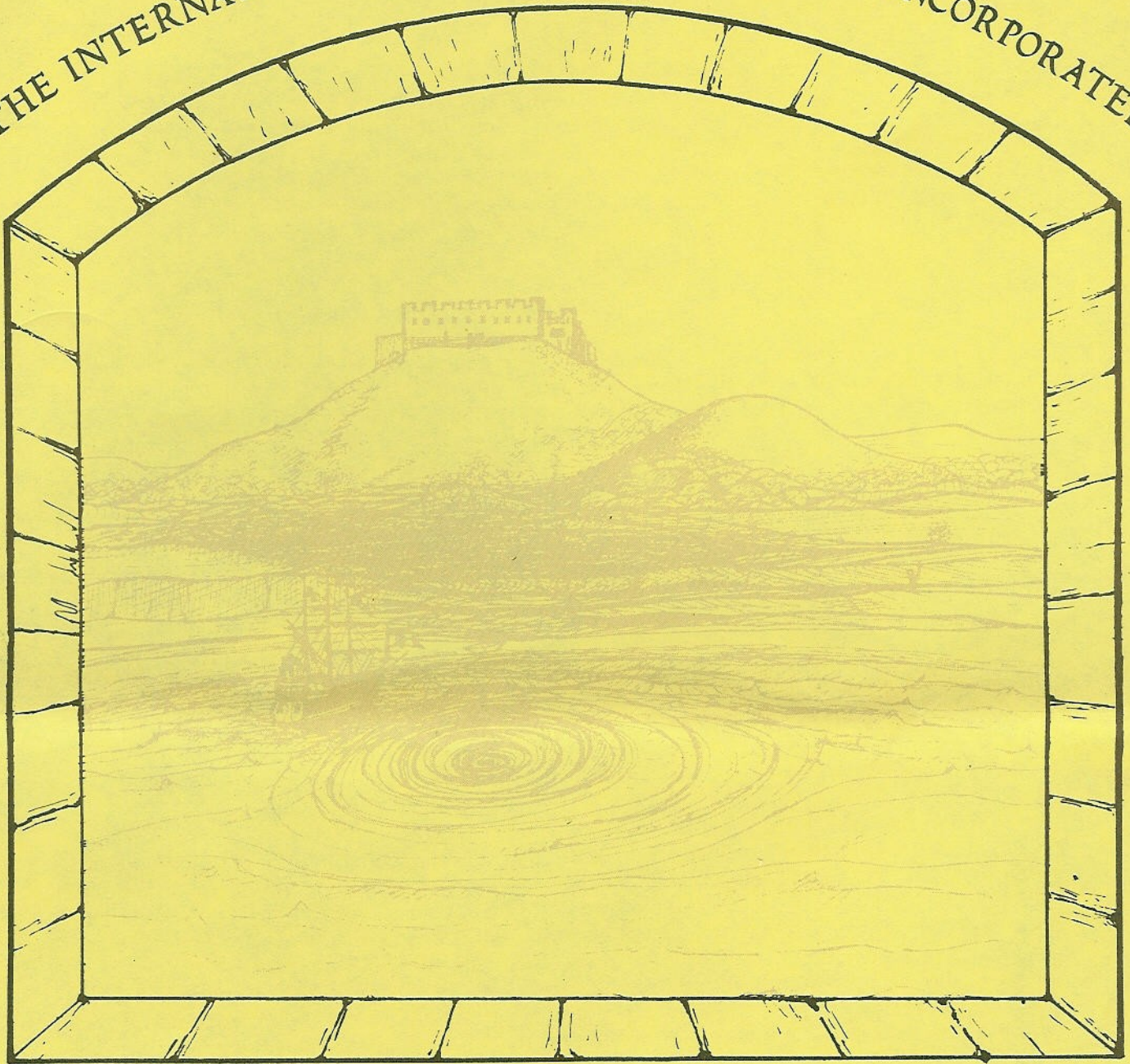


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



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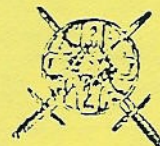
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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ANSWERS TO SECOND COLLEGE EXAM

1. The five pages of the Book of Nature are: Motion / Rythm and Vibration / Harmony / Man and Nature / Dreams.
2. The fourth page of the Book of Nature treats Man and Nature as dual aspects of Omneity, being controlled by Divine laws. Since Omneity expresses itself through both Man and Nature, the main lesson to draw from this page is, by observing the order in which Nature vehicles Divine expression, to learn how to become an equally ordered channel of such expression, thus forming a harmonious concord with Nature and enable oneself to participate more fully in the Light.
3. The sephiroth forming the Martinist World of Orbs are: Chokmah, Binah, Chesed, Geburah, Tiphereth, Netsach, Hod and Yesod.
4. In stating your question, you point to page 5 of the same Liber. Here I find the following: "It is only when man by his deeds disturbs the balance among the Sephiroth that the quality of Power becomes unbalanced and isolated ... and this results in the existence of evil." Truly, when the balance is disturbed by man's deeds we may experience evil, but the deeds of man are not the basic reason for evil, but an expression of evil. Thus man is an agent of evil when his acts are inspired by ignorance. Ignorance is the more profound reason for the appearance of evil in the life of man and society. It is only due to ignorance that man is tempted to act in such ways as to disturb the universal balance. And - underneath this ignorance, lurks reasons deeply embedded into the spiritual make-up of man; profound reasons why he is an ignorant being, reasons all escaping his own comprehensional faculties being hid in the reasons why he ever came into being. As I understand Martinism, its major effort is to cope with man's spiritual illness, heal and restore him so that he will become a knowing being and his deeds establish balance with wisdom, strength and beauty in all fields, and finally uplift him through regeneration to reintegration.
5. The word **emanation** means flowing forth or coming forth from. Through the acts of creation, the world was emanated into being in accordance with Divine Will in a manner that might be described as an outpouring or irradiation from the Divine Being itself, the material creation appearing as the result of a process compareable with condensation. Moses called the emanations Days, being steps in the unfoldment of creation. Equally St. John sees the Word as the unity from which all numbers in creation descended through emanation. "The Celestial Hierarchy", a work attributed to Dionysius the Aeropagite, calls the emanations "choirs" and divides them into three triads: Seraphim, Cherubim and Thrones; Virtues, Dominations and Powers; Principalities, Archangels and Angels. Here is also stated that the force of the emanations decreases with the distance from the Divine source. One might say that the emanated force becomes almost as if "diluted". This is a close parallel to the Quabalistic version, connecting the emanation of the ten Divine attributes to the ten sephiroth. In conclusion Divine emanation may be defined as God projectig a virtue or power of Himself into manifestation in time and space, the final emanation being the visible and tangible creation, the point of reflexion or the Day of Return.

*Dear Bob -
your replies indicate
a great understanding
and perception. full marks!
love you*



*Wonderful!
Nice!*

Let us return tonight to the study of **Adam Kadmon**, the **Archetypal Man**, whom Martinez Pasquales considers to be the **Word**, the Agent through whom God created the World. We saw that the first verses of St. John's Gospel could be interpreted to confirm this point of the Martinist Doctrine. Some of you will be interested to know that various "versions" of the Bible do, in fact, translate/interpret the opening verses of Saint-John's Gospel quite variously and it could be an interesting exercise to make a collection of the different translations.

Some time ago I came across an article on this subject and I share this paragraph with you since it is relevant to our subject:

"...In many translations John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." However, conscientious translators have found it necessary to acknowledge that there is a difference between the two uses of the word "God" in this text.

