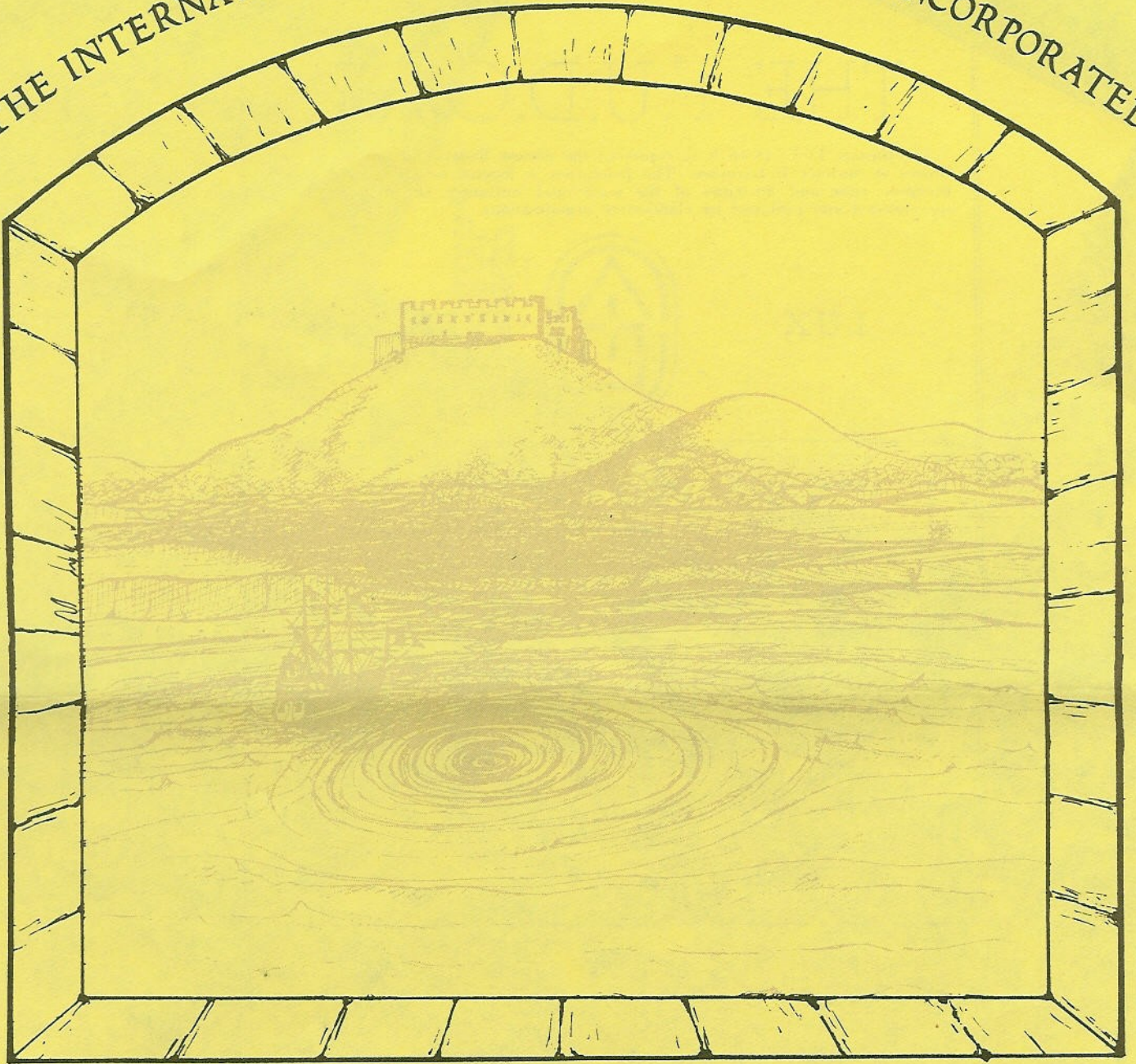


# THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 32

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



# THE F.U.D.O.S.I.

The initials, F. U. D. O. S. I., represent the phrase, *Federation Universelle des Ordres et Societes Initiatiques*. The federation is formed, to protect the sacred liturgies, rites and doctrines of the traditional initiatory Orders from being appropriated and profaned by clandestine organizations.

LUX



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Dear Companions:

This is the second of the two Libers we said we would field before taking up the first of Louis-Claude de Saint-Martin's series of 10 Lectures which he gave to the members of the Elus-Cohen at the Lyons Lodge.

We begin by presenting #4 in the series 'Five Victory Keys' by Julia Seton, M.D.:

THE FOURTH VICTORY KEY  
Releasing the Law of Abundance and Supply

"CONSCIOUS DOMINION OVER ALL FORCES OF THE FINITE WORLD"

. . . . .

Again, let us be STILL.

Listen to Dr. Seton speaking!

"There are no errors in the Great Spiritual Plan . . . . . The Tabernacle of God . . . . . Good . . . . . is with men, - The Kingdom of Life . . . . . Love and God are one, - we are anchored in this consciousness.

"The Universal Spirit wants us to have whatever we want and will help us to get it. We are always ONE with Divine consent. There are no obstructions in Spirit. No one gives to us but ourselves. We are judged by the Law of our own being.

"It shall be unto us even as we think. We are the divine Thinker of our own thoughts.

We think the perfect thoughts. We see the perfect vision. We speak the perfect language. We know only the ALL GOOD.

"Be still.

SILENCE

When an individual doubts the power to attract Substance and Supply, his atoms take on the form of lack. He manifests lack.

If his mind is capable of taking up the thoughts of Abundance and Supply, his will power projects these things through his being, then his atoms begin to arrange themselves accordingly. This is the method of controlling conditions. This is the way we proceed when we want to change conditions, by which an interior correlation of forces may be made to manifest corresponding conditions.

. . . . .



Our THOUGHTS are our creators.

They create exactly what we direct them to create. When these thoughts of ours have finished their creation, it is not their fault, if WE do not like our production.

When once we get this truth into our consciousness, we will train our minds to hold only such thoughts as will build for us the things we desire.

We are all mental statements of our conditions. Whatever we have or do not have is a true picture of just what we believed we could obtain.

No one limits us but ourselves. This is the LAW and there is no appeal from it. When we wonder why we do not have what we want, and why our desires are never realized, let us remember this.

The answer to all "lack" is perfectly plain. We do not believe we can manifest our desires. We are halting in our beliefs and demands. There is not one thing of which we can think that does not overwhelm us with its profusion. Yet we stand destitute. We want for clothes, shoes, hats, books, food, houses, land, stocks, bonds, money, love, everything, - yet there is just NO END to the supply. The Law of Abundance and Supply is so simple that it seems everyone must know it, and that NO life should go destitute in this world of overflowing plenty.

GOD (the Law) is no respecter of persons. All are equal under the law. If we have lack while another has plenty, there must be something wrong with us and not with the philosophy of Supply. Even God is powerless to help us unless we know how to help ourselves.

The whole secret of "lack" lies within ourselves. Have we become hopeless and helpless? It is because in our ignorance we have charged our atoms with thoughts of limitation. We have taught them to recognize and build for poverty. We have deliberately detached our lives from the fullness of "being."

