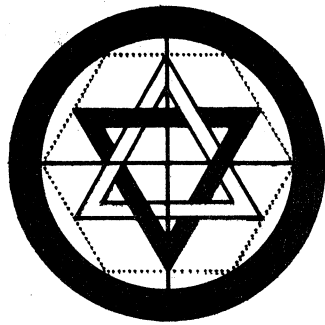


Volume 5, No. 1

THE MARTINIST review



Martinist Review

I have desired to do good but I have not desired to make noise, because I have felt that noise did no good, and that good made no noise.

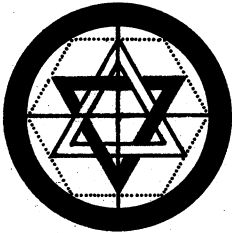
LOUIS-CLAUDE de SAINT-MARTIN.

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XX
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Cover : "Of what use are flambeau, torches and spectacles to him who shuts his eyes so as not to see."
" Amphitheatrum Sapientiae Aeternae " (H. Khunrath)

Private Circulation

1947

CONFIDENTIAL

1. The first part of the document is a list of names and addresses of persons who have been identified as having been in contact with the subject of this document during the period from 1945 to 1947. The names are listed in alphabetical order and are followed by their respective addresses. The list is as follows:

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Reincarnation

Some views of Doctor E. Bertholet

The term REINCARNATION which signifies REBIRTH, or more exactly a return of the soul into a human body, is rather a recent one and has been widely popularized through the various works of the theosophists and the spiritualists. Although the term itself is a new one, it represents a very ancient idea which the philosophers called metempsychosis or migrations of the soul.

The term metempsychosis, however, is to be found only in the writings of our Christian era and actually it stands for a belief that the same soul can animate, successively, several bodies -- human as well as animal, or even vegetable. The term reincarnation, on the contrary, and according to the teachings of the theosophists and spiritualists, is limited exclusively to the belief in the return of the soul into human bodies. This doctrine presupposes a belief in the existence of the soul as an individual entity, transitory in all cases, but otherwise eternal.

The law of reincarnation presupposes and necessitates the existence of the soul as an individual entity evolving through successive existences. In the Orient, where the belief in the existence of an individual soul and its migrations is still upheld, it is compared to a pearl necklace, the pearls being the material bodies with which the soul clothes itself during the successive terrestrial existences -- while the string itself symbolizes the continuity of the essence of the soul which lasts through all its births, deaths and rebirths.

* * * * *

Only the doctrine of reincarnation can explain in a rational and just way the infinite variety of aptitudes, intelligence, character and health of individuals. Thus, it is not surprising to find this belief in all nations and from the greatest antiquity. This law of justice, as represented by reincarnation, offers its moral proof which is of an inestimable value in explaining perfectly all inequalities whether social or physical. Thus, we are ensured that all of us, here on this earth, are really in our right places which we have prepared for ourselves by our own behaviour during our former existences.

We know, then, that the trials which always appear to us as unjust and undeserved, are in reality the results of our actions perpetrated during our former lives and, instead of rebelling against them, instead of recriminating, we should accept them with patience and resignation, considering them as just effects of our Karmic, previous debts.

As soon as we thoroughly understand the mechanism of reincarnation and the utility of the successive lives in a fleshy body, we also realize the infinite wisdom of the Divine Wisdom which established this law -- so equitable and consolatory, which respects our free will by giving us the choice

and the possibility of bringing about our spiritual evolution faster or slower in the course of the more or less numerous incarnations. However, we must remain within the wheel of rebirths as long as we have not yet learned our terrestrial lesson and as long as we are slaves of our corporeal ties and are still greedy for sensual joys.

"The life in the flesh", said Leon Denis, "is a sleep of the soul and it is either a sad or a joyous dream. While it lasts, we forget our previous dreams -- which means the past incarnations. Nevertheless, it is always the same individuality that persists under its two forms of existence. In its evolution it passes, alternatively, through periods of contraction and expansion, of light and shadow. The Personality restrains itself or opens up during these two successive states, just as it vanishes and regains control of itself during alternate states of sleep and waking, until such a time when the soul, after having attained the intellectual and moral heights, will end dreaming forever."

In addition to the analogical and moral proofs that speak in favour of the necessity for incarnation, we have also historical and philosophical proofs that deserve to be considered.

If we accept, with the majority of Christians, only ONE terrestrial incarnation of the soul, we cannot possibly remain unmoved, if not revolted, seeing such a monstrous injustice of souls being condemned for only one incarnation after starting from so many different initial conditions. Why should one soul be born to live in a wealthy home while another one is destined to pass its days in a destitute family? Why should one soul get a strong and healthy body which will make life easy and another soul suffer in a weak body? Why should one soul receive from the very cradle a remarkable intelligence, special gifts, when another soul is condemned to the life of an idiot?

Such inequality of gifts, material or spiritual, from the moment of birth would be the greatest injustice if the incarnation was single; for then nobody could even pretend that this world was created by a just and good God -- a God whom we should consider as Our Father, source of all life and love.

Such questions cannot be solved if we accept the idea of a soul incarnating only once in a fleshy body. If we try to explain by mere affirming that it is enough to believe and to accept such an idea, intimating that the ways of God are not our ways, it cannot really satisfy any thinking man, free from dogmatic prejudice.

Now, only the law of reincarnation in successive lives is capable of explaining all those inequalities in men, dispelling the doubts about the despotism and injustice of God, who then would be the creator of such inequalities. To the contrary, it is much more logical to admit that the soul in the course of multiple incarnations comes to reap the fruits of its

former actions, as well as the relativity, transitoriness and illusion of all material and sensual pleasures. Only successive incarnations permit the soul and the individual to know its true essence -- to pay, sooner or later, its debts which are otherwise the errors made by violating the physical, psychic or spiritual laws of God.

The eternity of sorrow (hell) or of joy (paradise) after only one existence on earth constitutes, to any man with a little ability of reflection, a monstrous injustice as it could be solely an act of a fanatic or mad god: because what do a few years of one short, terrestrial life represent in relationship to eternity?

The idea of reincarnation thus cancels out the apparent despotism of God and explains the reason for all inequalities among the human beings whatever be their nature. Thus we can understand how each soul incarnated in a human body brings with it a baggage of qualities and faults that are proper to it. Now, in certain Christian circles, they want to see the same definite judgment for all souls after only one terrestrial whose length, as we know, varies so much with everybody. To repeat, the Author of such a cosmic law could only be a blind, fanatic tyrant and not a God of Love, Just and Good -- as all sacred Scriptures inform us.

Once the idea of reincarnation is understood and accepted, all such difficulties disappear. Social inequalities and injustice can be explained by the laws of Karma, by the law of Compensation, or by the necessity of payment for the physical, psychic and spiritual debts contracted by the soul in the course of its former incarnations. Then, illness, pain and tribulations no longer revolt us because we realize that they are voluntary trials chosen by the soul to activate its own spiritual advancement.

Suffering has always been considered by the mystics and the sages as a crucible where a salutary experience is realized that purifies the soul which aspires to get rid of the dross material impeding its evolution.

- translated from French by F.: Sendivogius.

The Pistis-Sophia

The Saviour answered and said unto his disciples: "Preach ye unto the whole world, saying unto men, Strive together that ye may receive the Mysteries of Light in this time of stress, and enter into the Kingdom of Light. Put not off from day to day, and from cycle to cycle, in the belief that ye will succeed in obtaining the Mysteries when ye return to the world in another cycle.

- translated by G. R. S. Mead, II, 317.

Prayer

By Constant CHEVILLON (1)

Prayer is the only true and holy magic. Ceremonial magic, too often, places the will at the service of pride. Prayer, on the other hand, is a very humble aspiration of the finite towards the Infinite. A person praying resembles a desert striving to become a meadow full of flowers and, furthermore, he does not demand -- he beseeches.

However, common men ignore all that prayer involves. For the overwhelming majority, to pray is to say words with the lips and sometimes with the heart, the ardour corresponding to the intensity of their desires; or to bow in a temple or oratory in order to entreat, from an anthropomorphic God and according to their own wishes, free gifts, entirely material, like health, wealth, success or love. Thus, we pray nowadays as did the Jews of yore, wishing to exchange Manna for the onions of Egypt.

