 1887, the Ordre Martiniste was transmitted by groups of Initiators spread abroad mainly in Italy and Germany. From 1887 a big effort was set up for the true diffusion of the Order; and four years later (1891), the results permitted the creation of a *Supreme Council* of 21 members, having many lodges under its obedience, in France and well as in (the rest of ) Europe. *Moreover, a large number of Free Initiators, “S.:I.:”, assured a definitive means of propagating the Order...*”

These Free Initiators were united to regular Lodge members through spiritual communion in a common Doctrine, an affiliation effected according to the identical forms (although with less ceremonial and outside a regularly constituted Lodge), holders of a probative *Charter* and the *words* and *signs* of recognition and passage, which are scrupulously the same as those of the constituted organism.

For it is a fact that Martinist who pretend to derive their lineage from Martinez de Pasqually (such as the Lyonnaise branch which had as its head Jean Bricaud) does not possess words, signs, etc of recognition other than those of Saint-Martin!

The pantacle, emblem of the Order, is the same. It represents the *Seal of Solomon* (reminder of the Old Testament), the *Cross* (reminder of the New Testament) united by the *Circle* (image of the coiled serpent, traditional paradigm of Gnosis).



Dr. Gérard Encausse (Papus), the renovator of Martinism and promoter of the Supreme Council of 1881, and thus of the organization known by its modern name of Ordre Martiniste, had been initiated by Henri Delaage in 1880, and thus attached to the School of Saint-Martin, no that of the Elus Cohen!...

We will see later how the branch issued out of Martinez de Pasqually was reunited with that of Claude de Saint-Martin.

But from now, we note that the “S.:I.:’s” following Saint-Martin were recognized as regular by the Supreme Council. Here in fact is what is said in the “*Ritual of the Martinist Order*”, published for the Orient of the Supreme Council by Teder (Charles Detré) in 1913, page 153, 3<sup>rd</sup> section:

<Section omitted>

*Special Delegate.* – ...

*Attributions.* – 1) In the profane World, he organizes regional propaganda, in creating *Free Initiators*, and in striving to constitute study groups, in the region he occupies.”

Page 148 of the same *Ritual*:

“...The *members of Lodges* pay for the insignia and the right to wear them, rights and insignias conferred by that Lodge, but there is no payment for the *initiatic grade* that the *Free Members* receive among themselves, freely conferred by an “S.I.”. A Free Member does not need to pay anything.”

Page 138, same *Ritual*:

“...The Free Initiators, in order to be regularly affiliated to a regular Lodge, must undergo the aforementioned examinations (studies on the masonic grades)”. Thus they act not because of a *masonic affiliation* but from a *previous study of masonic symbolism*...

Finally, in a letter found in our archives and which was addressed by Jean Bricaud to an old member of the Supreme Member of 1891, and dated 1923, the perfectly regular character of Martinists issuing from the branch of Claude de Saint-Martin was recognized in this phrase, definitive on the question:

“But since you are a “Free Initiator” *in the old usage*, you remain free to act in your way on this subject. Etc...”

In the old usage...That is what categorically justifies the legitimacy of the spiritual sons of Saint-Martin, in the eyes of the puritans of Martinism.

Saint-Martin transmitted to his few disciples, carefully selected for their intelligence, erudition and their high spirituality, the high grade of “Unknown Superior” which had been given to him by his Master, Martinez de Pasqually, before leaving to die in the Tropics. In doing this, he used the multi-secular right of all initiates to transmit the precious occult deposit before their death, and which is not only a right but a duty.

If he had believed it good to found in a single ceremony and in a single affiliation, the spark from the Cohen hearth, and the spark issued from a more ancient Order, nobody can find fault with him. For a man of flesh is necessarily at the genesis of all initiatic Orders!

But the Martinists of these two schools would be wrong to question this. As the mystery of the Orphic ritual says, “..Son of Earth and starry Heaven..”, their race is divine, theirs too, and they have the common right and duty to draw the same living waters at the same spring of Mnemosyme!

*Talismanic Medallion*

### THE MYSTICISM OF THE “S.I.s” OF L.-C. DE SAINT-MARTIN

The mystery school founded by Louis-Claude de Saint-Martin, like that which he joined after leaving the Elus Cohen, even if it continued to spread the general teachings of Martinez de Pasqually, nevertheless repudiated its magical “Operations”. Saint-Martin considered that this type of practice could be dangerous for the mental equilibrium of adepts, and could lead to them to errors in religious matters. It would therefore appear useful to us to define this “interior path” which he sanctioned in place of the theurgic way, and which is really the simple mystical asceticism of the Western Christian, known in the East under the name of “Bhakti Yoga”, or yoga of devotion and adoration.

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No one organism can possess the channel of all Truth. We are almost always infirm or ill in some manner, and, precisely, one of these possible infirmities becomes an assistance for the superior faculties of the soul. In fact, the psychopathic character possesses emotionality, which is the *sine qua non* of moral perception. He possesses intensity, that inclination which is so essential to the practice of moral vigor; and he possesses a love of metaphysics and mysticism, which elevates our concern above the surface of the sensual world. So it is not surprising that this temperament, apparently unfortunate to the ordinary materialist, is very suitable for introducing us to the “spiritual realms” of the universe – or the closed corners of religious truths – which the nervous system of common man, being ignorant or hostile to this, has never attained. In fact, if an “inspiration” coming from the higher realms occurs, it is probable that a nervous emotional temperament is the key element of receptivity that it requires.

Besides, these preliminary remarks are relevant to all manifestations of the Invisible, and equally for those phenomena called mystic union, in which the soul normally claims to be in direct communication with God.

On the other hand, it is clearly evident that the risk of illusion and errors are thus multiplied, regarding the apparent security which scientific rationality offers. All the resources of psychology – knowledge acquired about the compound human, the neural processes of our intellectual operations, the anomalies and the strangeness which they can present – all this is insufficient to separate true possibility from premature judgment...

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Man implicitly recognizes the possibility of telepathic inspiration by an extra-human order. In its sudden appearance, the inner work of an artist often appears to him to be the result of an activity external to his personal consciousness.

Certainly, it is necessary to be extremely well balanced and sure of one's hereditary antecedents from the viewpoint of mental health, if one doesn't want to lose one's reason, following an experience set in motion by troubling dialogues with the Invisible. It is necessary that all exponents of such special knowledge make known the inherent perils of psychic experiences, and above all of practicing ceremonial magic Operations. Truly, such operations are periods of contact with occult Forces, which are not approached without certain danger.

One should also be wise only to enter into relations with metaphysical Entities – interior or exterior – with extreme prudence. And the danger of these risks were spread by the school of Saint-Martin as surely as that of Martinez de Pasqually, although less brutal in its consequences.

We believe it necessary to point out these things.

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Above all, it is necessary to distinguish the practice of the "way of the interior" from the vague or insignificant meaning (*sens*) of Mysticism, from the pejorative meaning (of affected piety or sentimentality); from the meaning – a little more generously – of the mystic life (simply designating the interior Christian life, that spiritual life of union with God through love); from the restricted meaning of extraordinary mystical events, or more visible conscious communication with the Invisible, and of a more specialized nature (connected with visions and revelations, both verbal and auditory, which are but secondary events, accessories, without any direct connection with God), and it is necessary to focus on the precise and narrow meaning of contemplation, in which the soul feels and knows itself united with God, by and through Love, but of such a type that these explosions of the divine in the breast of the mystic's consciousness appear to him to be both obvious and clear, and are incontestably generators of an

increase in transcendental knowledge, indeed of a sure metaphysical revelation still ignored by Man.

It is necessary then equally to envisage how this mystical experience links to that activity called “subconscious”, and whether this explains it partly or completely. Let us specify that the word “subconscious” is used to designate phenomena which seem governed by an intelligent psychic activity, completely other to the personal consciousness of the subject, and which, sometimes emerging into this person’s consciousness, seems to belong to a foreign personality.

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The events of mystic union thus clearly defined, are sometimes called phenomena of *perfect contemplation*, where suspension of natural reactions is complete – as opposed to phenomena of *imperfect contemplation*, where the mystic state is yet not sufficiently accentuated to absorb the entire soul – and drives out all distractions which are irrelevant to the main business.

*Perfect contemplation* consists of three states: simple union, ecstatic union, and transforming union. In having these clearly defined, superior states of soul, the mystical state manifests itself in the soul through supernatural contemplation, and through the instinctive orison of the mystic, called “silence” (*de quietude*).

It is moreover proper to note that an outward faintness of consciousness accompanies the mystical state, because in the superior state of transforming union this event does not ordinarily occur, and we have proved this with a subject who enjoyed his interior contemplation (at any rate this is what he told us), while all his faculties remained clear and left him able to attend to active business.

In the unfolding of the mystic state, one might observe the following stages.

The soul feels invaded little by little by a foreign personality, which imposes itself upon his attention and his love. It is similar to a disciple come to hear a famous master. A sympathetic person prepares for his coming, and gains a better understanding of the explanation of his doctrine! The master then appears, and those among the audience who love him understand him best, and he reveals himself best to them. Little by little the spirit of the disciple is penetrated by this personality which invades him, until he forgets the exigencies of exterior necessities. Hanging on the lips of his master, he allows himself be absorbed in admiration, veneration, even love, for him who holds him thus under a “spell” (in the occult sense of the word...)



Let us apply these points to these mysterious states of being, such as they manifest to consciousness, and we will get an idea of the “interior bliss” generated by these states.

These points, thus analyzed, pose three problems to the rationalist who encounters them.

Firstly, that of their passive origin, since they arise before personal consciousness as a vital act, yet received and endured, rather than produced and caused.

Next, that of their psychological mechanism, in which one must separate the affective and cognitive aspects, in order *to show that it is not at all morbid*, to explain their value and their nobility, and transcendence affirmed by the subjects, *of an understanding without images*, a pure and ideal comprehension (if one takes their assertions at face value).

Additionally, psychology totally accords with the mystic that this internal force which leads him is definitely not his conscious will (as affirmed by him); that this intelligence which directs his life is not his own reflected intelligence. His states, from that time, are truly manifestations of a power external to his higher consciousness, and the progressive realization in him of an *interior* god, who possesses him, penetrates him, transforms him...But this god, who is only an *interior* god, is the tantric Ydam<sup>49</sup>, the “interior divine”. It is moreover psychological in nature and activity. That which goes beyond *normal* consciousness are *subconscious forces*, which can take on a divine image, in the religious sense of the word, when they unite *creative fecundity* and *moral richness* at the same time, conforming with any exoteric religious tradition...

It remains to prove that these subconscious phenomena serve as vehicles for the true external action of a transcendent God.

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The fact that the mystical phenomenon reveals an appearance of affective emotionality is not surprising in itself. In fact, affective life constitutes the very foundation of our being. This is the especially important terrain on which we realize our desires, our inclinations, our character, upon which we build our

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<sup>49</sup> *The Ydam is a tutelary deity personally adopted by the adept on the advice of his spiritual master, in order to be his **guide** and **guardian**. The Ydam, which can be masculine or feminine, may refer to the personal deity, the nature of which corresponds to the individual psychological temper of each adept - PV.*

sensations and intelligence upon which our fully conscious life depends (which moreover, only reveals itself to us imperfectly). From the preponderance of this affective base, ascendant over all other instincts, we can conclude that mystical affectivity is the superior manifestation of a vital and instinctive impulse, of which analogical reverie is the first symptom.

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To tell the truth, the mystic cannot furnish a rationalist critic with a single piece of evidential proof that it truly comes from a transcendent God. In reality the mystic affirms this present Being, which he calls God, through intuition; in a vision, or rather by means of an intellectual understanding without images; through a manner of knowing which transcends all attempts at explanation in a human way.

Moreover, trying to explain it results in an impasse. The mystic translating his cognitive, intellectual sensations is then obliged to use completely improper terms to try to define them. From this arises the affectation, the archaic sentimentality, and also the equivocations reminiscent of Freud, which one notes among the majority of them.

Despite this, let us make a distinction for the mystic relevant for an esoteric school, where the appetite for knowledge dominates the appetite for love. For the mystic Christian, it is the latter factor which always dominates.

But if we truly wish to trust a position between the two, and admit to mystical knowledge without demanding a demonstration (and these “scientific” demonstrations are often more illusory than the fact in question...), we will nevertheless have a few precious details.

“Mystical contemplation, “ St. John of the Cross tells us, “is so simple, so spiritual, so general, that intelligence receives it without being enveloped in any type of image or representation capable of being received through the senses.”<sup>50</sup>

“When the Most High God wishes to visit a soul, sometimes it is given the favor of seeing Him. It sees Him in itself, without corporeal form, yet more clearly than a mortal man sees another. The eyes of the soul experience a spiritual plenitude which I cannot describe, since words and imagination have no power to express it...” says St. Angela of Foligno<sup>51</sup>.

“The soul knows God in its own heart, and sees him as it were more clearly than it sees material light with physical eyes. Neither the senses nor the

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<sup>50</sup> The Night of the Soul.

<sup>51</sup> *No reference in original photocopy - PV.*

imagination has the least part in this vision. Everything occurs in the highest level of spirit...”. Such is the conclusion of another mystic, Alvarez de Paz<sup>52</sup>.

“How can it be that the soul has seen and heard while she<sup>53</sup> has been in God and God in her, since during this union she neither sees nor hears? I would reply that she doesn’t see *at that time*, but that she sees it clearly afterwards, when she has returned into herself. And she knows, not through the vision, but through a certainty which lingers, which God alone can give her...”, so Saint Theresa of Avila tells us.

Might one thereby conclude that patient study, acquired esoteric knowledge, and elementary philosophical training might offer a more concrete means of *translation* for the mystic following in Saint-Martin’s footsteps? When the soul has again returned to itself, as Saint Theresa of Avila explained, it is the special “grace: from this metaphysical domain, formerly hidden to it, which allows it to shine! And if the superior state attained during the course of his union with the divine is the same for all mystics, it is no less true that for our “illuminated ones” there can remain a ray, a durable spark, a glowing ember which allows him to reenter that state more easily in future.

One like the other has been the object of the same interior phenomenon, but in the manner of two listeners at the same concert, where one has no auditory memory, whereas the other possessed it. In this second listener then, no doubt imperfectly, but in part, he can replay the concert as many times as he wishes...

“The soul,” so Saint John of the Cross tells us, “sometimes appears to be more God than soul...”. For Saint-Martin, “Man is a thought of God...”. Identical expression at heart, and in their agreement with the mechanism of high mysticism.

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In this brief study of the superior states of the soul, and of the potential access that they hold to the inaccessible “spiritual regions” forbidden to ordinary men, we believe that the mystic school and the teachings propagated by Louis-Claude de Saint-Martin wonderfully complement the theurgic school and doctrinal purity founded by Martinez de Pasqually. Each completes the other. And if we were to allow that Man could or should disassociate himself from his like, these two would constitute the ideal school for that which is called Initiation. But that is not the case. The traditional teaching is precise: Man is but a link of a chain which surrounds the whole of Humanity. He is a constituent cell of a total Being; he should do to himself as he does to others. And this is why the Order of Elect

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<sup>52</sup> Letter, I.

<sup>53</sup> *It seems appropriate in this extract to refer to the soul as ‘she’ - PV.*

Cohen, from its inception, gave birth to a philosophical school, comprising the three Masonic grades named for Saint John, or Blue Masonry! In the spirit of the Master, it has to be thus. This is why another disciple believed himself to be following the work by assuring its continuity. We shall see this later on.

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Touching on Saint-Martin's own doctrine, we may deduce it from his numerous letters to correspondents, friends or members of his "society".

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In truth, he never broke loose from his first training, which received from his Master Martinez de Pasqually. The theurgic manifestations, to which he attested, were too explicit not to dominate his own analogical thoughts, and to colour them with will of their own nature. Thus we may read in his letter of 11<sup>th</sup> July, 1796, more than six years after demitting from all Orders, Freemasonry, Elus Cohen, etc...

"There were precious things in our first school (in Bordeaux). I am even inclined to think that M. de Pasqually, whom you mention, and who, since it must be said, was our Master, had the "active Key" to all that our friend Boehme lays out in his theories, but did not think that we would be in a state to handle such high truths. He also had some points which our friend either didn't know or didn't want to reveal, such as the Resipiscence of the Evil Being, for whom the First Man had been charged to work; an idea which stills appears to me worthy of the Universal Plan, but on which, however, I still have no positive demonstration other than that of understanding.



*The Celestial Sophia*

“As for Sophia and the King of the World, he (Martinez de Pasqually) revealed nothing about them to us, and left us with regular notions on Mary and the Devil!... But I will not affirm, for all that, that he had no knowledge of them, and I am quite convinced that should have arrived at them eventually, if we had kept him longer. But we had hardly begun to walk in step together before he was taken from us by death.

“The result of all this, is that there is an excellent marriage to be made between our first School and our friend Boehme. *This is what I am working at*, and I openly confess to you that I find the two spouses so well matched that I know nothing more perfect. I will help you all I can.”

One sees that the theory, dear to certain members of his Society or over-hasty historians, that Saint-Martin was completely detached from the theurgic teachings of Martinez de Pasqually, is erroneous. Saint-Martin tried to raise this teaching to a clearly higher level, and, in short, to put forward the theory that high Mysticism is able to direct, control and to explain the tangible manifestations obtained through the Theurgy of the Réaux-Croix.

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He took a great deal of interest in this control of the Mystic over vulgar Theurgy, and defined it quite well:

“Those who delight in their soul being in a fallen state”, he said, “and who know not the way of the Higher Sphere – to which we belong as of primitive right – accept the empire of astral Intelligences, and place themselves in rapport with them. This is the great error of those who practice Magic, Theurgy, Necromancy and artificial Magnetism. Not all is error in these practices, but one must beware all of them, for they all occur in a “place” where both Good and Evil are confused and blended.”

However, our Mystic does not intend to give Theurgy too important a role, still less the *pagan theurgy* which he condemned in his preceding letter, and limits himself to divine manifestations through pure material interest. And in another letter dated 1797, he tells us this again, better articulating his thoughts:

“This sort of light (coming from the practice of high Theurgic rites), ought to be for those who are directly called to make use of it by the order of God, and for the manifestation of his glory; and when they are called in this manner, we need not be concerned about their teachings, for then they will receive, with full clarity, a thousand times more notions, and those a thousand times surer, than any which a simple amateur like me could give them on all these principles.

“To speak of them to others, and above all to the Public, would be merely to wastefully stimulate vain curiosity, and work more for the glory of the writer than for the good of the reader. So, if I have made mistakes of this type in my previous writings, I must no longer do so if I wish to continue to walk along the same path. Hence my future writings shall speak much of that “central initiation” which, through our *union* with God, can teach us all we ought to know, and very little of the descriptive anatomy of those delicate points on which would have me give my opinion.

“Regarding the means of the quickest union of our will with God, I will say that this union is a work which can only be accomplished through the firm and constant resolution of those who desire it; that there is no other way than the persevering action of a pure will, nourished by works and practice of every virtue, expanded by prayer, so that divine grace may come to help our weakness, and lead us to the time of our Regeneration.

“So you see that what I might say to the public about this, would surely receive no more credit than the divine word does!

“On the union of the Original with the Copy, I will say that, in spiritual Operations of all kinds, this effect ought to appear both natural and possible to you, since images, being related to their Originals, must always tend towards them. This is the Road that all theurgic Operations take, where the Names of Spirits, their Signs, Characters, and everything which can be related to them and which can have a relationship with them, are employed.

(One can see from this that Saint-Martin does not completely condemn Theurgy in general, which would be contrary to his own beliefs, and that he only condemns that which is all too often confused with ordinary Magic, and advertised under the name of “High Magic”!...).

“As to your question about the aspect of Light, or the elemental Flame, and how to obtain the virtues which are its Originals, you must see that all this is absolutely Theurgic, above all in that Theurgy which uses elementary nature, and, as such, I believe it to be useless and alien to our *true* Theurgy, *where the only flame needed is that of our desire, no other light than that of our purity.*

“Nevertheless, that does not prevent your drawing the most profound knowledge from Boehme about Fire and its correspondences! There you will find enough to repay your speculations...”

In this vein, Saint-Martin is a *Kabbalist*. Certainly not in the manner of many Kabbalists, who are content to read and re-read vain books. He went far further than them. He allied material asceticism (alimentary diet, etc.) with intellectual asceticism (choice of reading, nature of meditations), and all this preparation put him in the centre of a sufficient purity that one day, *Spirit* (which

blows where it will, the Evangelist tells us) did not refuse to visit him. And the only active part (his theurgy) which he brought to all this was Knowledge, which gave him knowledge of the best “prayers” and “divine names” (which he studied extensively) to facilitate and hasten this *Grace*, visitor to the Sages, the divine *Shekinah*, the gnostic *Sophia*.

The profane have always passed quickly over this inventory of his mystical arsenal. And yet...! Saint-Martin innovated nothing...If we closely read the Hebrew or Christian Kabbalists, we conclude that spiritual meditation on the elements (those of the Kabbalistic “Schema”, the Sephiroth, etc.), are always accompanied by corollaries in rapport with the rules and manner of life, the ambiance of the Kabbalists, the propitious times for divine Prayers, and the traditional and sacred knowledge of the Divine Names, the “Words of Power”, through which Man recollects having been, *in another world, the reflection of the Divine Word*.

### THE “INNER WAY” OF CLAUDE DE SAINT-MARTIN

The “sense of the divine” is mainly expressed through religious emotion and by means of the rites, ceremonies and sacrifices from which it flows. It reveals its highest expression in Prayer. “The holy men of God”, the Kabbalistic traditions inform us, “when they wish to walk the Thirty-Two Roads of Wisdom, begin by meditating on the sacred verses, and thus prepare themselves first by means of holy prayer.” But Prayer, like the “sense of the divine” which it expresses, is evidently a spiritual phenomenon; and as Dr. Carrel judiciously notes, the Spiritual World remains beyond our modern experimental techniques. How then may we obtain a positive understanding of Prayer? The scientific domain fortunately comprises all that is observable; and this domain, through the intermediation of Physiology, can extend to manifestations of the Spiritual. So it is through a systematic observation of man at prayer, that we can learn what comprises the phenomenon of Prayer, its method of production, and its effects<sup>54</sup>.

In fact, Prayer represents the attempt by Man to *commune* with all incorporeal or metaphysical entities: ancestors, guides, saints, archetypes, gods, etc...or with the First Cause, at the summit of the preceding pyramid. Far from being a vain and monotonous recitation of formulae, true Prayer represents a “mystical state” for man, a state in which his consciousness comes together with the Absolute. This state is not of an intellectual nature; it also remains inaccessible and even incomprehensible to the philosopher and expert. In order to pray, it is necessary to make the effort to strain towards the Divinity. “Think of God more often than you breathe...” Epictetus tells us. Very short mental invocation can keep man in the “presence” of God.

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<sup>54</sup> A. Carrel: La Prière.

There is also another aspect of Prayer, and that its “constructive” role, acting in the “spiritual regions” where live the unknown or the unexplored. “Ore et Labore” said the ancient hermetic device, “pray and work”. Also, remember the popular adage: “to work is to pray”. Perhaps we may conclude in the same vein, that to pray is to work. All depends on what is implied behind this word. Perhaps the man who prays is constructing, in another world, this “glorious body”, this “body of light” referred to by the Manicheans, and which is *his own* “Celestial Jerusalem”; his “Divine City”, his “Interior Temple”?...

From this, one might suggest that the man who does not pray is not weaving his own immortality, and that he is depriving himself of a precious treasure. In this case, each of us will find, “beyond death”, what, in his terrestrial life, he had hoped to find there. The atheist will vanish into Nothingness, and believers into another Life<sup>55</sup>.

Psychologically, the “sense of the divine” appears to be an impulse from the depths of our nature, a fundamental action which is found among primitive and civilized people alike. Its varieties are linked to various other fundamental activities; notably moral sense, aesthetic sense, and personal will. The opposite is also true. And, as Dr. Carrel observed, history shows us that a loss of morality and a sense of the sacred in the majority of the constituent elements of a nation, leads to its fall and its rapid enslavement by neighbouring peoples, who have preserved what they, through their own fault, have lost. Illustrative examples include Greece, Rome, etc...

Besides, man is a composite of organic tissues and liquids, penetrated by an imponderable element called Consciousness. Now, the living body, sum of these organic tissues and liquids, has its own existence, linked by an exact correspondence to the causal Universe. Can we not then suppose that Consciousness, if it lives in material organs, also extends at the same time outside of the physical continuum? Is it not possible to believe that we are immersed in a “Spiritual Universe” (by the fact of our Consciousness), a universe we can no more do without, than our body of flesh can do without the Material Universe, from which it draws the elements for its conservation: oxygen, hydrogen, nitrogen, carbon, for the performance of nutritive and respiratory functions?

In this “Spiritual Universe” in which our Consciousness can draw on similar principles for its own conservation and moral “health”, is it forbidden to see the IMMANENT BEING, the First Cause, which ordinary religions call “God”? Certainly. Then Prayer can consequently be considered the instrument of a natural connection between our Consciousness and its *own environment*, in the same way that respiration and nutrition is for the physical body.

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<sup>55</sup> Which does not necessarily signify that the second alternative is better than the first.



From this we can see that it is no more shameful, as Nietzsche said, to pray than to breathe, to meditate than to eat or drink. Praying is the equivalent of a biological activity, dependent on our disposition, and is a *normal, natural function of our spirit*. To neglect it is to atrophy our very “principle”, in a word, our soul.

Once again it is important to make a distinction! The recitation of silly formulae, repeated without the spirit truly being present, where the lips alone have any real involvement, is not prayer! Remember that the interior man, which Claude de Saint-Martin called the “Man of Desire”, must be attentive, and bring what lips and brain conjointly express to life!