Every thought, -spoken or written - makes its impression upon the atoms. These thoughts of ours run like water in a channel. Each channel carries the same stream, so, if we think Abundance and Supply thoughts one hour, and poverty thoughts another hour, we are sowing mixed seeds of creation, and the outcome will be a mixed manifestation. We cannot afford to fill our thought currents with conflicting creations, for, if we do, it will mar the perfected form.

The vast majority of mankind go through life little suspecting the Great Abundance that is so near to them, that it only awaits their awakening demand. It takes but a touch of higher consciousness to connect us with this limitless ocean of supply. As we develop our recognition of it, we find that every step leads us into higher and grander attainment, and gives us an abundance which no one but ourselves can stint or hold back.

When we look at the world of hungry and poverty stricken, we cannot help wanting to go out among them, and tell them that they will not need to suffer from lack when they learn the great truth about themselves. We long to point them to that great ocean of ABUNDANCE and SUPPLY, which is indeed all about them, and in which they may bathe and be made whole.

Looking out over a poverty stricken world, we now know that all this inharmony is an inevitable expression of growth. We can only express that which we know. When we do not know Opulence, Abundance and Supply, we must express the absence of it.

When we have reached the plane of thought where we come into consciousness of the Abundance of Supply, we will leave every old poverty-stricken condition behind us and pass into the Abundance of Life. The Soul that knows the Law is free from want, for when it knows the Law, it knows GOOD, and knows itself and takes its true position toward Divine Opulence.

. . . . .  
Jesus, the Christ did not differentiate between the things in form and the things in the formless. He said: "Whatsoever ye ask believing, ye shall receive."

He knew that God, his Father, was All and that God had but one thing out of which to build the world, and that was Himself. He knew that all things were God's and that the race was in a God-world of God-substance; that whatever the race wanted or needed it had only to ask and receive, to seek and to find.

He stirred the higher etheric vibrations of spiritual substance and the water turned to wine. He touched the higher law of the unmanifested substance down through the etheric waves. He fed the multitude. He projected silver from the mouth of the fish for their supply. From the invisible realm of spiritualized consciousness he brought forth visible form, and at his touch Spirit became matter and passed into tangible use.

. . . . .  
With the matchless picture of the Christ message, the Student of the New Civilization is awakened to a higher idea of Abundance and Supply, and money; and the goods we desire and need are only a picture of the form of Supply you have projected for yourself from the abundance.

All material phenomena is spiritual arrangement within the consciousness of man. Everything the world calls "matter" is but an emanation from the ONE Substance. The finite is but a Symbol of the Infinite.

The **power** back of the projection into form is DESIRE. The desire in thought lifts it out into expression. Desire is the prophesy of fulfillment, - "as a man thinketh in his heart, so is he."

Money is only a symbol of race consciousness and a medium of exchange which is used to give each life the fullest expression objectively of its subjective self.

As the race evolution went on, there came about between individuals and peoples a legitimate exchange of those possessions in form. One gave to the other something he had for something he had not, but needed, and it soon came to be seen that the one who had the most desires had the most things, or **symbols of desire**; and that having the most things, they could make the largest number of changes.

. . . . .

So, it came to pass that barter and trade and competition came into the world. If one tribe had a large number of sheep, and another had no sheep, but owned a vast number of cattle, then, if they desired exchange they could express their desires in trade. If two cattle were of more value to the one desiring them than four sheep, he then paid the equivalent of his desire and possessed the cattle.

As human desire grew more and more in its intensity, and peoples learned finer and finer methods of expressing those desires, there came about a new race consciousness of those who knew naught but the desire to amass things in form. Many desired only material possessions and material good. They forgot there were many forms of desire within the soul which had at some time to be expressed as they went on into perfect unfoldment. This is the state of consciousness which the rich man in the New Testament lived, who said: "I will pull down my barns and build greater, and there will I bestow all my fruits and my goods, and I will say to my Soul, 'Soul, thou hast much goods laid up for many years; take thine ease: eat, drink and be merry.'"

But God said unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided?"

"So is he that layeth up treasure for himself, and is not rich toward God."

. . . . .

The centuries have come and gone. Our days in this life-experience swiftly pass, but the race mind has gone on in finer and finer concentration of its desires, and discovered finer methods of expressing them, until today the symbol by which we manifest our desires for material expression of supply has taken finer centralization. We no longer barter in cattle, gems, slaves and servants, but every human desire is summed up and symbolized by gold, silver, and other mediums we call **MONEY**. This money stands as a line of transference between the man invisible and the man visible. With it he brings around him and works out in form all the desires of himself.

. . . . .

Money is the connecting link between spirit mind and spirit form. It is a divine substance used by man. It is of itself neither good, bad or indifferent. It is neither high or low. It simply IS.

. . . . .

So, as we seek "conscious dominion over all forces in the finite world", we seek to understand them. Once **UNDERSTOOD**, the mystery of dominion greatly lessens, and finally disappears.

. . . . .

Let us again enter into the Silence.

Let these Great Truths of reality sink into our inner consciousness. (End of Lesson Four).

(NEXT WEEK: "Complete Realization of our Identity with the Life of God Here and Now.")

Be still.

We are conscious of the indwelling spirit of God. In the consciousness of this Union, we are too close for prayer or supplication. Our hearts are filled with gratitude.

We are no longer supplicants. We are Divine Realizationists. We claim all, distribute all in our new found understanding and authority. We walk as walk the angels, - free and unlimited! A new conscious dominion over all the forces of the finite world comes to us!

The peace that passeth all understanding fills our hearts!  
Peace, Peace, Peace.

#### COMMENT TO STUDENT

Read and reread this lesson and follow previous instructions. Do not send your answers in, rather, preserve them for personal reference.

#### QUESTIONS

1. What happens when a persons doubts the power to attract abundance?
2. State in your own language the Science of controlling conditions.
3. What may we expect our thoughts to create?
4. Who limits us?
5. When we do not believe we can manifest our desires, what happens?
6. How do you explain why some have lack, while others have plenty?
7. Wherein is the real secret of "lack"?
8. What is the effect of written or spoken thoughts?
9. Do many suspect the nearness of vast abundance?
10. What is the real explanation of poverty?
11. What is money?
12. What is desire?

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Dear Companions: At this time we are carrying two historical series:

(1) Sâr Hieronymus and the Fudosi;

(2) History of the Martinist Order.

When following from Liber to Liber, please notice which series you are studying! Sâr Hieronymus and the F.U.D.O.S.I. is from a French book written by Serge Caillet; the History of the Martinist Order is the **official history** of that Order. We continue with the latter:

Martines Pasquales and the Elus Cohen

We saw in our last lecture (Liber 31, p. 24) that whereas the General Doctrine of the Elus-Cohen was "ne varietur", the constitutions and operations in some lodges did vary and the structure of the Order appears differently in successive documents. However, we did give the general structure of the degrees divided into three main classes.

At this time, the Grand Lodge of France did not recognize the "High Degrees". Visiting Masons were therefore received in Blue Lodge form in the Temples of the Elus-Cohen. (The term 'Blue Lodge' in Continental Masonry [and in the U.S.A. today as far as this writer knows] refers to the three first or Symbolic Degrees, usually known as the 'Craft Degrees' in Anglo-Saxon countries, and constituting the first class of the Elus-Cohen under the name of St. John's Masonry - Editor).