Certainly a prayer asking for the goods of this world is, of course, permissible. To address the Merciful Father, asking Him to guard us from physical misery, is an homage to His Almighty Power. We forget, however, only too often, the words from the Gospel: "Seek first the Kingdom of God and His Justice and everything else will be given unto you".

Prayer should not intend only to break the infernal circle of Destiny; it is far more elevated and noble. It is a superhuman lifting-up towards the divine splendour, as well as kneeling -- it is unspeakable ecstasy -- facing the Ineffable Charity.

To be able to pray in this manner, it is necessary to become silent within. Free oneself from all evil thoughts, even from simply negative ones. It is necessary to put feeling, understanding and reason in tune with the spirit, to enter into a passive state in order to allow divine activity to be realized within. It is necessary to shed indifference and coldness, to make a holocaust of one's own being, and to project above any human selfishness, a prodigious call of love.

Then the channel of Beatitude opens itself in its sublimity. Two currents project themselves towards each other. The first, ascending current carries man into the bosom of God; the second, like a celestial river, descends upon the earth to make the soul conceive into a pregnancy of eternity. Now that finite being, that nothing, lost in the ocean of Being without boundaries and place, is carried up to the confines of the Absolute. A mysterious operation through which, once, the Son of God became the son of man, repeats itself in its inverse sense. Distance becomes non-existing. The Human nature, now transfigured in an incomprehensible union, embraces the Will of God, His Justice and His Mercy.

Then prayer reaches such summits, how unimportant appear the terrestrial

things! The words of Chrysostom are aglow in their severity: Vanity of Vanities! - all is Vanity! Riches Vanity! Honours Vanity! Human Power Vanity of Vanities! Everything disappears under the blazing breath of the Paraclete -- nothing remains there except the immense furnace of Love:

F O N S V I V U S, I G N I S, C A R I T A S.

Are only saints able to lose themselves into this mystical transport, neighbouring the Beatitude? No. If peace is with him, every man of good will is capable of reaching there, because every prayer is holy when it relies upon faith and hope -- even measured by human standards. O you of humble heart and poor in spirit, do not become discouraged in spite of the apparent sterility and inefficacy of your prayers. If you ask for temporal favours, do not be surprised if you do not receive anything. The Kingdom of CHRIST is not of this world, and your desires mean very little when compared with the eternal gift which, unknowingly, is granted you.

Pray, therefore, in heights of ecstasy, for yourself and for others; but above all pray for others, recalling the last vision of Denis, the Areopagite (2), who, on the eve of being tortured, was thinking in his prison about the salvation of humanity. Jesus came to comfort him and said to him: "If you pray for others you shall be heard." Now, if God can pay a hundredfold for the least alm given to the poor, in his name, how will he repay the fruit of your prayers???

..... BY HIS GLORY!

- (1) Constant CHEVILLON, Sovereign Grand Master of the Martinist Order, assassinated in Lyon, France, in 1944, by the French Militia on the pay of the Nazi invaders.
- (2) St. Denis or Dionysius, Bishop of Paris, often identified as Dionysius the Areopagite.

- Article translated from L'INITIATION, Oct/Nov/Dec. 1963.

**** End ****

"The virtue of prayer is certain; by it, man is placed in the Divine current; prayer is the soul working towards the unknown sun and binding itself there....."

- Brevaire du Rose Croix.

The Man Of Desire

By Resurrectus S. I.

"... if the hearts of the Brethren here present,
are animated by Pure Desire....."

* * * * *
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The inspiring work of Heinrich Khunrath entitled "The Ampitheatre of Eternal Wisdom" is replete with esotericism and true spiritual insight. It is most significant to note that Eliphas Levi, writing in his book "The History of Magic", says that Khunrath's Work contains the mysteries of the Highest Initiation and that it is the true manual of Transcendental Magic and Hermetic Philosophy. He concludes by saying that a more complete and perfect Initiation cannot be found elsewhere.

Seeing the importance of his work, the Martinist Review takes pleasure in presenting to its readers Plate IV, which is called "The Laboratory-Oratory", and sometimes sub-titled "Theurgy", which demonstrates the necessary union of prayer and work.

This Kabbalistic Pantacle reveals to us the interior of a building. We see on one side the physical laboratory of the alchemist, while on the other side reposes the spiritual oratory. We behold the alchemist kneeling before the Tabernacle. Suspended above him is a seven-branched candleabra, and as he kneels with his arms outstretched we observe his shadow cast on the floor in the form of a cross, the "Sign of Redemption" (the Martinist's 'In Cruce Salus'). The alchemist has put aside his physical labours and has entered the silence of prayer. Psalm 15 of the Vulgate is being invoked..."Lord, who shall abide in Thy Tabernacle?..."

The alchemist in erecting his oratory has complied with the principle set forth in "The Greater Key of Solomon". Observe and meditate upon the seeming parallels as described in Book Two, Chapter XXI of the Greater Key, and the symbolized drawing of Khunrath.

"Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the center of the table, thou shalt surround the said table with a white curtain⁽¹⁾; clothe thyself in proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility."

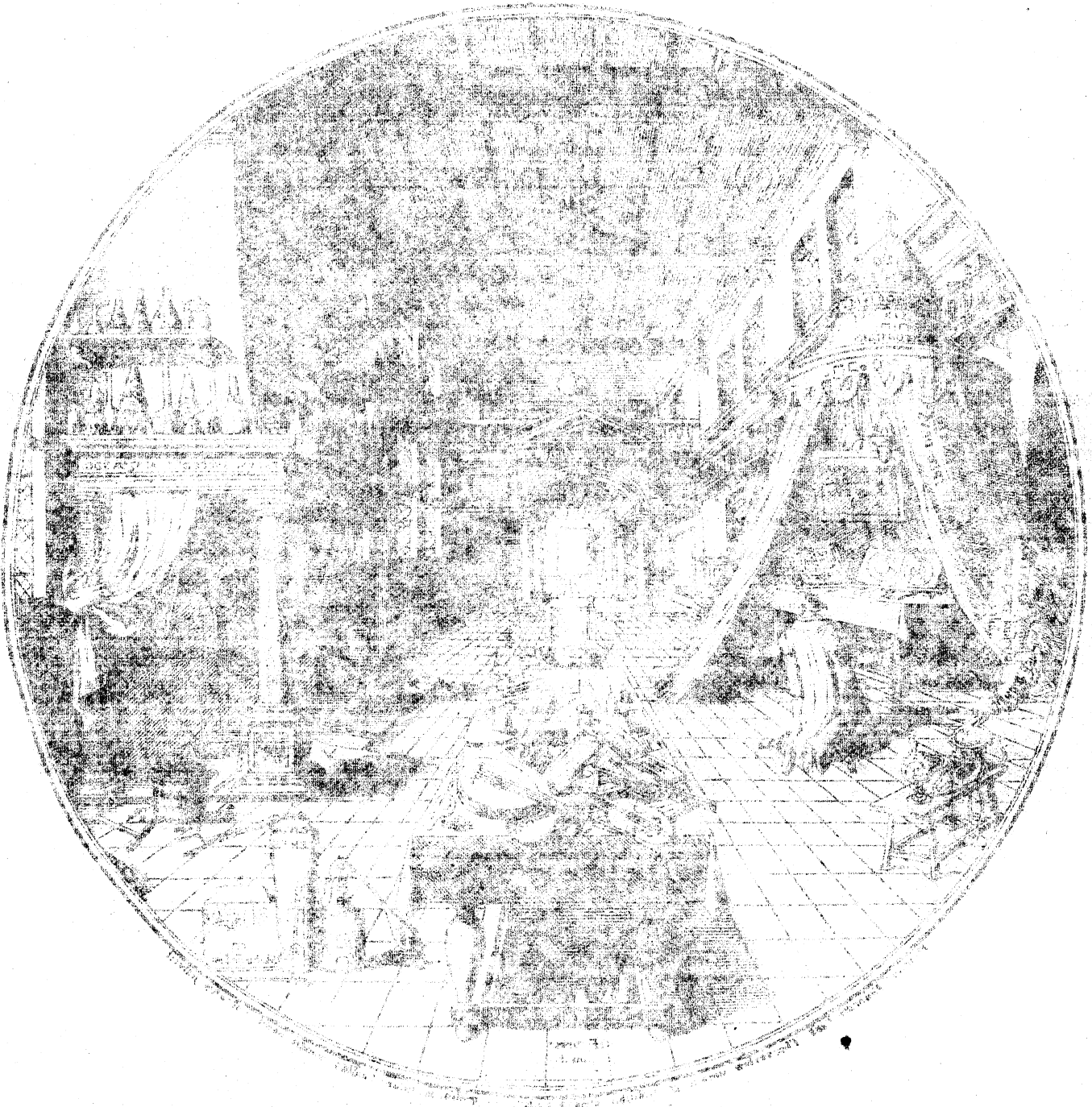
In Khunrath's Pantacle we behold the alchemist, or perhaps we can also call him a theurgist, humbling himself in prayer. Khunrath says: "God is near those who invoke him in spirit and in truth, and they receive from God