Joined to intuition, moral sense, aesthetic sense and intelligence, the “sense of the divine” gives a human person his bloom. Now, there is no doubt that success in life requires the maximum – and integrated – development of each of our physiological, intellectual, affective and spiritual activities. Spirit is both Reason and Sentiment, and we must love Beauty and Knowledge as much as Moral Beauty, Form as well as Action. In this Plato was right when he told us that, in order to merit the name of ‘man’, we should “have a child, plant a tree, write a book”.

For Claude de Saint-Martin, if the “Word” of the Absolute necessarily manifests in concrete form in a new “hypostasis”, penetrating the causal world, then in turn it is possible for the “word” of realized Man to access the “Spiritual Universe”, when it is suitably *loved and guided* by his Higher Consciousness.



*Talismanic Medallion*

## V. THE PHILOSOPHICAL SCHOOL – JEAN-BAPTISTE WILLERMOZ

### JEAN-BAPTISTE WILLERMOZ AND THE “CHEVALIERS BIEN FAISANTS DE LA CITÉ SANTE” (KNIGHTS BENEFICENT OF THE HOLY CITY)

Jean-Baptiste Willermoz, son of Claude-Catherin Willermoz, merchant haberdasher, himself a native of Franche-Comté, was born in Lyon, on the 10<sup>th</sup> July, 1730<sup>56</sup>.

He entered apprenticeship at the age of fifteen, in an enterprise in the silk industry. From 1754, at twenty-four years of age, according to him, we find him established in Lyon. However, at the start he only has a rudimentary education, having left Trinity College at the age of twelve in order to help his father in business. Coming from a very Catholic family, as did L.-C. de Saint-Martin, all his life he retained a strongly marked religious imprint.

From 1750 (so at this time he was twenty years old), we find him affiliated to a Masonic Lodge at Lyon (historic documents have not allowed us to discover the name of this Lodge). This fact is not surprising, given the period. In the 18<sup>th</sup> Century Masonic Lodges were frequented by very honourable people, and whether they be Protestant or Catholic, they were sincere believers; when they came from the “deists” of that time, these were all also religious people. But their mysticism was poured out in the domain of occult sciences: Hermeticism, alchemy, Kabbalah, etc...

In 1752, we find Willermoz installed as Venerable Master of his Lodge, when the predecessor of this young Mason had left Lyon. Wearying of the somewhat banal “atmosphere” of this Lodge – whose name is unknown – the following year (1753) he founded another masonic obedience called “Parfait Amitié” (Perfect Friendship). He was elected Venerable Master on St. John’s Day, the 24<sup>th</sup> of June, 1753. The Lodge quickly flourished. Ten years later, around fifty silk manufacturers and bourgeois of Lyon frequented the Lodge. From 1756, this Lodge was attached to a Mother-Lodge: the Grand Lodge of France, and the patents of regularization for the “Parfait Amitié” Lodge, dated 21<sup>st</sup> November, 1756, is the oldest historical document of Lyon Masonry of the Grand Lodge of France.

In 1760, on the 4<sup>th</sup> of May, the Venerable Masters of the following three Lodges: l’Amitié (20 members), la Parfaite Amitié (30 members) and les Vrais Amis (12 members) decided, in agreement with the Grand Lodge of France, to

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<sup>56</sup> His name was originally written ‘Vuillermoz’.

create a Provincial Grand Lodge, charged with watching over the smooth running of the Lodges in that region. J.-B.- Willermoz, Jacques Grandon and Jean Paganucci, the three Venerable Masters in question, thus founded the “Grand-Loge des Maîtres-Réguliers de Lyon”. This Lodge quickly flourished. We discover that on the 24<sup>th</sup> June, 1760, St. John’s Day in the Summer, in its lodgings in rue Saint-Jean, it has around fifty members. The number of southern Masonic Lodges affiliated to and controlled by this central body continued to grow.

From 1762 to 1763, Willermoz was its Grand Master. Later he became the Keeper of the Seals and its Archivist. Yet to be an organizer of value, he was rather more a mystic smitten with esoteric knowledge than History has remembered. We see this affirmed twelve years later, in 1772, in his letter to Baron von Hund: “From my first admission into the (Masonic) Order, I have always been persuaded that it contained a possible goal which was capable of satisfying an honest man. Following this idea, I have worked without cease to discover it. One study lasted more than twenty years, and a particularly strong correspondence extended with very educated Brothers, in France and abroad, regarding the deposit of Archives of the Order in Lyon, given into my care ten years ago, gave me the means. Thanks to these, *I found a number of systems, each one more important than the other.* Etc...”<sup>57</sup>.

Besides, Germany with its mystic environment would always be of marked interest to J.-B. Willermoz. So in 1762, we see him communicating, with Meunier de Précourt as intermediary, with the Venerable Master of the Lodge “la Vertu” in Metz. It was this Mason who informed Willermoz that the Temple, apparently destroyed by the French monarchy and the papacy, had survived, and that the Teutonic Knights had acquired its exoteric heritage, while the Rose-Croix had done the same with the esoteric heritage. This was, from a historical perspective, strongly subject to verification. One shouldn’t be too surprized at this infatuation for the occult sciences by a practicing Catholic like J.-B. Willermoz. His brother, Dr. Pierre-Jacques Willermoz, a devotee of alchemy from the age of nineteen, was the student and friend of Dom Pernetty, the Benedictine who was at the foundation of the “Illuminati of Avignon”. This is why, in 1763, Jean-Baptiste Willermoz founded the “Sovereign Chapter of Knights of the Black Eagle, Rose-Croix”. In this esoteric environment, there was no question that Hermeticism, Alchemy and Masonry would colour the exterior ritual form.

Truly, Christianity was always the directing idea for Willermoz. But his Catholicism would be considered heretical on a number of points. If he loved the Christ-God, it was as much as the Redeemer of fallen Humanity as the Initiate *par excellence*; the “Glorious Word” which he later evoked, perhaps, in the bosom of the Areopagi of the Elus-Cohen; he whom pagan antiquity certainly

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<sup>57</sup> This appears to confirm the role of “philosophical catalyst”, or syncretic agent, played by Freemasonry.

called the “Master of Prodigals”., if Apollonius of Tyana hadn’t been dissuaded from it...

Let us not labor under an illusion, J.-B. Willermoz was certainly not a credulous or naïve mystic, as certain biographers would have us believe! He was full of good sense, both commercial and Lyonnais! This is why, in condemning the ritual splendours of the High Grades, he later said on 22<sup>nd</sup> May, 1767: “I am very little bothered with decorations, grand words, great splendours, flourishes, and the singular figures which distract, in all those things which have been until now acknowledged, and which as an objective, ask: *cui bono!*...”

Then comes the decisive journey to Paris in May 1767. There he met with Bacon de la Chevalerie, Deputy for the Order of Elus Cohen, who spoke to him in hidden terms of the doctrine of its perpetrator, Don Jaime Martinez de Pasqually... He did not go into the Order with closed eyes, and his letter to his Brother dated 2<sup>nd</sup> May of the same year, which is full of experienced scepticism, demonstrates this. He joined the Elus Cohen with a smile of doubt playing on his lips, with the indifference of a man of experience! He was “*received*” by Martinez de Pasqually himself, the ceremony taking place in Versailles. Now, one must believe that this ordination made a strong impression on him, since he remained faithful *all his life*, until his death, to this “revelation”!

Besides, it is from this contact between Martinez de Pasqually and Willermoz that we can begin to penetrate the origin of the source of teachings of him who was, for all Knights Elus Cohen, “the Master”. In a letter addressed to Willermoz on 11<sup>th</sup> July, 1770, Dom Martinez de Pasqually tells us about his Masters “for whom he is only the interpreter...”. From purely verbal traditions from the XVIII<sup>th</sup> Century to the present by the channel of his spiritual sons, we have come to know that the mystical theurgy belonged to the 3<sup>rd</sup> Degree in a Order issuing from the “Rose + Croix”, which was composed of nine Degrees in all.

In truth, nobody could reproach Willermoz for the sudden mystical fever which he manifested. Above all he passionately desired to find the supreme *arcana* concealed within the Symbolism of Freemasonry. Yet, both unsatisfied with the formulaic words of the silk manufacturers of Lyon, and not being as favored as his Brothers in the matter of apparitions, of the “*passes*”, he soon doubted himself and became discouraged. First Claude de Saint-Martin, then Masters Grainville and Champoléon, all Officers of the Regiment of Foix, consoled him with stories of their experiences. Being more gifted than him in magical matters, they possessed a *certainty* of the reality of the Beyond, and of the strange *Beings* which unfolded there in haunting processions. And this is their letter dated September 30<sup>th</sup>, 1770:

"As you see, we hold fast to the Order, and that despite all we could similarly object to in Don Martinez. This is because it was not Don Martinez

personally who persuades us of the existence of “La Chose”, but rather “La Chose” itself which tied us to itself, through the evidence, the conviction, the certainty which we have of it... We can only wish you the same happiness of which we enjoy”.

The faith of Martinez of Pasqually’s disciples thus kept Willermoz within the Order, despite his magical failures. Such cultivated gentlemen as Bacon De La Chevalerie, the Marquis de Lusignan, the Chevalier de Grainville, and the Marquis Louis-Claude de Saint-Martin, with their supple and luminous intelligence, reassured him of the reality of these “spiritual regions” which the theurgic Rites taught to them by Don Martinez of Pasqually allowed them to penetrate. Moreover, all were *living* this special – half-mystical and half-magical – technique, and they had shining proofs of its effectiveness. And so due to these testimonies, J. -B. Willermoz remained...

Let us note that later, when Willermoz becomes the persistent and faithful follower of the Doctrine of the Elus-Cohen, this in turn proves that he was, in his turn, convinced of its occult reality, and this through the action of “La Chose” itself, the mysterious Word; in its turn evoking others used by the adepts of the Order, yet which denoted that same “Occult Presence” which haunted the Réaux-Croix, inspiring them, guiding them *telepathically* towards the spiritual battle which must be waged, not only against the rebel Archons from the Beyond, but against the ever-growing materialism of their contemporaries. For the enigmatic presence which Saint-Martin called “the Unknown Philosopher”, which Willermoz called “the Agent” – all these names denote now and forever “La Chose”!...

At the end of 1770, Claude de Saint-Martin left the army to dedicate himself completely to the Mystical Path. He then became the secretary of Martinez and, for J.-B. Willermoz, all then became infinitely clearer. The Doctrine, commentaries, theurgic rites, all were clarified by Saint-Martin during the course of a regular correspondence between the two men.

In 1772, Willermoz learned, through letter from the “La Candeur” Lodge in Strasburg, (letter of November 5 1772), of the existence of a German Obedience, as rich in the number of its Lodges as in the quality of its members. This was the “Strict Templar Observance”, supposedly founded by the “Unknown Superiors”, according to its Grand Master, Baron Hund. To tell the truth, if the latter had learned of the real existence of the Order in this way, he could never have been in communication with any of its envoys! And the names that he later put forward to justify the origins of the “Strict Observance” turned out to be unknown to the aforementioned ‘Unknown Superiors’! No matter. Ignorant of these facts, Willermoz was won over; the order, the importance, the inner discipline, all spoke in favor of this new Masonry. In a letter dated December 14<sup>th</sup> of the same year, he requested affiliation with the “S. O. T.”. It was Baron Weiler (and not the Grand Master himself) who replied (in a letter dated March 18<sup>th</sup>, 1773).

But our man from Lyon, prudent and informed, did not throw himself headlong into this new environment! In a letter dated July 23<sup>rd</sup>, 1773, he put forward conditions, specifying that his Brothers, the Masons of Lyon, would accept nothing contrary to the laws of “their Religion, or to their duties as citizens and faithful subjects of the King of France”. In short, they do not intend to make financial payments to benefit the Mother-Lodge in Germany, nor to have the free disbursement of their own finances questioned. So, if they accepted the German dignitaries as their superiors, it was only in the matter of the high grades of the “Strict Observance”; for the regular masonic “symbolic” grades, they intended to keep the Duc de Chartres, as did all Frenchmen, as their Grand Master and Superior.

During this time, the “Strict Templar Observance” had become (1772, St. John’s Day, 24<sup>th</sup> June) “The Scottish Reunited Lodges”, and Baron Hund replaced by Duke Ferdinand of Brunswick as Grand Master. In the same year, in September, Claude de Saint-Martin came to visit with Willermoz. For three years, the two friends had maintained a very regular correspondence. Their friendship became even deeper during the course of Saint-Martin’s year-long stay with Willermoz. It was there that the book, written by Saint-Martin under the pseudonym of the “Unknown Philosopher”, entitled “Of Errors and Truth”, saw the light of day. If it is overall the work of Saint-Martin, it is incontestable that Willermoz collaborated, as an intelligent critic, as the work proceeded to be developed. It was Perish, a bookseller, and himself an “Elu-Cohen”, who ensured its publication. Simultaneously our two men decided to operate the ceremonies of the Rite together. But (as often happens) the theurgic Operations performed in common did not give the desired results. Saint-Martin, who was habitually more favored than Willermoz only reaped “a very marked rejection in the spiritual order”. Doubtless, Martinez had not taught them the necessity of unity, ternary, or quinary for the practice of High or Low Magic! In tradition the binary is absolutely proscribed: Operators must always must be in odd numbers (“Numerus impare gaudet”...).

Be that as is may, little by little the results, however mediocre they were, gave birth to a certainty in Willermoz (which grew with the months) that the Doctrine of Martinez of Pasqually was the reflection of a *metaphysical truth*. And thus Willermoz became a zealous Réau-Croix.

Nevertheless, he did not lose sight of ordinary Freemasonry. Less well gifted than others in internal illumination, meditation, and more able to judge *facts* than *ideas*, he was equally convinced that this esoteric Doctrine – precisely because it was a *truth*, metaphysical and religious – must be reflected in Freemasonry itself in the same way as all cults and initiatic schools, which reveal but distorted reflections, modified by the times or the prevailing climate. His active and organizational temperament, and his love of perfection, order and

minutiae, led him to search in Masonry for that which had been taught to him: an *adaptation* of the secret teachings of his Master Pasqually.

This is the reason he did not waver in his intentions regarding the “Strict Observance”, and between August 11<sup>th</sup> and 13<sup>th</sup> Baron Weiler, came from Germany to Lyon, especially to found the Lyons Obedience of the “S. O. T.”, ordained and instituted the new members that Willermoz had recruited from among regular Masons, then left on November 7<sup>th</sup> of the same year, leaving the Scottish Rectified Lodge “La Bienfaisance” to fly with its own wings! It is above all with regard to the Strict Observance that Willermoz himself fell out (for the first time and besides only momentarily...) with his friend Claude de Saint-Martin...

In fact Willermoz was planning another secret project in his head. Already, the invisible Powers (which lead Initiates in all ages, whatever one might believe...), had perceived the outward conclusion of the Order of the “Knights Elus-Cohen of the Universe”, and a new route for the doctrine was chosen. In his October letter dated the 12<sup>th</sup>, 1781, later on, Willermoz explained this plan that “La Chose” had whispered to him, without which he might have doubted himself, perhaps; and to the Landgrave of Hesse he revealed his intention as follows: “I am daring to develop a plan for it (the “Templar Strict Observance”) to be less in my country, and as one of its guides, to make use of the “lights” that I had received elsewhere (in the order of the Elus Cohen)...”

In fact, his biographers have noted that the years when he propagated the German Masonic Rite of “Strict Observance” were those in which he most faithfully accomplishes his Réau-Croix rites. All the prescribed Operations, such as the rite of the “Three Days” (for the “waxing moon”), the daily rites of invocation, and the Grand Equinoctial Conjurations, saw him (like all his Brothers), in the center of the Magic Circles and symbolic lights, Ritual in hand! And it is there he realized that he at last understood the esotericism of the Master’s Doctrine, its true import, material and spiritual. With Saint-Martin advising – as he himself admits – and for all important spiritual matters, be it by means of the ‘Inner Way’ or by the aid of “passes”, the entity of the Order, the mysterious “Unknown Philosopher”, Willermoz drew more from his Operations than *proofs*; rather *teachings* and *counsels*...

And it is beyond question in the smoke of incense which he burned in honor of the planetary Spirits that we must look for the origin of the projects and intentions for his masonic activity!...

Doubtless, the anti-masonic writers and ultra-militant Catholics, who assure us that Freemasonry takes its instructions and its orders *from the other side of the Veil*, exaggerate!

The nature of contemporary preoccupations – essentially rational – of Masonry, would cause it to shrug its shoulders in the face of such hypotheses.

But formerly, in many areas, it is indisputable that some “Invisible Presence” has often *overshadowed* innovations in Freemasonry. And it is perhaps due to this schism between the “spiritual regions” and our world that we have this de-spiritualization in certain modern masonic Obediences.

In December, 1777 the man who was the initiator of Claude de Saint-Martin and Goethe into the “Society of Unknown Superiors” arrived in Lyon: Rodolphe de Saltzman, “Master of Novices of the Strasburg Directoire”. This man exactly served the plans of Willermoz!

Coming from a Protestant family in Alsace, he was an extremely religious man, having focused on theological studies in the University of Goettingue. Like Willermoz, the purely masonic nature of the “Strict Observance” had fast disappointed him.

We should therefore not be surprised if we find him quickly becoming an Elu-Cohen, under the direction of J. -B. Willermoz. And one can affirm that historically, it was Saltzman who introduced the doctrine of the Elus Cohens into Germany!

The “Strict Observance” had ten degrees:

- Apprentice	}	Red Scottish	}	Green Scottish
- Companion		Knight of the Eagle		Novice (or <i>socius</i> )
- Master		Knight Rose-Croix		Squire Knight

The three last ones alone, vaguely recalled this templar parentage which all masonic Obédiences romantically sought. Let us add that, knowing the inanity of this supposed direct filiation, French Freemasons of the XVIII<sup>th</sup> Century usually, did not take it seriously. Was it not a certain attitude to national Monarchy that had formerly destroyed the Order!

Willermoz ended, in collaboration with Saltzman, by adding a “superior class” to the two “symbolic classes” of the “Strict Observance”, going from Apprentice to the Knight Rose-Croix. This “superior class” carried the name of “Profession”, and its two constituent ranks those of “Professed Knight”. It was this “class” that would transmit the *doctrine* of the Elus Cohens and replace that of the Réaux-Croix. There was no question, for the moment at least, of *Theurgic Rites*, whose continuance was reserved to the original Elus-Cohen and to their direct filiation.

It is at the “Convent of the Gauls” held in Lyon from November 25<sup>th</sup> to December 10<sup>th</sup>, 1778, that this reform was enacted and the “Templar Strict Observance”, Province of Auvergne (being the French Obedience) became the “Knights Beneficent of the Holy City” of the present Scottish Rectified Rite.



There, three days of celebration for the Order were recognized: Saint Hilary, Holy Saint John of Summer, and the Day of the Dead, for the commemoration of departed Brothers and the "Past Masters".

Symbolic Masonry:

- Apprentice;
- Companion;
- Master;
- Scottish Master;

Superior class or " Profession "

- Knight Profès;
- Grand Profès.

The exoteric definition of the new Order was agreed: Beneficence under all its forms (material assistance, pecuniary, foundations and social works, hospitals, paupers, the stricken, etc. ..).

Its esoteric definition was of the same nature. Beneficence, always! But the assistance brought to suffering humanity was that which the Elus-Cohen offered through their Theurgy and their Mysticism. The destroyed Temple which they worked to rebuild was no longer that of Solomon, but that of the purely celestial Jerusalem, that which truly justifies its Hebrew signification: "Vision-of-Beatitude". *O Modern Templars, it was for a City or to a Tomb which was not of this World that they raised a disinterested watch!* The Infidels themselves had changed the "plan", and the hostile Desert was transformed into these mysterious "spiritual regions" where fragile human reason sinks and is too often misled.

Willermoz, having succeeded getting the spiritual and doctrinal filiation of Martinez de Pasqually included in the Scottish Rectified ritual, then tried to do the same for the remainder of the Obediences that depended from it.

He attended the Grand Convent of Wilhelmsbad, which opened on July 14<sup>th</sup>, 1782. Some have wished to see in this date a foreshadowing of July 14<sup>th</sup>, 1789! The truth is simpler. It was chosen because it was in the lunar period immediately following the summer solstice, that of Saint John the Baptist, which it defined liturgically.

Willermoz immediately found valuable support in two of the most powerful Brothers in the Order: Princes Ferdinand of Brunswick and Charles of Hesse. But the French illuminati also found equally powerful opponents before them! The "Illuminés of Bavaria" and their occult chief, the famous Weishaupt. The latter scandalized the French with their political doctrines and their exaggerated anticlericalism, who favored universal social reform, but with a necessarily spiritual face. Moreover, their sentiments of Christian sincerity and being faithful

subjects to the French King were wounded. The fight was harsh and bitter. To the “Illuminés of Bavaria”, was joined the hostility of the Marquis François de Chefdebien de Saint-Amand, representing the “Philalèthes” and of Savalette de Lange.

From the Convent of Wilhelmsbad, the Marquis of Virieu, (an Elu-Cohen) took away the impression of a “frightened loathing that, to him, had created the intrigues; the conspiracy of this sect that claimed to criticize religion and satirize governments”. Nevertheless Willermoz and his friends triumphed. Having been allowed to present his reforming proposals and his new rituals to the Convent, he had the name of “Knights Beneficent of the Holy City” accepted for all the Brothers of the Inner Order, as was practiced in France, at Lyon. Henceforth, the Scottish Rectified Ritual contained for the greater part, the Ritual of Lyon, in which one Willermoz had skillfully introduced preparatory allusions to the Doctrine of Martinez of Pasqually. Finally, a special Commission, under his direction, was charged with rewriting the rituals and instructions of the High Grades of the Inner Rites, which included at their summit, the two grades of the “secret class” called “Profession”, as practiced in the Lyon Rite.

The reforming work was in full swing when, like a thunderclap, the French Revolution burst forth. It annihilated the work of Willermoz. The “Temples”, both Rectified and Cohen, went dormant. The Brothers were dispersed. Terror, war, all were to foil the work in hand.

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The masonic System of the “Knights Beneficent of the Holy City” was not reestablished in France until 1806. It entered into amity with the Grand Orient almost immediately, with which the “Strict Observance” had formerly had treaties of friendship. As for the Elus Cohen, since their last Grand Master, de las Cazas, had had their archives given into the hands of the Philalèthes at the time of the Order officially being declared dormant, they had not officially resumed work. And yet in this same year, Bacon de la Chevalerie, Deputy Grand Master for the “Northern Part of the World”, nevertheless sat on the Grand College of Rites of the Grand Orient of France! From this position he then tried, by subtle actions, to effect the reorganization of the Order at the very heart of the Grand Orient. However, the influence of the Marquis of Chefdebien, a member of the Grand Consistory in question must have foiled the attempts of Bacon de la Chevalerie, for all was denied him. That spirit, particular to the Elus-Cohen, could no longer grow in the breast of symbolic Masonry as conceived by the Grand Orient. The split was fundamental.

The Rite of the “Knights Beneficent” then passed then into Switzerland, through the Directoire of Burgundy, which transmitted its powers to the Swiss Directoire. The latter controls the present day “Scottish Rectified Rite”.

Jean-Baptiste Willermoz died in Lyon on May 20<sup>th</sup>, 1824, as he had lived, as a spiritual and sincere believer. Lyon, his city of birth, was unkind to him since the Administration of Lyon Hospitals would not say for him, that mass which it was customary to offer for the soul of its deceased administrators: yet despite this the crowd was large at his funeral service. Twelve elderly men from La Charité carried torches, and eighteen priests officiated in the church of St. Polycarp, dressed in black. The grave of Willermoz, says Alice Joly his biographer, and from whom we take these details, is in the cemetery of Loyasse. And there one who was a great mystic, if not in deeds, at least in intention and perfect disinterest, lies forgotten. One will have to wait for the XX<sup>th</sup> Century and the great renaissance of Occultism, for Willermoz and its companions of the spiritual battles to return to the foreground in these enigmatic realms<sup>58</sup>...

### THE PHILOSOPHICAL SCHOOL OF FREEMASONRY

One now can admit that the teaching coming from Martinez de Pasqually split into two branches after the death of the Maitre. One, through the channel of high Mysticism and the School of Claude de Saint-Martin, bring us the technique of the “Inner Way”. The second, through the prudent and patient work of J.-B. Willermoz, is accessible to us through regular masonic esotericism. Moreover, this esotericism is rendered even clearer, and two levels of teaching appear welded to meticulous Masonic Ritual, and so we put forward a third and final interpretation.

The two first esoteric teachings transmitted to us by symbolic Freemasonry (principally with the so-called grades of “St. John”: Apprentice, Companion and Master), contain firstly common Magic and secondly Alchemy. Both constitute the operative part of this Symbolism.

The third one and last door to Philosophy that reveals esotericism, thus constitutes “speculative” Masonry.

Such is the approach that can address all intelligent commentary on the traditional Ritual of the “Sons of the Widow”. Magic, Alchemy and Mysticism also constitute the habitual symbolism that we discover in the tympanums of the gothic cathedrals, expressed by these audacious Hermetists who were the great “Master of the Work” of former times.

But, with the time, with demonstrated materialism, this purely philosophical teaching became distorted. The principles governing the construction of the

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<sup>58</sup> In France, the current successor to Willermoz at the head of the “Scottish Rectified Rite” is Dr. Camille Savoir, “Grand Prior of France (*Gaules*)”, former “Grand Commander” of the Grand Orient of France, a figure who honors and enriches Masonry more than it makes use of!