The second class, that of the Porch Degrees, was still externally masonic but contained hints of an underlying secret doctrine.

The third class, formed by the Temple Degrees, constituted the High Degrees of the Order. It used Masonic regalia and symbolism but the catechism was based on Martinez' General Doctrine. In the degree of Grand Architect, identical with that of Chevalier d'Orient (Knight of the East), the member undertook a physical purification by diet under which he abstained from certain types of meat and from certain organs of the authorized animals, of fats, etc.. This diet which was highly selective and not to be confused with straight vegetarianism, was similar to the Levites' diet described in the Old Testament. The "Grand Architect" performs "operations" designed to expel the Powers of Darkness which have invaded the Earth's Aura. He also collaborates in spirit with the special operations undertaken by the Grand Master, Martinez. This degree of Grand Architect constitutes in practice that of Apprentice Réau-Croix.

The highest Temple Degree, that of Commander d'Orient or Grand Elu de Zorobabel, is a passive degree in which the member undertakes no operation. It is a period of rest before ordination to the Secret Order of the Réaux-Croix. The teaching is based on the legend of Zorobabel (or Zerubbabel) and there is a mention of the mysterious Bridge that must be crossed by the candidate to the Mysteries on his way from Eleusis. (Please always remember that the word 'Réau-Croix' must never be confused with 'Rose-Croix' and has nothing to do with "rosi-crucian".)

In the secret degree of Réau-Croix, the Initiate is put in touch with the Worlds Beyond (the spheres of Celestial Powers) through High Magic. He draws the Celestial Powers into the Earth's Aura. Auditory and Visual manifestations enables the Réau-Croix to evaluate his own evolution (and that of other "evocators") and to see whether he or they have been re-integrated into their original powers.

The "unknown" secret degree of Grand-Réau is supposed to have stood for the Supreme Test of the Order, the never-achieved



ultimate "operation" which was the evocation of "Christ Glorious", the Repairer, Adam Kadmon Re-integrated.

We note that the Porch Degrees were separated from the Symbolic Degrees by the grade of Grand-Elu (Grand Elect) or Particular Master. This was probably what is known as a "vengeance degree" in which the vows of secrecy are renewed in a ceremony held to have the magical power of bringing retribution to whoever forsakes his obligation.

We shall close this chapter of the History by observing that Martinez conferred the title of Sovereign Judges and Superieurs Inconnus of the Order on 5 Réaux-Croix dignitaries: B. de la Chevalerie, J. B. Willermoz, de Serre, du Roy d'Hauterive and de Lusignan.

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To be continued

# 121(A)

Dear Companions:

*The Alchemical Seven Canons of the Metals.*

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6

We continue with our Alchemical instruction. This lecture has to do with the "Coelum Philosophorum". This instruction is of the greatest importance to the student of the Mysteries, for as you extend your reading you will encounter almost continual reference to the various metals as applied to Man; also equally, continuous references to planetary qualities, attributes and characteristics in correspondence to and with both the metals and Man. Obviously, there must be a reason for this; furthermore, there must be an equally good reason why metals, planetary influences, qualities, natures, characteristics and attributes are used to indicate, describe or explain ethical qualities such as love, truth, justice or even their opposites.

The object of this lecture is to present the reasons intimated above, in such a manner as to afford an easy approach to a correct understanding, **yet leaving you to accomplish original work and original thought in arriving at an individual conclusion.** Let it be understood that in all study of the kind now before you, it is the INDIVIDUAL mentalism performed that counts, not merely the absorption of definitions prepared by others.

The Seven Alchemical Metals are: Gold, Silver, Lead, Mercury, Tin, Iron and Copper. They are symbolized by the Planets as follows:

1. Gold, by the Sun or Sol.
2. Silver, by the Moon, Luna.
3. Lead, by Saturn.
4. Mercury, by Mercury.
5. Tin, by Jupiter.
6. Iron, by Mars.
7. Copper by Venus.

These alchemical metals explain, occultly, the composition of Man, and his transition and passage from a state of Nature to a state of Grace under the figure of their transmutation. Here is an explanation of their natures and properties.

#### GOLD (Aurum, Au.)

Gold has been explained previously as "the emblem of perfection upon the terrestrial plane, as the Sun is a symbol of perfection upon the celestial plane." Also we learned that "to make Gold, one must have Gold and Mercury." It was further defined Alchemically, Hermetically and Philosophically, as:

- a. The Absolute and Supreme Reason in Religion
- b. The Truth in Philosophy
- c. The Sun in Nature
- d. The Perfect and Pure Gold in the Mineral and Subterranean World.

In gender it is known as the King. In this lesson we shall add another application -- in Man, it is the EGO, purified, sublimated, -- KNOWING ITSELF.

#### SILVER (Argentum, Ag.)

This has been defined as an emblem of Intelligence, symbolized by the Moon; amalgamated with Mercury (the Mind) and penetrated by the Fire of Divine Love, it becomes transformed into the Gold of Wisdom. In gender it is designated as the Queen. In its nature, it offers resistance to Fire, yet it can be fashioned, molded and wrought into the purity of whiteness. In Man it is the Intelligence quality known as the Soul or Soular Body. Further properties will be mentioned later.

#### LEAD (Plumbum, Pb.)

Lead is the densest of the Metals, the emblem of Matter as such; it is symbolized by Saturn; it is the Element of Earth. Saturn is the symbol of the Universal Principle of Matter, the Producer and Destroyer of Forms. While the heaviest, it is also the softest of the Metals, the most malleable; adaptable to any form or shape, over any mold or matrix. In Man it is the Physical Body, which is moulded over the Form or Matrix of the Etheric Body; the lowest of Man's vehicles; adaptable to any intent of the Ego or Soular Intelligence. It is symbolized by Saturn. "Common or vulgar Saturn" therefore means common or vulgar Man. Higher Saturn, Higher Man.

#### MERCURY (Hydrargyrum, Hg.)

Mercury has previously been defined as a Water and a Spirit, corresponding to the Elementary forms of Water and Spirit; dual (with Quicksilver) in its Nature, symbolized by the planet Mercury. In Man, it corresponds to the lower, or conscious mind as Mercury. As Quicksilver to the higher or super-conscious mind. Its product is Spirituality, and Spiritual, vaporous, particles of Matter.

#### QUICKSILVER

As Quicksilver, Mercury is described by the Alchemists as a Fire yet not a Fire, but Sulphur; and not Sulphur only, but drawn from Sol and Luna by our Water; that is, the spiritual extraction and liber-

ation of the Higher Mercury or Mind from the lower, from the Ego and Soular Intelligence. Quicksilver is also known Hermetically and Alchemically as the Water of Hollandus, and the Antimonial Vinegar of Artepheus, i.e., Conscience in the Light and sight of God. This is an aspect of its "Moist Nature". Alchemically a "Projection upon Quicksilver" means the improvement of Man through his Spiritual Nature. Yet Mercury must not be considered as Quicksilver nor vice versa, for though one is said to be the higher aspect of the other they are dissimilar in that Mercury per se is said alchemically to be dead, while Quicksilver is Living; in other words a more forceful presentation of the essential meaning and purpose of each expression. (De Hydropisi.)