PLATE IV - AMPHITHEATRE DE LA SAGESSE ETERNELLE



MEMORANDUM FOR THE RECORD - 1944

PLATE IV - AMPLIFICATION OF THE ABOVE MEMORANDUM



MEMORANDUM FOR THE RECORD

what they ask for".

True prayer, far from vain and monotonous recitations of various formulae, represents a "mystical state" to a human being, a state where his consciousness is being absorbed into the Absolute. This state is not of an intellectual nature; thus it generally remains inaccessible and incomprehensible to the philosopher and scientist.

In praying, one must make an effort to extend one's self towards Divinity. The old hermetic saying "OR ET LABOR", meaning "Pray and Work", is well known, and a popular adage adds "To work is to pray".

Louis-Claude de Saint-Martin, in commenting upon the symbolism of Plate IV, says that it teaches us that work strengthens the body and that prayer nourishes the spirit. He says that it illustrates that an Elect of God does not cease to be a man!..... that he does not live in an ivory tower far away from the living but, on the contrary, his place is with those who work⁽²⁾. In fact, an Elect chooses the most arduous work for himself.

The Unknown Philosopher makes the adjuration:

"Take care, O man, that you do not make the prayer of a coward, wanting to obtain everything without work.

"What is prayer but action.... than that which attracts action... than that which unites to action.

"Man is no longer in that Holy and Sanctifying Region where he had only to enjoy all things and nothing to fear. No, he is here as were the Hebrews in their servitude... they came to search for bread at the point of raised swords."

Hence we see that the "Man of Desire" of L.-C. de Saint-Martin is not strictly a contemplative -- he is a man of action as well as a man of reflection. Sedir also echoes similar views when he says: ⁽³⁾

"Do not be deceived, and here I may shock you, those who we call the contemplatives are not examples to follow. They constitute the exceptions. Christ spoke nothing of quietism, of ecstasy, of spiritual marriage. All these are human embellishments... The duty of man is to live, to act, and to work."

Sedir, speaking about the spiritual universe, says "all is in close cohesion, all things interpenetrate and communicate to one another". This is a parallel of L.-C. de Saint-Martin's views, as he has written "As all things in God are united by a universal communication, there is nothing separate in His nature." This is why Sedir says that a moral effort facilitates charity and prayer, and that an act of charity helps to convince us and helps us to pray.

Since all things are integrally related, here is a way to unite Prayer and Action. Imitate Christ in doing good; constrain evil; give to others

one's time, one's strength, one's intelligence, one's love; live in the world with the world⁽⁴⁾; and work into a full paste the humanity which is the heaven -- such is the task of the Man of Desire⁽⁵⁾.

The three simple words "Man of Desire" form an expression used exclusively by Martinists the world over, and it distinguishes them from others. It may also be remarked that while it is used widely by L.-C. de Saint-Martin, it was also employed by his former teacher and Master, Martinez de Pasqually, and even dates back to the Old Testament.

The writer, Andre Tanner, in the introduction to "Gnostics of the Revolution", says: "Saint-Martin restores to this good word all of its import, and he comprehends all of its purity. When desire leads to man's degradation it is his misery, but when it raises him spiritually it is his grandeur. For L.-C. de Saint-Martin, envy corresponds to man's inferior or baser appetites or qualities which are the creations of man himself. In the French language, Saint-Martin uses the plural of envy to indicate multiplicity, but when writing on "desire" he considers it as "one", the superior appetite, the desire emanating from God in the human soul. It is the Universal desire, the one Desire. And he says that it is by His desire that God created, and that He does not cease to create for even one moment.

The Unknown Philosopher admonishes us:

"Observe that your body is a perpetual expression of nature and that your soul is a continual expression of the desire of God. God should not have a desire that you are not aware of, since you ought to manifest them all. The Task is therefore continually to study the desire of God in order not to be treated one day as a useless servant."

Thus we see that Martinists following "the philosophy of Desire" are men who have left "the Stream"⁽⁶⁾, and who work consciously and ardently seeking perfection and absolute truth. They work on this plane seeking at every opportunity to manifest the divinity within -- the universal desire of God.

Consider here another aspect of "work". We know that to pray means the same thing as to work -- all depends on what is implied to be behind this word. Perhaps the man who prays does, after all, build that "glorious form" in the other world, that "body of light" about which the Manichaeans speak, and which is his Celestial Jerusalem. To him who prays -- it is his proper "Divine City", his "Inner Temple". Here, then, is another aspect of prayer with its active "constructive role", operating in the spiritual regions rather than in the temporal.

In conclusion, it may be mentioned that the stage of development known as "The Man of Desire" is not the ultimate aim of the Martinist. It is only an intermediate stage leading to two higher planes of development known as "The New Man" and "The Man-Spirit". The latter category separates men from all interests and troubles, as well as attachments to the physical plane.

Khunrath has indeed given us a vision in his Kabbalistic Pantacle. The alchemist working on two planes, spiritual and material, in search for dual

achievement, but insisting on unity -- such is truly a "Man of Desire".

* * * * *

- (1) MacGregor Mathers, the English Translator of the Greater Key, in commenting upon the white curtain says it pertains to a "tabernacle". During the time of Moses the tabernacle was considered the dwelling place of God among men and this symbol thus continues to represent God's presence.
- (2) A. E. Waite in his "Lamps of Western Mysticism" says: "If we can take as our examples such instances as Jacob Böhme and Saint-Martin, we know that they are neither of them ascetics in the ordinary sense of the word, and yet both were seers who advanced a considerable distance in higher knowledge of divine things and complete dedication thereto."
- (3) The French writer "Sedir" (Yvon de Loup), one-time member of the Martinist Supreme Council under Papus, obviously uses the anagram of "desire" as his pseudonym.
- (4) By this is meant "... earth is our theatre of expiation, it is in our passage through it that our souls are purged, and we recover our glorious bodies if we follow the laws of wisdom, which ought to be our guide and compass, in our journey through this lower world".... S.-M. to Kirchberger.
- (5) Saint-Martin confirms these suggestions when he says: "Let me affirm that divine union is a work which can be accomplished only by the strong and constant resolution of those who desire it; and there is no other means to this end but the persevering use of pure will, aided by the works and practice of every virtue fertilized by prayers, that divine grace may come to help our weakness and lead us to the term of our regeneration."
- (6) "Men of the Stream" are men who drift hither and thither without bothering about anything except their elementary needs.

**** End ****

THE MARTINIST OPERATIVE AND GENERAL RITUAL

This ritual, of a special interest to Martinists, was published in the Spring Issue 1963 of the Martinist Review.

For 1966-1967, the dates to conduct the ritualistic operations are as follows: June 5, July 3, July 21, August 28, September 25, October 30, November 28, December 25; January 22, 1967, February 26, and March 26.