The New English Bible says, "What God was, the Word was." Today's English Version says "He was the same as God." An American Translation says "The Word was divine." Why do not these translations simply say that the Word "was God" ? ... Because in Greek, in which the original was written, the second use of the word "God" is **not the same as the first**. The definite article "**ho**" (the) appears before the first use of the word God --- but not before the second. So The Anchor Bible says: "To preserve in English the different nuances of **theos** [god] with and without the article, some (Moffatt) would translate 'The Word was divine' ..."

Let us now continue and turn to Genesis to see whether we can find further confirmation. We see in Gen. 1:1-3 that :

"The earth was without form and void and the Spirit of God moved upon the face of the waters."

In this text, the word "Spirit" has a capital "S" and this would seem to indicate that we are referring to an **individual Spirit**, independent of God himself, and not to 'God's spirit' -- which interpretation would be nonsensical, God being spirit.

The "earth" in the text quoted, refers to CHAOS or Primeval Matter and the "waters" over which the Spirit of God moved were the Nous, the subtle element of matter.

In Genesis 2:15, we read -

"And the Lord God took man and put him in the Garden of Eden to dress it and keep it."

We know that the word Garden in Hebrew GUINETH, is the Mystic Orchard of the Qabalah, symbol of the Divine Knowledge. The word Guineth is made of the 3 Hebrew letters: **Gimel, Nun and Thau**, initials of GEMATRIA, NOTARIKAN and TEMOURAH, the 3 secondary sciences which are the keys to the Qabalah.

This Primitive Man, symbolically* described in Genesis, is not a man of flesh and bone, like ourselves, but a pure **Spirit**, emanated from God, having for form what theologians call the "*the body glorious*" and animated by a spark purely divine which is the **Breath of God** Himself. The **Archetypal Man** is therefore **semi-divine**, issuing forth from Primeval Matter (the CHAOS symbolised* by the mixture of earth and water) which is his form, and issuing forth from God by the Divine breath animating him.

Primitive Adam and the Creative Word are thus identical, as Archetypal Man carries on the work initiated by the "Spirit of God" in the symbolic* Orchard of Eden.

Let us now try to recapitulate: Martinez accepts on the whole the Christian doctrine of Creation, but he uses his knowledge of the Secret Science of the Qabalah to interpret the texts in a way which makes certain aspects clearer, although it differs in some points from the generally taught version. (Let us make a note here that Martinez is not the first person to have done so and that elements of his doctrine can be found in other systems also.)

There are two main points that must be understood if you wish to penetrate the meaning of the **Theurgic Discipline** which is the basis of Martinez' "Particular Doctrine" which he taught to his disciples, the "Elus-Cohen." :

The first point is that before this Universe of ours, God created other worlds which did not last and were subsequently destroyed. From these preceding creations, there issued other Beings who are sometimes referred to as "Angels", and are **not** accounted for in the sacred texts dealing with the creation of **OUR** World, -- but are to be found in other traditions and studied in all theologies.

The second point concerns the identification of the First Man, **Adam Kadmon**, the Archetype, the Celestial Man of the Qabalah, with the **WORD**, the **Spirit of God**, Logos, Elohim or **Sons of God** who created the **World**. This is the corner-stone of the whole system because it sets at one and the same time, the objective and limit of Reintegration. Thus, the **First Estate of Man was not that of the generally accepted Adam** -- but that of **Adam the demi-god, emanated by God to become the Agent of Creation.**

Archetypal Man is therefore Creator of the Universe. He is the hand of God and we, men of the Material Universe, are the fragments of the Creator.

* Note the use of the word "symbolical". The Genesis story is an allegory.

Our world is not a creation of God Himself, but a creation of Archetypal Man who directed and supervised the operations.

It is He whom Martinists and Freemasons, call the Sovereign or Great Architect of the Universe. And it is because of this that Martinism and Freemasonry and all other systems using this name of Great Architect, *do not follow a cult of Worship which would be satanic because it would be directed towards Man and not towards the Absolute.* We INVOKE the Sovereign Architect without ever WORSHIPING Him.

DISCUSSION / QUESTIONS

We have observed that this identification of Celestial Adam, the Archetypal Man, with the Creator of the World or Sovereign Architect of the Universe offered us a better idea as to the aim or objective of our re-integration and also of its limits.

Martinez's work was entitled "Treatise on the Reintegration of Beings into their virtues, qualities and powers originally held." By this thesis on the nature of Primitive Man and the conditions of his First Estate, Martinez sets the goal of our re-integration.

We know what the traditional attributes of the Creative Word are, and we know what were his powers. **These then are what Man can - and must - regain.**

All individual men and women, who are the cells of the Archetype, must, on the low scale of their own level, shake themselves free from that matter which imprisons them, so that, after their natural death, they may re-integrate finally into the "body-glorious" of the Archetype and thus escape the cycle of reincarnations.

It is only when thus re-constituted by the re-integration of all his cells, that Archetypal Man will be able to regain his original Splendour and Liberty, freed from the shackles of matter.

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On the Tree of Life, the re-integration of Archetypal Man will take place below the Abyss that separates the Upper Trinity from the Lower Seven Sephiroth. After Archetypal Man has been reconstituted, he will then have to await the will of the First Cause, (Sephiroth 1, 2 & 3, who emanated him, to re-absorb him). The Elohim are placed on the Tree at Sephirah #3.

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Brothers & Sisters:

106

Before concluding our study of the "General Doctrine" of Martinez Pasquales, it may be well to remind ourselves that Martinism, as presented in our Order (OM&S), is never dogmatic. We realize that to speak of Planetary Spirits and of Elemental Spirits in the second half of the 20th Century could be regarded as out of date and even naive. Let us point out, therefore, that we are not asked to believe in the **literal** interpretation of the doctrine given at the present time. This doctrine could undoubtedly be modernized, streamlined, and given a more scientific turn by altering the terminology. This however would entail the risk of depending entirely for the understanding of Martinez's work, on the understanding of the person interpreting the ancient doctrine in modern times.

As we are Martinists, it is fitting that we should be familiar with the background of the Martinist Movement and: however much is due to Saint-Martin, Papus and other modern Martinists in evolving the present-day system of Martinist Philosophy -- the fact remains that the whole system rests on the original work of Martinez.

Let us therefore keep an open mind, and study his General Doctrine as it was in his day. We are all at liberty to accept what suits our understanding -- and to leave the rest.

DISCUSSION

(During the discussion one of the brethren said that his feeling was that the first Fall resulted in the creation of a 'material world', a world of forces, which was grosser than the original higher spiritual environment, and that at the second Fall, the dense physical matter came into being. We share this insight here so that home-study brethren can reflect on it.)

We said last week that Martinez identifies Man, the Archetype, with the S.A.O.T.U., the creator of our own world. Beside this Primitive Adam, we learned that there existed other Spiritual Beings belonging to other Planes of Creation, or to Creations anterior to our own. We studied some weeks ago the principle of the Fall of the Angels, which was followed by the Fall of Man -- and we saw that our Material World was the kind of prison where Fallen Beings or Perverse Spirits were isolated.

We also said that Man must attempt to reconquer his First Estate by re-uniting his consciousness to that of the Archetype in order that, by the return of all his individual cells dispersed by the Fall, the Archetype may be reconstituted.

Man, however, is surrounded by the Material World, the abode of the Perverse Spirits, and he is therefore continually exposed to their evil influences. Because Man is thus poorly placed to resist this overpowering influence, God has re-established a balance by detaching from His divine Circle (the Supercelestial World, see diagram MP99, Liber 28), a Major Spirit who will be the companion, guide and advisor of the MINOR (the Human Soul) when this Minor emanates from the celestial immensity to descend and to become embodied in the world of matter, there to work according to the impulses of his free will. (We find here the familiar concept of the Guardian Angel of Christian Theology).