Mercury is said to be that from which Quicksilver is generated; that is, it is alluded to as the Mercurial Prime Principle from which Quicksilver is generated. It is not ductile, and is opposed to ductility. Although of all metals it is chiefly assimilated to Mercury, it differs in this, that it has not received ductility from the Archeus (the great invisible storehouse of Nature, wherein the characters of all things are stored and preserved, in one sense the Astral Light; in another Primordial Matter) through the weakness occasioned by its small quantity of Salt and Sulphur. It can however by the Spagyric process of addition, become a ductile metal, as is demonstrated by the philosophy of transmutation, which shows that it is capable of transformation or conversion into any metal. (De Elemento Aquae. Tract. 111, c.7).

#### TIN (Stannum, Sn.)

Tin is the metal symbolized by Jupiter. While one of the least regarded of the metals as commonly considered among men, yet it is the appropriate symbol of the mightiest and most considered planet, and the greatest benefit in its nature. Naturally, it is of the colour of Silver, lacking its purity. Brought near to either gold or silver it takes on more "goldness" or more "silveriness" than under normal conditions. Yet it is also equally capable of reflecting the redness of Mercurial conditions, the red hues of Copper, the colour of Iron and the lustre of Quicksilver. In other words, it will appear to be just what its environment and surrounding circumstances make it. Alchemically, Tin is said to be pure Mercury coagulated with a small quantity of Salt, but combined with a larger portion of White Sulphur. It derives its colours from Mercury, white, yellow or red. Its sublimation is also by Mercury and its resolution by Salt, and it is sublimed and resolved by these. (De Elemento Aquae. Tract. 111, C.6). In Man therefore, Tin corresponds to the Soul or Soular Body.

#### COPPER (Cuprum, Cu.)

Copper is the metal symbolized by Venus. Alchemically, Venus is said to be the first generated by the Archeus of Nature from the Three Prime Principles after the Marcasites (a metallic, bronze-yellow, brittle iron, crystallization in the orthorhombic system) and cachimiae (dross of metals and undigested metallic matter) have been separated from these. It is formed of the gross redness of the purgings of the primal Sulphur; of the light red expelled in the same manner from the Mercury and of the deep yellow separated in the purification of the prime Salt by this same Archeus. In other words, alchemically, copper is the precipitation and crystallization of the higher metaphysical attributes and as such corresponds in Man to the Astral Body, in which



the colours, forms, etc. of the higher vehicles are crystallized in the process of perfection -- colours which in themselves are not real but the reflections of the real, and the action of which originates the stimuli to action through desire which in itself is illusion.

IRON (Ferrum, Fe.)

Iron is symbolized by the planet Mars and represents the Mars element and Nature in Man -- just as Venus represents in Man the Nature that finds its affinity in the love and appreciation of beauty, the esthetic and the cultural. Mars: the stern, unyielding, resistant, warlike Nature that acts as the basis of our ability to combat the problems and vicissitudes of life. Mars: the mold upon which we base our actions, etc.. Through the Mars element in Man the Etheric Body acts as the mould upon which the Physical Body is based and by which it is crystallized into expression. As the Mars or Iron element is necessary to the blood, (which is the particular vehicle of the Ego), as a powerful and absolutely necessary source of strength -- so the Etheric Body is the Martian Force in Man that builds his physical vehicle up, when it is depleted in strength, each night during sleep and at every rest opportunity. The Etheric Body maintains and upholds the weakened physical vehicle at all times. So alchemically, it is the Mars/Iron property of Man's Nature that enables him to accomplish the transmutation and process of perfection of his lower vehicle for the use of the higher, and his lower natures to the use and purpose of the higher. Alchemically stated, in the generation of Iron there is a larger proportion of Salt and Mercury, while the Sulphur from which Copper proceeds is present in a smaller quantity. It contains also a cuprine salt (a copper crystallization in isometric form) but not in equal proportions with Mercury. Its constituents are its own body, which preponderates; then comes Salt, afterwards Mercury and lastly Sulphur. When there is no more Salt than the composition of Sulphur requires, the metal can in no wise be made, for it depends upon an equal weight of each. For flexibility proceeds from Mercury and coagulation from Salt. Accordingly, if there be too much Salt, it becomes too hard. (De Elemento Aquae. Lib. IV, Tract 111, c.4)

Having given the nature, properties and characteristics, as well as the application of them to Man, I will now tabulate the metals as to names and correspondences:

<u>Metal</u>	<u>Planet</u>	<u>Nature</u>	<u>Human Correspondences</u>
7 GOLD	Sun, Sol	Perfection, <u>Primal Fire</u>	EGO
6 SILVER	Moon, Luna	Higher Intelligence	Spiritual Body
5 LEAD	Saturn	Density, Malleability	Physical Body
4 Copper	Venus	Reflectibility	Astral Body
3 Iron	Mars	Stability, Strength	Etheric Body
2 Tin	Jupiter	Essential qualities of Higher	Soular Body
1 MERCURY	) Mercury		(Lower Mind
Quicksilver)			(Higher Mind

In the Coelum Philosophorum the order of the metals is given as: 1. Mercury, 2. Tin, 3. Iron, 4. Copper, 5. Lead, 6. Silver, 7. Gold. Of the metals as listed, four, namely - Lead, Tin, Copper and Iron are known as Cold Metals.

The EARTH is decribed by the Alchemists as ANTIMONY -- Man.

In connection with Earth, it is to be noted that the ancients and the alchemists designated Earth as EVA, or Eve, feminine, the Principal of the R+C doctrine of the Immaculate Conception. As Eve the female or generative power in Nature, Earth, is the eternal mother of us all, an ever immaculate virgin; because she has no connection with any external God, but contains the fructifying principle, the spiritual Holy Ghost within her own self.

Eve is considered under two aspects; the **Terrestrial**, or Nature in her material aspects, as the womb or matrix out of which forms are continually evolved, and into which they are continually reabsorbed.

Spiritually, Primordial Man was a bi-sexual being. The separation of sex took place in consequence of the differentiation of Spirit in Matter. Man is still to a certain extent bi-sexual because each human male contains some female elements, and each human female some male elements. Sex is merely the attribute of the external form. The spiritual man who inhabits the outer form has no particular sex. (Hartmann, Secret Symbols of the Rosicrucians, p3; Genesis 2:8 & 1:27; Heb. 7:3; Luke 20:35).

The term "metals" is also frequently used to designate Man in his entirety. Thus, good men are often referred to as Gold and Superior Metals; likewise inferior men are referred to as Inferior Metals. Suspicious, sensitive folk, and those in error, are referred to alchemically as **Arsenic, Vitriol, Vipers**, etc..

Man is also known alchemically as a **Magnet**. The Ego in its descent to rebirth attracts to itself the necessary matter for the formation of the requisite vehicles ... and it does not lose this power of attraction after incarnation. It continues to draw to itself those conditions which are necessary for its functioning in a given environment. The exemplification of this power is shown in the saying that is written of the man Jesus: "and I, if I be lifted up, will DRAW all MEN unto me." (John 12:32).