The Word & Its Manifestation

Saint-Martin states in his correspondence that the Active and Intelligent Cause is one with the Repairer, an inference which no reader of the previous section will fail to make independently, nor, indeed, will he require to be told that the Repairer is a title applied to Christ. Both designations were familiar to the school of Pasqually, and they are therefore not the invention of Saint-Martin, but he made them peculiarly his own, and in all that he tells us concerning the Divine Manifestation to which they are referred we find the suggestions and illuminations of his mystical gift. The Active and Intelligent Cause is a name used almost exclusively in the first period of his philosophy, and it was intended to act as a veil. The reason is given at the close of *Des Erreurs et de la Verite*: "If I stripped off the veil which I have assumed, if I uttered the name of this beneficent Cause, on which I would direct the gaze of the entire universe, that utterance would move the majority of my readers to deny the virtues which I have attributed thereto, and to disdain my entire doctrine. To indicate it more clearly would therefore destroy my object. I shall leave it to the penetration of my readers, convinced that in spite of the envelopes with which I have covered the truth, the intelligent will understand it, the truthful appreciate it, and even the corrupted will divine it." The device may seem childish; there was no penetration required, more especially when Saint-Martin adds that all men are Christs. The aspect under which the Repairer is presented as the Active and Intelligent Cause is, however, of much importance for the proper comprehension of the Martinistic system. That Cause is incontestably the Word as it was understood by St. John, and by all the early Christian fathers -- without whom "was not anything made that has been made."

I must confess that as it is presented to us by Saint-Martin this conception of the Active and Intelligent Cause has the aspect of heresy; it suggests the demiurgos of the Gnostics, the opifex and aeon shaping the plastic matter of the cosmos. Heretical or not, in the last analysis it is not perhaps a matter of vital moment, and it is scarcely because of the gravity of such a charge that I desire to exonerate Saint-Martin, but because it is well to know up to what point precisely he connects with accepted doctrine and how and when he diverges. I do not think that the aspect of heresy here in question is more than the offspring of confusion, and that the idea which underlies it is really the manifestation of the Second Person in the Divine Triad under temporal conditions and limitations. If my readers prefer to regard this Cause as a divine emanation or production, as in any case it must belong to the eternal order and must possess a divine priority over the principle which went into corruption, it will create no grievous difference; but I think that the first view adjusts better with the general teaching of the mystic. It is one of those questions belonging to the timeless world concerning which Saint-Martin is never clear, because

the gift of his illumination was not concerned with it.

There is, however, no question as to the identity of the Active and Intelligent Cause with the Word as it was understood by Saint-Martin, and the manner in which it was understood may be established by the definition which he supplies; it is "the eternal unity of the divine essences". And the Word, furthermore, is the Son, who is "the depository of all the powers of the Father": the bond which established creation; the consummation which will dissolve it, effecting the reintegration of matter in its permanent principle; the energiser of all temporal spirits. The divine faculty which was manifested in this Word has not become separated by this manifestation from those other faculties with which it was joined in the sacred unity constituting their eternal essence before all the ages and independently of them all. "The separation is for us alone who, confined by the limits of our darksome dwelling, can conceive of absolute beings only successively and apart from one another, but all faculties and all actions which thus seem successive and distinct are one, undivided and ever present to the eyes of that one Being who leads and directs them."

In its metaphysical or abstract aspect, the Martinistic doctrine of the Word does not need further elucidation, and the materials are indeed exhausted. I pass on, therefore, to the more important matter of its connection with man. The key to this connection will be found in a single statement which occurs in a posthumous work, and is the more likely to be overlooked because in itself it seems oracular and arbitrary. It is to this effect, that there was no operation of the Divine Word in visible Nature until after the second prevarication. We must infer from this that the Word by which Nature was effectuated resided in man himself, that it was lost at the Fall, by which the intervention of the Divine Word became necessary for the sustentation of the universe, which, in spite of this sustenance, is still in loss and sorrow, deprive through man of the Word which resided in man, and that the recovery of the lost Word is man's first duty towards himself and towards Nature. The way of this recovery is in the union of man with the restoring and repairing Word which has replaced him. The correspondences created by this union are treated at great length by Saint-Martin. The indispensable condition is that we should recognize in the first place that there is an Eternal Word, "depository of the eternal measure, eternal light, and eternal life, which balances continually, and particularly for man here below, the disorder, anguish, and infection wherein he is plunged. Except he cling constantly to the height on which this universal support abides, he must relapse into the abyss of evils and sufferings at the opposite extreme." No middle way is possible.

When it is said that the universe is sustained by the power of the Word, the statement is not mystical in the sense of being indeterminate or vague; it is positively and physically true, and that in all classes. "It is true that if the Word did not sustain the universe in its existence and direct it in all its movements, it would stop instantaneously in its course and go back into the unmanifest. It is true that if the Word did not sustain all animals and plants, they would return at once into their respective germs, and the germ into the temporal spirit of the universe. It is true that if

the Word did not sustain the action and display of all phenomena, the phenomenal would come immediately to its end. It is equally true in the spiritual order that, except the Word sustain the thought and soul of man, thought would relapse into darkness, and the soul into that abyss which we navigate only by the immeasurable and merciful power of the same Word." We must, therefore, and before all things, aspire without ceasing and support ourselves invariably on the Word. To do otherwise is to deny our very existence, to doom ourselves wilfully to madness, and to be knowingly our own chief enemies.

Referring once more to the distinctive character of the punishment entailed on man by the Fall, namely, his bondage in a universe which is without speech, although ever sustained thereby, Saint-Martin observes that our suffering is of a twofold kind -- the consciousness of a shameful disproportion between ourselves and the dumb creatures surrounding us, and the consciousness of the affliction which must be caused to the Word itself by the silence of the universe, since that Word seeks manifestation at all points and untrammelled correspondence with all. "The first of these two species of suffering is exhibited not only by the existing state of things, but in a special way by the communication of men with one another. Between human conversation and true speech there is an immeasurable distance, yet if men, when they mix with each other, did not enliven their atmosphere by discourse, or by the ineffective spectres of the Word, the coldness and weariness of death would overwhelm them in the sepulchre which is their abode. The second species of suffering demonstrates that there must be a living source which ever seeks to animate the circle of things with the Universal Word, as men seek to animate, their silent abodes by their individual speech, which they have only in virtue of the Universal Word, though put to such puerile uses and so small in its service until it has undergone regeneration."

If, however, we are punished by the privation of real speech, it is merely because we have sinned against the Word, and we must go back, so to speak, upon our particular phantom of speech to attain once more that grand, fixed, splendid Word, the necessity for abiding with which is ever present in all of us, as that abiding is also the exchange of suffering for gladness. The active possession and enjoyment of this universal instrument is not possible till we have ceased to regard our particular instrument otherwise than as the inverse of the real Word, which can therefore be known only in the silence of all that is of this world. "So long as we converse, either with ourselves or others, only concerning the things of the world, we are acting against the Word, not for it, because we are stooping to the world and naturalizing ourselves with that which is void of true speech, and therein is the quality of our punishment."

But seeing that the true Word is in suffering because the universe is in privation, its internal operation in man must be also by the way of pain, which for the same reason is the only profitable, germinal fruitful way, and must be sought, not avoided. The saving and living Word can be born in us only by suffering. "The heart of man is elected to be the depository of the anguish of God, to be His chosen friend, the confidant of all His secrets and all His wonders." The passion of God is in His striving to raise Himself,

so to speak, from the death which He suffers in man, and in the hindrances which man opposes thereto. We have, therefore, not only to inaugurate the Sabbath of Nature and the Sabbath of the human soul, but also the Sabbath of the Word. That Word is in labour and anguish because of the false and perverted use to which man has put the divine faculty of speech. We have fallen under the rule of the "dead word", and to advance towards reality and life we must part somehow with this enormous concourse of rank, empty, earthly and false verbiage corrupting the atmosphere of the mind. The Divine Word can, however, open continually within us the door to divinity, to holiness, light and truth. Both in mind and act it is possible for us to have recourse to this guide, and by union with Him our whole nature will be reborn from death to life. As our criminal thoughts are the result of our contact with the spirit of deception and iniquity, our material thoughts of contact with earth and its darkness, our sidereal or astral thoughts of contact with the astral spirit called the spirit of the great world, so our spiritual thoughts result from contact with the Spirit, and by our alliance with God we can possess divine thoughts. One or other of these alliances we must contract, but we must choose between them, and each, according to our choice, will bear inevitably within us the fruits which correspond to its nature. If we allow ourselves to be penetrated through and through by the Divine Word, it will fructify its seed in all the regions of our nature, and the mere memory of its favours will enable us to rout the enemy, even as the sick were healed by the shadow of the apostles. Nowhere does this Word manifest itself without leaving ineffaceable traces, which we have only to follow with confidence, and it demands only from men that they should maintain themselves in a state of efficacious prayer for universal amelioration; that they should be ready to respond to its impulsion when it calls them to the work of restoration. "For this Word is the measure pre-eminently, and it tends only to establish men in their original measures in order that the divine measures may be revived in all regions which have lost them. This is the true extension of the kingdom of God."