According to Martinez however, the guidance of a Major Spirit is not sufficient for the **Minor** to progress on the path of return. He requires also the **operative assistance** of an **Elect Minor**, one of the 10 great Guides of Mankind. (Again, see chart MP99). The reconciled Minor then receives a two-way assistance from the Elect Minor: he receives from him the direct instructions of God as to the Culte (i.e. Rite) to be rendered and practised, and he transmits to the Men of Desire to whom he is sent, the gifts he has received. This he does by **MARKING** them with the MYSTERIOUS SEAL without which no Exiled Minor may be reconciled.

This mysterious Ordination, this Initiation, is the "sine qua non" condition of reconciliation, because without it, the MINOR remains in privation, or in exile, that is: deprived of means of communication with GOD.

To escape from the wheel of rebirth or the cycle of re-incarnations in this world, Individual Man must free himself from everything which binds him to matter and liberate himself from material sensations.

He must also uplift himself morally. *It is against this attempt at perfection that the Fallen Entities ceaselessly fight to keep Man within the bounds of the visible world and to keep him in subjection.**

Besides the help granted him by Initiation, Man is given, through his knowledge of the Secret Science, practical means to unmask these evil influences, to fight them and reject them from his kingdom. Through the Mysterious Seal, he will be linked to the Regenerated Minors who have already reintegrated in the Archetype and who will "grant him the powerful help of their Compassion and of their Wisdom."

DISCUSSION

(* What are some of the tactics the Fallen Entities use against man?)

We have said that Man needs the effective help of a **Minor Elect**, and that they come to transmit the direct instructions of God on the practices to be followed, and to start or INITIATE a line of sincere disciples on the Path of Return. This they do by **MARKING** a few Men of Desire with the Mysterious Seal of Ordination or Initiation, thus

transforming them from Exiled Minors into Reconciled Minors by establishing a link or channel through which they may communicate with God's Agents.

These Reconciled Minors, having received the Seal and the instructions, are thus armed for striving at their advancement, by working jointly at the uplifting and refining of their moral qualities and at the following of the revealed practices which will enable them to contact the Major Spirit commissioned by God to guide and advise them in their efforts. Through fulfilling these parallel tasks, the Reconciled Minor works to turn himself into a Regenerated Minor, an **Adept**, a Master of the Divine Science. In receiving these privileges, the Reconciled Minor has however incurred a solemn debt; that is: to transmit in his turn to other Minors in Exile, the link of Divine Communication. In other words, he must MARK with the Mysterious Seal, the Men of Desire who cross his path.

By doing this, he opens for the Exiled Minor the door of Regeneration and offers him the means of becoming a Reconciled Minor. He does not **make** him a Reconciled Minor -- he INITIATES him -- meaning that he STARTS him on the Path by giving him a little of the Divine Breath which has been handed down to him. By giving him this SEAL, he marks him and ensures he will be recognized by the Masters Invisible who move on the Astral Plane to help the Bearers of the Seal.

MASTER INTERRUPTS THE LECTURE HERE AND ASKS THE BRETHREN
WHETHER THEY WOULD LIKE ANY PART OF THE ABOVE READ AGAIN

Let us pause a minute and see whether we can find in other Traditions and in the Great Religions, this same idea of a Mysterious Seal, a Mark, without which the Man of the Stream, the Profane, is unable to begin his journey on the Path of Return.

In the Jewish religion, we find that a mark is made on the faithful and is called Circumcision. It is said that according to the Covenant, God will recognise as His, only the circumcised ones. In the Christian religion, we have the mark made with water, called Baptism, which is also said to be indispensable for salvation. In other ancient religions there were also Marks made with water, fire, oil, salt and other ingredients. In the many kinds of Primitive People, marks are actually cut into the skin and reveal the qualities of the bearer. In more evolved religions, these marks are no longer physical but symbolic and sometimes, as in the case with the Brahmins, the Initiate wears a symbol or a sign from that day on.

We can see therefore that all these customs rest upon a very ancient belief, common to most faiths. Without wishing to compare the relative values of these different practices, let us observe that the Mysterious Seal of Martinez is a symbol of a far more subtle and refined nature than most of the other Marks. The reason may well be that in many cases the original meaning of the Seal has been lost or corrupted,

importance or stress being given to the visible or physical marking. Martines did much to restore the purity of this symbolism without detracting from its effective power.

SHORT RECESS

We have seen that individual man, surrounded by evil influences, had to proceed nevertheless with the help of a Major Spirit and of a Minor Elect, to free himself from everything material in order to complete the Cycle of re-incarnations and return to the Archetype. How will he do this? He will succeed on the one hand through INITIATION which binds him to those elements of the Archetype who have also re-integrated (call them Masters or Saints as you please). On the other hand, he will succeed through knowledge (Gnosis) of the Liberating Science which teaches him the means of hastening the remainder of spiritually blinded Mankind, through his personal efforts towards final liberation.

Among the methods offered him by the Secret Science are the great Equinoxal "operations" which tend to purify the Aura of the earth through exorcisms and conjurations belonging to the rite of High Magic which the Elus-Cohen called the "Labours" or the "Cult".

Only then may the ultimate liberation of the individual lead to the great **collective** Liberation which will permit the restoration of the Archetype and its eventual re-absorption into Divinity from which it emanated. When this takes place, the Material World, left to itself by its **Animator** and no longer vivified by the Archetype or S.A.O.T.U. will dissolve.

Under the impulsion of the Fallen Entities eager to break up their prison, this deterioration will gather momentum. The Universe will cease to be -- and it will be the End of the World announced in all traditions.

The Divine Essence will then gradually **RE-OCCUPY** the regions from which it had withdrawn. The momentary illusions called creatures, beings and worlds will disappear, as **GOD IS ALL** and **ALL IS IN GOD**. In fact, it is only the temporary **WITHDRAWAL** of the Divine Essence from selected "regions" which permits the creation of Worlds, whether Angelic or Material, and also the emanation of Spiritual Beings. Then will come the Symbolic Victory of Good over Evil, of Light over Darkness, - by a simple return of everything to the Divine Unity.

Such is the development of the Universal "Opus Magnum".

This terminates our study of Martinez's "**General Doctrine**" as such. Following is a synopsis of Martinez's work 'The Treatise'. This synopsis was being offered as a Supplementary Discourse when we first began our works but it has since been withdrawn from general

availability and placed at this point in the studies because we feel it will be most useful here. It will help clarify some areas which are still a bit shadowy and also throw new light.

Beginning in the next Liber we shall scrutinize a few individual points of the doctrine and if time permits, begin to examine Martinez's "Particular Doctrine". We will also begin the series on Alchemy. Stay tuned!

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Companions:

We are privileged to be able to include in this Liber, "TWENTY-TWO QUESTIONS FOR MARTINISTS AND FRIENDS" - a compilation of information concerning the Works of the O.M.&S..

Persons wishing to make contact may write to:

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THE "REINTEGRATION OF BEINGS" by Martinez Pasquales.

A synopsis of the Cosmology and Anthropology of Martinez Pasquales

The "Treatise of the Reintegration of Beings into their First Estate, Virtues and Powers both Spiritual and Divine" is a compendium of the Secret Doctrine taught by Pasquales and is presented in the form of a lecture given ex-cathedra. The author in addressing the reader, assumes the tone of a teacher chatting with his disciples; he foresees their objections and refutes them in advance. He anticipates the questions they might put to him and strives to dissipate their eventual doubts by affirming his good faith and exactness of his information.