Spiritual City, were substituted by those guiding the construction of the ideal Material City. Philosophy became Politics. Even that which should have remained “speculative” is returned to normalcy as “operative”!...

We are not accusing anybody. The Demiurge, better than us, knows this that suits the Absolute! Everything in this World, undergoes the inexorable law of awakening and sleeping; birth, apogee and decline. “To die is to be reborn” is the very principle of all initiation.

From the derailing of such Obediences, contaminated by a growing materialism – and similarly in other human Institutions (Church, State, Family, Individual, etc. ..) – can we not equitably conclude a total deviation from the ideals that were once those of Freemasonry? Here, as in other institutions, we should not despair. The profound spirituality that formerly existed can re-emerge, in the same way that the evangelical spirit of primitive Christianity can burn once more in the heart of an apparently hardened Catholic.

It is through the intelligent and traditional persevering action of its affiliates that Freemasonry will at last rediscover its *true face*, the one that its true promoters had desired: the *Rose-Croix*. ..

### **THE DOCTRINE OF MARTINEZ OF PASQUALLY AND MASONIC ESOTERICISM**

As we strove to show it, J.-B. Willermoz tried to express as overtly as possible, in regular masonic ritual and in creating a spiritual Obedience for which the climate was eminently favorable, the essence of the doctrine received among the Elus-Cohen. In that, he showed without possible argument, that unquestioning faith he had for the teachings of his master Martinez of Pasqually, and for the cogency of his work. In that, certainly, he effected the instructions he had most probably received as a member of the Sovereign Tribunal and “S. J.”.

The masonic side of Martinism thus constituted the personal work of J.-B. Willermoz, continuing that of Martinez of Pasqually. In fact, none could enter the Elus-Cohen (Porch Class) if he was not already in possession of the “totality of masonic rights”; that is to say holding the 3<sup>rd</sup> Degree of Master. It is with the objective of facilitating this first initiation that Martinez of Pasqually had created, before the “Porch Class”, the “Symbolic Class”, comprised of traditional “Lodges of Saint John”, working the three usual degrees of Apprentice, Companion and Master. Besides, a letter of Louis-Claude de Saint-Martin explains it well: the three degrees were to be conferred *at one time*, whereas none of the degrees in the hierarchy of the Elus-Cohen were conferred in this manner.

This system had several advantages:

- a) Through its remarkable symbolism, it *awakened* in the Recipient the preliminary psychic factors necessary to the future understanding of the Doctrine and magical Operations; it was here that the tiny, necessary crack between the interior “Doors” and the Beyond lying just the other side could be found.
- b) It allowed the Order to penetrate an environment rich in “men of desire”. In fact, Occultism (and all related sciences) formed the main design of most of the masonic Obediences of the XVIII<sup>th</sup> Century. Regular blue Masonry was thus the necessary screen between the Order of the Elus-Cohen and the profane world.
- c) It allowed the Order to welcome visiting Brethren from these innumerable Obediences, in accordance with masonic rule and the very principles of its fraternity. But these same “Lodges of Saint John” allowed the Order carefully to veil from the eyes of regular Masonry its true purpose and its secret Goals, in truth incompatible with the philosophical eclecticism and religious neutrality which Blue Masonry imposed on its “sons”.

This is why it is absolutely necessary to understand the *secret* side of this real symbolic “drama” that is the reception of a new Master, and to extract the analogies with the doctrinal teaching of Martinez of Pasqually, taking note of the profound esotericism, to understand at last the connections that exist between Martinism and Freemasonry. Here, then, is the Ritual of the Degree of Master, explained and annotated in light of traditional esotericism...

What can we infer from the corpus of this “mystery” (in the medieval sense of the word), what esoteric teachings can be discovered in it, not only from the legendary side, but also from the very detail of the ritual?... The following<sup>59</sup>:

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All the events take place (or are supposed to have taken place) in the Temple of Jerusalem to begin with, then in the immediate vicinity of the Holy City. Now, biblical Tradition tells us that Golgotha (in Hebrew: skull<sup>60</sup>...) was the mount which served as Adam’s sepulcher, after his terrestrial death.

Hiram, descended from the gods, son of the Elohim (according to the very beautiful legend of Ethiopia reported by Gérard de Nerval), was then assassinated and interred in the place where rested the body of Adam Kadmon,

<sup>59</sup> Masonic rituals are now well enough known to the Public that we may enter into their symbolism without further explanation.

<sup>60</sup> Footnote missing footnote in original - PV.

the Archetypal Man, the original Androgyne charged with protecting and cultivating the mythical “garden” of Eden, in place of the Elohim...

The acacia, with an easy play of words (phonetic Kabbalah) which can be done in Hebrew or Sanskrit, reveals that it represents the *eternal Present, that which is everywhere at once...*

Its branches possess 28 to 30 leaves, the number of the lunar cycle regulating our World.

Its flowers, in the East, open and close with the Day (See Dupuis: “Origin of Cults”).

The consequence of this double death (which was really only one), is that the masonic Temple, image and microcosm of the universe, is thus plunged into obscurity, *Darkness reigns*, the Blazing Star is extinguished between the two Columns of the West, as is the Sun every evening...

Then comes the Recipient, (the Man of Desire...), who *accepts his death*, just as his master, the Architect Hiram, did. He thus relives, in microcosm, the drama lived by Hiram, the Macrocosm. By means of the knowledge of the Initiates (the Masters of the Lodge), the Recipient penetrates the Kingdom of the Dead, the shadowy “Middle Chamber”; he is incorporated into Hiram, and like Orpheus bringing Eurydice out of Hell, reanimates the dead Master by means of his own flesh, and serves as his psychic vehicle. So Hiram is reborn, and lives again in all Initiates, who carry him within them and integrate with him there...

Then, as the ultimate consequence of the resurrection of the Master Architect, the Shadows disappear, the heavy black drapes, symbols of the palpable, exterior Darkness, are erased, glorious Light gushes in from the shining Holy of Holies, flooding the Temple of the World...

And in the east, the Blazing Star shines anew, as does the Sun each morning...

Profanes and materialist or ignorant masons only see in this splendid symbolism the daily or yearly rebirth of the Day Star, father of life, and the triumph of education over ignorance!

Is it not rather a complete summary of the aforesaid Doctrine of Reintegration, *attributed* to Martinez of Pasqually, who was in reality only its popularizer?

Absolutely! And then an inevitable conclusion presents itself to the mind.

Adam (the Jack-of-all-Trades of the Elohim), Atem or Atoum (the Egyptian Demiurge), Helios (the Greek demiurge, driver of the World, the “Protector of Initiates” according to the Orphics), Hiram, (the Master of the Works of the Celestial Temple), in a word the *Grand Architect of the Universe*, and the metaphysical entity, the enduring principle of intellectual Knowledge and of Occult Light, is but one and the same person...

Thus the ultimate identity of Lucifer as conceived by Catholicism and of Adam Kadmon of the Hebrew Kabbalah are one!

This point has moreover already been regularly put forward by the Kabbalist Occultists<sup>61</sup>.

The singular importance of this conclusion will be all the more particularly appreciated if one studies certain chapters of the Zohar, and various Kabbalistic authors, who describe the breaking of the “vessels”, the kings of Edom, etc... and in general, on the origins of Evil and its repercussions on the *Natura Naturanda*.

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We are would be incomplete if we omitted to mention the common character of the representations of Baphomet, known as the *regular hermetic Androgyne* (male bearded face, horned, female chest, erect phallus) and the XV<sup>th</sup> Major Arcana of the Tarot of Marseilles, called “*The Devil*”, which present us with an equivalent image.

On the subject of Baphomet, Eliphas Lévi gave us this French meaning of the same name, Kabbalised in Latin: “*The Father of the Temple*, Universal Peace for Men”...(Templi Omnium, etc. ..).

The *Father of the Temple* can equally be called *Hiram*, Adam Kadmon, the Demiurge, etc... It is unavoidably the *Grand Architect*!

## NOTES ON FREEMASONRY CONSIDERED AS A MORAL SCHOOL

“The true soul of Freemasonry must be depicted not according to the men enrolled under its banner, but rather according to the Tradition it claims to hold<sup>62</sup>.”

<sup>61</sup> Stanislas de Guaita, most notably, in the *Serpent of Genesis* (t. II).

<sup>62</sup> We borrow these masterly definitions from the book – no longer in print – of C. Chevillon: “The True Face of Freemasonry”.

This Tradition has unfortunately been altered during the course of time, as is all work of human origin. This was almost inevitable, given the normal reactions of its constituent materials which are nothing more than wretched men.

"The principles of liberty, equality and brotherhood, that immutable Charter of individuals and nations, to which Masonry is attached even to death, has been too often ignored, even trampled on, by all governments and political parties. Personal interests and those of class or oligarchy, poisonous toadstools generated by ineradicable egoism, has too long been favored by the Authorities (and that happens everywhere, whatever the political system), to the detriment of the public interest. But true Masonry has always risen up against Injustice and Intolerance. It has ever sought, everywhere and forever, to restore the broken equilibrium."

But because its members were human, the means employed sometimes overstepped the limits of this Wisdom which it took as its guiding light. In order to fight against the material distress of the governed, against the misery of the humble, it necessarily descended onto the material plane, thus leaving behind the purely spiritual ambience of its high assemblies. And so it lost sight of its essentially spiritual role, and its office as mediator and leader. Victim of the impatience of Progress, it was sometimes taken over by the very people it had been trying to lead towards a legitimately improved state. And in certain cases, it even engaged in partisan activities.

No doubt. But this action was legitimate in essence, if not in its methods. The men in the body of Masonry who directed the fight, were mostly full of faith and goodwill. They had only a single objective, to restore integrity: the Good and the Better. For this goodwill, for this faith in a better future, for this hope for a greater love between men, one should absolve them, even if their work, when all is said and done, were reprehensible (and it was not. ..), Masonry remained innocent, for it never anticipates Error, but Truth.

Do the errors or defects of certain elements of the clergy remove from the Church, revered by so many Catholics, part of its moral authority, and do they distort the precious deposit that had been entrusted to it of old? Clearly not.

We demand this same equity for Freemasonry.

Despite the affirmations of its detractors, Masonry is not a vehicle for social demolition, a corrupt organism whose nefarious activities propagate the disease which it attracts. Any mason, and not only the lesser ones (for a cord or collar do not an Initiate or Adept make; but only his own interior work), can err. And the opposite would be astonishing. Many people may act with a view to more or less legitimate personal interests. It is not acceptable to cast aspersions upon the whole Order because of the existence of black sheep who sheltered in its Temples.



Above all other moral prerogatives, masonic ritual ensures that the Profane who knocks upon the door of the Temple, is “free, and of good morals”.

From this preliminary freedom in which another replies on his behalf, to what is the neophyte indebted? What new moral viewpoint does it give him? What is this liberty?

Negative liberty consists of mastery of oneself, in the reabsorption of the shackles of materialism and passion which belong to slaves. There is also a period of active asceticism, itself generated by the positive aspect of this kind of liberty... This is the liberty of realization. This ultimate liberty is the true one from the masonic point of view: the liberty to *bring about*.

Through this theme which is developed in its three successive degrees, symbolic Masonry claims to make of a profane a “New Man”. It gives him a second life; it makes him born anew. This birth to spiritual light consists of breaking open the mire of passion, of cracking open the intellectual chrysalis of prejudice and error, of which the soul of ordinary man is too often held prisoner, impeded in its momentum towards Truth by so many obscure and dubious matters.

The entry in the Temple, such as ritual provides, provokes a psychological shock, the shock of light, abruptly revealed by the sudden fall of the black blindfold. This is to awaken on a new plane. *A new vision of beings and things*.

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Masonry, neutral from a religious point of view, does not want a common Morality based upon metaphysical fear, or upon reward or punishment after death. Masonry seeks *essential Truth, Beauty in itself, the Supreme Good*, without being concerned about the consequences generated by the egoism of race, nation, and individual (allowing for the progression necessary to the stability of the Cosmos). Thus it accepts compromises and crossroads, but those focused on the final Goal that it has in view, and never compromises or *regressive* paths. It is not in vain that its Symbolism attributes such importance to the *East*, where Light is born daily, and it is not without the most profound motives that this Light personifies the highest Good in its Temples. Masonry accepts the opinion of the present time, so far as it contains a spark of the truth, but combats error and ignorance. It accepts a lesser good in order to move towards a certain better future.

And because it considers that the essences of the Good, the True, and the Beautiful are attributes of an Absolute which is ultimately irreducible into a causal mode, since this religiosity carries within itself the highest form of religious spirit,

Masonry refuses to define and limit its understanding of the Beautiful, the True and the Good in dogmas and concrete formulae. For her, Beauty and Goodness are limitless in Time and Space, and no dogma can confine it. For as well as Light, its guide is also Hope...

And this justifies its apparent religious indifference.

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Masonry does not only tend to create pure and strong personalities among its Adepts: it also wants to illuminate the masses as much as possible, having them understand what true justice, equity, law and duty are, and to confirm them in liberty through that true brotherhood, that “*caritas generis humani*”, once evoked by Cicero and the Stoics.

This is why its teaching is also an apostolate, and in her Temples all converges towards action, without remaining in the domain of individual anagogical reverie.

Through speculative science, it leads to the science of realization and its dream of constructing the Temple of Humanity. And this is the reason one of its degrees takes for motto the theological triad: “Faith, Hope, and Charity”.

But what that these three virtues, when considered from the purely masonic standpoint?

Just now we pronounced the word “illuminate”. In common parlance this is synonymous with madness and idle fancy. But nevertheless, it also has another meaning! This is *to clarify*... The illuminated one must himself be a beacon.

This is why masonic Faith is not a narrow belief in which the ignorant bow before an indefinable dogma. Masonic Faith is the transfiguration of thought, the sublimation of understanding. This is not the heroic or lazy creed of the charcoal-burner of legend, this is the creed which is filled with the light of discursive and intuitive science, which declares: “I feel, I see, I know, and through that, I believe...”.

Hope is not that blissful aspiration for a problematic and often undeserved aid; towards a free reward, inadequate for the effort put out to win it. It is the leaping of the whole being towards the summits of Beauty and Justice.

Charity is not the selfish love of Good, conceived as well-being which one wishes to enjoy. This is a selfless Love for a supreme Ideal of Goodness, of

Mercy, of general Peace and not for a single being, but rather for the *Universality of Beings*...

And these three virtues are one and the same thing, contemplated under three different aspects, in consequence of human triplicity.

It is Will, purified of all degenerate impurity, Reason, magnified and rendered subtle as the blade of a sword, and it is the Heart, enlarged for sacrifice by an illuminated Consciousness<sup>63</sup> ...

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The true work of the Freemason must therefore be totally selfless, and accomplished under the angle of Duty. The Freemason, in fact, does not claim personal rights of the free and upright man, except in order to accomplish this duty, for he knows well that these rights are relative and limited, but that his work is entire and without limit.

Also, the Freemason must consider himself as an apostle, a leader commissioned among the elite, for he must strive to become – and he must become – at the same time an initiate, an illuminated one, a man of heart, a man of science, and also a man of action.

Perhaps one may now realize, from the glimmers of these few clarifications on the true inner aspect of Freemasonry, that this vast association is fundamentally more than the banal self-help association, more than a brotherhood of tastes and opinions, and above all more than a shameful means to hoard sordid materialism?

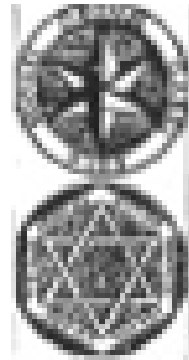
It is possible that the Great Work it imposes must remove certain obstacles from its path, irreducibly fixed in permanent hostility. It is possible that such dogmatic intransigence will try to tear all means out of its hands. Impassive as the immanent Justice which it has commissioned, Universal Freemasonry must destroy these obstacles without hate and equally without weakness.

The superhuman magnitude of this task imposes on it a mask of frightening insensibility which has so often led to accusations against Masonry of preaching certain principles and employing others. But this terrible power which it has in itself, in the vertiginous height from which it emanates, in the nobility of the Principle which sustains it, means it can only to put it into action with discernment and equity.

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<sup>63</sup> The non-masonic reader will appreciate as he may this magnificent definition of *true* masonry from the profound thinker and committed Christian that was C. Chevillon.

The Egregore of all high human spirituality, the Collective of that which all Humanity considers most noble, most pure and most selfless in its natural aspirations, Freemasonry must watch out that no foreign disease manages to disturb its own eurythmy. As an inevitable consequence, it cannot then open its Temples to any desire or ambition, and welcome in any type of person. Comprising the Elite of the elite, an athanor in perpetual motion, Freemasonry must ever put into practice its old motto “Ordo Ab Chao” in the very heart of its Workplaces, its Chapters, and its Assemblies. That is to say that goodwill from the profane alone does not suffice to justify and motivate opening its Temples. Just the opposite. It must demand more than it is in a position to give. This done, Freemasonry will show itself worthy of the confidence it formerly enjoyed from the Illumined Ones who presided at its origin; it will be thus in possession of all the means needed to realize this ideal of Justice, Happiness and Fraternity, to which, for almost two centuries, it has invited Men.



Talismanic Medallion

## VI. MODERN MARTINISM

As we have set forth at length in the preceding chapters, the occult teachings of Martinez de Pasqually was consequently transmitted through the XIX<sup>th</sup> Century, partly through the *Kabbalistic Areopages*, composed of Elus-Cohen who had not conformed with the order to deposit their archives in the hands of the “*Philalethes*” (the Marquis Savalette de Lange); and partly through some Masons of the “*Scottish Rectified Rite*”, holders of the secret instruction of J.-B. Willermoz and the “*Knights Beneficent of the Holy City*”; and partly by the “*S.I.s*” affiliated with the school of Louis-Claude de Saint-Martin. The latter spread the doctrine of the “*Unknown Philosopher*” through France, Germany, Denmark, and above all through Russia. These were the famous free initiators, who had responsibility for transmitting the “sacrament” of the Order, without setting up groups (of members).

It is by one of these, Henri Delaage, that the young Parisian occultist called Doctor Gérard Encausse, better known by his esoteric name of Papus, was “initiated” into the *Order of “S.I.”* in 1880, and he resolved to propagate it as a means to gathering together the intellectual elite of Western Occultism.

This is how it was done.

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*Louis-Claude de Saint-Martin* had transmitted the initiation of which he was the depository, following *Rodolphe de Salzman*, *Gitchel*, and *Jakob Boehme*, to the *Abbé de Lanoüe*, in whose house at Aunay, near Sceaux, he had resided for some time, and where his house also was; and to *Chaptal*, *Compte de Chanteloup*.

In turn, the *Abbé de Lanoüe* transmitted the precious deposit to *André Chénier*, guillotined during the Terror, and to *Joseph Antoine Hennequin*. He in turn initiated *Henri de la Touche*, who initiated *Antoine Desbarolles*, *Compte d’Authencourt*, who initiated his cousin, *Amélie de Boisse-Martemont*, who transmitted this initiation and its traditions to her nephew, *Pierre Augustin Chaboseau*, from whom proceeded very many present day Martinists.

In parallel, *Chaptal* has initiated an unknown, whose name is not known, but who must have existed, since we find *Henri Delaage* in possession of this initiation in 1880. On his deathbed *Henri Delaage* called for the young doctor who was *Gérard Encausse*, laid his hands upon him, consecrated him “*S.I.*” in accordance with the rule, without however giving him any of the secret tradition (due to the lack of time). This resulted in confidences made by Dr. Encausse to the senior members of the Supreme Council of 1884, which we will discuss later

on.

At this time, Dr. Encausse, Augustin Chaboseau (librarian at the Guimet Museum), Jean Moréas and Charles Mauras (future director of *l'Action Française*), had lunch together every Tuesday in a small restaurant on the Left Bank. They talked about anything and everything, and that is how, by pure chance, Papus and Chaboseau discovered that they were both legitimate and regular disciples of Louis-Claude de Saint-Martin.

Being a devotee of active organization, Papus immediately resolved to FOUND an Order which would bear the name of l'Ordre Martiniste (the Martinist Order).

He already had grouped together some Parisian occultists. With ten others Papus and Chaboseau constituted the first "Supreme Council", which had twelve members to begin with (and not twenty-two...). In truth, it was Papus who took upon himself most of the ritual regularization, rather than Chaboseau, having received the filiation of Saint-Martin three years earlier than him.

To this end, from their recollections, and from notes taken following their respective initiations, these two reconstructed from memory the ceremonial presently known under the name "*the ancient ritual of the XVIII<sup>th</sup> century*". Thereafter, when old and authentic documents finally reached them, they restored the aforesaid ritual to its ancient primitive form; so captivating, so elevated, and so beautiful.

Thus the Martinists were constituted, with the following members of the Supreme Council (the famous "Council of Twelve"...):

*Stanislas de Guaita – Chamuel – Sedir* (Yvon Leloup) – *Paul Adam – Maurice Barrès* (friend of Stanislas de Guaita) – *Jules Lejay – Mantière – Charles Barlet – Jacques Burget*, and *Joséphin Péladan* (this, together with Papus and Chaboseau, made the first dozen symbolic members).

Later *Barrès* resigned due to Catholicism, and *Joséphin Péladan* for other reasons, each more bizarre than the other<sup>64</sup>. They were replaced by *Victor Emile Michelet* for *Péladan*, and *Dr. Marc Haven* for *Maurice Barrès*.

And so the Martinist Order was constituted in 1884. This organization had for its aim the organization of Martinist Lodges, propaganda in spiritualist circles, and the diffusion of the doctrine by means of the review entitled "l'Initiation". In 1893 the Lyonnais Martinist came into possession of the archives of J.-B. Willermoz and the Lyon "Cohen Temple", which the widow of Joseph Pont,

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<sup>64</sup> We refer the reader to the spiritual work of Vitoux: "Les Coulisses de l'Au-delà (*the Channels of the Beyond*)", the chapter titled "La Guerre des Deux Roses (*The War of the Roses*)".

Willermoz' successor, had bequeathed to Brother Cavarnier on the death of her husband.

“Dr. Encausse”, Jean Bricaud tells us in his *Review of Martinism*, “ignored the regular transmission of the Elus-Cohen, which had never been interrupted, and which tradition had never ceased to have its representatives, be they in Lyon or other foreign towns. These were the Bergeron brothers and Bréban-Salomon in Lyon; Carl Michelsen in Denmark; Dr. Edward Blitz in the United States.

“Dr. Edward Blitz was a “*Knight Beneficent of the Holy City*”, and a high grade member of the Masonic Rite of *Memphis-Mizraïm*”. He was also the direct successor of Antoine Pont and of Willermoz. And so he became president of the Grand Council of the Martinist Order, as renovated by Papus, for the United States. In this quality (representative and legitimate inheritor of Martinez de Pasqually) he resolved to reestablish the Order in the United States, on ancient *traditional* bases. In France, his representatives were Dr. Fugairon, and later Charles Detré, who, under his esoteric name of Teder, established the Rituel Martiniste français (French Martinist Ritual) in accord with Papus (this Ritual was edited in Paris in 1913 in the care of Dorbon-Aîné).

Here, Jean Bricaud, who was working from imperfect documents, transcribed from oral traditions by documenters who either misunderstood or garbled what they heard, committed certain involuntary historic errors.

In fact, a number of old letters, signed by the main leaders in Martinism from this period, or from parallel Secret Societies, (Papus, Teder, Bricaud, Théodore, Reuss, E. de Ribeaucourt, Phaneg, etc...) are in our hands, as well as documents coming from the Supreme Council. And these allow us to definitively clarify certain obscure points<sup>65</sup>.

1<sup>st</sup>) The verbal tradition of the Lyonnais Martinists, who believed that Teder transmitted the legitimate filiation of the Elus-Cohen to Papus, is false. An official document, coming from the Supreme Council, dated September 29<sup>th</sup>, 1918, tells us this:

#### ORDRE MARTINISTE

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<sup>65</sup> Since the Liberation we have restored these documents to their owners, who had only entrusted them to us. But they are still accessible to historians accustomed to consulting them.

*Supreme Universal Council*

Lyon, September 29, 1918

“To Sovereign Delegates-General, Principal Inspectors, Delegates and Inspectors-General, Delegates and Special Inspectors, Lodge Masters, Group Leaders and all Members of the Order.

“Very Dear and Illustrious Sisters and Brothers,

“The first light of the Order has just gone out. Our Venerable Grand Master, the Thrice illustrious Brother *Teder* is dead, during the night of September 25<sup>th</sup> to 26<sup>th</sup>, in Clermond-Ferrand. For now I only want to recall the major stages in his life, the implacable work, the tenacious activity of our Thrice Illustrious Grand Master Teder.

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“It was in England that he was initiated into Martinism by the Thrice Illustrious Brother Papus, then named representative, and later Principal Inspector of the Order for the British Empire and the Indies.

Etc, etc...

Signed: Jean Bricaud

33 .: 90 .: 95 .:

President of the Supreme Council  
Grand Master-General of the Order

In his letter dated Tuesday, December 30<sup>th</sup>, 1920, Papus greets Teder in these terms:

“Very Dear Brother Detré,

“Permit me firstly to greet you most sincerely for your activity and your devotion to our Order. I meet regularly with the Committee Director of the Supreme Council, and you can be sure that I will support your request and that, in consequence, it will be approved.

“While waiting, I am going to send you:

“1<sup>st</sup> – a ritual in English, which I ask you to return to me by registered mail after you have read or copied it. This ritual is the one used by the rich American Lodges; it is not completely used in Europe, but it might give you some ideas.



“2<sup>nd</sup> – I am also going to send you useful papers for your propoganda and for the Lodges.

.....

“In England there is a “Sovereign Delegate-General” (Brother John Yarker) and in Inspector-General. I will put you in touch with them since you will have your charter as Delegate-General, at least with Brother Yarker.