It may be added as a conclusion to this section, that the Evil Principle has also its own word; but it is one of lying, and the more he speaks it the more he infects himself; he is ever pouring out his own empoisoned blood, and quenching his thirst therewith. It is a word which would be devoid of all works if men did not daily furnish him the substance of their own works, their acts, and their thoughts, as material for his operations. It is by the operation of this evil word that the enemy himself creates his own extraligment, and, exile as he is, the course also of the extraligment in the whole universe.

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From -

"THE UNKNOWN PHILOSOPHER"
Book IV - Ch.11
By A. E. Waite

The Cathars

By GALAHAD S. I.

It is a fact that the Albigois left none of their doctrines, dogmas, rites, rituals, initiatic ceremonies to the investigating mind of posterity. Yet, through a few stones, some lead medals and the unavoidably revealing words registered as answers to questions by the inquisitors, some consecutive 36 generations have tried again and again to clarify the enigma of the religion which lived only three centuries (from 1,000 to 1,300 A.D.) in the Languedoc, the great southern province of France.

Together with the crusades and the consequent opening of minds through brutal and sudden contact with new countries and civilizations, the Cathars prepared the Renaissance. Alone, and by its incalculable holocausts, it broke Rome's absolutism. In fact, the persecution went so far that the mighty church had finally to detach itself from the last "nest" of "monk-legates" who lived on killing heretics and stealing their possessions. Luther could never have succeeded in his political and fundamental aim -- that of breaking the autocratic regime of "one pope, one king" and of preventing, under Charles Quint, a new, middle-age to lift its head -- if the Cathars had not offered their lives as a final and glorious apotheoses to the "dark age".

Zoroaster, who instituted the Magi's caste; Pistis Sophia, a third-century iconotropy of the "White Goddess" or matriarchal Ieova; Arius, founder of arianism and his contemporary Manes, founder of Manichaeism -- all believing in two gods: the Spirit of Light (good) and the Spirit of Darkness (bad) and Christ as the redeemer or mediator through His law of Love (for the Cathars: one of the Holy Trinity, but not equal to their mysterious "Very High" who stands above all that the human being can possibly understand and thus investigate), were the great Masters of the Cathars.

The Perfect's religion is not based on a cosmogony or a mythology in the sense that all other creeds have felt the need of. Their credo does not go further than the necessary arguments capable of being absorbed by the mind of flesh and blood. In other words, it adapted itself to time, space, tradition, milieu and level. They took the best of every philosophy which fitted in their general line of simplified ideal, directly and practically. It attached itself to the basic problem of which our world is made - DUALITY. And their MEDIATOR is LOVE, which, according to time, is Jesus. Now and then, the mysterious, the Sacred and secret "Very High" appears in certain documents, but otherwise, the "Pure" are as silent about it as the mind is incapable of fathoming the Absolute.

St. John and St. Paul faced the very same problem.

Thus, the Cathars operated from the point at which mankind can visualize, imagine. They did not go further, knowing that the idea is the border, the limit, the mind and the being. Outside stands the danger, the

temptation on the mountain, the fall into darkness.

The duality, of which Martinists study the power, the reality, the manifestation, the experience -- while attempting to find within themselves the mediating element -- occupies the complete background of Catharism. Once and for all, it divides the palpable, the visible universe in two, and for them, the great question is to put an end to it by not procreating any more. This, they would achieve by means of total purity and sublimated love, which is also called "detachment", according to Krishnamurti.

This idea has fascinated the mind of all classes at all times. To provoke voluntarily the ending of the Luciferian era, meaning the world of many wrongs and many pains, is, of course, a drastic proposition which would very probably be the solution for all those who love life -- if the fright of the unknown were not chaining humanity as it does -- knowing that life is eternal and would have a chance to continue elsewhere, in a better place where Satan is absent.

Going thus to the end of their thoughts, and breaking through them, many a Perfect saw the light -- not the "Very High", but the State of re-integration. We, Martinists, have a parallel aim when we speak of Omneity or of Adam-Kadmon.

This thesis of demiurge has never been properly defined by the historians of philosophy, because it is the ideal by which thought helps itself to judge the value of things. Plato said in his dialogue "Republic": "The true philosopher fights to reach the Being". In his "Banquet": "It is the real which he has contacted", and in his "Timee": "The invisible objects exist in themselves, they are ideas which we cannot perceive with our senses, but only through the mind". And on the door of his school was written: "Only geometers may enter here" -- which meant that only he, who had liberated his mind from the perceptions provided by the material body's sense, could hear his teaching.

Of course, like mathematics and astronomy, music and other abstract expressions, it follows a discursive method based on hypotheses of which the truth has to be demonstrated. But that truth is recognized by direct intuition only -- some sort of vision having no need to justify itself. The Cathar's dualism expresses itself by the opposition of light and shadow and, like Plato, they accepted the divine as light and the impious as darkness.

The Albigeois knew well that the soul had to travel from the darkness of ignorance to the light of truth: that the eye with the soul had to turn away entirely from the perishable and thus the "Pure" lived accordingly. But, at the same time, they exercised tolerance towards those who could not turn away for lack of light. This contact with materialists gave them ample proof that the soul came from one place and the body from another.

"Our opponents", writes Jean de Lugio, "tell us that God, from the principle on, had created the angels with what they call 'free-will.' So, they declare, God can give, in all justice and with reason, glory or chastising.

If so, God and Jesus-Christ -- which they say are one -- have inflicted upon themselves sadness, pain, affliction and torment; and, consequently, will have to endure the result of an error committed by themselves without any help outside themselves. This is to be denied promptly and firmly, and the necessity of admitting that there are two principles is re-enforced upon us".