This treatise was written exclusively for the members of the Order of Elus-Cohens and was their "instruction manual." All members in good standing were given a copy of it as well as the degree books and instructions. In addition there was, of course, verbal tuition. The work which was begun in February 1771 and to which Pasquales consecrated himself entirely in the beginning of 1772 ... remained unfinished. However, incomplete as the Treatise might be, it nevertheless reveals enough important points to give a good idea of the mystic system of the Society. What may console the reader finding himself reading the last page ... and facing a text suddenly interrupted ... is that the doctrines which constitute the matter of the Treatise can only be extracted at the price of very laborious effort. Pasquales was uneducated to the rules of basic composition and the work betrays at once the author's literary inexperience. We must excuse him on this point. The reader may therefore experience some fatigue due to the primitive style and obscurity of terms.

The Treatise seems to have been thought out in a foreign language although it was written in French. This is revealed by certain expressions used and numerous errors in the language and syntax which render certain passages practically incomprehensible. The style, although puzzling and obscure, is however counter-balanced by some beautiful passages which give an idea of what Pasquales is capable of when he aspires at the sublime. Here are two passages chosen at random. Moses, in offering a sacrifice to the Lord somewhere between the Madian desert and Mount Horeb, offers the following prayer to Him:

*"O Eternal, Creator of all powers!
Accept the sacrifice I am offering Thee in
all holiness and purity of the divine power
which Thou hast pleased to grant me in Thy
mercy and for Thy greatest glory!
I surrender myself wholly to Thy infinite Greatness!"*

*"Dispose of me as Thou wilt; receive the
sacrifice I am making to Thee which comes from my soul,
my heart, and my body, and from all that I have
spiritually and temporally; accept it in
expiation of the sin of the father of all men
and of all his posterity.
Thus, since all comes from Thee, all returns to Thee".*

247

Adam, in the act of contrition after his first Fall, thus expresses himself:

*"O Father of charity and mercy;
Vivifying Father and of Eternal Life;
God, Father of heavens and earth;
Strong and mighty God,
God of justice, of punishment as well as reward;
God of peace and mercy, of charitable compassion ...
God of peace and reparation ...
Magnificent God of all contemplation of created beings
and of unchangeable rewards!
God, Father of boundless mercy toward his feeble creature,
grant the prayers of him who is grieving bitterly
in front of Thee the abomination of his crime."*

30-31

* * *

The Treatise on the Reintegration of Beings is a sort of summary and a secret version of the first books of the Pentateuch, in particular that of Genesis and Exodus. In it, Pasquales explains his didactics of the creation of Adam & Eve, deals with Original Sin, tells the story of the posterity of the first couple and of the descendants of Cain and Seth, describes the flood, then passes on to Noah, to Abraham and his progeny, to the generation of Isaac, narrates the Exodus from Egypt, then writes at length on the role played by Moses ... says a few words on Judges ... and suddenly breaks off.

The legislator of the Hebrews is our author's central figure. Under the pretext of explaining the teaching which Moses gave as a spokesman of Jehova to the people of Israel, Pasquales looks upon the prophet as "one who speaks with truth according to the Eternal" and thus presents as revealed by God Himself the metaphysical doctrines he taught to the Elus-Cohen. This tendency, quite evident in the second part, can be noticed in the first part as well, and serves to illustrate allegorically the mystical doctrines exposed in the Treatise. These doctrines constitute an esoteric cosmogony and anthropology; they claim to give the key to the destiny of man, past, present and future, and are justified by a biblical exegesis which borrows its methods from symbolism, arithmosophy and mystical geometry.

* * *

The cosmology of the Treatise is essentially a pneumatologic one. "Before the beginning of time, God emanated spiritual beings." "These spiritual beings emanated from the quaternary divine essence were distinguishable among themselves by their virtues, power and names. They formed four classes, much more powerful than those of the Cherubims, Seraphims, Archangles and Angels which God created afterwards, because they had in themselves a part of the divine power." Only these "spiritual divine beings", emanated directly from God and endowed with divinity as "the seminal of the reproduction of forms" and innate in the different organisms composing the material universe ... are "real and imperishable", i.e. they have a personal existence, absolute and eternal; they will always exist "in the circle of divinity."

17

8

170-171

Now, it happened that some of "these chief spiritual divine beings prevaricated" by abusing the freedom God had given them. God had, in fact, allowed the emanated beings the freedom to act "in conformity with their particular thoughts and will, as it is not in Him to read in the secondary causes neither to hinder their action without impairing His own proper existence as Necessary Being and His divine power." "God can read the thought only after it is conceived and He cannot destroy the will of the spiritual beings."

21-22

49

The rebellious spiritual beings wanted to play a higher role than the one assigned to them. As "secondary agents" they were to act only as instruments of divinity. Driven by pride however, they too wanted to emanate spiritual beings who would depend solely on them. Thus, they infringed upon the Almighty Divine Power pretending to give birth by their own power "to third and fourth causes."

11

(This action brought about the Fall of the first spiritual beings.)

The fall of the first spiritual beings, this "simple criminal will" which is the "principle of spiritual evil", had three important consequences. First, God created the material world "to become a set place for these perverse spirits to act and exercise in privation (i.e. deprived of all communication with God) their malice ... and to be the boundary of their evil operations." In this prison, (i.e. the material world) the fallen spirits being no longer a part of divinity, who had broken all connections with them, were "emancipated", that is, free not only to will but also to act entirely independently in the domain assigned to them.

12

(The sense of the word "emancipated" is not always clearly shown. Pasquales seems to have distinguished in principle:

1. Emanation: State of spirits existing in the circle of divinity to act according to His views.
2. Emancipation: which is the state of spirits sent by the Creator to other circles where they may enjoy, at their own risk and peril, a complete freedom of action. This is how he defines (page 293) the actual man: "An emancipated being of the circle of divinity."

However, it happens also that he often uses the word "emancipated" in the sense of "emanated", as for instance on page 299 where "divine emancipation" means exactly "emanation". The problematic terminology of the Treatise contributes much to its obscurity.)

Divinity then, in order to appoint a sort of guardian to this prison brought forth a second emanation, that of the "Spiritual Minor", ... commonly called Adam or the "First Temporal Father", (but which the Initiates called "Réau" or "Roux",) ... terms signifying "Man-God", very strong in wisdom, virtue, and power. This spiritual being, endowed with three gifts: "the thought, image and resemblance of the Creator", was appointed to oppose continually the "evil demon, to restrain and combat him". In order to be equipped for this task, he was given the same power which was given to the first Spirits at the moment of their emanation and whoever emanated after them. Adam became their superior and elder because of his glorious estate and power to command conferred upon him by the Creator.

32
223

13

All Spirits were subjected to him ... the perverse Spirits because they had lost their original power as punishment for their prevarication; and also the good Spirits because the Minor had received upon his emanation the power which was originally given to the first emanated Spirits. "As the prevarication of Spirits occurred before the emanation of the Minors, they could not have become defiled nor contaminated; also, as no change occurred in their class this is the reason why they were depositories of the great power of divinity." The formidable quaternary power (authority over the Spirits), was conferred upon the Minors because they were "pure and unstained Spirits, emanated from the bosom of Justice and holiness to manifest the power and glory of the Creator."

19

313

The First Adam, the eponym type, and portraying the class of Spiritual Minors in the biblical history, ranked in the celestial hierarchy immediately after the Creator. He had not a particle of matter in his being. True ... he had an assumed form ... but it was a "glorious form" "to enable them to act at will upon the active and passive forms" (living organisms and inanimate bodies).

12

(eponym ... from the Greek, meaning: he who gives his name.

"glorious" ... equivalent of luminous.

Pasquales probably gave it this meaning by analogy with the Shekina, the fiery cloud through which Jehova revealed his presence in the bosom of the burning bush and on the Propitiatory in the Holy of Holies. The luminous manifestation by which divinity became perceptible to the coarse senses of human beings had according to the Jewish conception nothing material.