“All my best wishes, Very Dear Brother, and yours Fraternally,

PAPUS”

And here is another dated March 5<sup>th</sup>, 1905, three years later:

“Very Dear Brother Detré,

“I have the honor of informing you that the Supreme Council of the Order has decided to create a post of Inspector-General for England and the English Colonies. The Supreme Council has decided to name you to this post in thanks for your devotion. I personally delighted to be able to communicate this to you.

“Yours Fraternally,

PAPUS

Member of the Supreme Council

One will agree, after reading these texts, that the legend of Teder as initiator and regularizer of Papus, is to be rejected without credibility, and that in fact the opposite it true.

Other opinions suggested that it was even Dr. Blitz from the United States who transmitted to Papus the filiation of the Elus-Cohen and the Réaux-Croix, as well as membership in the Scottish Rectified Rite and the Grand-Profès.

We will ignore whether Dr. Blitz possessed these qualities; this is possible, and there is nothing to refute the assertion. But we have never found any trace of a meeting between these two gentlemen, either that Papus met Blitz or that the latter traveled to Europe. One would acknowledge that, in order to be truly *efficient* and *regular* in form, an *initiation* must make use of the ritual channel ( if it may be abridged as such), and executed in the *joint presence* of the Initiator and the Candidate. Simply giving it to the vehicle of the mail, and initiating “by correspondence” is not a serious proposition!...So, for Blitz to regularize Papus

from the point of view of the Elus-Cohen, if would have been necessary for them to meet, in Europe or in the United States<sup>66</sup>.

Now, Papus never said anything about a regularization with Blitz or about an affiliation with the Elus-Cohen, to which Blitz may have had a legitimate claim, and we will have to await a legitimate document about this in order to prove such an event *historically* occurred.

On the contrary, it is Bricaud himself who tells us in his *Review of Martinism*, that Papus granted Dr. Blitz a Charter as *President of the Martinist Grand Council for the United States*. One can surely conclude that Papus, if he were sub-initiate, would not have been so impolite as to act thus regarding his *initiator*, and would his initiator would have lacked any backbone to the point of relinquishing all moral authority regarding his recent recruit? This is highly unlikely!

Besides, Dr. Blitz didn't keep the power conferred upon his by Papus for long. Since he had considerably modified the spirit in which the Martinist Order had been established by the latter, the Supreme Council published an edict "from the Orient of France" in a revue entitled the *Star of the Orient*. There is was announced that the charter of the "Sovereign Delegate-General for the United States", which had been conferred on Dr. Blitz, was abolished, and this charter has been replaced by that of "Inspector-General of the Order for the United States: in the person of Mrs. Margaret B. Peeke, also a 33<sup>o</sup> in the *Droit Humaine*<sup>67</sup>. This fact is attested to in a note by Dr. H. Spencer Lewis, dated 1937, which we have in our possession. And the role of S. Margaret B. Peeke is attested in a letter of Jean Bricaud, also in our archives, dated January 5<sup>th</sup>, 1919.

A final rumor is that the Braban-Salomon brothers who, being from Lyon, could have regularized Papus. Unfortunately, we have found no evidence that these two survivors of Martinezism and the old Martinists. Ex-members of the Supreme Council who we interrogated on this subject, knew no more than us about them.

From what precedes, we are led to conclude that the Members of the various Martinist branches are in possession of but a single filiation which, through Claude de Saint-Martin, is traced back to Jakob Boehme and Henry Kunrath. There could, we suggest, be no more honorable line!

For without a doubt, Saint-Martin had been an Elu-Cohen and Réaux-Croix, but it is also without a doubt that he was judged worthy of entry into the mysterious Society of which we have spoke earlier, and that it was not the Elu-

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<sup>66</sup> This passionate plea for face-to-face initiation is particularly relevant given the number of so-called mystical societies to offer 'astral initiation' or 'initiation by mail' in the present time, and always for a large fee - PV.

<sup>67</sup> She died in 1908.

Cohen Initiation that he transmitted, since he resigned from Freemasonry and the Knights Elus-Cohen on July 4<sup>th</sup>, 1790. Thus it was the filiation of Boehme and the “Unknown Philosophers” alone which he has transmitted to them.

On the other hand, we know well that the truth of the secret tradition and *ordination* of the Réaux-Croix of Martinez, which Willermoz. Thus we can reach the new conclusion that all *legitimate* holders of this title (currently called “Knights Beneficent of the Holy City”) are in possession of the *Sacramental Order* of the Elus-Cohen, formerly instigated by Don Martinez De Pasqually, if not in form, at least “*in efficacy*”.

This long aside on the Martinist filiations ended, let us return to the history of modern Martinism.

Around 1908 a troublesome event occurred within the Order. In our archives, we have in our possession the order of exclusion from Freemasonry and Martinism of Messrs. René Guénon, Jean Desjoberts and Victor Blanchard (not to be confused with his homonym, a later member of the Supreme Council), in an undated document.

This brief, whose leaves are filled with small regular and compact annotations by Teder himself, underline the theme of the following accusation. The three aforementioned members had attempted to create a division within the Order, of procuring lists of the names of Members with the intention of founding another organization alongside the Martinist Order, whose objective was to attract and divert the occult and heterodox impetus into a “siding”, then to dissolve it completely, once their objective had been realized. In these notes, Teder accused certain militant clerical organizations, which he didn’t name, and the Grand Orient of France, who were hostile to Illumined and Mystic Orders.

We will not dwell on the truth of these accusations, but it is fact that as a result of the judgment pronounced by the Supreme Council of the Martinist Order and by the Sovereign Sanctuary of the Ancient and Primitive Rite of Memphis-Mizraïm, Messrs. René Guénon, Jean Desjoberts and Victor Blanchard had to leave the Martinist organization<sup>68</sup>.

It seems certain that occult irregulars, of obscure origins, but certainly of clerical origin tried, some time before the start of the war of 1914 – 1918, to destroy Martinism. We still have a letter from a senior member of the Supreme Council, *Phaneg*, in our possession. He was a known occultist who showed himself to be hostile to the very principle of initiatic Orders, Esoteric Fraternities and all such associations in general. The letter is dated 1916. This is the same Martinist who, in addition after the death of Papus, would have withheld a letter from him appointing another Martinist, with the esoteric name of “Librabijs”, his

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<sup>68</sup> This in no way reflects on the purity of intention of these initiates! It is concerned with a purely interior measure of discipline...

moral legatee and his successor as the head of the Order on his death. It appeared to the Council that this letter, in the hand of Papus himself, would have allowed, to dissolve the Martinist Order and replace it with the *Ordre Universel de la Nouvelle Egypte (O.U.N.E.)* (Universal Order of New Egypt) which would have thus taken the place of Martinism, as a center of dissemination of High Esoteric Doctrines.

We will ignore the question of whether Papus was the true author of this letter, and if that were the case, what the true reasons of this astonishing decision were. Yet if it is true (and that is possible, since we must remember the affection that Papus showed for Roman Catholicism in his latter years), it was certainly not to the taste of the “Unknown Superiors” and the “Passed Masters”, who, from “behind the Veil”, *truly* led the Order! The Dead, when they are elite, highly evolved souls, and directed towards a specific goal, see the bigger picture and pre-empt the Living. And the response came immediately.

After the death of Papus, the attempted sacrilege of Brother Librabius was put to rest, Teder was named as his regular successor by the members of the Supreme Council, and Martinism continued...

We personally approve this action unreservedly. It is certain fact which no elder Martinist would contradict, and which merits being noted in the interest and study of future Martinists.

For some time previously a certain Christian emollient, promoting childish sentimentality and “whining”, had taken the place of the traditional teachings coming from the Illumined Ones of former times.

If these people, with their “headmaster” Louis-Claude de Saint-Martin, knew how to remain in the exalted spheres of Mysticism, and remain pure Gnostics in the true sense of the word, it was simply a Martinist core being devout! Sédir (Yvon Leloup) whose Brittany Catholic heritage had led him, with other Martinists, to a strong sense of Catholicism, had led him to attempt, little by little, to move Martinism in this direction. This excess was followed by a reactionary type of abuse. In the beginning the general direction of this movement had been towards synthesis and syncretism. Hermes, Apollonius, Fo-hi and Buddha had been placed on the same level as that which the Passed Masters called “La Chose” (from the Latin *causa*, the Effective Cause), the Repairer, even Christ himself! Like the other camp, a good number of the Members of the Supreme Council also rejected the ritual created by Blitz.

This communal esotericism brought about a very strong reaction, resulting in a return to the original spirit of Martinism, which put the Word, the Johannite *Logos*, on a plane where no offensive comparison with imperfect, carnal beings could be made. This led to numerous polemics, at times violent, with Theosophy. We have some quite interesting letters of Papus on this subject.

And from this return to esoteric Christianity, without realizing it, one also finds oneself falling back into exoteric Christianity again...

Let us now return to the story of the modern movement.

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In 1908, Teder and Papus organized a Congress of Spiritual Masonic Rite in Paris, with the purpose of re-attaching the new Martinist Order to High Grade Masonry.

This is what Martinez de Pasqually, then J.-B. Willermoz, had formerly tried to do.

And in 1914, following an agreement with the Grand Master of the Scottish Rectified Rite ( Dr. E. de Ribeaucourt), it was decided to create a “Grand Martinist Chapter”, exclusively composed of titled High-Grade Masons, to serve as a link between ordinary Martinism and Scottish Rectified Rite Freemasonry. This Chapter took the name of “INRI”.

The Great War of 1914 – 1918, the death of the Grand Master, Dr. Gérard Encausse (Papus), happening in 1916, and changes taking place in the Grand Mastership of the Scottish Rectified Rite of France, prevented the success of this project.

Papus’ successor to the Grand Mastership was Charles Détré (Teder). He died in 1918, transmitting his powers to Brother Jean Bricaud, from Lyon.

After the war, at the time of the reorganization of the Order in Lyon, this group also established a Masonic base for Martinism, decreeing that only Masons possessing the grade of *Master* (3<sup>rd</sup>), as Martinez de Pasqually had wished, would be able to enter Martinism.

Jean Bricaud himself told us that he had been “in contact with Dr. Edward Blitz, through the intermediation of Dr. Fugairon and Teder himself”. He had also spent time with the past official representatives of Willermoz in Lyon (M.C... and Dr. L... in particular), and had welcomed their teachings. This is why he returned completely to the concepts of Martinez de Pasqually and Willermoz, which had been set aside since the Grand Convent at Paris in 1908.

And so he superposed Martinism on symbolic Freemasonry. Henceforth, in the Lyon branch, in order to receive the first degree of Martinism, it would be necessary to be a Master Mason, and to be invested with the following degrees,

to possess the High Grades of Scottish Masonry according to a minutely regulated hierarchy.

Jean Bricaud died on 21<sup>st</sup> February, 1934. He was succeeded by Mr. Chevillon, author of “The True Face of Freemasonry”.

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When Papus died in 1916, as we have seen from the preceding section, his successor Charles Détré (Teder) clearly oriented Martinism towards Masonry, no doubt of a spiritual and mystical nature, but in a direction that the mystical school of “S.I.s” coming from Saint-Martin had always refused to impose on its adherents.

This is why a large part of the Martinist Order, remaining faithful to the spirit of their promoter, restarted the tradition of *Free Initiation*, from person to person, as had been done by Louis-Claude de Saint-Martin. These “initiators in the ancient form<sup>69</sup>”, to use the expression of Jean Bricaud in a letter in our possession, also resurrected the old ritual from the XVIII<sup>th</sup> Century, full of charm with its outdated French. They abandoned the ritual established by Papus and Teder (the 1913 Ritual) and reproduced that of Blitz, taking up the simple yet nevertheless grand tradition instituted by Claude de Saint-Martin and his predecessors. Coming together in small groups, the only concession made to the past<sup>70</sup> was to sometimes name these groups “Lodges”, and sometimes “Jurisdictions”. And so, in Paris, alongside the Lodge “Papus” (Lyon branch) functioned “Velleda”, “Hermanubis”, “Brocéliade”, “Athamor” and other Lodges. The Grand Master of these was Augustin Chaboseau.

This branch of Saint-Martin was incontestably the more important, since it didn’t of necessity require a prior Masonic “Mastership” of its affiliates. But on the other hand, one might reproach them for hardly being Martinist in nature. In fact, most of these affiliates rallied under doctrine strange to the Judeo-Christian tradition, foundation of the Passed Masters of the Order...Theosophy, Celtism, and above all Buddhism and Brahmanism were the schools in which they pursued their personal convictions.

There is but one *Truth*, and esoteric doctrines are but rays which escape therefrom. This is certain. Yet it is necessary for each ray to shine in its proper place: it is inharmonious for a Lama to preach the Gospel, for an Imam to teach Tantra, for a Yogi to affirm the Triads or for a Kabbalist to lecture on Taoism!

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<sup>69</sup> “*Initiateurs à l’ancienne mode*” - PV.

<sup>70</sup> *That is, the past 50 years of revived Martinism* - PV.

The doctrines of Martinez de Pasqually and Claude de Saint-Martin agree in affirming to us that Adam Kadmon, the Proto-Adam, the Heaven and the Earth are *realities*; they give the *Word* a role which no other school will accept. It is thus difficult to assert with the disciples of Buddha that Heaven, Earth, Demons and Gods, Fallen Man and Man-God are nothing but samsaric illusions!...

One cannot be a Martinist and a Buddhist at the same time. Yet we must recognize that Martinist doctrines can appear quite “obsolete” nowadays, while Buddhism retains all of its worth.

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As for the “Lyonnais” branch, cleaving to the school of Martinez de Pasqually and Willermoz, it had its active center in Lyon. From 1936 to 1939 it had a center of propaganda, the “College of Occultism” at 17 rue Washington, Paris, there each Sunday a large crowd came to hear talks on Spiritualism, Hermeticism, Occultism, etc... These “Lyonnais” Martinists gathered in the bosom of “Papus” Lodge, having the obedience of Memphis-Mizraïm as their antechamber which, with their two Parisian Lodges (“Jérusalem égyptienne” and “l’Age nouveau”) transmitted the required masonic initiation to Martinist neophytes. The “Grand Prieuré des Gaules” which was led by Dr. Camille Savoie, transmitted regular initiation into the “Chevaliers Bienfaisants de la Cité Santé”, according to the instructions established by Willermoz in 1778 at the “Grand Convent des Gaules”, at Lyon.

The Second World War of 1939 – 1945 was to interrupt the new activity in Martinism.

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From June 1940, immediately following the formation of the Pétain government, two decrees pertaining to Secret Societies were promulgated. By a decree dated August 14<sup>th</sup>, all secret societies were declared illegal, their good and premises seized and sold for the profit of the works of the Public Assistance department. A decree in the winter of 1940 – 41 dissolved the Martinist Order and the *Église Gnostique*. These two organisms had completed an accord in 1911. Through this treaty, the *Église Gnostique Universelle* was recognized as the official church of Martinism. Thus the secular doctrine of Martinez de Pasqually were linked to an esoteric priesthood. Ratified and enlarged by Téder in 1917, the second version of this treaty gave the right to sit on the “Supreme Council” to the members of the High Gnostic Synod, and vice versa. This, then, is the reason that the *Église Gnostique* was dissolved at the same time as Martinism.

From the promulgation of these decrees by the Vichy Government, a completely *legal* anti-masonic organization began to function. The speed with which these employers, who were all notorious anti-masons, militant Catholics or publicly declared anti-occultists, were put together tends irrefutably to prove that the *private organizations* of these various groups, which in peace time led a merciless war against all Occultism, became *ipso facto* the *official service* of the Government, and that in consequence the defeat of the French people, from which this new state of affairs was born, had been predicted, and even welcomed, by certain fanatics.

Whatever it may be, Martinism, which had never involved itself in politics, was not forgotten!

The homes of all the members whose names the Vichy Government had been able to secure were searched. They seized books, and under the pretext that *masonic* documentation was banned (historical works, doctrines, revues, etc...) they confiscated purely *occult* documentation! Thus, magnificent private collections were pillaged by the services of the Prefecture presiding over the liquidation of dissolved Associations. Some were sent to Germany, others dispersed and sold. Those works which were furthest from Masonry, yet declared dangerous by our Catholic militants, were seized, and Astrology, Kabbalah, Magic, Alchemy, Symbolism, various philosophical or religious studies (Buddhism, Hinduism, etc...) did not escape ostracism, resurrected from across the prior centuries. One bloodhound from the Prefecture even put it into his head to find Claude de Saint-Martin to question him on his masonic activities! It took no end of trouble to convince him that Saint-Martin had died in the 17<sup>th</sup> Century, was dead and buried! (*This story is rigorously authentic!*).

At the same time the seized people under the most fallacious pretexts. One such Martinist who was also a mason, who had kept a few masonic documents or jewels, found himself accused of reconstituting a dissolved organization, and sent purely and simply to *la Santé*<sup>71</sup>, in Fresnes, or to a concentration camp. Another Martinist, not a mason, but in whose home they found an antique rifle, or some cartridges dating from an earlier war, found himself accused of harboring arms and keeping munitions and explosives, and equally arrested! Finally, on March 23<sup>rd</sup>, 1944, Constant Chevillon, Grand Master of the Order, Patriarch of the *Église Gnostique*, former teacher of Philosophy in Lyon, was assassinated by machine gun, after being removed from his home by pseudo-police, in reality militants from “collaborator” organizations (Parti Populaire Française, M.S.R. and Milice).

In another area, that of freedom of the Press, the Government took similar steps. In May 1942, the “Comité de Répartition de Papier<sup>72</sup>” was created, which imposed a veritable ideological tyranny (and this is no partisan exaggeration).

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<sup>71</sup> A German military prison - PV.

<sup>72</sup> “Committee for the Distribution of Paper” - PV.



Any manuscript sent to an Editor with the intention of publication had to be referred to this auditing Committee. For this, the Editor presenting the work had to complete a form indicating the Author's identity, the technical characteristics of the proposed work (format, pagination, etc...) and the *category* in which it was being entered: history, novel, sciences, philosophy and religion, etc... It was then given to a reading committee, carefully chosen, which only figured people known for their political or religious convictions, or for their interest in the Vichy Government. Works that were "right thinking" or in the political spirit of the day were assured, not only of obtaining the required authorization, but also the approval necessary to obtain the precious paper. No point in adding that anything which touched on Occultism or Esotericism was rigorously rejected! Yet a strange fact: the Germans contented themselves (more adroitly, perhaps) with *adjourning* authorization of publication for suspect books, while the "right-thinking" censors invariably *rejected* them. Robustly organized and conceived, this magnificent "extinguisher" of thought functioned with a remarkable discretion and modesty. If one adds that those who "extinguished" manuscripts seized in the course of the searches, later "lost" or "destroyed" them, one must admit that the "people of the Maréchal" (Pétain) certainly merited their French inheritance – be it spiritual or literary...

It may be said with little exaggeration that a complete arbitrariness presided over the application of all the measures, sometimes even, alas!, a most visible dishonesty!

One can also add that for those detained, the danger was not small! In fact, it was from the concentration camps that the German authorities randomly chose hostages who were to be shot as 'examples', following attacks by snipers (*sixty-five thousand hostages were shot in the department of the Seine and Paris alone*)!

But we should also emphasize the wonderful examples of solidarity of which the Martinists of this time can be proud. Divided (like all French communities) into partisans for a tenacious resistance, and partisans for Franco-German collaboration, for all that they did not forget their Fraternal ties. So it is that Dr. B., imprisoned despite his great age for possessing a few old cartridges dating from the 1914 – 1918 war discovered in the bottom of a drawer, was freed from prison by a Martinist "collaborator". This man, without fearing to compromise himself, put increasing pressure and proceedings until the Gestapo agreed to release Dr. B... to this Martinist, worthy of the Great Traditions of the XVIII<sup>th</sup> Century.

But the initiatic Secret Societies seemed to have been dealt a heavy blow. Before such a violent attack, the old Martinists, helpless and horror-stricken by this militant and tenacious hatred, put the Groups to sleep, and spread death in their soul.

And so it was that, before this menace renewed from a former age, and before the dispersion and general disarray, a few Occultists decided to react. More than ever, private correspondence in these subjects was dangerous; the transportation and transfer of documents or ritual objects even more so. Regarding and kind of meeting, this could immediately result in the *seizure of personal effects* of those taking part. In the streets, by means of transportation, raids and searches were frequent, and they went through entire communities (following attacks on the occupying troops) searching house by house, apartment by apartment, room by room, for many hours.

Despite all these danger, a trio of known Occultists decided to “revive” the Tradition. One of the three was a Martinist, from the lineage of the “Unknown Superiors” of Louis-Claude de Saint-Martin. He initiated the two others, on April 4<sup>th</sup>, 1942. Easter Monday, on April 6<sup>th</sup> of the same year, two days later, all three formed a Martinist “triangle”, with the aim of reawakening the tradition of the Order of Elus-Cohen, and of recommencing all the work – even theurgic. To find a “Name” for this Lodge, they had recourse to the *Tarot*. One of them drew a card, the Papess, the Second card of the Major Arcana, signifying the Hebrew letter “Beth”. The second drew another card: the Major Arcana card V, the Pope, letter “Heh” in the Hebrew alphabet. The Pope and the Papess! These were two occult cards par excellence..! The third affiliate then established the “Name” of the Lodge, which was “Bethelios”. *Bethel*, in Hebrew, “The divine house”. Or again, *Beth*, the *Moon*, and “*Heh*” (Helios), the Sun...

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The S.I. in question, initiator of the two others, bore the esoteric name of “Aurifer”. The two others took the names of “Phalgus” (genius of Judgment in the Nuctameron of Apollonius of Tyana) and of “Baphometos” (a Greek transcription of his own family name).

“*Aurifer*” had been initiated earlier by “*Harmonius*”, who had been initiated by *A. Chaboseau*. The lineage was thus incontestable. Acting as “witnesses” were “*Mikaël*” (ex-member of the former Supreme Council of 1884, in the quality of Principal Inspector, initiated by “*Téder*”), and Hierax.

There is no question therefore of the initiatic legitimacy of “Aurifer”.

Let us return to the work of “*Bethelios*”.

Our three occultists (Phalgus, Baphometos and Aurifer) had among their connections many friends or correspondents who wished to move on from pure study to experimentation, from “speculative” work to “operative” work.

The historic documentation on Martinez de Pasqually and his disciples was taken up again. The Rituals were studied; and a new operative “form” was established, to take into account the modern epoch, the spirit (which was different from that of men of the XVIII<sup>th</sup> Century), but for all that in rigorous accord with the magic and Martinezist *Tradition*.

On Thursday, 24<sup>th</sup> September, 1942, at the solar hour of midnight (which was two o'clock in the morning in terms of the time imposed by the Occupation), *eight* Circles were illuminated in Paris (seven were situated on the periphery of the Capital, one only in the center, near to Saint-Eustache!). Three of the eight, following the celebration of the Grand Equinoctial Conjunction, had an appearance of the famous “*passes*”. Faithful to the “*Promise*”, the Invisible Powers had hastened to the meetings, held nearly *two centuries later*...

During the following six months, we worked without cease; selecting correspondents, choosing most carefully from among the many requests. Frequently the members of “Bethelios” met neophytes of the Occult, desirous of affiliating with any esoteric movement. But all the candidates were not of equal worth and did not offer the same moral guarantee. Finally, it was necessary to take the minutest precautions to maintain *absolute secrecy* regarding the work in hand, to escape the agents of the Gestapo or the informants of the Vichy Government.

Sometimes in one house, sometimes in another, we met to “*receive*” a new Brother. The same small suitcase transported the black, white and red Cloths, the Candlesticks and Candles, the incense and the Gospel, the Ritual and the Sword, under the very noses of the police...And, month after month, like the adjuration of a Litany, the hieratic words from the XVIII<sup>th</sup> Century, opened the same symbolic “Gates” to young men in love with ideals and mysticism.

Without a single publication to serve as propaganda, and without appealing to the former members of the dispersed Lodges, on April 4<sup>th</sup>, 1943, at the New Moon of the Equinox, *eighteen* Circles were illuminated in Paris. And on September 29<sup>th</sup> of the same year, there were *twenty-five* similar theurgic ceremonies which, illuminated the silence of the night, at the same time... In Pontarlier, Lyon, Calais and Nantes, other S.I.s stood at the center of magic “Circles”, surrounded by the same symbolic “lights” which had protected the Elus-Cohen of former years, commencing at the same time, in identical form, the same liberating “Vortex”<sup>73</sup>!

The impetus had been given. Henceforth it could not be stopped and, with God's help, the cohort of Theurgists who had raised up Martinez de Pasqually were going to organize a true “Mystical Knighthood” at the heart of the general materialism.

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<sup>73</sup> Conceived in a primitive spirit, these exorcisms were directed against EVIL as a concept, and no partisan intent (political, personal, etc) was included. This fact needs to be underlined.

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It was then that one of the “witnesses” who had previously attended the initiation of *Aurifer* as an S.I. brought to the Group the elements for decisive action. We have already mentioned this member of the Martinist Order under his esoteric name of *Mikaël*.