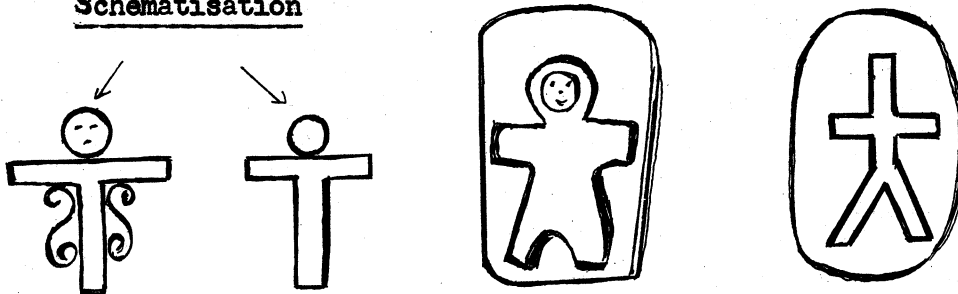
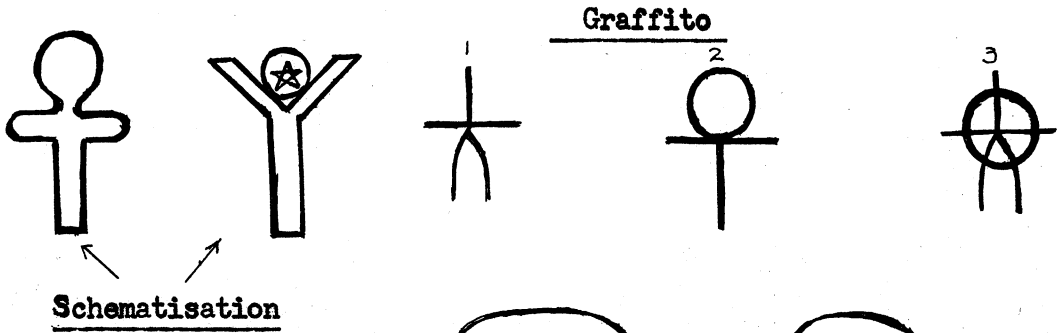
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Catharism iconography is scarcely known. Hardly any vestige of images is left. But, of course, seven centuries of catholicism have had a great and lengthy opportunity to make away with whatever could have been left. Wars have passed many times all over the Languedoc, and the castles belonging to the Pures have been destroyed or rebuilt. It is believed that the soul was represented by a dove. A more common symbol is the pentagram. It is to be found on walls, above doors and is in evidence in many places. Did it symbolize the human being and the star which envelops the saving spirit? In that case, the complete symbol could have expressed the total being, the divine spirit imprisoned in the diabolic matter. Had it a different meaning according to the position of the pentagram, up or down -- an ascending evolution or a falling one? Anyhow, the pentagram is the geometrical figure the human being is most easily represented by. Holes at the angles of the Ussat pentagram, carved in the rock, makes one suppose that the adept stationed there against the symbol in certain circumstances which are unknown, but supposed to be initiatic ceremonies. Equally ignored is the presence of a material pentagram in the Montsegur ruins and in the "spoulgas" of the Ariege country. Did the Cathars, who very often practised medicine, use these pentagrams to cure the sick, to practise transfers, or for beneficial hypnosis? In which measure did the Perfect -- with such pure and abstract dogmas -- allow the simple believers to help themselves by visible, figurative "supports" to concentrate their thoughts and strengthen their faith?

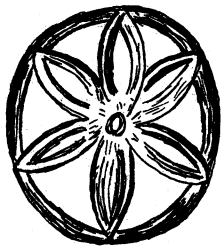
It is generally admitted today that the meridional Cathars saw in the latin cross, adopted by the catholics, nothing but the instrument of divine torture and that they avoided allowing it to be traced on their monuments. They preferred, as a symbol of their faith in Jesus-Christ, the equal-branched cross. This is an hypothesis which is not without foundation.

One must, without hesitation, attribute to the Cathars the Greek cross within a circle, the graffiti of which can be seen on the walls of many grottos (Lombrive at Ussat and Tambour at Montsegur), as well as on potteries and medals made of lead, with sometimes a "point" at the intersection of the branches, a residual simplification of the rose of the ancient Manichaeans. These lead medals and pentagrams were made on the spot. Around the village of Brousse (Aude) "rocs crozals" are to be found carved in the rock. They are not mediaeval, but well proto-historic, because only the Greek cross is Cathar. The central pillar of Queribus donjon carries it and the stoup (curiously anthropomorphic) in the Roman church of Montferrier.

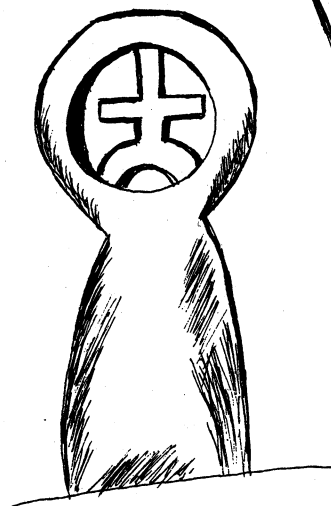
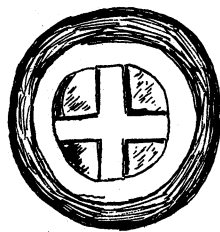
Everything makes us believe that the Albigeois knew very well the symbolism of the "square cross". It must have evoked the Cosmic Christ. It is not certain, however, that the Greek cross was their exclusive symbol.



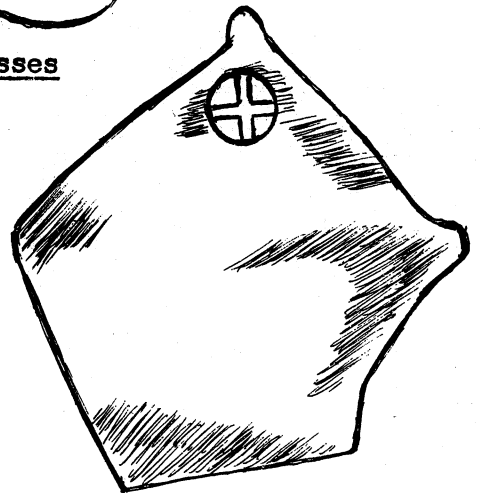
Anthropomorphic crosses



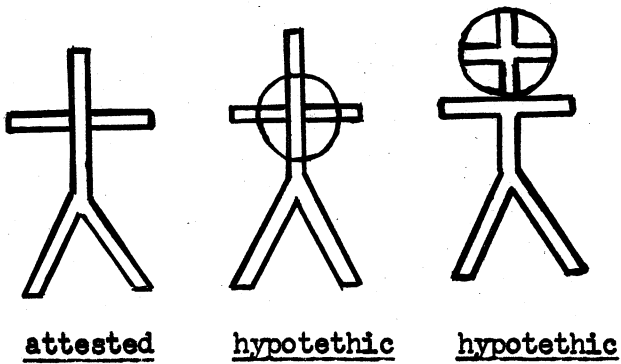
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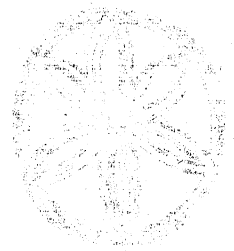
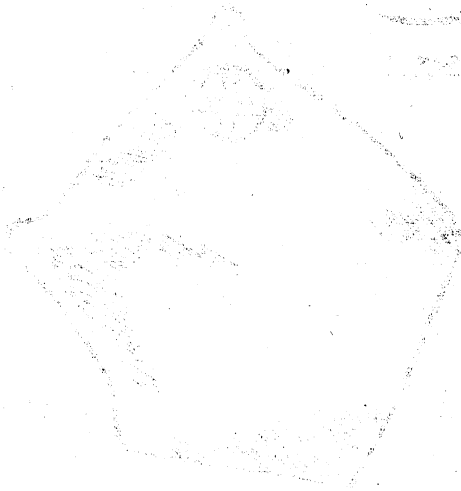
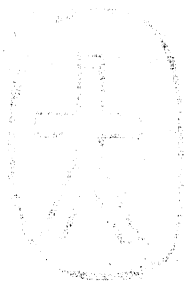


Stele in Cemetery



The Pentagram
of Montsegur...





Hand

Head

Leg



Body

Foot

Eye

Ear

Nose

Imitating the Bagomiles, they represented the mystic sun by all kinds of roses, with variable numbers of rays or petals going from four to eight, or even a dozen. The essential part of the symbol was the equal length of the cross's branches traced within a circle. Some money and medals of lead have their reverse side decorated with a six-petalled rose, exactly like the Bagomites. They sometimes reproduced -- in graffiti -- the twelve-branched cross or twelve perles (called the Toulouse or Languedoc cross) and this one has no analogy at all with the Manichaeian cross. The authentic Manichaeian cross carries a rose in its centre and is thus a real Greek-rose-cross, but the Cathars never took it for anything other than a variety of the solar cross. If they added to it their iconography, it corresponded, undoubtedly, to an esoteric need.

The discoidal steles, frequently met in the old, meridional cemeteries (especially in the Lauragaire region -- Aude) are all decorated with the Greek-Toulousian cross and have the general typology of a stylized human silhouette. Yet this kind of funeral monument is to be found in North Africa, Sweden, Basque country and Languedoc -- and it goes back to proto-history as well. It might have been for the Cathars a representation of the Coat-of-arms of their Legitimate Counts, a "national" symbol.