In respect to his earthly Nature, Man is designated frequently as **Antimony** in the sense of a mineral participating of Saturnine parts. As Saturn symbolizes Lead and corresponds to Man's lowest vehicle (the physical body), even though the best organized at the present time, Saturn also symbolizes **humility** and this is why the alchemists so often stated that "**Gold** cannot so easily be made of anything as of Saturn (Lead)," meaning that from Man in a state of true humility great things can be confidently expected, and we also recall in the Beatitudes (Matt.5:5) the saying "Blessed are the meek (humble) for they shall inherit the Earth". Then, in the same chapter at verse 13 it is also significantly written in alchemical language, "Ye are the **SALT** of the Earth, but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under the foot of man." Also "Ye are the Light of the World." The Bible in the Old and New Testaments teems with the alchemistic verbiage and it would be well for you to hold this in mind as we progress in the study of the Divine Art.

The Sage Pythagoras said, "all things and all secrets are hid in Saturn" (or Lead). In other words: all things in Heaven and Earth are contained in the Microcosm Man and by the process of transmutation of his leaden nature and attributes into the higher vibrations, man can unfold and show forth the powers of the supernal grades.

As we continue these alchemic lectures the emphasis will gradually shift more and more to practical methods. In the next alchemical lecture we shall consider the real goal of the Alchemists, sought under the perplexing and distracting verbiage of their formularies, which have so carefully and successfully concealed their discoveries for ages.

#### QUESTIONS FOR YOUR OWN SELF-EXAMINATION

1. To what constituents of man do Gold, Silver and Lead apply?
2. What is meant by "Vulgar Saturn"?
3. What is the peculiar property of Tin?
4. To what constituent of Man does Copper apply?
5. What does the Mars element represent in Man?
6. What is the Alchemical idea of the "Immaculate Conception"?
7. How is Man sometimes designated?
8. What is the sex of spiritual Man?

#### A S S I G N M E N T

Present your personal interpretations of the use of the terms "Salt" and "Light" in the Biblical passages cited in the last paragraph of the previous page, from the standpoint of the definitions of those terms already given in the Alchemical Instructions (which can be identified by the letter 'A' following the lecture number). ALSO: Give your concept of the true interpretation of the changing of Lot's wife into a Pillar of Salt as recorded in Genesis 19:26. What do you consider the real meaning of that story to be? Write on one side of the paper only and give clearly your name, full mailing address and key number.

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#### MARTINIST HISTORY - continued

##### Martinez Pasquales and the Elus-Cohen

Before his death, Martinez Pasquales had appointed as his successor his cousin Armand Cagnet de Lestère, General Secretary of the Navy in Port-au-Prince, Haiti. This Brother had very little time to give to the Order and could just manage to look after the Cohen Temples of Port-au-Prince and of Léogane in Haiti. Divisions occurred between the Temples in Europe. A. C. de Lèstere died in 1778 after transmitting his powers to the V.P.M. Sebastian de Las Casae. This new Grand Master did not attempt to reconcile the different branches of the Elus-Cohen nor to unify the Rite. Little by little, the Elus-Cohen Temples fall into dormancy.

The Doctrine continues nevertheless to be transmitted from



person to person or within Qabalistic Areopagoi composed of 9 members. In 1806, concerted "operations" were still taking place on the dates of the equinoxes. One of the last known direct representatives of the Elus-Cohen was the Ven. Master Destigny who died in 1868.

Many of Martinez's disciples distinguished themselves, such as the Baron d'Holbach, who wrote "The System of Nature", the Hebrew scholar and qabalist Duchanteau who is the author of the "Magic Calendar"; Jacques Cazotte, famous author of "Devil in Love"; Bacon de la Chevalerie; Jean-Baptiste Willermoz who was to play an important part in Freemasonry; and the celebrated "Unknown Philosopher" Louis-Claude de Saint-Martin.

We have come to what looks like the end of the original line of the Elus-Cohen. Fortunately, Martinism did not die with that first Order founded by Martinez. Long before the Order lost its vitality, two eminent Elus-Cohen were to preserve the original doctrine : the first, Jean-Baptiste WILLERMOZ, by integrating it with some Rites of Freemasonry; the other, Louis-Claude de SAINT-MARTIN, by incorporating it in a modified system of philosophy perpetuated by personal Initiations.

#### Jean-Baptiste Willermoz and the Knights Beneficent

Jean-Baptiste Willermoz was born at Lyons, France, on July 10th 1730. His father, Claude Cathrin Willermoz was a haberdasher. J.B. Willermoz was educated at the Trinity School of Lyons. He opened his own silk business in 1754.

From 1750, when he was twenty, Willermoz had been a Freemason. In 1752, he was appointed Worshipful Master of his Lodge. In 1753 he founds the Lodge "La Parfaite Amitié" of which he is elected Master on St. John's Day, June 24, 1753. In 1756, this Lodge joins the Mother-Lodge of Lyons. Its charter of regularization by Grand Lodge of France is dated November 21st 1756.

On May 4, 1760, the Worshipful Masters of the Lodge "L'Amitié" (20 members), "La Parfaite Amitié" (30 members) and "Les Vrais Amis" (12 members) set up, with the approval of the Grand Lodge of France, a Provincial Mother-Lodge called "Grande Loge des Maîtres Réguliers de Lyon" (Grand Lodge of the regular Masters of Lyons). Willermoz is the Provincial Grand-Master from 1762 to 1763 and becomes after that Keeper of the Seals and Archivist. In 1763, he founds the "Souverain Chapitre des Chevaliers de L'Aigle Noir - Rose+Croix" (Sovereign Chapter of the Knights of the Black Eagle - Rose+Croix). We see that up to this point Willermoz has been a very active Mason.

In May 1767, Willermoz undertakes a journey to Paris where he meets Bacon de la Chevalerie, Deputy Grand-Master of the Elus-Cohen. He is initiated by Martinez himself in Versailles. In 1772, Willermoz learns of the existence of a German Masonic Order called "Strict Templar Observance". On December 14, 1772, Willermoz applies by letter for affiliation. He receives an answer dated March 18, 1773 from Count Weiler. The Duke of Brunswick replaces Von Hund at the head of the "Strict Observance." From August 11 to 13, 1772 Count Weiler is in Lyons where he has come to found personally the Strict Observance Lodge which is called "Loge Ecossaise Rectifiée 'La Bienfaisance'".

To be continued

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We saw last week that Willermoz had been a very active Freemason and that he became an Elu-Cohen in 1767. While directing the Cohen Temple of Lyons, he became interested in Templar Masonry and affiliated with the Order of Strict Templar Observance.

In December 1777, three years after the death of Martinez, Rodolphe Salzmann, "Master of the Novices of the Directoire of Strasbourg" arrives in Lyon where he is received as Elu-Cohen. We know that at that time, the Order of Elus-Cohen was suffering from internal dissensions and from a lack of leadership. Like many other sincere members, Willermoz can see that the Order was doomed and he is anxious to preserve all that can be saved. With the help of Salzmann and with the approval of Bacon de la Chevalerie, Willermoz conceives the project of implanting the secret doctrine of the Elus-Cohen in the Rite of Strict Observance. This he planned to do by adding to the first classes of the Strict Observance, a higher class called the "Profession" (because the members would be 'professed', meaning that they would have taken vows) containing two degrees: Knight and "Profès", in which the doctrine of the Elus-Cohen would be transmitted, thus alleviating the disparition of the Réaux-Croix. It was not the intention to implant the "operations" of the Elus-Cohen in the Strict Observance.