This idea inspired the scene of the Transfiguration of Jesus. The Elect Cohens witnessed certain manifestations of luminosity in their theurgic ceremonies and considered they had obtained satisfactory results when they had seen it.)

This "Emanated God", to whom were subjected all the angels, was the "Emulate" (disciple) of the Creator. His power extended over the entire universe, or "universal creation", and over all its parts, that is on earth or "general creation", "that general part from which emanate all the necessary elements to substantiate the particular", and over the "particular creation," or the "ensemble" of beings existing "in the celestial as well as the terrestrial body", ... the "particular" meaning "all active and passive beings living, from the terrestrial surface and its center up to the celestial center mysteriously called (by the Initiates) the heaven of Saturn." In short, the universe, the earth, and all the inhabitants of the celestial circles ... were submitted to the First Adam.

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13, 14,
50, 320.

Finally, because of the revolt of the first spiritual beings, "all the Spirits, even those who remained loyal, were subjected to the Minor and the inhabitants of the divine world feel the effects of the first prevarication and will do so until the end of time. They are paying for the crime of the first Spirits, just as the present Minors are paying for the crime of the first man." "As soon as the perverse spirits were banished from the presence of the Creator, the inferior Spirits and ternary Minors received the power to operate the law inherent in them to produce spiritual essences, to form the temporal world, to contain the prevaricators within the dark confines of the divine privation. In receiving this power they became immediately emancipated; their action, which was pure, spiritual, divine, changed as soon as the Spirit had prevaricated; they were now only spiritual temporal beings appointed to operate the different laws which the Creator prescribed to them for the full completion of His will. It was then that the quaternary Spiritual Minors were emanated from the bosom of divinity and occupied, in the divine immensity, the place from which the ternary Minor Spirits have just emancipated to operate temporarily."

347

312-313

"Without the prevarication of the first spiritual beings, the divine Spiritual Beings would never have been subjected to the temporal world. Without this prevarication no change would have occurred within the spiritual creation; no divine boundary either supercelestial, celestial, or terrestrial would have been created, neither would there have been any spiritual beings sent out to act in the different parts of the creation, as the ternary Minor Spirits would never have left their place in the divine immensity to bring about the formation of a material universe."

319-320

The universe being composed henceforth of four worlds: the divine, the supercelestial, the celestial and the terrestrial ... God formed four classes of Spirits: - Superior, major, inferior and minor. The superior, and the major Spirits acting in a medium where all is spirit and nothing is matter ... have never had the power to produce "spiritual essences". The inferior and the minor spirits had the faculty of producing "spiritual", temporal (material) essences", but used it only at the moment of their emanation to form "the temporal world which was to serve to molest the prevaricating Spirits." (In other words, the inferior Spirits created the celestial or heavenly bodies; the minor Spirits the terrestrial body, i.e. in total, the two material worlds.)

331

309

The role assigned to the supercelestial Spirits was to secure the correspondence between man and the Creator and to serve as a double boundary for the creatures who rule the celestial and material worlds where the prevaricating Spirits are contained. As Adam's assistants, they kept watch to ensure the inviolability of the boundaries between the supercelestial world and the prisons of the evil spirits. Agents of the laws of the universe, they were particularly responsible for the preservation of time, i.e. the preservation of the vital energy in the material universe. Inferior Spirits, beings of the celestial world, were entrusted especially to secure the existence of matter. The Man-God, residing in the same domain, acted as a "pure divine Spirit."

332-334

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This order established by the Creator was not only to ensure the firmness of the prison enclosing the revolted Spirits, but especially to place the Man-God in a position and in the best possible conditions, to fulfil the duty delegated to him. Placed in the celestial world, a place very similar to the supercelestial and divine worlds where the divinity also resides, Adam was assured of the latter's direct help since, on the other hand, he was in contact through the intermediary of the supercelestial Spirits with the agents of Providence. It may be said then "that all these things had been thus assigned exclusively for (the use of) man", and "as they were to serve as boundaries for the perverse Spirits, they (these things) were depending on the Minor so he could exercise upon them his power and command according to his will and the laws of order."

331

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SUCH WAS THE SUBLIME ESTATE OF ADAM, THE MAN-GOD, ALSO CALLED BY THE INITIATES RÉAU OR ROUX. Unfortunately for him, however, like the first emanated spirits, *he used his free will and just like them ... he abused this dangerous privilege.* His pride made him think that the power which God had given him over the universal creation was almost as great as that belonging to the Creator Himself. This sinful pride made

itself known at once to the "evil demons, i.e. to the fallen spirits.

One of the chiefs of these Spirits presented himself to Adam "under apparent form of glorious body", and persuaded him to "operate the demonical science in preference to the divine which the Creator gave him to dominate over all the inferior beings." The tempter said to Adam: "Adam, you have inherent within yourself the word which can create every kind ... operate (i.e. create) creatures since you are a creator. Operate before those who are outside of you; they will render all justice (tribute) to the glory which you deserve." This assertion made by the "evil demon" was only partly true as he purposely ignored one important detail. Adam did have in him "the deed (power) to create posterity having a spiritual form, i.e. "glorious", he did possess "a word for bringing forth spiritual and glorious reproductions", but he could not use this power without the cooperation of the Creator.

"The will of the First Man having been (when the will had been) that of the Creator, thus as soon as the thought of man originated, the spiritual divine thought had likewise acted immediately bringing forth the fruit of the operation of the Minor, a being as perfect as himself. Adam would indeed have created a posterity of God." "From his unconscious (impassive) form (not subject to suffering) there should have emanated glorious forms like his own to serve as vehicles for the Spiritual Minors which the Creator Himself would send, "thus from the Man-God of the universal earth" would have sprung "a divine posterity and not a carnal one."

By yielding to the perfidious suggestions of the tempter, Adam attempted to create "spiritual beings" without the divine cooperation and in the presence of "those who were outside of himself" to earn their admiration. This was a greater sin than the one to which the universe owes its origin. It is true that Adam's crime "while it sprang from his will, it had not come from his own thought" since the whole idea had been inspired to him by the perverse Spirits. However, the prevarication of Adam was even more notable than that of the first Spirits because he applied all his virtue and divine power against the Creator, by performing an act of creation, yielding (on their wish) to the demons and of his own proper will, a thing which the perverse Spirits had not had the time to do as the Creator prevented their evil will from manifesting itself."

The punishment was not long in coming and was doubly severe: it manifested first as a consequence of the criminal act ... and then as a change in the estate of the guilty. God "enclosed a minor being in the material form created by Adam whom the unfortunate Adam confined into a frightful prison of darkness." Instead of a glorious form similar to his own, Adam produced only a "sinister form" (material) which he named, after having seen the result of his rash work, "HOUWA" or "SHE-MAN", i.e. mystically speaking: "flesh of my flesh, bones of my bones, product of my operation, conceived and executed by the work of my stained hands." The Creator permitted the impure work of the Minor to subsist so that he should be disturbed from generation to generation, for an endless time, having always before his eyes the picture of his crime ... and that his own succeeding generations might not ascribe to ignorance the cause of his prevarication, but should learn that the miseries and hardships they are and shall be enduring until the end of time ... are not caused by the Creator but by our own first father, the creator of impure and passive matter." (subject to suffering).

In addition to this, Adam was banished from the celestial world and thrown "into the abysses of earth from where came the fruits of his prevarication." At the same time God transformed the glorious form of Adam into a form which was "material, passive, and subject to corruption." This second body made of earthly matter had the same apparent form, as the glorious body into which Adam was (originally) emanated. This corporeal form similar to the one which Adam had involuntarily given to HOUWA was a gross copy, a clumsy reproduction of the glorious pure and unchangeable form with which the Man-God had been originally vested.