The Cathars did not honour the Calvary cross, but the one Christ himself made, by extending his arms in the gesture of prayer, which they called "The Living Cross". It would thus make one think that the very special Catharic cross is a stylization of Christ Himself. But the Inquisitors did not allow the burying of heretics in holy ground and they are supposed to have destroyed that type of cross when found. Only two of these human and cruciform authentic Catharic crosses have been discovered. Unfortunately, one of them has already been stolen.

Finally, the plastic representations of the Cathars are summed up by: the graffiti of the fish, rare and only in honour of the early Christians; the dove; the star with five rays associated with the pentagram; and a variety of crosses, going from the simple Greek cross within the solar circle, to the one with four and up to twelve rays. But the solar rose with six petals had their preference.

One more word about the Cathar's Solar-Temple.

To reach the castle of Montsegur there is only an artificial path, now and then replaced by occasional steps. The main access is the southwest front of the "pog". A high, straight wall, 120 feet long, has in its centre a monumental gateway. The stone blocks of which it is built are 32" x 16", make a solid foundation which is extraordinarily flat, without irregularities. On top of this wall is the real building. It is so impressive that it gives the impression of defying time more than an assailant. It was built in 1204 by the Cathars themselves. There is no equal and it belongs to no school of architecture. It stands like a lost child among hundreds of fortresses to be seen in the Languedoc-Roussillon. The platform on top of the mountain was not an ideal location and its access is incredibly difficult.

The gateway measures 6' x 10'. The formula $5/3$ to $12/3$ had been sought and found. The inside of the gateway is covered by a panel of wood three inches thick. The threshold is more than three feet high above the ground, requiring a mobile ladder to enter. There is no defensive bulwark whatsoever in front of it.

This monumental opening, a hole in that cyclopean wall, seemed to aim at impressing respect rather than at discouraging attack. Once inside, the extreme simplicity of the construction is remarkable. Montsegur is an enclosed space, some kind of a sarcophagus, a ship in stone; more a pit than a mediaeval castle. From the inside, the walls are 36' high. The design has the shape of an elongated pentagon measuring some 165' in its greatest diagonal and some 33' in its average width, or 6,300 square feet, plus 720 square feet for the donjon. Montsegur is one of the smallest real fortresses known. It has also a large, back gateway, even more vulnerable than the front one. From a military point of view, these are grave errors. But nothing was military in Montsegur. Any defence there was did not cover the need for protection from serious aggression.

The northern front measures 165' and is not straight. It makes an angle at 176° , which could easily remain unnoticed, although a straight line was possible to effect on that side of the plateau. A thin, carved line runs along it and is immediately visible when the sun strikes it. There must have been a second floor, partly covering this large yard, but it was destroyed by torches thrown by arbalests.

The donjon is a separate construction, 60' x 28'. It, again, dominates the rest by some 24'. Apparently, nothing communicated with it from the outside. It seems that one had to go up to the top of the wall and enter a window by way of a wooden bridge. Alternatively, a subterranean way gave access to it.

We said that the interior had the elongated shape of a pentagon. In a pentagon, you have five sides formed by joining the adjacent points of the pentagram. A pentagram is formed by joining opposite points by diagonals. This, then, has been the solution of at least one of the enigmas of this remarkable building: by the system of diagonals, one direction gives the winter solstice, another the beginning of the equinox. From the loopholes of the donjon (the sixth diagonal), the 21st of June, or the longest day of the year, show the rising sun of the midsummer days. Moreover, on these three fundamental directions of the principal solar risings, the intermediary angles give the winter solstice on the 2nd of January and the 22nd of November (Aquarius and Sagittarius); other opposite angles give the 20th of February and the 23rd of October (Pisces and Scorpio). Yet another angle, the 20th of April and the 23rd of August (Taurus and Virgo); and, finally, one angle gives the 21st of May and the 22nd of July (Gemini and Leo). We have thus:

Dec.21 - Capricorn - winter solstice
 Jan.21 - Aquarius
 Feb.20 - Pisces
 Mar.21 - Aries - spring equinox

Apr. 20 - Taurus
 May 21 - Gemini
 June 22 - Cancer - summer solstice
 July 22 - Leo
 Aug. 23 - Virgo
 Sept. 23 - Libra - fall equinox
 Oct. 23 - Scorpio
 Nov. 22 - Sagittarius

The complete zodiac covers Montsegur. It receives the maximum of sunlight during the twelve months of the year, and this is not a theory, but a description of what is a reality. The strange fact is that nothing of what is known about the Cathars suggests any connection with the Incas or the Egyptians. Consequently, that very castle is the greatest proof that very little is known about the Perfect's religion. Nobody knows where, when and how they prayed. Their secret had to remain complete and it did. The zodiacal secret alone was a puzzle not easily discovered. On the other hand, it would be most difficult to deny that it was a Cathar Solar Temple, since they built it themselves and the cadastres are yet there to prove it. We remember, however, that for the Manichaeans the sun had at least the same importance as the cross for the Christians. The sun was the exit door of the soul towards the realm of light. For the Cathars, it was the spiritual light, the light of purity. Montsegur was probably a copy of Titurel's "Castle of the Holy Grail", built in Spain, but looked for in vain.

**** End ****

THE CEREMONIAL RITUAL

As important as are the ceremonies of operations (including prostrations, censings, and invocations by prayers and signs), nevertheless they are not themselves of an absolute efficacy. They are necessary, but are not sufficient without the following three factors which are indispensable to corroborate their action:

- 1) the mystic virtue of the operator,
- 2) a favourable astral influence, and
- 3) assistance through Divine Grace.

The mystic virtue of the adept depends in its turn on three further conditions: (a) his state of grace, (b) the supernatural faculty conferred upon him through his ordination, and (c) the sympathetic psychic cooperation of his equals in initiation.

"Precision in ceremony alone is not enough. Exactness and saintliness of living is first of all necessary for an adept who wants to enter into relationship with the spiritual beings. He must be prepared spiritually by prayer, retreat and moration (waiting)."

- Pasqually.

Angels and Numbers

by Michael Bertiaux

The esoteric tradition of Martines de Pasquales and Louis-Claude de Saint-Martin has given rise to a number of interpretations, which can be applied to their written teachings. One of the most important of these interpretations, which refers specifically to the question of the interrelation of these two teachers, is that of the mathematical approach to mysticism, as expressed in the union of the inner way and the operative way.⁽¹⁾ Scholars have divided mysticism into yoga, or meditation, and ceremonial magic⁽²⁾. But few have sought to show the interrelation of these two forms, which is so essential to an understanding of Martinism. It is my intention to show, in a few pages, where this common ground exists, and where the theurgic tradition is related to the purely meditative approach to number and dimension. For it is my contention that the two ways are in reality one way, and that this is both theory and practice, or mathematical mysticism and the practical Kabbalah of ceremonial magic⁽³⁾.

In trying to bring this about, I will make use of various research materials, some of which may be widely known in Martinist circles. Other materials are little known, but of much greater importance from the standpoint of research. It seems to me very important that certain points be brought out, which are not obvious, and for this reason I will make use of material contained in a tradition, which is esoteric. Such materials are available to me for personal research purposes and I will designate them by the form "Les Doctrines theurgiques (Martines de Pasquales) par _____, Port-au-Prince, Haiti, n.d. These materials are necessary for the development of the argument in this essay, which is concerned with Martines de Pasquales' teaching on Kabbalah, as given in Haiti, during his period of residence, there, from 1772 to 1774, and which I have sought to designate by the title "Angels and Numbers". It is towards a greater enrichment of the Martinist tradition that I compose this essay, as well as that it might serve as the basis for further esoteric study, which may well apply these ideas and amplify the suggestions contained herein.

According to Louis-Claude de Saint-Martin, the world is mathematical relation, which is both the essence and the property of the intelligible⁽⁴⁾. This means that the structure of the world is relational or mathematical in property and characteristic. By property, we mean that the world is ideally constructed according to invisible laws, which are the principles of all truth, order, and natural harmony. By characteristic, the world is relational and mathematical inasmuch as the world is a system of geometrical solids of three dimensions, composed of planes and surfaces, which are in turn composed of ideal elements. Thus, the invisible world can be said to enter into the structure of the visible. This is very important for occult understanding, for it implies that the invisible world is as close at hand

as any of its creations, and this serves to show that man, while in exile, is not spiritually isolated. These ideal elements, which are numbers, are ordered in such a way that they form a descending hierarchy of power and essence, making up the world of the physical. These numbers are in turn neither divisible nor are they mutable, for they are infinite classes and species, externally and internally eternal; and as they exist they are either building the universe or directing the processes of nature (5). There are no true fractions in nature, that is to say in the invisible worlds, for everything is by nature integral, that is part of the hierarchy of essence (6).