This Brother was in possession of all possible titles regarding Masonry and Illuminism, as we are going to see, for he was:

- “33<sup>rd</sup>” (Sovereign Grand Inspector General) of the Ancient and Accepted Scottish Rite, a Member of the Supreme Council for France and its Dependencies;
- Honorary Member of the Grand Lodge of Denmark;
- “95<sup>o</sup>” and “97<sup>o</sup>” of the Ancient Primitive Rite of Memphis-Mizraïm, holder of a Charter as Grand Master for France and its Dependencies, sent by John Yarker (Grand Hierophant of the Order) in September 1909, and of another signed by Jean Bricaud (1921);
- Honorary Member of the Grand Lodge of Argentina for the same Rite;
- “Knight Beneficent of the Holy City” in the Scottish Rectified Rite; Grand Profès, from the affiliation of J.-B. Willermoz; and thus in possession of the lineage of the Elus-Cohen, through his initiation received from Dr. Camille Savoire, himself Grand Master of the Order;
- Principal Inspector of the Martinist Order, Member of the former Supreme Council established by Papus (Charter successively signed by Papus and Téder);
- Member of the *Ordre Kabalistique de la Rose-Croix* (founded earlier by Papus and Guaita) and of its Chamber of Direction;
- Delegate of the Martinist Order (Supreme Council of Paris) en 1939, attached to the Fédération Universelle des Sociétés Initiatiques (F.U.D.O.S.I.);
- Grand Master for France of the Order of Hermes Tetramegistus (Pythagorean initiatic Masonry);
- Member of the Order of Unknown Samaritans (German philanthropic Order);

- Founder Member of the INRI Chapter, founded earlier by Papus and Dr. Ribeaucourt to reunite the S.I.s holding the 18<sup>th</sup> Degree (Knight R+C) and spiritualist Masons of the Scottish Rectified Rite;
- Etc, etc...

*Aurifer* already being a Mason in the Ancient and Primitive Initiatic Rite of Memphis-Mizraïm, The Thrice Illustrious Brother Mikaël transmitted to him the 4<sup>th</sup>, 12<sup>th</sup>, 14<sup>th</sup>, 18<sup>th</sup>, 32<sup>nd</sup> and 33<sup>rd</sup> degrees of Memphis-Mizraïm, then the 66<sup>th</sup>, 90<sup>th</sup> and 95<sup>th</sup> of the same Rite, giving him the powers of Substitute Grand Master, by virtue of the Charter of Constitution for a Sovereign Sanctuary received earlier in 1909 from John Yarker. At the same time, by virtue of the Grand Constitutions of 1786, modified and adopted by the Universal Convent of the Supreme Council, meeting in Lausanne on September 22<sup>nd</sup>, 1875, and from paragraph 3 of the aforementioned Constitutions, allowing that, where a Supreme Council of the Ancient and Accepted Scottish Rite does not exist or is 'asleep', a single "33<sup>rd</sup>" has the power to constitute another, (then the two a third, and so on up to a concurrence of *nine*), the Thrice Illustrious Brother Mikaël transmitted to Brother *Aurifer*, already a 33<sup>o</sup>-95<sup>o</sup> of the Memphis-Mizraïm Rite, the 33<sup>rd</sup> Degree of the Scottish Rite<sup>74</sup>.

Thus the new Martinist branch found itself in possession of the Masonic powers necessary to constitute itself as a Martinezist branch, and attach itself to the Elus-Cohen.

From among the new S.I.s from the Saint-Martin lineage, who has been ordained by the three founders of the "Bethelios" group, there were three who were "Master" Masons, Brothers "Andréas" and "Villanova".

Arguing that the old masonic constitution allowed that, at sea, in time of war, or during a period of "sleep" of regular Obediences, three Masons of the grade of Master could initiate a profane, these two Brothers and *Aurifer* constituted a "Scottish Triangle" and then successively initiated the two most qualified and capable from among the new members. (Two of the three original founders of Bethelios, Phalgus and Baphometos, had objected and refused to affiliate with Freemasonry). The "Scottish Triangle" of three members, thus increased to five, created – according to ritual terminology – a "Just Lodge"; then, to follow, the number of member increased to create a "Perfect Lodge". This first Lodge took the name of "Alexander of Egypt", in the Orient of Paris, in remembrance of the ancient City where the elite of Greco-Roman thinkers converged.

The restored Martinist nucleus was thus in possession of a majority number of *Free Initiators* (lineage of Saint-Martin and the "Unknown

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<sup>74</sup> This last transmission was irregular, for it would have necessary for the Supreme Council of the Ancient and Accepted Scottish Rite to have dissolved *itself*. This was not the case.

Philosophers”) and a minority number of the same Free Initiators, who were holders of Masonic initiation and of the powers accruing to holders of the high grades.

Now, as we said, Brother *Mikaël* possessed the lineage of Grand-Profès of J.-B. Willermoz, and as such, that of the “Elus-Cohen” of Martinez de Pasqually. His ordination of “Knight Beneficent of the Holy City” had been received from Dr. Camille Savoie in person, Grand Master of the Scottish Rectified Rite and incontestable and uncontested successor of J.-B. Willermoz, at the head of the “Grand Priory of the Gauls”.

On September 3<sup>rd</sup>, 1943, using the ancient Ritual and the Sacramentary used of old by the same “Elus-Cohen” (that is to say, in accordance with the practical instructions contained in the manuscript letters in the archives of the Order, and in the handwriting of Martinez and Saint-Martin), in the center of the Circle marked “with the two Names and the Shin”, and girded by the Eight Names and Eight Lights, Mikaël transmitted the “*powers and rights, duties and charges of the Knight Elu-Cohen and Réau-Croix*” to Aurifer.

Of these two grades, the first (Knight-Elect), synthesizing those of “*Grand Master Cohen*” (or Grand Architect) and “*Grand Elect of Zerubbabel*”, the second was that of the first degree of the famous secret class of the *Réaux-Croix*.

In the spirit of Martinez, the latter consisted of a veritable priesthood. The “operations” in this degree were called “cult”; and the candidate was not initiated, but rather “ordained”, in an allusion to a “sacramental order”.

Now, Mikaël and Aurifer were both possessors of the *Cathar Episcopacy following the lineage of J. Doinel*.

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Arguing this transmission, Aurifer constituted two other Martinists and S.I.s, similarly holders of this Episcopacy, as “Knights-Elect” and “Réaux-Croix”. Then he ordained the other two S.I.s who were also Masons simply as “Knights-Elect”. Thus, at the heart of the Martinist group born out of this war, a legitimate and regular “Cohen Temple” was founded.

The necessary Charters were created, detailing the various lines of transmission. The Charter for the Elu Cohen Temple was also drafted. The Statutes and Regulations, both general and particular, were fleshed out. Care was taken officially to inform the Scottish Rectified Rite, the Supreme Council for the Ancient and Accepted Scottish Rite, the Ancient and Primitive Rite of Memphis-Mizraïm, and the Martinist Order, in its Supreme Council at Lyon: and in order to avoid any dissidence, the name “Martinism” was renounced and

replaced with the old title: “*Order of Knights Elus-Cohen of the Universe*”, which had been used in the XVII<sup>th</sup> Century by its original founders.

Within the Cohen Temple the tradition of daily, monthly and equinoctial Operations were started up once more.

In order for the specialists in the Kabbalah to continue to research its great keys, a group was set up inside the general body (Martinists of Saint-Martin and Elus-Cohen of Martinez de Pasqually), called “A.G.L.A.”, which took its name in memory of the analogous Secret Society to which King François I<sup>st</sup> had belonged, and which we have described in detail in an earlier chapter.

At the same time, to bring about a synthesis of gnostic thought, coming from the works of the ancient doctors (Valentinus, Simon of Samaria, Marcion, Basilides, Heraklion, etc), a High Synod with six members was created, joining the three bishops with three other Parisian gnostic bishops, who were also S.I.s.

And so, with the chain of Free Initiators, or “S.I.” according to Saint-Martin, the Cohen Temple in Paris, the “AGLA” Group, and the High Synod, we had reconstituted that which the secular Vichy Government had believed eradicated forever! And, better still, this was an infinitely more compact organization, with a prolific and decentralized research network, and an enduring youth and passion, which would henceforth render Martinism more alive and stronger than ever before. Archival materials, which included unparalleled documents, Charters and Patents both irrefutable and unambiguous and of unassailable lineages, completed this powerful legitimacy.

That which the Old Masters could not achieve had been revived, and, better still, was *prospering*...

It is then that a dramatic event occurred, already mentioned above, which completely changed the mutual views of the two Martinist branches.

On Saturday, 25<sup>th</sup> March, 1944, late in the evening, several men appeared at the home of Mr. Chevillon, rue des Macchabées, in Lyon. He had come down with Mme Vve Bricaud, widow of the late lamented Grand Master of the Order. A few weeks previously, other men had come and asked for Jean Bricaud. On learning that he had been dead for ten years, they made their crestfallen excuses, and left. This time they had done their research. Mr. Chevillon was there.

They argued that they had a search warrant, which they refused to show him. They put the house in disarray, seizing some bottles of champagne which had been a gift from a friend on the occasion of the baptism of his children, which had been performed by Chevillon in his quality as Patriarch of the Catholic-Gnostic Church of Lyon. Then, having found nothing suspicious, they notified

Mr. Chevillon that he was being arrested. Long into the night Mme Vve Bricaud awaited his return. The following morning, policemen (genuine ones, this time), paid a visit and told her that the body of her host had been discovered, riddled with bullets, in a piece of waste ground. His money and walking stick were intact. The crime was thus incontestably a political one.

This, both laconic and dramatic at the same time, is the story of that drama.

In 1940, the anti-mason Vallery-Radot and some legal members of the Vichy Government had already searched the home of Mme Bricaud. In the lists of important dignitaries of secret societies, published by the Official Journal, the name of Chevillon has figured. And a few days following the drama, the hireling Maurice Yvan-Sicard of the *Parti Populaire Français*, head of propaganda, declared in a meeting that it was necessary to “slaughter the heads of high masonry and synarchy”. These anti-masonic reviews designated Martinism as being identical with this same mysterious “Synarchy”. From this, the campaign to prepare public opinion for the assassination of Chevillon was signed...

In reality “Synarchy”, a secret organization in the pay of trusts and high-finance, most certainly existed. But it had nothing to do with the *synarchic principle* of state government, which had been preached by a *Martinist* of the Saint-Martin line, Saint-Yves d’Alveydre!

The Martinist Order had *knowingly* been confused with a purely political and capitalist movement, confusing Martinists with business venturers.

Be that as it may, this assassination of a sexagenarian led, as always, to the generation of a fertile harvest. The two branches at Lyon and Paris, already at the point of definitive union, put an end to the separation. They decided purely and simply to return to the old “Rite of the Elus-Cohen”, the occult and spiritual masonic rite, and to leave the followers of the S.I. lineage of Saint-Martin to self-determination, the right in their quality of Free Initiators to assure the perpetuation of their Tradition.

The “Cohen Rite” was resurrected in the XVIII<sup>th</sup> Century form, and was therefore hierarchical., as Martinez de Pasqually had fixed:

Parvis Class	Apprentice Mason	Blue Masonry - <i>Philosophical</i> -
	Companion Mason	
	Master Mason	
Porch Class	Apprentice Cohen	Green Masonry - <i>Kabbalistic</i> -
	Companion Cohen	
	Master Cohen	
Temple Class (Chapters &	Master-Elect Cohen	Black Masonry - <i>Theurgic</i> -
	Grand Master Cohen (Grand Architect)	



Areopages)	Grand-Elect of Zerubbabel	
Secret Class (Sanctuary)	Réau-Croix	Red Masonry - <i>Sacerdotal</i> -
	Grand Master Réau-Croix	

Long periods and stages of probation were imposed in order to pass from one grade to another, and it was decided not to pass on the teachings except as a direct result of the recipient's personal knowledge and work.

The *Parvis Class* (Blue Masonry) assembled in the Lodges of Saint John of Symbolic Masonry, which gave moral and philosophical education. The *Porch Class* gave Kabbalistic education, in accordance with the teachings of the Master who founded the Order, such as was contained (albeit veiled) in the "*Treatise on the Reintegration of Beings*", and in the "*Revolution of Souls*" of Rabbi Isaac Luria. The *Temple Class* gave *practical* theurgic education. Through this education, the affiliate stepped into the Occult Laboratory, and applied himself to the secrets of High Magic. Finally, the *Secret Class*, called the "Sanctuary", transmitted a complete *sacerdotal* initiation, making the Réau-Croix the true and authentic successor of *the priests after the Order of Mechisedek and Aaron*, with all that this initiation carries theurgically to complement the teachings of the "Temple", and the occult "powers" conferred by this *sacerdotal ordination*.

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With the Elus-Cohen expanded and organized, the Western Tradition now possessed a sacred army, such as the Temple at Jerusalem had once had with its Knight-Levites, or in medieval Christianity with its Templars, both priests and soldiers...

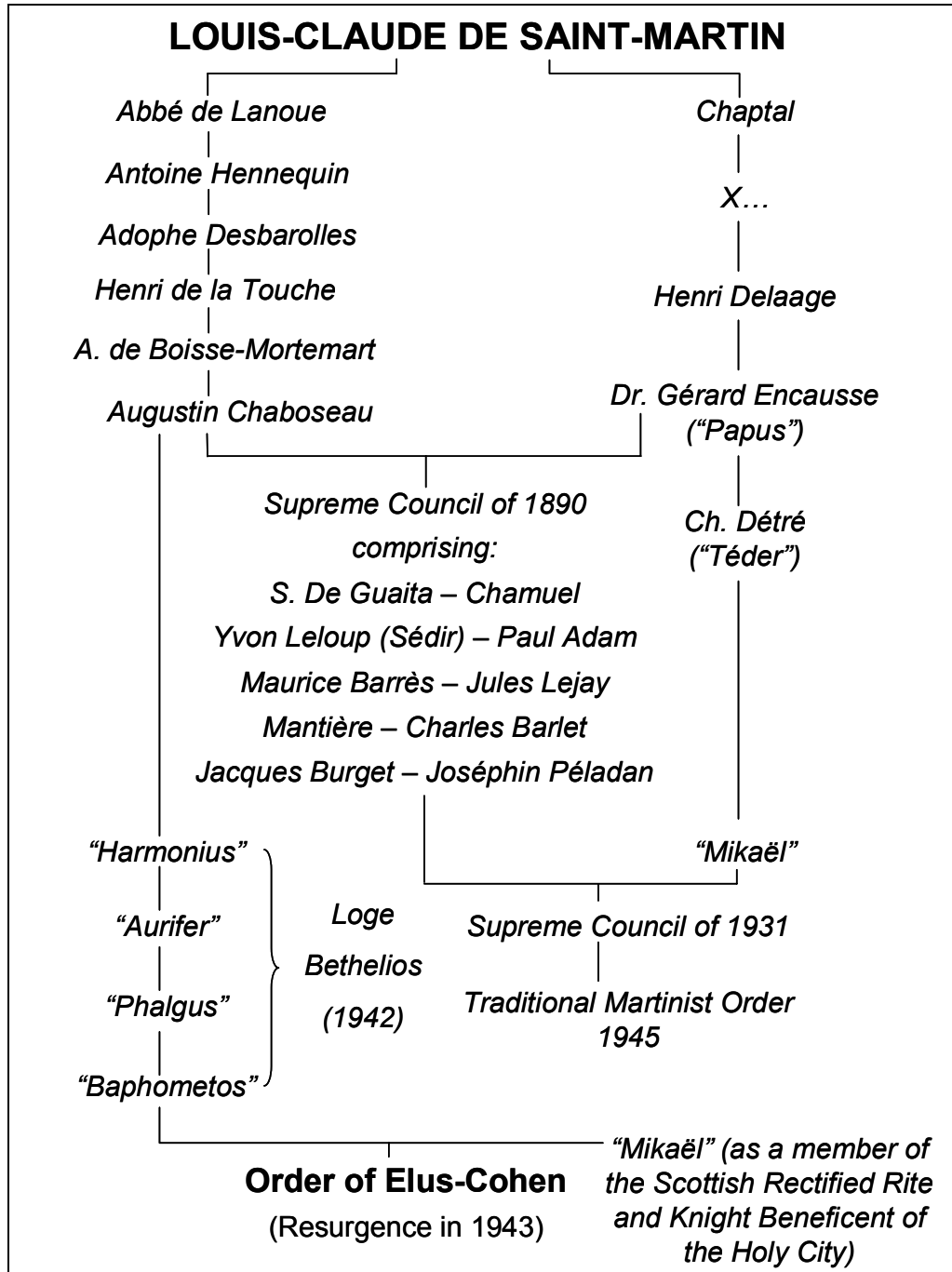
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At the time that we write these lines, ending a manuscript which was begun two years earlier under the fear of the police, Paris is victorious and rejoicing, claiming its reconquered liberty! For seven days and nights, throwing down barricades, the proud and patriotic people have fought to chase away the regime of servitude, gagging and death which had been imposed by the Barbarians. And, as twenty-seven Centuries ago in Emmaus and Hebron, the Levites grouped behind Judas Maccabeus against Antiochus Epiphanus, there were Martinist and Elus-Cohen fighting together behind the same barricades! And the German soldiers have been chased away, their chariots of war put to the torch, their fortresses overcome.

Yet who can tell the part played by these actions, this liberation of the spirit and the body, idea and action, this resurgence, increasing in number every season, with its rituals words and symbolic flambeaux? Who can tell the power of the words from this secular hierurgy, and the occult radiation from these mysterious operative Circles?

In less than a month, the whole overwhelming military power which had been spread across Europe, terrorizing it for a few seasons, has collapsed. The pagan barbarity with its black drapes with their two silver runic ‘S’s of the Waffen-SS had melted away before the cross of Christ united with the Star of Solomon...



**TABLE OF MARTINIST LINEAGES & CONTEMPORARY MARTINISM**

And the sinister emblems of a regime without a heart and without pity only served to veil the incomprehension of the barbarian chiefs before this incomprehensible defeat. Neither the swastika turned to the left, nor the silver skulls and bones of the special sections, nor the bovine horns ornamenting the German regimental emblems prevailed against the ancient Pantacles from the beginning of time! Neither Odin nor Thor, Irmensul nor Wotan, none of these ancient gods rose up, and left the of purple winding-sheet where sleep the dead, as did the gods of Greece, to fight at the head of its legions.

And if it is true that the man of Bertschegaden attempted to enlist the Occult Powers in his desires of domination; if it is true that National Socialist German turned towards the gods of another age, then it is no less certain that they did not give him victory.

“All is full of souls and daimons..” said Aristotle; and Léon Daudet, citing the ancient philosopher, added in “A Day Of Thunder”; “...and we live in the middle of a perpetual combat of great wings, white and black...”

In a Spiritualist way, the National Socialist German succeeded in obtaining Occult Protectors, and, thanks to them, conquered people who had voluntarily disowned their own Protectors. Will the free peoples know how to understand this signal, and, consciously breaking with childish and obsolete atheism and clericalism, rediscover the eternal springs, the living waters of true Spirituality?

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*As this work was being completed, Mr. Jean Chaboseau, son of the Grand Master of the Martinist Order, Augustin Chaboseau, forwarded the following Notice on the Order, founded by Papus. Here it is in its entirety.*

### **HISTORICAL NOTE OF THE MARTINIST ORDER<sup>75</sup>**

The public interest in initiatic things and in esoteric mysteries is considerable, and it needs to be said that one of the factors behind the propagation of these doctrines is the renowned Martinist Order. But few students of the Occult know exactly what is understood by that. This is why, in a Review which from its foundation has placed the Sign of this Order on its covers, it

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<sup>75</sup> *It is extraordinary that this document is included for a number of reasons, and the motive of R. Ambelain is unclear. Firstly, it is unusual to quote a complete work by another author. Secondly, it is a odd piece which reads more like a manifesto than an invitation to join a highly spiritual and developed occult order. Thirdly, by claiming that the Ordre Martiniste is the only one with a true lineage, it seems to rebuff Ambelain's own Ordre des Elus-Cohen! – PV.*

appeared to be necessary to give a few facts about this Society which is much talked about, usually incorrectly<sup>76</sup>.

What one understands by Martinism is a collection of reflections and studies based on teachings transmitted by Claude de Saint-Martin, the Unknown Philosopher. In this Review you will find papers on the doctrine, life and works of this Philosopher; and we will not stress these here, since this paper talks about the Order itself.

The existence of a Martinist Order is a precise fact, and even the least knowledgeable reader knows that the Order was founded by Papus, follower of Saint-Martin. But it is understood that Papus is the successor of Saint-Martin, and as Papus himself said, this Order has as founders Martinez de Pasqually and Saint-Martin himself...

The truth is otherwise. Papus was the soul and the animator of a movement which resurrected the study of esotericism, at the end of the XIX<sup>th</sup> Century. Surrounded by talented writers, seekers and intelligentsia, he intended – and succeeded – to reach even the least informed public about this way of understanding the universe, metaphysics and science. Yet Papus quickly realized that, in order to group together the scattered elements discovered during his research, a Society was needed which would unite the threads into one bundle, and allow the study of these systems within a discipline which he and his friends would see spread abroad.

And so he started a specific type of Martinism. Papus had the idea of creating an analogous Order, whose method of work would be noticeably like the interior discipline inspired by Masonic Orders; and already being initiated into the tradition of Saint-Martin, he intended to place this Order which he had created with his friends under this aegis.

Already initiated, he put his vision into being, and we return to G. Van Rijnberk's book on this subject: there we see how he grouped together Martinists who had been individually initiated like himself to bring this order to life – and it was born in 1891.

And yet it was necessary to put forward something which has an origin, a lineage, a tradition, and placing this Order under this name, he established something which had already existed in the past in the breast of Scottish Freemasonry, an Order founded by Martinez de Pasqually, and, outside of Masonry, a Group created by Saint-Martin. We don't intend to judge Papus, nor to attack him. Nevertheless, history requires us to explain that the lineage invoked by Papus between these organizations and that which he constituted in 1891 is a complete fabrication and marked by a desire for justification. In a

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<sup>76</sup> This text was destined for the magazine "l'Initiation" which was reappearing, although problematic circumstances were preventing its resurgence.

manifesto dated 1906, Papus wrote that the Martinist Order was founded around 1750 by Martinez de Pasqually, continued by Saint-Martin, then by Willermoz until 1810, and that it had taken on a new vigor through the Supreme Council of 1887; announcing that the Supreme Council of which he was President had preserved archives since 1767. And so he put forth that one was in the presence of a Society with no issue of continuity, whose current Chief was the legitimate successor of the previous ones.

It is certain that the holders of this tradition were linked by a unity of doctrine, but that amounted to the sum of the Order's continuity. The Order founded by Martinez had officially and officiously disappeared at the Convent of Wilhemsbad and, composed of Masons, it had one objective and one particular way of working. Saint-Martin never continued this Order, which didn't continue to exist under this name, and besides, since he demitted from all masonic organizations through his letter dated July 4, 1790, he only began to spread his personal system from 1793. As for Willermoz, preoccupied with transcendent Masonry, following the death of Martinez, he devoted his activity to rectified Masonry, a Scottish Rite which may be dissident, yet ever Masonic<sup>77</sup>.

Then what is the lineage that Papus can claim? Let us justify the origin of the Martinist Order founded by Papus – a lineage which goes back to Saint-Martin, be it through Chaptal, or through the Abbé de Lanoue, and which Van Rijnberk has analyzed in Volume II of his study of Martinez, which has no connection with his Order of Cohens, but rather with the Society of Unknown Philosophers whose Statutes were supplied by Baron Tchoudy in his "Flaming Star" (1784). It is this Order or mystic brotherhood, which included Khunrath, Gitchel, Salzmann and Boehme among its members, which attracted Saint-Martin when he demitted from the Cohens, the Masons, etc, in his letter dated 1790, when he was in Strasbourg. It is from this Order, which united with the "Brothers of the Orient" which counted Emperor Alexis Comnenus among its Patrons, and which is still older, that the fundamental and unique symbols of Martinism come, and the letters which accompany the "Chrismon" of the mysterious points of the Order also originate from this group. It is from this Fraternity that Saint-Martin received the keys of his Inner Path. It is these which he placed in the hands of his Society of Intimates, a Society whose existence is attested to in the letter from Professor Koëster in 1795, cited by Rijnberk, addressed to Von Meyer by J. Pont of whom Gleichen spoke.

Thus it is solely this Society of Intimates of Saint-Martin which Papus resurrected, which he constituted into an Order, and to which he gave a greater masonic form. In other words, under the form of a true obedience, he organized Lodges, Groups, a Supreme Council, etc. – something which had been indeterminate and free, which had been small.

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<sup>77</sup> In the previous pages we saw that the Order of Elus-Cohen had clandestinely survived its 'official' death...

This Martinist Order saw a large amount of activity, so that one can no longer talk of Saint-Martin and Martinism without evoking the current existence of the Order of the same name.

Following the death of Papus (1916), there was a blossoming of members of the Supreme Council each proclaiming themselves Grand Master, and each in turn recognized by a portion of the members. One published a Ritual; another continued the system of Free Initiators; and finally another which quickly reunited the majority of adherents was not content with the quarter Century tradition of the Order, and made so many modifications that they really gave birth to a new Order. Arrogating the statements of Papus, and pretending to be his legitimate successor, they claimed regular filiation from Martinez by means of the Free Initiators who would have transmitted this line, closing this renewed Order to non-masons, requiring masonic degrees prior to admission, rejecting women, fabricating a Ritual, and constructing an edifice which, from the outside stood upright, in which its constituents believed with a blind faith<sup>78,79</sup>.

In view of these facts, a limited but sufficient number of survivors from the original Supreme Council of 1891 reunited in 1931, proclaiming the continuance of the Order founded by Papus with them as continuers of the Society of Intimates of Saint-Martin. Announcing themselves the only line justified in manifesting this regularity, they constituted a Supreme Council which, as had happened in 1891, chose by election the eldest in esoteric and profane age, and founded Groups according to ancient custom. In order to reinforce their claim, they selected to preside over this restored Council, one of the two surviving associates of Papus, one of those who had brought their own unbroken succession from Saint-Martin, to this lineage: in short, one of those rare people who did not count Papus in their initiatic succession (of course one must understand this refers only to initiatic succession, and not to the title of Grand Master, which had been created by Papus, and which had not existed before him).