Adam, a prisoner of this material form, was to live on the very same earth "over which, before his crime, he ruled as Man-God without becoming confused with it or its inhabitants." There, he was "bound to operate (to act) as a being purely spiritual temporal (having a soul and body), subject to and under pain of time" (death), to which he was not subject before. The material form he had created through his criminal pride, HOUWA, served to perpetuate the race of the fallen Minors, as "condemned to reproduce himself materially, he could use only material-spiritous essences for his reproduction." He made use of a "Word which set in action, emanated and emancipated, outside of himself the spirit essences according to the law of spiritual temporal nature", thus only "corporeal material forms" could issue forth from him.

Finally, as this was the most horrible consequence of his error, Adam found himself, henceforth, separated from God and exposed to the snares of the perverse Spirits. When he still was in his "glorious estate" he knew directly the thought of the Creator and that of the demons. He could read in the one and in the other like in an open book because, "the privilege of the pure and simple Spirit (not imprisoned in matter) is to be able to read in the Mind due to his natural spiritual correspondence". In consequence of this immediate communication with the divine thought he was a "thinking being". Nevertheless, if "nothing can escape the knowledge of the Mind, it is the opposite with the Minors who have been incorporated into a visible apparent material form", as "the body is only a chaos (prison) for the soul, i.e. for the Minor Spirit captured therein."

Likewise, as "the form became passive instead of remaining impassive, which would have been the case had Adam united his will with that of the Creator" so also "the soul became subject to suffering through privation"; in such a way that after his fall, Adam became from a "thinking being," which he was previously when "as pure Spirit he could read the divine thoughts and operations like an open book", instead ... a "thoughtful being", ... which means that henceforward he would have only a passing and fragmentary knowledge of the divine thought through a sort of effluvium which the Initiates call "good intellect". (Pasquales seems to have given this particular and unusual sense to the adjective "pensive" by analogy with "passive" which for him, as we have already seen, means: subject to suffering.)

Moreover, unfortunately for him, he became also more open to demoniacal influences because he was now in constant and direct communication with the demoniacal thought through the "evil intellect", whereas the divine thought could not penetrate into his mind without first having been cleared by the good intellect "which prepares and makes ready that particular Minor soul to receive the impression of the good Major Spirit", so that "the Minor is a thinking (being) only occasionally, through his contact with the

good Spirit." In other words, the Minor, (Pasquales' particular terminology for "human being") who was at first in a constant communication with divine thought when he inhabited the celestial world in his luminous form, found himself after having been exiled into the terrestrial world and clothed in a body of matter ... dominated by perverse Spirits, whose prison he inhabits ... is therefore unable to resist their seduction except by the grace of God, which helps him at times to triumph over "the intellectual ideas implanted in him by the evil Spirits."

75-76.

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Nevertheless, the part which God assigned to Adam upon his emanation, had imprinted upon him an indelible character. The power conferred upon the Man-God was "so considerable that in spite of his own prevarication he was still superior to all the other spiritual beings whether emanated or emancipated. Thus, "the Minor did not lose direct contact with the Creator and his intelligences, as was the case with the prevaricating Spirits. He preserved the original faculty and power which he had received upon his emanation into the universal body. Besides, the severe punishment imposed upon him made him repent.

314

313

Adam repented his crime and God had pity upon him. He did not put Adam within the rank of a "Minor among the demonical Minors whose subject he became." He was spiritually reconciled with Him and thus reinstated "into the same virtues and powers which he held previously over the infidels of the divine law. It is due to this reconciliation that he (Adam) obtained, for a second time, powers for and against all created beings." However, the terrestrial Adam, degraded and plunged as he was into matter, could no longer expect to possess intact all the privileges he was enjoying in his state of innocence as Man-God. Anyhow, "the Creator gave back to him only one power that was inferior to the one he had given him before his crime."

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The fall of Adam, like that of the first Spirits, had universal repercussions. The emanated Spirits who had already suffered through the revolt of their brothers, were doubly affected by the prevarication of Adam and by his subsequent pardon. "The prevarication of Adam was infinitely greater than that of the demons as the Spirits inhabiting the (divine) immensity felt then a much stronger attraction than the first time and this execrable operation of man brought about a new change in their laws of action and operation. It means that the instant Adam committed his crime the Creator brought the law to bear upon the spiritual beings of his immensity and their laws of action and operation were no longer the same as they have been not only before the prevarication of the first Spirits but since the prevarication of the First Man." "Just as the inhabitants of the divine world pay tribute to the Justice of the Creator for the expiation of the crime committed by the first Spirits, so also the spiritual inhabitants of the general terrestrial world pay tribute to the Eternal for the prevarication of the First Minor committed in the center of the temporal universe."

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348

As the guardian placed in charge of the prison enclosing the perverse Spirits had left his post because of unworthiness, the good spirits alone remained to ensure the supervision of the two lower worlds, to prevent the perverse Spirits from leaving their place of exile. They were at the same time also bound to serve as intermediaries between God and the Minor. "Without the prevarication of man

334

the divine beings would have been subjected to the temporal only in one way (to contribute to the maintenance and fixed duration of the universe); because of man's prevarication, the inhabitants of the different classes in the immensity were required to contribute to the reconciliation and the purification of the Minors."

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Adam, fallen but forgiven, proved himself unworthy of the divine mercy as he committed a new error. When Adam and Houva "came out of their first place of Operation i.e. they were forced to leave the celestial world where beings made partly of matter, (what they became), could not stay ... they were ordered to reproduce forms similar to their own, but they obeyed "with such furious passion of their material senses," that the Divinity refused to cooperate in their work. Also, their first born, Cain, signifying "Son of my suffering", fell under the influence of the demoniacal powers to the utter despair of Adam.

61-62

This new punishment caused only a passing repentance by the culprit as he soon fell back again into the same error. He abandoned himself once more with Houwa in the frenzy of the senses and procreated two daughters: Cainan and Aba 1 and, after an interval of six years, four other children were born, two males and two females. However, the first-born of this second series was begotten and conceived in conformity with the intentions of the Creator. "Adam and Houva cooperated in forming their son Abel by a short operation of matter, i.e. without any excess of their material senses." Thus, "the Creator could not refuse his approval of their operation and gave the form they had operated upon, a minor being endowed with all spiritual and divine wisdom." Adam called this child Aba IV, which means a "Child of Peace", or Aba X, a "being elevated above all spiritual sense," and he was "like Man-God only on earth."

63-64

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Cain, furious at having to give up his birthright as elder to Abel, and encouraged in his rebellion by his two sisters, Cainan, and Aba 1, "conceived to operate a culte to false gods and to the prince of demons, asking them to grant him a power greater than that given by the Creator to his brother Abel," and overcome by hatred, he killed Abel while pretending to kiss him. The atoning blood of the just whom the Lord endowed with His own wisdom, sealed Adam's second reconciliation with God. Adam, announcing to Houwa the tragic end of his beloved son, assured her "that his crimes had just been atoned for by the victimized Abel, his Son."

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However, the murder of Abel deprived men of a light which illuminated their gloomy path. God transferred the gifts of this Just one to another Minor. "Adam then conceived, with the approval of the Creator, a third posterity which he named Seth, meaning: Admitted to the posterity of God", and "the Creator Himself taught the blessed man Seth, through his spiritual messenger Eli (Heli), the secrets of the spiritual divine powers, which contained and controlled the whole nature, both spiritual and material."