A general meeting called the Convent of Gaul was held from November 25th to December 10th 1778 in Lyons, at the instigation of Willermoz. *It was decided to reform the Auvergne Province of the Strict Observance and the French Templars took the name of "Chevaliers Bienfaisants de la Cité Sainte" (Knights Beneficent of the Holy City, or: C.B.C.S.) This is the Scottish Rectified Rite of today.* The degrees were: 1<sup>o</sup> Apprentice, 2<sup>o</sup> Fellowcraft, 3<sup>o</sup> Master, 4<sup>o</sup> Maître Ecossais (Scottish Master), 5<sup>o</sup> Ecuyer Novice (Squire), 6<sup>o</sup> C.B.C.S. (Knight) to which was to be added the "Profession" class of 2 degrees: 7<sup>o</sup> Chevalier-Profès (Professed Knight) and 8<sup>o</sup> Grand-Profès (Professed Grand-Knight).

After this reformation, Willermoz decided that it would be right to carry this action into the bosom of the mother branch, the German Strict Observance. It was with this in mind that he went to the Convent of Wilhemsbad in 1782. He found supporters of his plan in the Princes Ferdinand of Brunswick and Charles of Hesse but found stiff opposition on the part of the Illuminati of Bavaria (Weishaupt's Order) and met the hostility of Francois de Chefdebiens de Saint-Amand, representative of the Philalethes, and of Savalette de Lange. After heated arguments, Willermoz and his supporters won the day and succeeded in having the title of Knights Beneficent (C.B.C.S.) adopted by all the members of the inner Order. A committee was formed under Willermoz to prepare the High Degree Rituals and those of the secret degrees of the "Profession". This work was well advanced when the French Revolution interrupted Willermoz's task. The "Rectified" Temples of the C.B.C.S. and the Elus-Cohen Temples still active had to close down. The Brethren were dispersed by the events in France.

After the Revolution, in 1806, the C.B.C.S. became active again in France and they soon joined the Grand Orient with which the Strict Observance had friendly relations. We have seen that the Elus-Cohen had not officially resumed their work. Their last Grand-Master, Sebastian de las Casas, had the archives of the Order handed over to the Philalethes. In 1806 however, Bacon de la Chevalerie "Deputy Grand-Master for the Northern Hemisphere", sat in this capacity in the Grand College of Rites of the Grand Orient of France. He tried to obtain the authorization to re-organize the Order of Elus-Cohen within the Grand-Orient but it was refused.

The Rite of Knights Beneficent passes into Switzerland when the Directoire of Burgundy transmits its powers to the Directoire of Helvetia. It is from this Swiss Jurisdiction, now headed by the Great Priory of Helvetia, that the C.B.C.S. will be re-activated in France after successive wars and particularly the Second World War. On May 5, 1824, Jean-Baptiste Willermoz died in Lyons.

Louis-Claude de Saint-Martin and the Supérieurs Inconnus.

Louis-Claude de Saint-Martin was born in Amboise, in the the French province of Touraine, on January 18th, 1743. As we have already studied in some detail the life of Saint-Martin, we shall only review rapidly here those points that have historical importance. We know that he was a barrister at Tours and that, tired of the petty intrigues of that life, he entered the Regiment of Foix on the recommendation of Choiseul and took a commission. It was whilst in the army that he met de Grainville who was Elus-Cohen.

Saint-Martin was initiated into the Elus-Cohen in October 1768. For more than 6 years, he will practise the Works of the Order. He gradually feels uneasy about the theurgic "operations". Towards the end of 1770, Saint-Martin leaves the army and becomes secretary to Martinez. In the course of his new duties he frequently visits Lyons which has become the center of Martinism. It is during these visits that he drafts his first book "Des Erreurs et de la Vérité" which is published in 1775.

Saint-Martin continues to evolve away from the "practical" side of the works of the Elus-Cohen, i.e. the practise of theurgic operations, preferring the "Inner Way". In 1777, he stays in Versailles. Martinez has been dead for three years. Saint-Martin tries to bring the Elus-Cohen 'round to his ideas and to pure "speculative" mysticism. He fails to convert them and they remain faithful to the operations that Martinez has taught them. Saint-Martin is an entirely disinterested agent in this work of reforming Martinism and, having failed within the Temples of the Elus-Cohen, he carries on his action in the Hermetic circles and esoteric aeropagoi of the time. He publishes further works and, insensibly, assumes the role of a teacher, or Master. While in Strasbourg, he meets Rodolphe Salzman who is then known for his translations and commentaries on the works of Jacob Boehme. Saint-Martin becomes connected with the Order of Unknown Philosophers. Saint-Martin carries on with his personal mission, forming followers and disciples and travelling extensively. From January to July 1787, he is in London. In September 1787, we find him in Italy. He establishes numerous contacts in all countries.

By 1790, Saint-Martin has become entirely divorced from his earlier work. On July 4th, he resigns from Freemasonry, asking that his name be removed from all Masonic records. This forces him also to resign from the Elus-Cohen. Saint-Martin then undertakes a journey to Russia. Prince Galitzin, who becomes a disciple of the Unknown Philosopher, spreads the mystical teachings of Saint-Martin within the Russian Order of Strict Templar Observance.

It has sometimes been denied that Saint-Martin created an organization of any kind. This argument rests on Saint-Martin's well-known aversion for societies organized on the Masonic pattern and for the elaborate ceremonies as well as on the lack of positive evidence. With regard to this last point, however, one should not forget the essential difference between secret societies of the Masonic type which are officially known about and registered and which would be more accurately described as "discreet" or "private" societies -- and the really secret societies whose very existence is generally unknown. Furthermore, the evidence, if slight, is not altogether lacking. It is generally found in private correspondence and we see there references to the existence of what is sometimes referred to as the "Société des Initiés" (Society of the Initiates) and at other times as the "Société des intimes" (Society of Intimate Friends). You will no doubt note the fact that in both cases this society hides its name behind the initials "S.I." In fact, all these names only serve to indicate that the organization in question was constituted by people bearing the title of "Supérieurs Inconnus".

To be continued

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We are currently running the series Sâr Hieronymus and the FUDOSI. The series has begun by giving Sâr Hieronymus' background but will soon get into the circumstances of the FUDOSI. This organization published a magazine, the cover of which is reproduced herein. The following article is from that magazine:

#### INTRODUCTION TO COSMOSOPHY

(From the archives of the Hermetic Teachings)

Taken from THE F.U.D.O.S.I. Vol I, No. I, November 1946

Through the medium of his senses, man has a provisional representation of the universe sufficient to give him some elementary knowledge of it, although it is incomplete, limited and necessarily relative.

Now, there exists, besides the material realities perceived by the senses, a whole group of primary truths which may enable those who possess them to have an approximate knowledge of all that which does not fall into the sensorial realm though it, too, may have an objective reality.

We find these truths in Cosmosophy which is the integral knowledge of the universe and of man himself, that is, of the Macrocosme and of the Microcosme.

The same as the body must be nourished in order to maintain animal heat and life, likewise the mind must be given a spiritual nurture so that the intellectual faculties do not become atrophied. We must realize that "the brain has also its way of breathing" and when it is soaring unto the plane of ideas it is then functioning in the midst of the realities of this plane, emitting and receiving waves of thought. Man does not live only on the material bread he eats; he requires something else so as to preserve the natural balance of his being; this is why he must have a knowledge as extensive as possible of the whole universal reality. Cosmosophical research is therefore indispensable for the initiate.