The Initiation given by the Martinist Order is, in conformity with its origin, of a single degree or grade, and is full and complete in this manner. However, it is preceded by a probationary degree, which comprises two steps, one which is the true initiation, and the second which transmits the powers of the initiator. There is no question of being refused admission into the Order on account of non-membership of a masonic order nor on account of one's sex.

The Martinist Order, which calls itself Traditional, and with the sole power to transmit the Order, refuses to accept anyone from another groups as a "free"

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<sup>78</sup> He is talking of Téder!

<sup>79</sup> *It is worth mentioning that, given the date of this paper by Chaboseau, there is an implied criticism of Ambelain's school of Elus Cohen. Although masonic membership was required, this was obtained through the Rite of Memphis-Mizraïm which was also open to women. These lines therefore never excluded women, despite misleading subsequent propaganda. – PV.*

Martinist; on the contrary, being itself of the purest traditional orthodoxy, it is the other pretenders to regularity who become, *ipso facto*, “free” relative to the Martinist Order.

In 1939, a Convent-General in Brussels reunited non-masonic initiatic Societies and Fraternities, and the Martinist Order, resurrected in 1931, was the only group recognized to possess regularity of lineage from Saint-Martin, and the only one allowed to speak on behalf of Martinism. Adding the qualification of Tradition, the Martinist Order is vibrant in many countries (USA, Belgium, Denmark, Switzerland, Holland) the groups created by Papus are regularized which are considered “free”, since they don’t wish to recognize those organizations which proclaim themselves to be the successors of Papus, because of the changes they have made since his death, and because of the unjustified addition of things other than the tradition of Saint-Martin.

Currently, the Traditional Martinist Order (TMO) is, in the ancient expression, taking on strength and vigor, at least in France (for in the USA in particular it has ceased activity), where its members were harassed, searched, and arrested by the Vichy forces, and the Supreme Council, seated in Paris, is about to address all Martinists of the world in a circular announcing the official restoration of its works.

Now steadfast in the principles of its Master the Unknown Philosopher, the Traditional Martinist Order reclaims the honor of seeing itself as the sole depository of this tradition, and calls on all initiated Martinists to group under its banner, for it represents, in the person of its President and some of its members, a more than millennial Tradition which does not owe its inception to Papus in 1891: “Papus was only interested in this, as we have shown, and we should admit that the form he gave it was shown to be so viable, so positive and so fruitful, that it has become impossible to conceive of Martinism in any other way”.

One can see that there are currently two distinct entities: The Traditional Martinist Order, which groups together the Martinists of Saint-Martin (*free* Martinism) and the Order of Elus-Cohen (masonic Martinism, of theurgic persuasion).

## **THE ADVERSARIES OF MARTINISM & THE “SECRET” OF THE ORDER**

In an Order as combative as Martinism, one would hardly expect it would only court friendships. It was inevitable that, in releasing an *action* into the material domain as well as in the hyperphysical domain, the movement created long ago by Martinez de Pasqually might create a contrary *reaction*. It is a curious fact, that it was in apparently opposing domains that this reaction

occurred, and their adversaries could be numbered equally in the ranks of ultra-militant Catholics as in those of rational or atheist Freemasons, in the prejudice of blind or scoffing crowd, as in the fanatical ranting of intolerant people.

Above all, Martinism fell under pontifical censure which, following the lead of the roman emperors and of decadence, proscribed “Societies of Thinkers” and “Esoteric Companionships”.

And so the Encyclical “Qui Pluribus” of pope Pius IX (the same person who, it appears, was affiliated to Freemasonry at a time when he was only a Prelate...) and dated November 9<sup>th</sup>, 1846, tells us:

“Animated by a righteous emulation of zeal and the saintly examples of his predecessors, Gregory XVI, of holy memory, and of whom we have been constituted the successor, in spite of the inferiority of our merit, condemned the same secret societies in his Apostolic Letters, which We also declare condemned and stigmatized by us...”

In 1209 the Synod of Rouen had already led by example against the Companions and Crafts, telling us: “..There are clerics and lay people who engage themselves by means of an oath to a mutual society, thus exposing themselves to perjury (?). The Holy Church declares that it holds such organizations in abhorrence...”.

And so it was with well known precedents that pope Clement XII, on April 28, 1738, published his Encyclical “In Eminentissimi”. We cannot resist the temptation of giving some extracts demonstrating the complete ignorance with which a good number of redoubtable condemnations were published, else one might have understood the purity of intention of heretics. We say redoubtable, because until the middle of the XIX<sup>th</sup> Century, in states such as Spain and Portugal, to name but two, heresy was still punishable by death. In Portugal, the act of being recognized as a Freemason resulted in the immediate imposition of this sentence, and for many years it was on board the warships of the King of England, permanently anchored in the Portuguese ports, that the “meetings” of Portuguese masons were held!

“We have learned from *the renowned public*<sup>80</sup> that each day there are being spread far and wide with renewed progress, certain societies, assemblies, meetings, aggregations or conventicles, called Freemasons or under another denomination, according to the variety of languages, in which men of all religions and sects, *affecting an appearance of normal honesty* (...), join themselves through a pact at once tight and impenetrable, according to laws and statutes created by them, and engaging in an oath taken upon the Bible, and under the

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<sup>80</sup> And so this papal condemnation, which hands over these associates to the rigors of a fanatical secular power, rests only upon the “renowned public”. Truly fine justice...!



most grave penalties, to keep an inviolable silence on all that is done in the obscurity of secrecy.

But such is the nature of the crime, that it betrays itself and cries aloud, which brings about its discovery and denouncement. These aforementioned societies or conventicles have given birth to such strong suspicions in the minds of the faithful, that to enroll in such societies is, for people of probity and prudence, to tarnish themselves with the mark of perversion and wickedness. For if these societies were not engaged in evil, they wouldn't hate the light; and thus suspicions are raised, and in certain States, these aforementioned societies have been proscribed and banned for a long time, as being contrary to the security of the Kingdom.”

Later comes the final condemnation:

“This is why We forbid, formally and by virtue of the holy obeisance each and every faithful of Jesus Christ, of whatever state, grade, condition, rank, dignity, preeminence they may possess, be they laity or clerical, secular or regular, even meriting a special mention, to dare to presume under some pretext, whatever color it may carry, to enter into the aforementioned societies of Freemasons or *otherwise named societies*, to propagate them, to provide for them, to receive them on one's home, or to give them any other asylum, to hide them, to be enrolled, admitted, to attend, or give them the power and means of assembling, *providing them with something*, giving them counsel, assistance, or overt or secret favor, directly or indirectly, oneself or through others, in any manner whatsoever, and also to exhort, incite or engage others to be enrolled, in these types of society, to become members, to attend, assist or entertain in some manner at all or to counsel them. And We command them absolutely to abstain completely from these societies, assemblies, meetings, aggregations or conventicles, and that under pain of Excommunication, to be incurred by all transgressors, as above, *in fact*, and without any other declaration, and that none may receive the benefit of Absolution by any other than Us, or the Roman Pontiff then reigning, if he is at the point of Death.

“We further wish and mandate that all Bishops and higher Prelates and other Ordinaries in any place where all Inquisitors of Heresy, inform and proceed against the transgressors of whatever state, grade, condition, rank, dignity or preeminence that they hold, *reprimand and punish them with the penalty they merit, as being strongly suspected of heresy...*

“That it is not permitted to any man to violate or gainsay this Bull of Our declaration, condemnation, mandate, prohibition and interdiction by a reckless enterprise.. And that if any dare to attempt it, that they know they will incur the wrath of the All-Powerful God, and that of his blessed Apostles Peter and Paul.”

But there were still reasonable and just men in France in 1738, and Parliament flatly refused to “reprimand and punish” people who were simply “suspected of heresy”; and the anger of the blessed Peter and Paul could do what it will! The Bull was not ratified, and the nation passed outside Roman wrath.

On May 18, 1751, the successor to Clement XII, pope Benedict XIV issued in his turn the Encyclical “Providas”. We will only raise this significant phrase, which demonstrates that Truth matters little to certain people, if their metaphysical opinion is so simply abandoned or compromised.

“Now, among the very grave causes of the aforementioned prohibition and condemnation, the first is that in these types of Societies, men of all Religions and Sects meet, where one can well see the evil that can result for the purity of the Catholic Religion.

“...We require with all our zeal, to effect its execution, the assistance and aid of all princes and secular catholic powers, sovereigns and powers chosen by God to be the defenders of the Faith and Protectors of the Church, and in consequence, their duty is to employ *every possible means* to make them render obeisance to the *Apostolic Constitutions*”.

We recall from memory the following Encyclicals, which confirmed or applied this:

- Encyclical “Ecclesiam”, dated September 13, 1821, by Pius VII,
- Encyclical “Quo Graviora”, dated March 13, 1826, by Leon XII,
- Encyclical “Traditi”, dated May 24, 1829, by Pius VIII,
- Encyclical “Humanum Genus”, dated April 20, 1884, by Leon XIII.

The Consistoral Allocution dated September 25, 1865, by Pius IX was between the last two Encyclicals.

The blindness of certain “ultras” is such that, in the small pamphlet :The Church and Freemasonry”, F. de Boisjolin, the compiler from whom we took these texts (which gives them a guarantee of authenticity!), says this in a note:

“It has no doubt been noticed: even in face of the most malevolent Secret Societies, the Popes have not departed from exhibiting a serenity and evangelic forbearance”.

So there you are! We have searched in vain for the “serenity and evangelic forbearance” which benefited the last heretic who was burned alive at Saragossa, in 1804, in the presence of the civil and religious authorities, dressed in the San Benito of fustian, yellowed with sulfur, as had his predecessors in the preceding centuries!

And who could be surprised if the political action of certain secret, masonic or para-masonic societies was designed, above all, to make an equally savage fanaticism, which also had little in common with the message of Christ, disappear? Who would dare to contend that this intolerance might be justified by the teachings of the Mount of Olives? Who could not then understand the fidelity which these same sects exhibited towards publicly Protestant authorities, who were therefore tolerant; while their political action was on the contrary bent on the slaughter of the Catholic thrones, purveyors of dungeons, gibbets or the stake? Who would dare to deny that these sects only adopted their hostile attitude to Roman Catholicism because the latter had declared a war without mercy on them first?

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This general condemnation of Martinism and all secret societies justified the actions of Martinez de Pasqually, when he integrated his Order into the bosom of French Masonry, which was for all practical purposes, by reason of the indifference of the French Authorities to the Bull of Clement XII, outside the reach of the Holy Inquisition. In addition, in our country, many were the great lords of the Court, the great Bourgeoisie with influential roles, and even the Prelates and members of the lower clergy, who had received masonic initiation in Scottish Lodges. This also constituted a most effective protection!

Nevertheless, this indulgent tolerance by the State would one day disappear. Somber days would return, even in France; the Revocation of the Edict of Nantes<sup>81</sup>, the brutal religious persecutions, following the tolerance which has been promised to the Protestants long before, showed that, for esoteric doctrines, no age, regime nor promise constitutes adequate security. This justifies why Martinism must always be constituted and run as a secret society. Recent events, the brutal hostility manifested in this regard by the public powers from 1940 to 1944 have shown the good sense of this measure! If Martinism had not been a clandestine Order, if it had had official bulletins, lists of the names of officials, it would have been dissolved in the same manner. Are patronal or workmen's Syndicates also secret societies? Did their regular and official constitutions keep the various French political parties safe from the same dissolution, both of body and of belongings? No... In the case of all esoteric or mystical circles, or economic or political groups and organizations, everything was dissolved, goods were confiscated, and their buildings occupied or sold.

We may conclude then that the "secret" of initiatic Fraternities is a measure of wise prudence which is abundantly justified by secular experience. Let us simply note in passing that various religious Orders, to which the

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<sup>81</sup> *The Edict of Nantes, proclaimed by Henri IV in 1598 gave partial freedom of worship to the French Huguenots (Protestants). This Edict was revoked under Louis XIV in 1685. – PV.*

“renowned public” (as the excellent Clement XII so generously described them) attribute an occult political influence, such as the “Company of Jesus” and the Dominicans, are not in the habit of broadcasting the instructions and passwords which they transmit to their members from the mountaintops...

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Now let us return to the adversaries of Martinism. We will leave the Great Adversary for less dangerous and less brutal hostilities!

Strange as it may seem, regular Freemasonry, be it rationalist or free-thinking, has always frowned on mystical Obediences. In Martinism, the doctrine of Martinez de Pasqually, the theurgic Rites of the Elus-Cohen, and the preponderant role played by the Uncreated Word in this metaphysical system, has tended to shroud the Order with a certain mystical atmosphere, in a “clerical” color which displeases a number of Masons.

This is why Thory, in his work “A History of the Grand Orient of France, Paris, 1812”, tells us in his Preface that his objective is :

“To forewarn the (members of the Association) against the charlatanism of certain people who have no means of living except by means of the propagation of these productions, mainly the daughters of folly and rapaciousness”. In another work (The Story of Freemasonry in France and abroad) he give us his opinion of Martinez: “Paschalis or Pascalis (Martinez), author of a system known under the name of Martinism: he was the Master of Saint-Martin. Each of them introduced mystical principles of this system into some of the Lodges of the Realm. The opinions of Martinez were rebuffed by the Grand Lodge of France, which ejected this small sect from the heart of Constitutional Lodges, through a decision on December 12, 1765”.

This surliness is badly conceived, since one may read at the head of the masonic review “The Acacia”, the official organ of the Grand Orient of France, the following phrase signed by the mason Limousin:

“Freemasonry is anti-church; it is the Church of the Heretics”.

We quickly pass on to the rare authors who, hostile to Martinism have, during the course of the XX<sup>th</sup> Century, attacked or criticized the Order and its founder. Critics are generally as brief as they have little authentic documentation. We now arrive at the XX<sup>th</sup> Century, where we find the works of Benjamin Fabre, who continues the tradition of Barruel, Le Franc, etc...who affirms that the “Martinists” started the Revolution! When one remembers that Cazotte paid for his affiliation to the Order and to the Monarchy with his head;

that André Chénier was decapitated under the Terror, that Claude de Saint-Martin only escaped the guillotine by a true miracle, and that in general all the Elus-Cohens were gentlemen of old stock, and frequently career officers, it is difficult to see these men who, at the Convent of Wilhelmsbad, opposed the Illuminati of Bavaria, as preparing a Revolution! Setting this aside, “Franciscus Eques a capite galeato” is a well documented work.

We will no longer omit the work of P. Vuilliaud, “The Lyon Rose-Croix in the XVIII<sup>th</sup> Century”. The author makes as many ironical observations as historical ones. He is hostile by reason of religious conviction, and one should thank him for having only used irony and not hatred! Yet he was wise to avoid railing at the Rites. Had he forgotten that similar Rite existed in the very Church which was dear to him? Believing Catholics and non-believing Freemasons gain nothing by mocking their respective traditions. These things should exist above all squabbles, and the Symbols which are divine in origin, existing in higher “places”, are from there...

Next comes the pamphlet (which was sold outside the anti-masonic exposition of 1941) whose author was René-Louis Jolivet, a barrister, and speaker on Radio-Paris during the German occupation. We are going to quote him in full, so that the reading of it will so account for the bad faith of this sad person (who from his microphone, with a fistful of German marks in his left hand, dared to call those Toulon officers, who preferred to sabotage their ships rather than see them delivered into foreign hands, “*traitors*!”).

From “Secret Societies, Masonry and Judaism”, we quote this masterpiece of conscious manipulation:

“In 1754, the Polish Jew, Martinez de Pasqually, founded his Order of Elus-Cohen (in Hebrew, Cohen means priest), to which Jews were naturally admitted. (Where was this taken from? No document exists which discusses the presence of Jews in the Order...).

“After the death of Martinez, Saint-Martin and Willermoz become the main heads of this sect which took the name of ‘Martinism’. (We have already seen that Saint-Martin demitted in 1790...).

“All this may be considered as the beginning of a direct and positive link between the Jews and Secret Societies”. (But if Jews were admitted, why was this only the beginning of a link?...).

“At the famous Convent of Wilhelmsbad in 1782, Judaism was admitted into the Secret Societies, in fact and by right”. (No, it was only at the Revolution that Jews were permitted to join *Masonry*!).

“In fact, because ‘Martinism’, with its Jewish origin, was admitted into the Assembly, and because English Lodges were immediately favorable to Jews. The famous English mason, John Toland, had already published in 1715 a writing whose title is significant: ‘Reasons for Naturalizing Jews in Great Britain’”.

How wonderfully astute!

At the beginning our author told us, *with no proof whatsoever*, that Martinez was Jewish! Then he concluded that, since the founder was, all the members must be too! So the Order had, by this sleight of hand, become integrally Jewish, with the Jews – according to him – entering Freemasonry when the Order of the Elus-Cohen took part in the Convent of Wilhelmsbad!... And now, without a single hesitation, he tells us that English Lodges are favorable to Jews, *even though no English Lodge took part in the famous Convent!* And he makes a mason of an author writing in 1715, *even though Speculative Masonry in Europe dates from 1717!*...

We end this review of foolishness or pious falsehoods by recalling an article from the Review “Masonic Documents” from June 1942.

The best is surely this: “Cagliostro had relations with and a considerable influence on the Jew Martinez de Pasqually and Claude de Saint-Martin, founder of Martinism”.

Now, Martinez was born in Grenoble in 1710, according to the research of Le Forestier, Van Rijnberk, etc.... Joseph Balsamo, called Cagliostro, was born in Palermo in 1748, *thirty-one years later*<sup>82</sup>! His first appearances took place in London in 1776. At this time Martinez had already been for 3 years in Saint-Domingue, and he died in Port-au-Prince in 1774... It is hard to see the influence Cagliostro could have had on Martinez (who was made a Jew<sup>83</sup> and not a Jew – Don Joachim Martinez Pasqually de la Tour, Squire...).

As for Claude de Saint-Martin, all the influence that Cagliostro could have exerted over him can be summarized in this phrase, extracted from one of his letters and cited by Matter: “The moral abjection of this man, etc...” *He was talking of Cagliostro, whom he had met in Strasbourg...*

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<sup>82</sup> According to the documents from the Tribunal of the Inquisition.

<sup>83</sup> *Enjuivé in the original text – PV.*

## APPENDICES

In the following pages we give some short studies, summarizing the esoteric teachings which were entrusted (relating to some of the classical and practical Kabbalistic works) members of the Elus-Cohen in Paris, during the war.

Detractors of Martinism can thus convince themselves of the purely spiritual and mystical nature of the “Works” of the Order.

By doing this we are breaking no obligations of silence nor are we committing any sacrilege! These studies and summaries were works of a member of the Order, dissimulated under the pseudonym of *Aurifer*. It is him who authorized this publication.

R.A.

## NOTES ON THE “ARK OF TESTIMONY” ALSO CALLED THE “ARK OF THE COVENANT”

We have always suspected that the “Cubic Stone”, that central monument around which all symbolic masonry turns, is not only the common emblem of the goal sought by material Alchemy, or the symbolic image of spiritual Alchemy, or symbolic of the powers imparted by the Creator to the Mage; but also – and above all – a real Ritual Object, which allows the Forces summoned by the Mage to be set in motion, behind the veil of immediate reality.

That is why, as Masonry knows, the four sides of this Cubic Stone are covered with a compact network of Numbers and Letters, from which, with recourse to traditional keys, one can recover “passwords” and “mysterious diagrams”. Understanding what is being concealed behind the “Cubic Stone”, and knowing how to put this into practice, is the necessary proof of a true Mage.

To begin with, in the presence of letters and numbers, arranged on the sides according to strict laws, we can reflect on the possible connection with the Hebraic Kabbalah. The fact that this Stone, improperly called Cubic, is frequently finished with a Pyramidal shape on its top surface, evokes the idea of a “gushing forth” of something towards the heavens. Also, the presence in a number of figures and engravings (in the Tarot, for example) of a “divinity” represented as sitting upon this Stone, suggests the secret “manifestation” of a Force imprisoned within this mysterious monument, and its exteriorization by appropriate means.

In another sphere, the Ark of the Covenant of Israel, under its true name of the “Ark of Testimony”, has often given birth among those Occultists who are fascinated by this historical enigma, to the idea of the possible “condensation” within the sides of the Ark – a simple box of gold-plated wood – of a formidable and intelligent Unknown Force. Certain Occultists have even put forward the rather simplistic hypothesis that the gold-plated wooden box and the gold-woven vestments of the pontiff, suggest a parallel with Volta’s battery! The reality is completely different. The Ark of Testimony is the first and unique “cubic stone” of Israel. This “Cubic Stone” is represented in the very heart of the masonic Lodge because the Lodge is the symbolic representation of the Temple at Jerusalem (including the columns of Jachin and Boaz, particularly Solomonic symbols, etc... Same tradition regarding the building: Hiram, etc). And herein lies its enigma.

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To begin with, the Eternal One did not communicate and manifest Himself directly to Moses and his successors. It was His agent, the Angel:



“Behold, I send an Angel to you, to protect you on the way and to bring you to the place which I have prepared. Take guard in his presence, listen to his voice, and do not resist him, for *he carries* my Great Name...” (Exodus, Ch. XXIII, vv. 20, 21 and 22).

The Angel in question can therefore be evoked by the Name of the Lord, since he also carries this name. But he is not the Eternal One Himself.

God came to dictate His laws to Moses at Sinai, and at this time He did not hand over the Tablets of the Law. Quite the contrary. Moses himself wrote down all that God commanded him:

“Moses wrote down all the words of the Eternal One..” (Exodus, Ch. XXIV).

Then the text continues later on as follows:

“The Eternal One then said to Moses: Climb up towards me upon the mountain, and remain there. I will give you tablets of stone, the law and the ordinances which I have written with their instruction...” (Exodus, Ch. XXIV, v. 12).

One can see that the Tablets and the Ordinances are different things. We will see later what the Tablets really contained...

Then comes the description of the Ark with Moses must have constructed:

“You will make an ark of acacia wood. It is to be two-and-a-half cubits long, its breadth one-and-a-half cubits, its height one-and-a-half cubits.

“You will cover it with pure gold, you will cover it without and within and you will make an edging of gold all about. You will forge four golden rings for it and you will put these at the four corners, two on one side and two on the other. You will make poles of acacia wood, and you will cover these with gold also. You will pass the poles through the rings of the ark, and these will serve to carry it. The poles will remain in the rings and they shall not be removed.

“You will place the “Testimony” which I shall give you in the ark.

“You will make a mercy-seat of pure gold, its length shall also be two-and-a-half cubits, its breadth one-and-a-half cubits. You will make two Cherubim of gold, you will make them of beaten gold, at the two ends of the mercy-seat. Make one Cherub at one end, and one at the other. The Cherubim will stretch forth their wings above, covering the mercy seat with their wings, and will face one another. The Cherubim will have their faces towards the mercy-seat. You will place the mercy-seat on the ark and will place the “Testimony” which I shall give

you in the ark. It is there that I will meet with you, above the mercy-seat, between the Cherubims placed upon the ark of “Testimony”.”

Later (Ch. XXXII, v. 18), the long discourse and its prescriptions being ended, we then read:

“When the Eternal One had finished talking to Moses on Mount Sinai, He gave him the two tablets of Testimony, tablets of stone, written with the finger of God.”

The Golden Calf was the reason that Moses broke these two first tablets. Here is the consequence:

“The Eternal One said to Moses, hew two tablets of stone like the first ones, and I will write there the words which were on the first tablets which you broke...”

“Moses was there with the Eternal One forty days and forty nights...And the Eternal One wrote on the tablets the words of covenant, the ten words...Moses descended from Mount Sinai, having the two tablets of Testimony in his hand”.

Then come the chapters related to the elaboration of the ritual furniture, prescribed by God, and their installation:

“As the Eternal One has ordained...He took the Testimony and placed it in the ark, he took the rods of the ark, and he placed the mercy-seat upon the ark. He carried the ark into the tabernacle, he put up the veil of separation, and he covered the ark of Testimony as the Eternal One had commanded Moses. He placed the table in the tent of assignation, on the northern side of the Tabernacle.” (Exodus, Ch. XL).

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How were the “Tablets of Testimony” placed in the Ark?

All depends upon their dimensions. The ark being two-and-a-half cubits long and one-and-a-half cubits broad, the Tablets could not be larger than these dimensions. But let us allow that they were as long and wide as this. Then what use would it be that the ark was one-and-a-half cubits high? These plaques of stone couldn't have been as thick as that, since Moses wouldn't have been able to carry them in his hands because of their weight! On the other hand, how can we allow that they were thin and that all that space in the ark was of no use? And why make the ark so large, and above all so high? And how can we allow that these plaques of stone might be thus left unsecured, and risk their surfaces being smashed by shaking about when the ark was carried?

*Only one arrangement is possible*, that outlined in the diagram. The Tablets are as tall and broad as the ark: they are thus each square in form, being one-and-a-half cubits wide and one-and-a-half cubits tall. They are now upright, with a groove cut into the vertical sides. And when the singular cover of the ark which is the mercy-seat is properly placed on the box, an empty space is thus created between them.

The respect demanded by the holiness of these tablets required that they be thus maintained upright, and that their surfaces didn't touch. For the holy text which they carried was distributed on both sides of each tablet, as is detailed in Exodus (Ch. XXXII, vv. 15 and 16):

“Moses returned and descended from Mount Sinai, the two Tablets of Testimony in his hands. The two tablets were written on both sides, they were written on one and on the other side...”