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From Adam's third posterity onwards, the fate of humanity had been sealed forever. The plot and the people taking part in the drama which is being played on earth right up to our days, have been set for the "duration of time". Mankind falls into two classes: the descendants of Cain, and the posterity of Seth. The first are the outcasts, the prisoners of matter, skilled in useful grossly material arts. They discover the means to build cities, to smelt metals, to exploit the mines, hunt wild beasts. The Lord, however, keeps them wandering about in spiritual darkness. When the Flood will have destroyed the first perverted humanity, the accursed race will be reborn with the descendents of Ham.

90-91

Those belonging to the second class learned from Seth how to practice a culte in a manner agreeable to God but these favourites of the Lord are as weak as the First Man was. In spite of divine interdiction, the posterity of Seth united itself with the "children of men", (i.e. the concubine daughters of Cain's posterity) and "deprived itself of all the divine spiritual knowledge which Seth had imparted to it." The history of the Jewish people is but a detailed account of such relapses followed by ephemeral repentance and reconciliation. The Hebrews, although enlightened at different times by a divine messenger, soon forgot the sublime truths revealed to them. Thus they lost all communication with God and entire generations fell back into darkness, until the reappearance of a new prophet, whose teachings will not have any more lasting effect.

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130

The Bible, properly interpreted, teaches us thus the destiny of the Minor who forms part of the posterity of Seth. As a Spirit fallen from heaven, his decadence has never been definitive. "All corporeal form is always a chaos for the spiritual divine soul, because such material form cannot receive the communication from the spiritual divine intellect, being itself only an apparent being; the Minor, to the contrary, because of his emancipation is sensitive enough to receive communications at any time because he is an eternal being." He can be "reintegrated", even in this world, into the same estate God had placed Adam after his second reconciliation with Him, and to enjoy the same privileges which had been given to the father of sacrificed Abel.

162

This reconciliation should become the supreme goal for all the efforts of the Minor and he must enter the path of Salvation himself, willingly. He is essentially a free agent. It is true that good or evil thoughts are impressed upon him by entities outside of himself. The "holy" thought is suggested to him by a divine Spirit just as the criminal thought by an "evil demon." However, he can use his free will as such suggestions are not "operating wills, therefore the Minor is his own master, he can either accept or reject them." On the other hand, divine prescience would not bind the human will, as God cannot force the decisions to be undertaken by the Minor nor the actions that will follow them, and though He has established absolute laws governing all that exists in the universe, He has left His creature freedom (of choice) "as prescience is proper to Him" (sic) and as He takes no part whatsoever in the second causes of this universe."

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386

Finally, if man, plunged into the demonical atmosphere of this material world where he inhales at every moment the evil mind, "finds himself in a bad position to resist it, the Creator has on the other hand restored an equilibrium by detaching from His spiritual

divine circle, a Major Spirit to be the guide, support, and companion of the Minor who emanates and descends from the immensity to be incorporated in the center of the elementary matter (material world) to act in the terrestrial circle according to his free will." Thus the Minor in his fight with the perverse Spirits, can use three very strong spiritual forces against the two weaker evil influences. They are: his soul endowed with the innate knowledge of good; the suggestions made by the Major Spirit detached, but near him; and the good Intellect. 290
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However, if this victorious struggle against the demonical temptations and bonds of matter is a preliminary and necessary condition to effect the reconciliation, it is not enough to assure oneself about it. To reach his goal the Minor must receive the help of an Elect-Minor. The help which this "Reconciler" extends to him is twofold: he transmits to the Minor the instructions received directly from the Creator regarding the culte he should render the divinity through a "spiritual operation", he communicates to the "men of desire" to whom he is sent the gifts he has received, marking them with the "glyph" or "Seal" without which no Minor can be reconciled as without this mysterious ordination he remains, no matter what his personal merits may be, a "Minor in privation" (without communication with God). 129, 40-4
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40, 42, 45, 48, 49

The supernatural beings, the Elect-Minors, "appointed by the order of the Creator to designate the minor spiritual beings who must accompany the triumph of the manifestation of divine Justice, are born and receive temporal life by sheer will and divine inspiration. Whatever be their form emanated from the posterity of Adam, the Minor who inhabits this form is a truly thinking (being) and never a thoughtful one, because the Eternal manifests to Him his own will through the vision of one of his deputies who tells him, without any mystery, exactly what he must do to act according to the divine will."

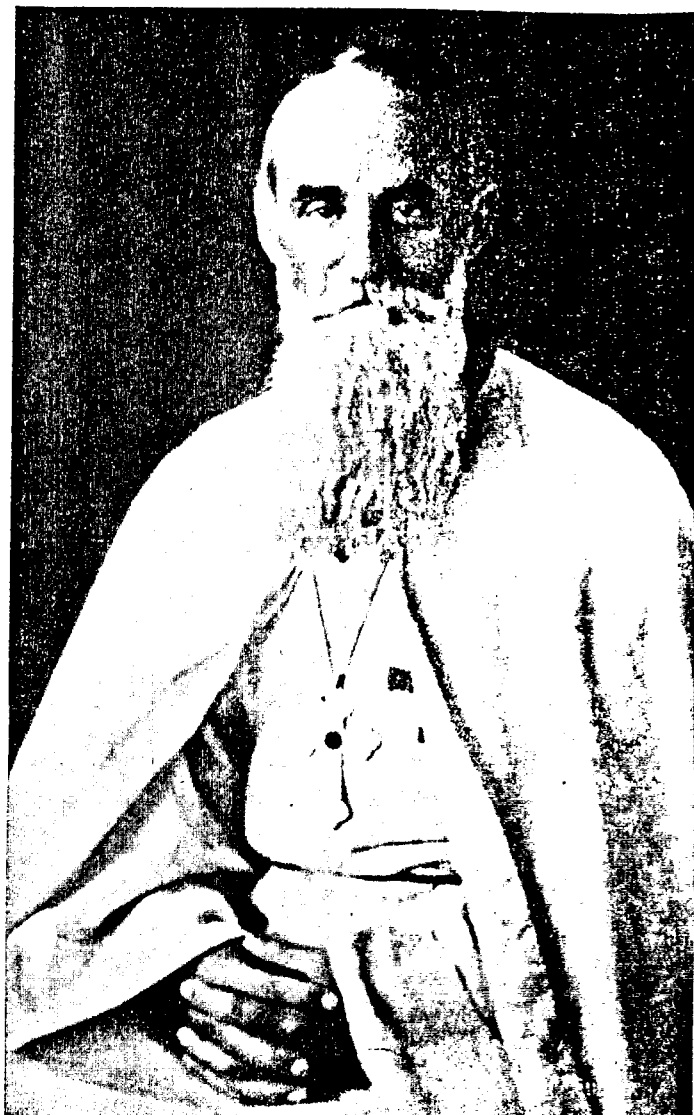
The Elect-Minors live on the borders of the human society, not to be contaminated by the contact with it. "The Eternal keeps them apart from the profane (causes them to live away from the profane) and the permanently impure (beings) of the earth, shielding them from any intellectual communications with the ordinary Minors."

Elect Minors appear as luminous meteors in the course of time: the Eternal calls them back to Himself through some unknown ways, and the subsequent generations do not know that they have even existed, as the "Creator with the passing of time allows the ordinary mortals to forget the memory of these happy beings, that being ignorant of their true abode and the way they took towards it, they may also ignore their works, actions and their spiritual temporal operations (operations through which the divine Spirit manifests itself in the material world)". Thus men whom the Eternal wanted to make "Children of God", soon forget the formulae and ceremonies of the divine culte which was taught to them by the last Elect-Minor appearing among them. They transgressed the prohibition put upon them not to enter into the union with the "Children of Men", i.e. the Minors "in privation", in such way that their posterity "was deprived of any spiritual divine knowledge" and it became necessary to send another messenger.