The profane is not under the same obligation. In his self conceit he pursues but selfish and limited aims, that is, working in his special line of business and drawing from it the greatest possible material profit and enjoying but social and worldly pleasures; all the rest is uninteresting to, and has no meaning for, him; he is just like an animal, leading an aimless life and he does not even think that there are stars in the heavens.

The initiate, on the other hand, acquires new knowledge each day. He knows that the Cosmic revelation is inscribed in the great Book of Nature and he also knows that from it he may derive a great number of primary truths, through the mere observation of natural laws. Reading in this Book of Nature is one of the purposes of true initiation.

What are the teachings of this wonderful, living book?

First, a revelation that there exist natural frontiers to our spontaneous activities - for example, eating and drinking are natural and necessary activities; however, all and any excess in such functions tends to break the natural balance and equilibrium in the physical body and to cause illness. There is therefore a natural barrier limiting human activities to that which is strictly indispensable for the maintenance of life. Likewise all overexertion in the intellectual realm is liable to bring cerebral anemia or brain exhaustion.

Second, there is the revelation of occult barriers to moral or psychical activities; we can observe in Nature an automatic equilibrium in the seasons, in the motion of the heavenly bodies, etc., and no human will is capable of opposing it. This automatism has material effects on humankind such as the alternation of day and night, of light and shadow, and so forth; but likewise there are moral manifestations for no man may enjoy permanent good fortune or suffer constant trials; and the same alternation is acting in what refers to joys and sorrows, happiness and misfortune, and man has no right to interfere in other people's fate as it is fixed by occult barriers, independently of his will. This natural law was expressed by ancient wisdom which taught the forgiveness of offences and renunciation of revenge. The ancients knew that man will automatically bring upon himself the punishment of the evil he is doing, and that he must compensate for all his actions. We find this law rightly established in the Holy Scriptures: "He that leadeth into captivity shall go into captivity; he that killeth with the sword will be killed with the sword."

Therefore we have but to let Nature respond automatically; it sets things in order and re-establishes the harmony of all things without our cooperation, and there are moral and ethical barriers which alone the initiate can perceive and detect, and this is why he knows that it is useless to take revenge upon an enemy.

We also read, however, in the great Book of Nature the revelation of some laws which are beyond our understanding; for example, any sensible man is meeting daily with facts that are hurtful and which seem to run counter to our most rational and respectable moral conceptions: what is the reason of this abominable law of struggle for life which requires that each and every animal species must feed on murder and destruction of lower species? Why this same ferocious struggle between members of the same species? Why do war and competition exist? The very murder of a fly or of a spider seems to be a challenge to Divine Mercy: each murder of a human being is like unto an insufferable scandal.

And yet Nature seems to remain indifferent and to tolerate impassively this struggle and extermination of animals and men. Is it only because we cannot grasp the whole scheme of nature? Is it possible that alone a thorough knowledge of all the elements of the Cosmic and human problem might lead us to the understanding that that which seems to be evil is actually for the best and that the victims are not to be pitied. . . .

The ancients considered death as a liberation, a mere change of condition and they thought that those who died while they were still young were those the gods loved best.

There is, in this, one of the greatest mysteries of Nature: what is the actual nature of physical death? Again, we see in the Book of Nature the revelation of realities and of symbols of the deepest meaning: one of the most wonderful and common mysteries of manifested nature is that of the change of the caterpillar to the pupa and then the transformation from pupa to butterfly. Therefore such changes of condition, or state, of outer appearance are possible and we may admit that in the moment of transition, or death, man may pass through such a modification of state, the corpse being but the shell from which the new form springs out towards another plane of life.

Furthermore, in our study of the Book of Nature we also find the revelation of Powers that are beyond our ken and understanding, for

man must realize that he is not the acme of perfection and the ultimate expression of Nature in its way of evolution. He is still heavy, earth-bound, ensnared in his physical form and subject to low desires and vulgar instincts. If there exists a more evolved condition than his own, there must be beings who are more spiritually inclined than he is, less material, who do not need any more a visible, physical vehicle and whose possibilities of intellectual and mental radiation are more powerful and extensive. Such beings must transcend man and his understanding, for there is between them and man a barrier as high as that which exists between a tree and a stone, or an animal and a tree, or a man and an animal. Through reasoning and intuition man may surmise the existence of more evolved entities; he cannot perceive them through direct vision, except on extremely rare occasions, when, to be able to approach them, he must physically die and project his spiritual principle in order to attune with these transcendental beings, on their own plane, and thus receive an osmotic revelation of a higher reality.

Such ecstatic proceedings were taught in ancient time to some neophytes who, when coming back into their physical bodies, were able to state truthfully that "they had seen Gods." (Cf. Apuleius, the Rhetor Aristides, the apostle St. Paul, etc.) The whole scheme of the universe has been built up according to a superhuman scale; men cannot control, create or govern the heavenly bodies or their revolutions; this higher plane is therefore altogether beyond our understanding; we are limited to a perception of its harmony, which no human event can oppose or stop, and we must abide with such humble limitations and realize that we are not the leaders of the Universe; with regard to the higher realities we are hardly more than ants compared to men and according to some writers man is of very little use or interest on the higher planes; no doubt through his self-conceit, his follies and crimes, man has forfeited there his Divine birthright.

We must read the great and wonderful Book of Nature; it will lead us to initiation and wisdom and attune us with the universal harmony of life.

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The following article is taken from, L'Initiation, No. 3, 1987 and was translated by Sâr Asunta.

From Saint-Martin to Jacob Boehme

## "JEHOVA"

The following short note by Louis-Claude de Saint-Martin, hitherto unpublished and kept in the L. A. collection at the head of the handwritten collection "H. 1773", has to do with the name of the Eternal and its pronunciation, in other words, its use; the great Name.

It concerns the Tetragramme **יהוה**, IHVH, and the various ways of pronouncing it. This name, which the Eternal himself gave as his own to Moses on Mount Horeb and which means that He is and that He lives, any pronunciation, or rather the only possible pronunciation, because it is the only correct one, was reserved for it from the 2nd century before

our era, and thought to have been lost since the fall of the Third Temple in 70. (Some denominations today believe that the Tetragramme must be pronounced and that they know how it should be pronounced.)

This name, then, is referred to by Saint-Martin, for convenience - and apparently for no other reason - as "Jehovah". This form is entirely artificial; the Jews, the ancient Christian Occident and oriental christianity do not know it. It corresponds approximately to the vocalisation by the Masorets of the four ineffable consonants according to the pattern of the symbolic name of God: "Adonai" (Lord) which the rabbis substituted for the unpronounceable name in their reading. The vocalization in question (in which the first letter is usually given a short e instead of a long a) can only draw attention to this confusion; if its oral use was common in the Renaissance, particularly among the protestant authors, it dates back not to 1520, contrary to belief, but to the middle ages.

Saint-Martin, as we shall see, researched well into the various hypotheses concerning his subject and once more shows the attention he paid to the Bible, to the Hebrew language and its virtues.

Jacob Boehme received, researched into and advocated the version "Jehova" (which Swedenborg also favours for his own reasons) and he drew from it many a theosophical consideration. From the beginning to the end, "the holy Name of God", that is Jehovah, reveals the Holy Trinity: Je is the Father; O, the Son; Vah the Holy Spirit.