A significant error spread abroad suggests that they carried the commandments of God. This is false, since all the descriptions which carried *the message of the Eternal One at Sinai were written in Moses' hand, and in a separate book*:

“Moses wrote all the words of the Eternal One...He took the book of the Covenant, and read it in the presence of the people. They said: We will do all that the Eternal One has said, and we will obey...”

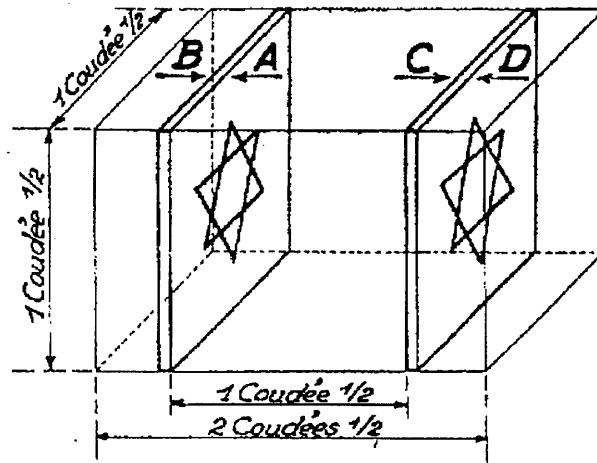
This is from Exodus, Chapter XXIV, verses 4 to 8. *And it is several verses later* that the following is finally said:

“Climb up again to Me on the mountain. And remain there. I shall give you the tablets of stone...” (Ch. XXIV, v. 11).

Finally we see that, following the assent of the people to the prescriptions, it is the mark of the Covenant, the “Testimony”, which God gave to His people.

So we may conclude that, as in all Theurgic operations, where the Power which is evoked, registers its “seal”, its mark upon a metal plaque or on the virgin parchment of the Grimoire, as a sign of agreement, the God of Israel finally gave him his signature, his agreement, by a “Testimony”, mysteriously engraved upon these Tablets of stone...

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### THE ARK OF THE COVENANT

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The ultimate question still remains: what was engraved on those Tablets? The agreement, the “pact” between the invoked Intelligence and the Magician is manifest by the former communicating its magical “seal”, and the revelation of its “name”. These are the two principal elements of the ritual of evocation. And this revelation is the “testimony” of trust which is afforded to the aforementioned Magician. The magical possession of the Name and Sigil is, for the Magician, the key ingredient of his success. All universal traditions agree on this fact.

In our opinion, the “words” that the Eternal One engraved upon these Tablets were *His Ten Names*, keys to his personal evocation by Moses, Aaron and their legitimate successors. *This is why there could only be one ark of the Covenant, and why one could only worship Elohim there, where the ark was situated.* Later on, all other places of worship, both ancient and modern, would be condemned by the priests, closed in the name of the Law, *as not intended for the true God of Israel...*

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These stone Tablets, engraved on both sides, were giant Talismans! A talisman is always covered with symbols on both sides. Magical equilibrium requires that one of the sides be attractive, the other repulsive. Is there not a question of the right and the left of the Eternal One in the Scriptures?... Was not God (as Genesis tells us) both male and female, besides? (“God made man in His own image, male and female created he them” – Genesis, Ch. I)...

The double Divine force is symbolized by the two Tablets, and each of the two aspects of these divine “personalities” is represented by one of the two sides of each stone.

For who knows how to turn the ineffable Name contained in the Tetragrammaton, Yod-Heh-Vav-Heh, neuter in itself, into the masculine or feminine state (see the paper on “*Elohim: He-the-gods*”, attached)? These things will become clearer another day, intuited from the Kabbalistic magic being practiced today.

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In popular magical tradition of old Russia, there is a ritual called “Gadania”, which is usually performed during the night of 9<sup>th</sup> of January. It consists of putting two completely identical mirrors facing each other, separated by two candles. The light from the candles is reflected to infinity in the mirrors, and the frames the same way. This causes a play of perspective allowing one to believe one sees a series of brightly-lit rooms. Right at the back, at the meeting of the progressively diminishing lights, a brilliant halo is formed. At midnight, young girls sit facing the magical mirror, and stare at the halo with beating hearts. After a short time, a miniscule silhouette appears, far away. It slowly approaches, and soon the girls recognize the image of the man they will later marry. One must refrain from drawing near to the image, and above all not to allow it to pass the next-to-last frames, for it is in reality a Demon who, led towards the real world, would enter our three dimensional universe, materialized by imprudence, and strangle the summoner in his talons in order to take possession of their soul.

*This ritual of “Gadania” is the key to the Ark of Testimony.*

It is *in the empty space* between the two Tablets of stone, that the Occult Force evoked by Hebrew theurgy was generated and materialized. It resided in the Divine Names and the Holy Letters, contained within them. But through the mysterious combinations which henceforth these hidden “Names of Power” and “Glyphs” offered, thus opposed and face to face, the Ark became a true psychic battery. The Tablets of stone acted as “poles”, and between them, by this very opposition was born what the Eternal One called the *Angel* which led Israel. The Absolute was revealed, manifested, and the hidden vehicle, the fluid required for this materialization, was born between the Tablets of “Testimony”.

Can the reader now understand why, in our opinion, these Tablets were face to face? And what was the spacing between them, if not that which would generate a perfect Cube? It was necessary that the other sides of the Tablets did not touch the front and back sides of the Ark, since these Tablets were written on both sides.

The common die, by reason of its six faces, the two opposing sides will always give a total of *seven*, is a simplistic image of the properties of the two Talismans aligned face to face.

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The problem remains: what Names were engraved on the Tablets, and how were they divided up?

Here traditional Kabbalah gives us the key, by taking into account the Sephirotic Tree: the “pillars” named for Severity, Mercy and Equilibrium, the properties of the Hebrew Letters, and the combinations they present side by side, as the Zohar explains to us.

That constitutes the ultimate Hidden Knowledge, and we will save that for purely oral transmission...

## ELOHIM: “HE-THE-GODS”

We know that the word Elohim literally signifies: “He-the-Gods”. This word evokes the great esoteric Tradition expressed in the Kabbalah, that of the Ten Names corresponding to the Ten Sephiroth. One also knows that the God of Israel is triple, for he said: “God of Abraham, of Isaac and of Jacob” each of these Gods corresponding to a different Divine Name.

The sum of this occult Tradition is expressed in the following Kabbalistic Tetractys:

lo  
loah  
laoh  
lehouah

Here are a few notes on the supreme God, considered to be the Ineffable Light, from Whom proceeds all other divine Emanations.

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Among the European peoples, the use of vowels gives syllables a unique, defined sound. However, in Hebrew, written vowels do not exist, and the written word are only represented by consonants. It follows that the same word formed by consonants could be pronounced differently in spoken language.

One of these consonants, ‘W’, could sound like an ‘OU’ or like a ‘V’. It was once the same in old French, where the ‘V’ was both an actual ‘V’ and also had the sound of ‘U’.

In his “Paganism of the Hebrews Before the Babylonian Captivity”, E. Ferrière showed us that the concept of monotheism saw light of day in Israel under the influence of Babylonian philosophy. This is the summary the author gives.

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When the Universal God, *Il* or *El*<sup>84</sup> (which phonetically signifies the same thing in modern French, by a curious coincidence...) passed from Thought to Pure Act to organize the chaotic Universe, he took on three aspects (the Triad).. One was *Wisdom* or *Intelligible Light*, and this was the God Hov, in Hebrew HVH.

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<sup>84</sup> Denoting male “Il” or female “El” for “Elle” – PV.

This Supreme God divided himself in his turn, in the Formal World, into two distinct and defined energies:

- 1<sup>st</sup> The Masculine Energy: JHVH, or Jahveh, or Jahoh, the Divine Father;  
 2<sup>nd</sup> The Feminine Energy: THVTH, Thavath, or Tavath, the Divine Mother.

In fact, the consonant-word HVH, part masculine, part feminine, is in itself a neuter form! When one wishes to determine it exclusively in the feminine, one must do this in one of two ways:

- a) One can place a “T” (Tau) in front, as a prefix, as T-HVH, which gives Tehouh or Tohouh. The Tohou-Bohou of Genesis, from which comes our term ‘Tohu-Bohu’. This is primitive chaos, primordial disorganized, chaotic matter (Genesis I, 2)<sup>85</sup>.
- b) To determine the feminine of the second matter, one could place both ‘T’ (Tau) in front (prefix) and a ‘T’ behind (suffix): creating T (HVH) T, that is to say Thavath, primordial matter, the Chaotic Mother<sup>86</sup>.

Thavath is also called Tivathi and Taauth, which are only modifications of the same name. Thavath or Taouth, is the feminine principle corresponding to the masculine principle Houd of the Chaldean Triad,. The Chaldean Thavath is identical to the Phoenician Bahou, and the Hebraic Tohu-Bohu<sup>87</sup>.

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To determine the masculine equivalent of this neuter word of HVH, one puts an ‘I’ consonant in front, obtaining HIVH. This tetragram is hieroglyphically the same as the god of the Hebrews. It can have the following pronunciations:

- 1<sup>st</sup> – JaHOVH or lehouh, being clarified through the choice of lahoh and lehoh;  
 2<sup>nd</sup> – JaHWeh;  
 3<sup>rd</sup> – JeHoVaH.

But all these wise Kabbalistic dissertations on the NAME were born in Babylon, during the Captivity, where Israel achieved the high summits of Mysticism, and penetrated into the traditions of the Kabbalah, which was purely Babylonian in origin. At the same time, Esdras created the wise and cryptographic text of the Law (Torah) and the five books, said to

<sup>85</sup> Missing footnote in original – PV.

<sup>86</sup> Missing footnote in original – PV.

<sup>87</sup> Note: all these names are transliterated from the French – PV.



be destroyed after the first Temple, which he now rewrote anew, *inspired by Eternal One*.

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Through all the Divine Names which the Books of the Ancient Testament gave to “Him-the-Gods”, which is the name which defines the Supreme Father? This is the question which is posed by a gnostic Kabbalist. Here is the response.

1. Théodoret tells us that the Samaritans, half-breeds, schismatic, pronounced the sacred Tetragrammaton “Jahweh”. But it teaches us that the pure race of Israel, depository of religious orthodoxy, pronounced it “Iaoh” (other Greek form of “Iahouh”).
2. The god of the desert, the earlier texts named, in Hebrew: “Eheieh” (“I Am”), Jahweh (“He is”), El Shaddai (“Strong All-Powerful”), Adonai (“Lord”). (Exodus, Leviticus, Deuteronomy, etc...).
3. Diodorus of Sicily tells us the Moses, received his Laws under the invocation of “Iahoh”. (Diodorus, I).
4. Valentinus, in the “Pistis Sophia”, the Gnostic classic, puts a particular prayer in the mouth of Jesus: “...After his resurrection, Jesus having his disciples around him, said this prayer: ‘Hear me, O my Father, Father of all fathers, Infinite Light, O Iehou Sabaoth...’”(Dictionary of the Apocrypha, I).
5. Here too is another Gnostic letter: “Jesus turned towards the four corners of the world, with his disciples, all clothed in vestments of flax, said: ‘Iao, Iao, Iao, here is the meaning of this Name: the *iota* signifies that the Universe is emanated; the *alpha*, that it will return from whence it came; the *omega*, that this will be at the end of ends...’” (Dictionary of the Apocrypha, I).
6. The mystic formula of Iaoh, “Father of all fathers” was inscribed on amulets and abraxas which carried Gnostics, mainly women, wore. Witness this medallion: “Iao, Abraxas, Adonai, Holy Name, Favorable Power, keep Vible Pauline from all evil Demons...”(Dictionary of Christian Antiquities, by the Abbé Martigny).
7. For Saint Irenaeus, “Iaho is the true name of God, god and ineffable name that expresses the Tetragrammaton IHVH, and which the Greeks read as Iao”. Irenaeus adds that, in Gnostic initiations, the initiate responded to the priest: :I am confirmed and redeemed, I redeem my soul from this world, and the things of this world, in the Name of Iao, who redeemed the Soul of the World for salvation, in the living Christ”.

For Irenaeus, imbued with the subtleties of sacred phonetics, one should distinguish between Iaôth, with a long ‘ô’, designating the God who rules Matter (through Weight, Number and Measure), and Iaoh (short ‘o’) representing the God of power separating the evil.

8. For Origen, Iahoh, or also Iah, was the name that Israel gave to God, “and also Sabaoth, Adonai (Lord), Elohi and all these names drawn from the Scriptures, are the characteristic Names of one sole and same God. (Origen: “Against Celsus”, VI).
9. Clement of Alexandria tells us: “At the entrance to the Holy of Holies in the Temple of Jerusalem, four columns carried the sacred Tetragrammaton... This Tetragrammaton was read as Iahouh: He who was, is and shall be...(Clement: Stromates, V).
10. E. Ferrière, in his “Paganism of the Hebrews before the Captivity”, tells us that in the XII<sup>th</sup> Century, the tradition of the true pronunciation of the Hebrew Tetragrammaton was still alive, as was attested by two Greek passages, one by the minor historian Zonaras, Secretary of State under the Comnenes, the other the poet grammarian Tzetes, born in Constantinople:
  - a. Zonaras: “Iaoh is the name of the Saving God of the Hebrews (similar to the prayer of the Pistis Sophia of Valentinus).
  - b. Tzetes: “In Hebrew, Iahoh designates the *Invisible* God”. One should say *ineffable* without doubt, in opposition to a more materialistic demiurge, closer to man.
11. For Macrobius, who placed the following words in the mouth of the Oracle of Apollo: “Say that *the highest of the gods*, the Supreme God, is Iaoh...”, the Iahoh of the Oracle is the solar divinity, as is explained later: “It is Him who in winter is called Orcus, in Spring Zeus, Helios in Summer and in Autumn the languid Iahoh...”. In fact it is the Sun which is the god-type for all the Semites. The Ark is doubled and covered with gold, the robe and ornaments of the pontiff, woven and mixed with gold, and the adversaries of Israel know that they have an interest in attacking the People of the plain, the high places being those of their god”. (Macrobius, Saturnales, I).
12. Jean Laurentius, VI<sup>th</sup> Century, better known by the name of Lydus, who wrote under Justinian, tells us in his “Treaty of the Months”, that: “the Chaldeans call the Supreme God Iaoh, that is to say Intelligible Light. In the Phoenician language, he is often called Sabaoth, as being *He who is above the Seven Heavens*, that is to say the Creator of the World”. (De Mensibus, IV).
13. These definitions are confirmed by the Babylonian inscriptions, finally deciphered today: “The God of Intelligent Light is called Hou, Hea or Ao. A king portrays his name as: Il-nour-Hou”.

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We can conclude that the doctors of Israel who, in the beginning, were in possession of doctrinal esotericism, clearly distinguished between these names, and that the Gnostics could only be attacked over Judaic *exotericism* and reproached over “demiugatria”. Judaic *esotericism* is exempt from this.

One might even say that the Divine Names of the Kabbalah figure abundantly in Gnostic literature, that the Abraxas, pantacles and medallions, established by the various theological schools attached to Gnosis show that Kabbalistic speculations have frequently been used to contribute to the origin of these theories. The consequent rejection of the immensely rich contribution of the chaldeo-semitic traditions, under the pretext of getting away from gnostic thought, would be to “throw the baby out with the bathwater”...

## VARIOUS NOTES ON THEURGY

From an examination of many manuscript rituals dating from the XVIII<sup>th</sup> Century, it seems that the majority of the heads of the Orders had drawn from a common source, usually Judeo-Arab, and limited themselves to adapting these theurgic traditions, giving them a Judeo-Christian feel. Thus Martinez de Pasqually drew all his operative rituals from the prescriptions of Henry Cornelius Agrippa in his “Occult Philosophy”, in the first three books rather than the fourth, which is generally considered to be wrong. For Dom Pernetty, the rites by which the “Illumined of Avignon” conversed with the Holy Word and the Angel Assaïbi was remarkably similar to those described by the “Sacred Magic of Abramelin the Mage”; and all come under the basic influence of the sacerdotal prescriptions given in Leviticus, Exodus and Deuteronomy. Western Magic in its gothic and medieval form is impregnated with Judaic Kabbalah and Arabic traditions. And these are the same basic elements which codified and inspired all the Solomonic Clavicles welcomed to the bosom of the medieval grimoires, themselves inspirers and theurgic formularies of the XVIII<sup>th</sup> Century.

As for the common basis grouping together the seals, glyphs, signs, pantacles, emblems or cryptographs, the “Verga Aurea” of the monk J.-B. Heptburn gives them to us, explaining moreover that these are only the hieroglyphs contained long ago in the old “Book of Charms” of the Cyranid priests<sup>88</sup>.

This perpetuity of tradition has thus authorized us to establish a synthesis of the custom of the legitimate and regular successors of the Elus-Cohen of Martinez de Pasqually, certain that the experimenters and committed practitioners of High Magic must gain such an operative teaching.

En fact, behind the usual, exclusively ritualistic setting, is found the arcane director of all Theurgy: Orison, or Prayer. The long period of training, the tenacious asceticism that the Adept of the High Sciences agrees to follow for many months, rests entirely in Faith, supported by the Love of the divine. This Faith and this Love translate into holy Orisons, carefully graduated in such a manner that the text *translates* the state of the soul of the Operator while *stirring him up*. So, in the course of this patient teaching, the Theurgist effects a true *impregnation* on himself. He wakes, and maintains within himself an *interior fire* whose spiritual level is situated far above this interior fire, half-spiritual, half-material, which oriental doctrines also claim able to waken in man. But this presents a serious inconvenience, as it wakes a violent sexual surge in the Adept which he must first curb, steer, then transmute, as the Western technique works on other planes, reaches other states of consciousness and maintains them

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<sup>88</sup> It is from this work, reproduced in our time by M. de Mély, that we have borrowed all the medallions in this present book.

while avoiding the risk of any sensuality which might risk deviating from the initial impulse. And with regard to that mysticism peculiar to the Illumined of olden times, and the only technique allowed in the Orient, a modern author, Dion Fortune, speaking of this method described in the “Sacred Magic of Abramelin the Mage”, tells us that it constitutes the only truly efficacious technique in the Modern Western tradition.

## THEURGIC RITUAL

*Note:* In this synthesis, we mention some of the particular divergences in each of three documents, which carry details of the ritual costumes and accessories. In describing the Ceremony, the ritual called “The Sacred Magic of Abramelin the Mage” goes further than the two others, and, so it seems, deviates from original principles. We do not take this divergence into account, and will generally follow the *spirit* of the Cohen Ceremonies, which is the same as that in the Avignon ritual.

### I. The Choice of Place

The Operation lasts for six lunar cycles, and runs from the Néoméniés<sup>89</sup> of Spring to that of Autumn. This is what Martine de Pasqually names “our year”. For the Elus-Cohen the year was six months long, running from one equinox to the next.

It is suitable to select the place where one will operate during the six months which follow at the outset, that is to say, a little before Easter. If one lives in the country, in a remote place, one has the choice of selecting a small forest with spaces and clusters of trees. In a clearing, set up a small altar of turf, covered with an edifice of twigs. On the altar, one places the Lamp and the Censer. The Lamp must remain constantly lit during the six lunar cycles. Around the altar, seven steps away, prepare a low pile of flowers, grass and green shrubs, so that this hedge clearly separates the consecrated space from the rest of the wood. The altar is in the circle; outside is the “profane world”. It helps, if this is possible, if the wood is situated at the top of a small hill or an elevation.

If one lives in town, one should select a house endowed with an adjacent terrace, preferably covered and with white pine flooring. The adjacent terrace and the small room should have a covering of river sand, fine and clean, to a depth of two fingers.

The altar will be erected in the center of the Oratory. It could be of wood, and present the aspect vertically of a double cube, the height of a cubit and a half (one meter). The altar destined for an outside Operation can be of unfinished stones, set up to form a rough cube. In the Oratory, one should set aside an armoire destined to hold the Vestments and sacred Objects, as well as reserves of ingredients: oil, charcoal, incense, etc...

In case of difficulty in achieving all these conditions, one should do one’s best to do as much as possible.

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<sup>89</sup> *Néoménie* = New Moon - PV.

## II. The Ritual Objects

*The Wand* – The Wand should be made of almond, of a single straight length, about an arm in length. It is to be cut by the Operator, as the sun rises on a Sunday, facing the East. The Moon should be crescent, close to being full. If the Ear of the Virgin, Fomalhaut<sup>90</sup>, is rising or culminating, so much the better.

*The Lamp* – The Lamp should be a sanctuary lamp, with ruby red glass for Christians, green of Moslems. It should be filled with pure olive oil. The edge should be gilded.

*The Censer* – The Censer should be of the usual type of the Operative's religion. For the Elu-Cohen, a church censer, in gilded bronze or copper, about the same size as the Lamp so that they are in harmony. No chains are needed.

*The Fire Pot* – Destined to contain the burning coals which are carried into the Oratory each day, they should not remain there. The rest of the unconsumed coals should be buried in the soil.

*The Water Vase* – Destined for ritual ablutions, before each orison; it contains lustral water, and is placed to the right of the entrance.

*The Holy Oil* – The oil destined for the Lamp or unction is prepared as follows. Take a certain quantity of pure olive oil, which was measured in advance for the six lunar cycles. At least half the amounts should be consecrated through appropriate prayers. Make the following mixture:

*Oil of Unction* – This is composed thus:

1 part Myrrh, in tears,  
2 parts finely powdered Cinnamon,  
½ part Calanga from the Indies (roots),  
2 parts of pure Olive Oil.

*Perfume* – The incense destined for censuring is composed thus:

1 part Frankincense, in tears,  
½ part Styrax ( ? )<sup>91</sup>,  
¼ part Sandalwood,  
¼ part pure Salt.

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<sup>90</sup> Fomalhaut is the 17<sup>th</sup> brightest star in the sky. The "Ear of the Virgin" is a star in the constellation "La Vierge". - PV.

<sup>91</sup> Stoléas du Levant – unable to find an accurate translation – PV.

### III. The Ritual Vestments

The undergarments consist of:

- a tunic of linen, falling to the thighs, and split at the neck in the manner of coats of mail, with the sleeves ending at the forearms,
- Pants (trousers) of linen, from the hips to the thighs, held by a string about the loins.

The over-garment consists of a single robe.

In the prescriptions of Martinez de Pasqually, it is of white flax, falling to the ground, with a fiery red border at the bottom and around the sleeves, with a waist-band of the same color.

In those of the ritual of Avignon, it is made of crimson silk, covered in an alb of white lace which falls to the knees. There is no waist-band.

In the ritual of Abramelin, the Robe is limited to a crimson and gold jacket, which falls to the knees. The waist-band is of the same color.

In the ritual of the Elus-Cohen, the Operator is bare-headed.

In the ritual of Avignon, he wears a “low” gilded miter.

In the ritual of Abramelin, the Operator wears a band about the forehead, a hand’s width wide, in crimson and gold silk.

The Operator who follows the prescriptions of Dom Pernetty (Ritual of the “Illuminated of Avignon”) also carries upon his low miter, a triangular golden plaque (or, at a pinch, silver) on which is engraved in Hebrew characters the word “KAES” (Kaph, Aleph, Heh, Shin)<sup>92</sup>.

It would be a good idea to have a clean white housecoat, of linen or flax, which one wears to enter the Oratory and is reserved for this use. It could be kept in the armoire when one dons the ritual clothing described above.

These costumes are completed by a pair of Sandals, of cord esparto or coarse linen. The Cohen ritual insists that the soles must be of cork.

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<sup>92</sup> Initials of the Hebrew words: Kadosh, Adonai, Elohim, Sabaoth, being “Holy is the Lord God of Hosts”, the acclamation of the Tetramorph of Ezekiel.



#### **IV. The Pantacular Objects**

The ritual of Martinez de Pasqually allows the wearing of a “scapular” and a triangular “talisman”.

The ritual of Avignon allows the wearing of a “Pectoral” for which we have unable to find the design. There is no description nor figure in the documents we have regarding this Pectoral. It is perhaps based on that described in Exodus.

The ritual of Abramelin does not mention anything similar.

## THE CEREMONIES

### A) The First Two Moons

Before engaging in any work for the Operation beginning at Easter, the Rituals of Abramelin and Avignon prescribe Holy Communion. This is required according to the particular religion of the Operative (Jewish or Christian), in a communion service enacted according to the rites of the Adept. So one may indifferently communicate in a synagogue, a church, a temple, or alone, with a few Brothers, etc... The rite itself depends on the religion (paschal lamb for the Jews, host for Catholics, bread and wine for reformed or Greek rites, etc...).

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The first morning following Easter, having thoroughly washed or bathed, having put on new vestments or the housecoat mentioned in the present Ritual, enter the Oratory a quarter of an hour before sunrise.

Kneel in front of the altar and, facing the window or door leading to the terrace, invoke the Name of the Lord. Thank Him for his grace, abase yourself, and ask His pardon for your faults and errors, implore His benevolence and his kindness in sending you his Holy Angel, who may serve as you guide in the True Way, dispelling all sins of oversight, ignorance and weakness.

This prayer is to be repeated each morning at dawn throughout the two lunar cycles, even if the Operative is sick. Conjugal rights are permitted during these two months.

Each Sabbath (being Saturday for Jews, Sunday for Christians, and Friday for Moslems), cense the altar, and change vestments for the day having brushed and perfumed them. Give alms or a charitable act during the course of the day.

### B) The Second Two Moons

Same ritual, but the prayer is repeated in the evenings, a quarter of an hour before sunset, which makes two prayer each day.

Before each of them, purify the face and hands with lustral water.

The twice-daily Orison for these two months should be longer than that used in the first two lunar cycles. One should spend longer asking for grace to

enter the True Way, to one day achieve true wisdom and knowledge by the intermediation of the Holy Angels.