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Le docteur Edouard BERTHOLET
(8 juin 1883 - 13 mars 1965)

Sâr Alkmaion

GRAND MASTER OF
L'ORDRE MARTINISTE ET SYNARCHIQUE
SWITZERLAND

MARTINIST QUESTIONS AND ANSWERS

General information about the Martinist Order.

"Our purpose is not to establish dogmatizing Masters
but to gather together humble students
devoted to the brotherhood of eternal truth."

(1) **What is the Martinist Order?** "The Martinist Order is an Order of Christian Knighthood, a close organization that preserves within a small body of Initiates something it has inherited from distant Adepts, a link with a few enlightened beings, and an unpretentious way of life for people who are of this world ... and who live in this world." The words of Sâr Gulion which answer the question succinctly!

(2) **What is the purpose of a Martinist Lodge?** (a) To perpetuate the Martinist Initiatic Tradition and thereby lead its members to a higher spiritual life. (b) To study the teachings of Martinez Pasquales and Louis-Claude de Saint-Martin and the Traditional Esoteric Arcana. In short: to provide a place where Martinists may come together for the purposes of Martinism!

(3) **What is Martinism?** It is, before anything else, AN ATTITUDE OF MIND which determines a way of life, based on certain doctrinal principals. These doctrinal principles have to do with a particular conception of the origins of Man and his place in the scheme of creation.

(4) **Very briefly, can you say something about the history of the Order?** Martinez Pasquales founded the Order of Elus-Cohen (Elect Priests) in the 1760's. L-C de Saint-Martin was a keen Elu-Cohen and the author of several books. Later, he became a member of the Order of Unknown Philosophers. The teachings of Pasquales & Saint-Martin became known as 'Martinism'. In the 1890's, Papus, GrandMaster, reconstituted the Works and gave the organization the name of 'Martinist Order' to commemorate the names of Martinez Pasquales and Saint-Martin. A few years after Papus died, the Order divided into three branches. One of these branches became known as the Ordre Martiniste et Synarchique. This Order is known in Barbados simply as 'The Martinist Order of Barbados' because English-speaking people find difficulty in pronouncing the French name. The OM&S is the only one of the Martinist Orders which has operated continuously since its inception, the Works of the others having been disrupted by World War II.

(5) **Do all branches of the Martinist Order follow the same system of operation?** While there are certain standard and traditional practices, lodges are flexible and work according to their own particular environment, thus there will be differences in curriculums, meeting schedules, etc.. The information presented here specifically concerns Lodges working under the Grand Lodge of Barbados. Lodges

working under different dispensations probably have different procedures.

(6) **Who determines how often the Lodge should meet, monthly dues, etc..?** Lodges discuss and decide on their own particular activities. Regarding Lodge dues, these are usually by voluntary donation.

(7) **How do new Lodges start?** Usually either by a Lodge dividing or as an Associate Circle. (It takes three Initiated brethren to form a Circle under Dispensation.)

(8) **What is the ideal number of persons in a Lodge?** Groups are more cohesive and effective when numbers are kept relatively small. Martinist activities are of interest only to persons who can nurture ideas of the most sublime kind. It is better to have a small number of sincere brethren, than a large number of vaguely interested. If the Lodge is working as a single unit a maximum of 22 brethren seems to be a practical number; should the membership increase it is often better to "split" the Lodge in half and form a second one, because the larger the number, the less closely knit the group becomes. Lodges working separate degrees i.e. a Lodge and two Heptads, seem most effective, again, if they keep the numbers in each of the heptad degrees under 22. The salient point is: there is no magical number! But experience shows small groups are more cohesive than large ones; it is up to each Lodge to determine its own the "best number".

(9) **Describe an ideal conventicle.** Martinist activities are very mystical and transcendental and a conventicle is a sacred experience. Brethren should pay close attention to the ritual and understand what it is intended to accomplish. Prayer, meditation, reading from the scriptures, and singing sacred songs or hymns help to create the proper atmosphere. To create this beautiful atmosphere and bathe in it, is the chief reason for the conventicle. A lecture is also given which is usually debated however: the emphasis is to be placed on the spiritual aspect of the conventicle. The lecture/discussion is of secondary importance.

(10) **Are there any 'official' or compulsory lectures?** There are some traditional and particular lectures and a copy of these is given to each new member. At regular conventicles, the Lodge Master will either prepare and give the lecture, or he will ask one of the brethren to do this.

(11) **You said the Lodge Master or some other person prepares the lecture, did'nt Lodges previously have a series of fixed lectures?** Yes, and mainly for this reason: Until a few years ago, all Martinist material was in French, simply because this was the language of our founding Past Masters. Therefore, to aid the Work in English-speaking countries, a series of lectures had to be formulated. Under the circumstances, these 'set' lectures were useful and served a valuable purpose at the time, but there was the problem of a drop in interest after members had heard them several times. With the influx of Martinist material now available in English, and the ever-growing fund on which to draw, it is no longer

necessary to have to rely on a series of 'set' lectures.

I might mention that the French Lodges never had any system of fixed lectures for the simple reason that they could go directly to source material!

(12) **From where is the English Martinist material available?** The International College of Martinist Studies is the primary source but some work is also being done by the OM&S in England and the United States.

(13) **Does one have to be a member of the I.C.O.M.S. in order to become a Martinist?** No, however we do encourage all Martinists to support the ICOMS because of the great amount of information they are making available, both on Martinism and the Traditional Esoteric Arcana, generally. Right now there is available in English:

Man, His true Nature and Ministry by LCdeSM.
Volume of Correspondence between Saint-Martin & Baron Kirshberger.
Five Christian Principals.
Several Volumes of The Martinist Tradition.
etc. etc..

(14) **I appreciate the purpose of a Martinist Lodge is to study Martinism, but can't other topics be considered as well?** Martinists are esotericists so there certainly is room for a study of the traditional Hermetica in a Martinist Lodge.

(15) **Are persons required to change their religious beliefs, or accept some new doctrine?** No! ... and to be very clear: No! THERE IS ONLY ONE TRUTH and all people, everywhere, are trying to perceive this Truth as clearly as they can. No one, or no organization for that matter, (whether scientific, philosophic or religious) should ever be so bigoted as to think that their own conceptions are Absolute ... and everyone else's is folly! A Martinist Lodge is one of the few places on earth today where people may congregate without having to surrender their individual right to freedom of thought -- and have to subscribe to a set of beliefs formulated for them by some supposed authority! In other words: Martinism is not dogmatic! Martinists assemble in their search for Truth, in an atmosphere of freedom, -- and freely share their insights without fear of being ostracized or laughed at. Each person is free to take what they can use -- and leave what they can't.

(16) **But isn't it said somewhere that "the teachings of Martinism is dogmatic since original light must be transmitted in the form it had in the beginning"?** This is in reference to the Initiation and certain traditional landmarks and practices-- which we rigidly guard and protect.

(17) **Are Martinists required to be vegetarians or teetotallers?** As already pointed out, Martinism is not dogmatic and does not lay down a set of prescribed rules that members MUST follow. It might suggest, but it never enforces. Martinism is opposed to all forms of extremes, indeed, the exoteric passwords of the Order might well be:

Tolerance and Moderation. As a practical system of study, Martinism recognizes the existence of material contingencies and physical appetites. It is concerned with regulating rather than with suppressing them. It is also tolerant of other teachings and recognizes the value of certain practices for certain people. It is in this spirit that we make the following statement: Martinism does not teach or encourage any of the following practices:- vegetarianism, absolute continence, abstinence from smoking, teetotalism, asceticism. Martinists may, of course, as individuals, indulge in any practices they like, but they should not mislead people into believing that these practices are part of Martinism.

(18) Is there any prerequisite for becoming a Martinist? Membership is open to any man or woman over 21, who is of good report and who professes a belief in a Supreme Being or God.

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