The note in question probably predates Saint-Martin's meeting of Jacob Boehme. Now, Boehme attached great importance to the sensitive pronounciation of the divine Name in the form that he favoured. But, even though Kirchenberger pointed it out, in 1795, to his correspondent, the Unknown Philosopher, the latter tried to establish that Boehme did not contradict him at all in his firm stand (the times of ceremonial theurgy had passed and the demands of the ritual did not carry on into his private religious devotion): never to use the great Name for ourselves, but to wait until it generates itself, is formed and spoken, of itself, within us. Grammar and exegesis are not to serve magic, for magic is nothing - for the best and for the great concern. Thus, the rôle which the "doctor of doctors", the "most beloved B." attributes to the substantivating imagination cannot be mistaken for the deification, full of imagery, of the man of desire, no matter whether Saint-Martin, who has such a high opinion of Boehme, wishes or believes it to be.

To me, this note for thought offers an excuse for two subjects of meditation in the full sphere of influence of the author.

First, let us admire the infinity of the treasures contained in the Tetragramme. But, for want of the right to choose, let us hear an observer, who is searching gropingly, and who is perceptive without knowing it: Edmond Jabès. "The identity is the name. Four letters sufficed for God to be God. For man, five were needed, one of which was duplicated. What does this mean? Well, it simply means that language deprives us of identity by giving us one which is only a collection of letters which belong to him alone and which we find dispersed almost everywhere. (...) The absence of dots in the traditional great Jewish

writings continues to demand special attention on the part of the reader who must, of himself, recreate the word, which implies more than a profound understanding of the text, true intuition about it. It is at this stage that the reader joins the creator for, as he penetrates the scripture, he gains intuition about the book" ("From the desert to the book", P. Belfond, 1980, p. 18 and p.118). All this must be understood from at least two levels; from which may be found the Kabbala upstream and Saint-Martin himself downstream; and Boehme follows the course.

Yet how can it be concealed - and this is the second theme of meditation - that this great Name, the pronunciation of which, according to Saint-Martin, originates not from some disguised, even partial self knowledge, but from theosophy in its strictest sense; that, when Christ came, he made the pronunciation of this great Name more central or more internal than under the ancient law? In fact, the Tetragramme expressed the quaternary explosion, the sign of all life; Jesus Christ, by bringing down from above the Shin of the Hebrews, or our letter s, joined the holy ternary itself to the quaternary name, of which three is the principle.

The great Name, the Name of God, is thus from now on, according to Saint-Martin, the perfected Tetragramme: it is the name of Jesus. Once more, Saint-Martin joins the tradition of Christian Mystagogy: Saint Paul and the first Judeo-christianity, the Christian Kabbala and the mysticism of the Eastern Church. (Without prejudice to similar problems, in this case, relative to the pronunciation and even to the spelling of the name of Jesus: יהוה or יהוה .)

Robert AMADOU

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## NAMES OF GOD, JEHOVAH

by THE UNKNOWN PHILOSOPHER



Je ho va, or the letters Ie-Ho-Va-H, is the name which befits only God, because it expresses not only attributes, but his being and his substance.

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It is made up of four Hebrew letters, the first of which, reading from right to left, is ( ה ) Jod, ( ך ) He, ( ם ) Vau, ( ך ) He.

+ + +

The Greeks called it the Tetragrammaton ( Τετραγράμματον ), which means "name with four letters", nomen quatuor litterarum.

+ + +

It is not commonly known how this ineffable and mysterious name, which comes from the word ( ה י ה ) ha'iah, and which means The one who is, should be pronounced.



- Sanchoniaton writes **Jevo**;
- Diodorus of Sicily, Macrobe, Clement of Alexandria, Saint Jerome and Origen pronounce it **Jao**;
- Saint Epiphany, Theodoret and the Samaritans, **Javé**;
- Louis Capel, **Javo**;
- Drusius, **Javéh**;
- Mercerus, **Jehevah**;
- Nottinger, **Jehva**;
- others write **Jehvah, Javu, Jaho**;
- the Latins, **Jovis**;
- the Greeks, **Zeus**.

The true pronounciation of this incommunicable proper name of the Lord has always been known by few persons.

The divine laws of the Jews, contained in the Scriptures, emphatically forbid it to be pronounced at the wrong time, and institute the death penalty against those who use it in vain.

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The chief Priest pronounced it in the Temple once a year, in his invocation on the day of atonement. He was then surrounded by a small number of chosen disciples who could hear it pronounced in the correct way, without the people hearing it; noise was even made on purpose.

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The Jews were convinced of the power of these sacred letters, and that, when spoken with their basic pronounciation, they could bring about the greatest things.

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This name of the essence of Being is from the Original Revelation, God used it to make himself known to his chosen 'Minors'.

+ + +

God did not by any means reveal it to everyone. I appeared, he said (in Exodus VI,3) unto Abraham, unto Isaac by the name of God Schaddai ( **יְשׁוּבָה** ), Almighty, sufficient unto himself, but by my name **Jehovah** ( **יְהוָה** ), **The one who is**, was I not known to them.

The seventy, out of respect for this holy name, avoided writing it in their translation, and they expressed it with the Greek word **Kirios, Lord**; in this respect they were copied by our translators. Jews read the name **Adonai** in the passages where they find **Jehovah**.

#### N A M E S   O F   G O D

All these precautions did not prevent laymen from trying to abuse it. Origen (Adversus Celsum) tells us that the pagans of his time used it in some of their exorcisms; Clement of Alexandria (Stromat. 5) reports that initiated Egyptians, who were able to enter the temple of the Sun, carried on them the name of **Javu**.

Trallien brings magic verses with the name **Jas, or Jaath**.

In the Golden Verses of Pythagoras, we have an oath to The one who has the four letters (**Tetragrammaton**).

The name of God **Jehovah** contains all things. Anyone who utters it shakes the heavens and the earth. This name has a sovereign authority, its power rules the universe. He who knows all the mysteries of this

divine name knows all the ways of divine justice and providence.

The ( **י** ) Jod signifies the essence par excellence which must exist because of its nature. The other three letters, ( **ה ו ה** ) Ho, Va, Ho, being joined to the Jod, denote the essential Being, accompanied by its three powers and faculties. So that this name is the only one which perfectly expresses the Divinity.

The other names only express attributes:

( **א** ) El, denotes the Source of light, which lights up with its rays; ( **אלהים** ), Elohim, the plural of ( **אלה** ) Elah, which the Arabs and the Mohammedans pronounce Allah in their invocations, expresses the union or the unity of the three divine faculties. Even though it is always used in the plural in the Scripture, when it is referring to God, it is constructed in the singular, that is that the verb or pronoun referring to it is in the singular, as if one were saying: Dii fecit coelum et terram (The gods has made heaven and earth). On the other hand, when false gods are referred to, the word Elohim is used with the plural.

( **יְדוּי** ) Schaddai means Almighty, He who is sufficient unto himself.

( **אֲדֹנָי** ), Adonai, plural of Adoni, is only used in the plural when speaking of God. It means God who judges, who rules.

The name of Jehovah is therefore the only one which expresses completely the basic existence, the force, the power and the action of the Divinity; the thought, the will, the act, and the existence which is the basis of these faculties.

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Because of the "space situation" the Fifth Victory

Key will appear in the next Liber.

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