One may still engage in conjugal rights during these two moons. Each Sabbath eve wash or bathe thoroughly, and clear the vestments or brush and perfume them. That day one should take no food between the rise and setting of the Sun, and abstain from living too finely or abundantly. Fasting is recommended.

On the day of the Sabbath, perform the same actions as for the first two moons.

### **C) The Last Two Moons**

In these two last months before the Grand Evocation, perform three prayers in place of the two. These take place a quarter of an hour before dawn, a quarter of an hour before noon, and a quarter of an hour before sunset.

Wash the face and hands with lustral water upon entering the Oratory, and before reciting the holy orisons, say a prayer of confessions and for the pardon of sins.

Ardently ask the Lord for grace to enjoy and bear the presence of the Holy Angels, and ask Him to deign, through their mediation, to give us the secret knowledge. The prayer is thus longer than those of the previous two moons. When lighting the incense before each prayer, do not forget to use a brief prayer to dedicate this censuring to the Name of the Lord, to His glory; and pray the Holy Angels to be present and henceforth assist at the Operations during these two moons.

It is best to pray with the heart. For that, study the Holy Scriptures, and the Eternal One will illumine the mind of the Operator to this end, and the Holy Spirit will penetrate you little by little.

Coitus is forbidden in these last two lunar months.

### **General Prescriptions**

Live as alone as you can; avoid becoming angry during these six months. After the main meal, study the Holy Scriptures and the Kabbalah for about two hours. After morning prayer, one may sleep a little more if desired. The only thing one must not do at any price is to interrupt the daily Orisons.

The room in which one sleeps should if possible be adjacent to the Oratory. It should be clean and neat, but avoid all profane objects or decoration.

The bed should be clean, and one should change the sheets each week on the Sabbath eve, and on each occasion the room should be censed.

These prescriptions should be followed throughout the six moons.

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Regarding the prayers, one will carefully note that the orisons for the first two months (lunar cycles of Aries and Taurus) are preparatory prayers. One asks the Lord to *send you His Holy Angel*, in order to guide you in the True Way. And to protect you from failure. In the orisons of the second following lunar cycles (Gemini and Cancer), you ask God to *instruct you through His Holy Angels*. In the two last moons (Leo and Virgo), you ask the Lord to give you the strength to *rejoice in the presence* of his Holy Angels, to have the strength of soul to *bear this presence*, and to grant you *through their meditation*, the secret knowledge, and to *the Angels themselves, to be present and assist the Operator*, even when invisible.

Finally, at the time of the Grand Evocation, you ask only for their appearance, under one form or another (face, human silhouette, lorry, supernatural light, etc...)

#### **D) The Consecration**

After the two last lunar cycles are complete, the Operator had come to the end of his long ascetic period. The Néoménie of the Autumnal Equinox, time and date of the Grand Evocation, begins.

The morning of the first day of the Luration of Libra, pray like the previous evening, but barefoot. As usual place coals in the censer and dress in the prescribed Vestment, placing the almond Wand lengthways upon the altar and, in front of the Wand, the flask of Oil of Unction.

Throw a large amount of Incense on the coals, kneel and pray thus:

*“O Lord, God of Mercy, Patient God, Most Blessed, Most Bountiful and Wise, Who grants Your grace in a thousand ways and generations, Who forgets the iniquities, sins and transgressions of men, in Whose Presence none are found innocent, who visits the failures of the fathers on the children and the descendants unto the third and fourth generation, I knew my wretchedness and know that I am not worthy to come before your Divine Majesty, nor to implore and pray Your Goodness and Mercy for the least grace...Nevertheless, Lord of Lords, take pity on me. Remove all iniquity and malice from me. Wash all impurity of sin from my soul. Renew Your Spirit within me. Let me understand the mysteries of Your Grace and the treasures of our Wisdom! Sanctify me with*

*the Oil of Your sanctification, with which You purified Your Prophets. Sanctify in me all that belongs to me, so that I may become worthy to converse with Your Holy Angels, and may Your Divine Sapience at last grant me the power given to Your Prophets over all impure spirits. Amen, amen, amen.”*

Then rise, anoint the middle of your forehead with a little oil of unction. Then, having plunged the first three fingers of your right hand in the Oil, anoint the four upper corners of the altar, the pieces of ritual costume, the waist-band, the miter or the headband, and the almond Wand, on both sides. Then, do the same to the door and the window, if there is one. Finally, with the fingers covered with oil, trace these words on the four sides of the altar: *“In whatever place, where My Name shall be commemorated, I shall come to you and bless you”*.

The consecration is ended. Lay out the Objects and Vestments, kneel again and pray with the heart (The Objects should never leave the Oratory during these six months).

*Henceforth, the Operator will go barefoot in the Oratory.*

### **E) About the Angelic Summons**

The day following the consecration of the altar, before dawn, get up early. Do not proceed as usual, with lustral ablutions. Dress in Vestments of mourning, and, barefoot, enter the Oratory. Take some coals from the Censer from the previous evening and mark the forehead and hair with ash. Now place fresh coals in the Censer then, returning to the threshold, prostrate yourself, face to the ground, fists crossed beneath the head, which is covered with a black veil.

Here the ritual of Abramelin prescribes a rite which is not found in that of the “Illumined of Avignon” nor the Elus-Cohen. However, it appears in the analogous ritual of “Mystic Masonry”.

This rite consists of bringing a child, aged 6 to 8 years old, dressed in white, wearing a transparent white silk veil upon the head covering the eyes, into the Oratory. Duly taught beforehand, the child approaches the altar, puts Incense in the Censer and then kneels before the altar. The child prays, using prayers appropriate to his or her age. During this time the Operator prays fervently, humiliating himself before God and the Celestial Court, supplicating the Angel who is present, although invisible, to manifest himself to the child, and to leave a pantacular “sign” as an indication of his passing, and of the “means” of future communication. Do not look at the altar, and pray with the greatest fervor one can muster since, for the Operator who has scrupulously followed this Ritual for six months, who has a pure soul and right intention, this Ritual must inevitably lead to success. The Angle will manifest himself by means of an apparition, usually an extraordinarily luminous “glory”, accompanied by a indescribable odor

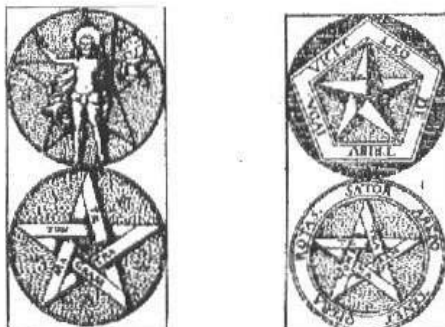
and sometimes also in human form. When the apparition has disappeared, leave the Oratory without touching the objects on the altar. Do not go back into the room that day; talk to nobody about the phenomenon just witnessed, and avoid replying to the child who you should now dismiss. Continue to fast until the sun sets, then immediately afterwards, go to bed alone.

If you are following the usual rite, there is no virgin child, and the Operator remains rigorously alone, performing all the actions described earlier.

The day following this ceremony, if one has uniquely benefited from the appearance of a luminescent “glory” and the perception of an extra-terrestrial odor, then continue the ceremony in the manner described below.

Before daybreak go to the Oratory, light the Censer and throw a large pinch of Incense on the glowing coals. Once more, in mourning Vestments, head covered with a black veil, prostrate yourself at the entrance, ask the Lord God to grant you a vision of the Holy Angels. Pray that the Celestial Spirits will grant you their intimate presence, This prayer should continue (repeated or continued in a variety of ways) for about two or three full hours. At midday, one should pray for another hour. In the evening, at sunset, another hour. One fasts all day, only taking food when the Sun sets.

When the third day has finally arrived, having bathed or washed all over, enter the Oratory, barefoot, light and fill the Censer with coals and Incense. Kneeling before the altar give thanks to the Lord of Heaven, asking him for the help of the Holy Angels in the Magical Operation being performed. Then, the Angel set over you as your guardian will finally appear.



*Talismanic Medallions*

A conversation in which no words resonate in the silence, where everything is intuitively and spiritually perceived and expressed: such is the essence of the ecstasy into which the Operator is plunged. You have no idea of the time elapsed, for the excellent reason that you are no longer of this world during the time of the appearance.

You will not interrupt this mystic meeting yourself: besides, you couldn't if you tried. Consciousness of what has happened slips away. The Angel, or the "glory" which he manifests, where all hieroglyphic "signs" radiate in space, in front of you, behind you, at the right of the altar, become blurred. The Operator regains consciousness of the place and the time. You leave without touching anything.

In the evening, offer another prayer of thanks, for about an hour.

The following day, fourth day of the principle Operations, enter the Oratory again, light the Censer, put on the Vestment described at the beginning of this Ritual.

This done, pray God that he will give you His grace, so that the Operations will always be to His glory. Pray to your Angel then, Wand in the right hand, ask God to give it the power which he gave of old to the Wands of Moses, Aaron, Elias and the other Patriarchs and Prophets. Once this consecratory prayer is ended, set aside the Wand. Later, each time you want the company the Guardian Angel, when you need his counsels or his light, after each prayer before the altar, trace in the air before you the glyph which he indicated to you on the first day of his manifestation. This will be sufficient for him to hear your call.

### 1<sup>st</sup> Additional Note

An Operator who is accustomed to straightforward ceremonial Magical Operations, would have been astonished by the ritualistic simplicity reigning over the preparation of the almond Wand, whereas the Wand in regular Clavicles is generally covered with a layer of engraved red copper, encircled with rings of gold, silver, copper, lead, tin, etc... and it is also prescribed never to leave the ends free: they must either be covered by magnetic balls, or sealed with virgin wax.

The almond Wand in the Ritual of Abramelin or that of the "Illumined of Avignon" is purely symbolic. It is the tangible "witness" of the real powers which the long asceticism of six months has legitimately procured for the persevering Adept. That is to say that it draws its power only from that which he inwardly discovered in his Theurgic work. Whoever has the least doubt about the value of his interior work, and the value of the Wand, is diminished in the same proportion<sup>93</sup>.

The symbolism of the almond is as follows. It is the "wood of Angels" for the Kabbalists of yore. Now, the Hebrew word "*shaked*" signifies "almond" and the Hebrew word "*shakad*" denotes "watcher". So this nuance (*shaked* or *shakad*) can only be found in Hebrew which uses masoretic points. In ancient

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<sup>93</sup> "*Faith is the substance of things hoped for*" – St. Paul: Epistle to the Hebrews.

mystic Hebrew the same word is written Shin-Heh-Kaph (שׁהכ), so it would be impossible to distinguish the nuance except by reason of an esoteric oral Tradition, properly called the *Kabbalah*.

The “almond” (*shaked*) is the tree of “those-who-watch” (*shakad*), that is to say the Angels, whom the Book of Enoch calls the “Watchers of Heaven”. It is the Wand the *Gods of the Armies of Heaven*, Elohim Tzabaoth, required of its Priests.

In hermetic symbolism, the almond is the symbol of Birth, earthly Birth as well as celestial Birth. Hence the candies at baptism<sup>94</sup>. Its fruit easily evokes the feminine sex, containing the future seed: the Child. It is the tree of the Virgin Mother, and Mary is often depicted in the middle of an almond (see Notre Dame of Paris), because she is the Virgin Mother, and because she is also the “Queen of the Angels”, the Queen of the Watchers of Heaven.

Finally, with its *silver* foliage and its *green* fruit, it is the Venusian-Lunar tree par excellence. For Jewish Kabbalists or Arab Magicians it evokes the Star of David; and the Pentagram (linked to the color green) which surmounts the Crescent moon (linked to the color silver). It is the sign of Chance and Good Fortune. But above all the almond tree is the *tree which seeks the light*. Frequently blossoming during Spring, before the fast frosts have passed, it hastens to see the solar rebirth in realizing the symbol of the Sage who confronts death with no fear, in order to sooner see the hoped-for Life.

*Aurifer.*

## 2<sup>nd</sup> Additional Note

In the Ritual of Abramelin (from “The Sacred Magic of Abramelin the Mage”), a specific role falls to a child. Here is the text of the ritual:

“The morning following the Consecration, rise at an early hour. Do not wash; dress in clothes of mourning; enter the Oratory barefoot. Go to the side of the Censer, and take ashes from it, placing them on the head. Light the Lamp. Place glowing coals in the Censer. Open the window; return to the door and there prostrate yourself, face to the ground. Tell a child, 6, 7 or 8 years old at most, dressed in white, wearing a white silk veil, fine and transparent which covers the forehead down to the eyes, to enter the Oratory, to place fire and Incense in the Censer, and to kneel before the altar, *on which one will have placed a silver Plate*. One’s own head is covered with a black veil and, humiliating oneself with the greatest fervor before God and His Celestial Court, *one prays the Angel to show himself to the child, by giving the child a “sign” on the silver Plate*. Do not look at the altar and pray with great fervor until there

<sup>94</sup> I assume the French make use of sugared almonds in their baptisms, as the Orthodox use them in their weddings - PV.



appears an extraordinary splendor, accompanied by an indescribable odor. Then the child will see the Angel. Then pray the Angel to “sign” and to write the sign of its “summons” on the silver Plate, together with all the instructions necessary to its future appearance. Then the Angel disappears, but the splendor remains. *The child must carry the silver Plate.* Then leave the Oratory leaving the window open, and the Lamp lit. Do not enter the room again that day; speak to nobody, and avoid replying, even to the child who one now dismisses”.

This is evidently referring to a *real Child*, analogous to that (or rather to those), used by Cagliostro as a medium to detect symbolic scenes in his celebrated crystal decanter filled with magnetized water, which he then interpreted.

But it is probable that the child in question must be “prepared” according to an appropriate ritual. It must be pure, both morally and physically. That is to say, in warmer countries (the Ritual comes mainly from Arabic inspiration), there would be no question of a young boy or girl of 8 having already lost their physical virginity, taking into account their ultra-precocious education. Above all, *the child must be gifted with a natural ability to ‘see’, or be – like those used by Cagliostro – plunged into somnambulistic sleep.*

Here the silver plate performs the office of a “magic mirror”, and it is probable that this Plate should be poured out, cut and consecrated according to an appropriate ritual.

It is probable that the primitive text envisaged a simple *visualization*, - in this “mirror”, - of the Angel’s seal, an image which the child must then describe to the Master conducting the Operation. We believe that any other appropriate material, in the absence of a silver Plate, may be used: notably a plate of virgin wax, virgin sheep or cow skin, etc...

The appearance of a “seal” upon a material body is described in the Old Testament: the episode of the “Tablets of Law”:

“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tablets of testimony, tables of stone, written with the finger of God”. (*Exodus XXXI, 18*).

“And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written”. (*Exodus XXXII, 15*).

It is incorrect to see a *legislative text* in these Tablets of stone, written with the very finger of Elohim, which Moses contemplated on the mountain, which summarized the long prescriptions that God gave in a living voice to his representative. These prescriptions covered *twelve chapters* of Exodus, and are

subsequently repeated many times. It is also a vain exercise to simply see the engraving of Ten Commandments there, for the text is very precise, and it is only the imagination of exegetes who believed they saw the story of the ten principle prescriptions there; in reality, it is a completely different matter.

In chapter XXV of Exodus, paragraphs 16 and 17, the Eternal One, having given his instructions for the construction of the *Ark of the Testimony*, a little box two and a half cubits long, and one and a half cubits high and wide, tells us the following:

“And thou shalt put into the ark the testimony which I shall give thee”.

Now, we read earlier that the “Testimony” in question were the two tablets. Why this expression? Because these plaques of stone will be, for Moses and the People, the decisive and peremptory proof *of the reality of the marvel!* Contemplating the Tablets, Moses, could never, ever, with the procession of time, doubt the basis of his mission, and its mementos! Never would the theurgist be able to believe that he had dreamed it! The “Tablets” would be there, as a testimonial, through the supernatural imprint they had received, that IHVH had truly manifested, right before the leader of Israel.

The text of Exodus explains that they were “written on both sides”. This gives us ten commandments distributed on four sides! This is neither easy nor harmonious. But if one is willing to acknowledge that they *behaved like two stone Pantacles*, everything becomes clear. *For all Pantacles have two sides, both engraved with appropriate symbols.*

If two “Tablets” – that is to say, a double “Testimony” – were necessary, it is because, as Genesis tells us (Chapter I), Elohim is a “double” god: “God made Man in his own image, male and female created he them”. Hence the expressions of “the left hand” and “the right hand” of God. This duality is recalled in the two Cherubim which in the words of Chapter XXV of Exodus (18, 19), must stretch their wings above the Ark, and the Mercy Seat of pure gold which dominated it. Proof that the presence of the Eternal One, God of Israel, was linked to the two “Pantacles” which are the two “Tablets”, is also in Exodus, which tells us:

“And thou shalt put the mercy seat above upon the ark: and in the ark though shalt put the testimony that I shall give thee.

“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel”. (*Exodus, XXV, 21, 22*).

In consequence of this prescription, the many different places of cult worship, which the people and indolent Kings permitted to open or persist in the

lands of Israel, would be shut down and destroyed by the Priests, the guardians of the purity of the Law, wherever they were able: since, for them, the God of Israel could only be manifested at Jerusalem, in the Holy of Holies, *above the Ark of the Covenant, containing the famous "Testimony"...*

*For there, where the Ark is, there is the Elohim:* "Thou shalt make a Sanctuary, and I shall live there, among you..."

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This traditional prescription, implying a "place of manifestation" for the evoked Deity, is common in ceremonial magic of all traditions, be it Western, Eastern, Antique, Medieval or Modern.

It is the function of "mandalas" and "yantras" as much as pantacles or "circles".

This is why the "Sacred Magic of Abramelin the Mage" foresaw the necessary presence of a Plate of pure silver, impregnated and "signed" by the Angel, as a prerequisite condition of later manifestation.

We find this rule also in the tradition in which the "Grimoires" were written, in the Operator's hand upon virgin parchment, and where the demons evoked imposed their "signature" upon each of the pages attributed to them. There, Sorcery, Magic and Theurgy came together in a total ritual identification.

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Regarding the role peculiarly reserved to young children, in certain sacerdotal functions, here is what we are told by the "Book of Judges" (*XVII, 1 to 6*).

"And there was a man of mount Ephraim, whose name was Micah.

"And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be though of the Lord, my son.

"And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

"Yet he restored the money unto his mother, and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

“And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

“In those days there was no king in Israel, but every man did that was right in his own eyes”.

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We see from the preceding that Micah was served by one of his children as an “intermediary” between him and the entity he venerated. This entity is represented in an Oratory (“And the man Micah had an house of gods”), which was a chapel for two different objects, one graven and the other molten.

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There, too, the metal used was silver. It acted in a double representation: there were two teraphim, just as there were two Cheubim, and two Tablets of “Testimony”. One of the teraphim was male. That was the one which was *graven*, also symbolically recalling the modeling of Adam, the First Man, by the very hands of the Eternal One. The other teraphim was *poured*, recalling the creation of Eve, Woman, issued from Adam by dividing into two. The first teraphim is evidently the mould used for the second.

So we may conclude that, in the Ritual of Abramelin the Mage, the child is a real one, and it is not necessary to seek some other name through a Kabbalistic value or number with the aid of Gematria, Temurah or Notarikon, as little will be revealed by this; any more than to imagine that the child and the pantacle (both emblematic of “*mediation*” between the Evoker and the Evoked) are one and the same thing. There is clearly a real child used in the Ceremony, and a silver Plate to receive the angelic “seal” upon the altar.

*Aurifer*

### 3<sup>rd</sup> Additional Note

It is possible that the almond branch, which Eliphas Lévi associates with the Great Key of Solomon (the Hexagram in a pantacle), in Theurgic Operations cited in the “Sacred Magic of Abramelin the Mage”, and the Ritual of Avignon (the “Illumined” of Dom Pernetty), is actually a mistake, coming from a poor translation of Scripture. In fact, in similar Ceremonies, Martinez de Pasqually and the ritual of the Elus-Cohen proscribes a Sword or Wand, requiring instead the use of a wax *Candle*.

In the Book of Jeremiah, (*I, 11 and 12*), translators have translated this verse in different ways, hesitating to translate *shaked* (almond) or *shakad*

(watcher). Only masoretic pointing would allow the distinction of the nuance. Sometimes one reads:

“The word of the Lord came to me with the question: What do you see, Jeremiah? *“I see a rod of an almond tree”*, I replied. Then the Lord said to me: Well have you seen, for I am *watching* to fulfill my word<sup>95</sup>”.

On other occasions it is translated:

“I replied: Lord, *I see a rod of an almond tree*. The voice replied: Well have you seen. *For I am a Rod which watches* for the fulfillment of my Words...”

Now, the *rod which watches* is incontestably a Candle. Around the Christian altar, Candles symbolize the Angels of the Celestial Court, and the two candles which must be made of beeswax (according to the Canon), on either side of the vertical crucifix, are the two great Archangels. And the Book of Enoch calls the Angels the “watchers of Heaven”.

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<sup>95</sup> In this case the words in the King James Bible do not illustrate the point Ambelain is trying to make, so I have used the New American Bible. Interestingly the verse actually reads: “I see a branch of the watching-tree, I replied”. The footnote goes on to say: “The watching-tree: the almond tree, which is the first to blossom in the springtime as though it had not slept. The Hebrew name contains a play on words with “I am watching” - PV.

## CONCLUSION

“The World is stable only because its mechanism eludes us...” so the anonymous author of the *Sepher-he-Zohar* tells us.

If the fates of our Civilizations are weighed in the celestial balance, where one plate carries the seal of *Providence*, and the other that of *Fatality*, perhaps somewhere in the shadows of a sacred crypt, or behind the walls of a legendary castle, or apparently mingling with the Crowd, are the Unknown Masters who, having a presentiment of the cruel game this balance plays, by means of decisive conflicts in a titanic combat, sometimes throw upon the plates the decisive weights of their mysterious action and wisdom. So says V. E. Michelet in “The Secret of Knighthood”.

So the World has its secret protectors. Even among the adversaries, the most hardened rationalists suspect the work of this white Militia, harassing and pushing poor, fainting humanity forward without ceasing, upon the rugged path of a luminous Becoming.

If, occasionally, the teachings of these mysterious cohorts reaches the indifferent masses in concretized form, and also in more abstract ways, awakening in the breast a saving and positive backwash. This is why, in the Middle Ages for example, in spite of the apparent return of dark Entities, the esoteric Corporations of builders succeeded in introducing an echo of the Lost Word in the secular silence of the great gothic capitals, or in the pure light of the “rose windows” bathing the transepts of our Cathedrals with a unreal spirituality, giving a message later understood, in random centuries, by some predestined mystics.

“The Secret” has been associated with the cycles of military Knighthood and all its Orders, legendary or historic. If the walls of the fabled castle of King Arthur at Camelot concealed the mystery of the Companions of the Table Round, so Clement V similarly threw his white papal mantle over the red cross which clothed the Templars....<sup>96</sup>.

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This “secret” which secretly lives in each Order, was that of complete esoteric ordination. Why has nobody had ever asked why King François I, was not yet received as a knight at Marignan? Nor why he held so strongly to he who was Pierre du Terrail, Lord of Bayard, who transmitted to him the fateful dubbing...

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<sup>96</sup> V. E. Michelet, “The Secret of Knighthood”.

Do we know why, when he betrayed the vow of his youth, a traitorous knight, stretched out in the folds of a mortuary shroud, his arms broken, his spurs sawn off, his shield inverted, had to submit – in an execrable rite – to the Mass of the Dead, which made of him a spiritual cadaver?...

Symbolism, Mysticism, Esotericism, Occult Activity, Secrecy...

From military Knighthood to craftsmen's Corporations, the same mold codified all medieval institutions. It is in the same spirit of transport towards the Infinite that artisan and gentleman alike expressed the greatness of their reciprocal duties. For one as for the other, "to do good" was the same as prayer; and the "Grail Quest" and the finishing of a "masterpiece" were similarly parallel roads.

In the shadows, silently completing this triad of the Ideal, and coming finally to mystic Knighthood, that same which had above all for an emblem the Cross and Rose (that red rose which haunted Descartes...), sometimes the Golden Dragon attributed to the mythic Merlin.

This truly provides the solution to the esoteric enigma of Man. This and no other, succeeds in uniting the passive femininity of the Priest and the male pride of the Knight in the same spiritual androgyne! The sword and shield will then ennoble and make virile the monkish Habit, expunging that which could have been deceptive in appearance.

Earlier on we rightly presented in documentary style, both historic and critical at the same time, doctrines and mysticism which were often opposed. Perhaps one will have been able to find there that spiritual refuge, so long sought.

May we now be permitted as we close this study, to express a wish. May this which we offer today to the spiritual public, finally receive the welcome which it merits, from its antiquity, the moral value of those who created it long ago, and the great inner peace to which it ever gives rise. And if it is necessary to say this, may the reader be pleased to reject the writer in order to conserve the message!

Now, perhaps in a "world" which is close to ours,

Once more the white cohort of the Knights of the Table Round will assemble at the summer Solstices. To the sound of horns disturbing the secular vaults of the Celtic forests, in some surreal glade of Broceliande, Arthur and Merlin, Lancelot and Galahad, Gavin, Percival and Tristan, evanescent phantoms, saluting the ascent to the altar of the Knight-Priest bearer of the Holy Grail with a great wave of their swords...

And, in the bosom of the new, celestial Jerusalem, blazing across the regenerated Luciferian emerald, the Blood of the Redeemer can finally illuminate men – the radiant Heart of the World... – through the infinity of His supreme Wisdom and His divine Love.



"Small spark, illuminate the great flame!  
Perhaps after me, a better voice will  
pray Heaven to respond". (*Dante:  
Paradise, Ch 1*).