These numbers, which enter into the composition of reality, as it is manifested in terms of the universe, are the ideal elements, as we have seen and they are in truth the principles of corporeal being (7). At the same time they are the agents of the divine light, which is beyond the universe, but which is manifested in and through creation. This divine light, which is the goal of all genuine mysticism, is reflected through beings, which by reason of their higher level of essence in relation to the human kingdom, inspire mankind to seek the perfect (8). It must be understood, also, that these idealities, because of their position in the celestial hierarchy, partake of the cosmic levels of consciousness and are therefore spiritual intelligences, or angels. Thus, the species of numbers, analyzed by the mathematician, may be interpreted mathematically and metaphysically, and when they are interpreted according to the latter, then they are the angelic species. This is the strict Catholic teaching, I might add, as well, for Aquinas maintains that the angels, because they are not hylemorphic in composition, i.e., composed of matter and form, are individually each a distinct species. At the time I made my initial studies in angelology, or daemonology, as it would be more precisely understood, I inclined towards the Franciscan view of the hylemorphic composition, which is also held by theosophists; but I am now convinced that the Thomistic and the theurgic view is more adequate (9).

These angelic beings are divided into two orders, as we will see later on, but which we must examine in passing because of their relationship to numbers. There is the order of the builders, or archons, which work the four elements, earth, water, air, and fire, and there are the angelic and archangelic beings, whose destiny is connected with the Sephirothic Tree of Life. Actually the entire matter of the tessellation of the universe by means of numbers and Sephiroth with the presence of the forces of relative darkness, or the Qliphoth, is relative here; but I will only allude to it in passing, since I have to say a few words about it later. The point is that by reason of the functions of angels as numbers, the universe is completely intelligible and thus theurgy, or celestial liturgy, or the yoga of the angels, which unites the macrocosm and the microcosm, is not only possible but necessary for human perfection.

I have noted that we are dealing with the Sephiroth, but it is important to realize, I think, that the Sephiroth as they are manifested on the Tree of Life are contractions. That is to say that while there are ten Sephiroth named, there are more in existence, although all in existence are known only by ten names, for occult reasons as can be demonstrated (10).

However, the Tree of Life stretches over the realms of manifestation, which are described in the Kabbalah as Atziluth, Briah, Yetzirah, and Assiah, so that by reason of the way in which the Tree is drawn esoterically, the exact mathematical values of the four worlds can be described. Thus, null value is ascribed to the physical and etheric world of Assiah, while Yetzirah and Briah are each given the value of two, and Atziluth the value of four (11). This has largely to do with the ways in which the middle pillar of the Tree is related to the left and right sides, and to the classification of certain angelic species under others, as they approach closer and closer to Kether, or the Crown of Perfection. This is important for theurgic purposes, especially as regards ritual, and cannot be detailed presently. But it is important to understand these mathematical relationships for they are the essence of reality for the Martinist, and they are helpful in our understanding of the ways in which the numbers are interpreted by Saint-Martin in his writings. He gives to the number four, the number of the straight line or right line, the supreme power in the world of manifestation as far as structure, or the way in which the world is built, is concerned. The world is built out of this number, quite literally, as also the universe (12). The number two is also important for it is the measure of four, because the square of two is four, and the double of four is the cube of two. Four is the number of fire. Atziluth as the crown, or square, which comes from the square relationship between Yetzirah and Briah. Thus, Atziluth equals Yetzirah times Briah. This is important when we look at the hierarchy of angels and archons, and they are seen as representing this relationship, interestingly. That Yetzirah has the number two is confirmed by the fact that the real number of water is two, and water is the element which relates to Yetzirah (13).

It would thus appear that the universe is composed of mathematical relations which are in turn intelligences and principles of its creation and evolution. The gnostic balance between the hierarchies of creation and evolution, or epistrophe, is maintained by showing that the archons correspond in perfection and essence to the archangels, but that they do not function along the same lines. This shows the cosmic equilibrium and allows for the possibility of theurgy, as an exact operation, rather than some kind of guesswork (14).

Martinez de Pasquales is to be seen as one who was able to combine mathematical perfection with ceremonial exactitude, when they have usually been kept apart, or only indirectly and casually associated. Without the magical equilibrium in doctrine, which reflects the equilibrium of the universal medicine (15) the world would be impossible and man would not exist. That it does exist as a system of beauty and infinite possibility for man's exploration implies the possibility of theurgy, if not its necessity, and the acceptance of the identification of angels and numbers.

Saint-Martin's philosophy of numbers, however, does not stop with an interpretation of nature in accord with the transcendental properties of whole numbers, or integers, which Kabbalah sees as spiritual intelligences, and the angelic hosts of theurgy; but his doctrine goes on to expound a geometry of the universe, of the invisible and visible worlds, which is fundamentally a further key to the theurgic philosophy of the universal equilibrium, or the Astral Light (16). Mathematics is the metaphysics of

nature, for certainly the creative emanations proceed according to exact and ideal measure; but beyond this there is the transcendental or ideal geometry, which is the science of abstract space, and the metaphysics of mathematics(17).

This geometry is concerned with straight or right-angle lines, from which are derived not only the curved objects of three dimensions, but also the higher levels of nature. This is most interesting, for the students of the fourth dimension can see in this example of Martinist theory, an exact method of approach. Writers on the fourth dimension have maintained that the higher dimensions are at right angles to the lower. Thus the second dimension is at right angles to the first, the third to the second, and the fourth to the third. However, what is more important is that the central medium for theurgic work, that is to say the Astral Light, is identified with the dynamic aspects of the fourth dimension(18). Hence it is possible to see in the Martinist geometry the approach which is duplicated in the ceremonial magic of Martinez de Pasquales.

But there is much more to this analysis than can be summarized as mere duplication. For it is certain that Martinezism is largely practical Kabbalah, which implies a particular theory of spaces and dimensions. In the working of the Sephirothic Tree, there is a continual reference to the numerical value of each Sephira, as well as a geometrical correspondence between number and dimension. For example, Malkuth, the conventionally tenth Sephiroth, can be understood to represent the physico-etheric world of three dimensions. Yesod, on the other hand, representing the astral or formative world of four dimensions, possesses yet another number on the Tree (19).

Because of the position of the various Sephiroth on the Tree, a particular Sephira can be understood to represent a specific dimensional value, as well as one of the four worlds of the Kabbalah, e.g., Atziluth, Briah, Yetzirah and Assiah. This is most important in practical Kabbalah, for theurgy must have mathematically exact foundations. One might speculate as to the possibility, by way of a slight digression, of Martinez de Pasquales' founding in Port-au-Prince, where he is said to have died, certain esoteric groups, which work the rituals of ceremonial magic along these lines. But, from the standpoint of Martinist research, the point is established by a correspondence between transcendental arithmetic and geometry (20).

The square of the number two is, of course, four, and its cube is eight. But geometry speaks of the cube as having six sides, rather than eight, which is its number, at least in the three-dimensional world. However, for the theurgist, while any cube has six sides, exoterically, say, A,B,C,D,E,F, in order for a true correspondence to exist between arithmetic and geometry, the cube must be a figure of eight sides. The seventh and the eighth sides, G and H respectively, are at right angles to each other, and at right angles to the sides A to F, existing in the fourth dimension.

From the standpoint of Martinist teaching, however, this has another value besides that of mathematical metaphysics for it refers to the training of the theurgist in order that he be able to master and work in the Astral Light (21). This means that by means of certain exercises, the student is able to develop the capacities for clairvoyant research, which the famous

theosophical writer C. W. Leadbeater relates to meditations upon the fourth dimension (22). For indeed meditation and exercises concerned with four-dimensional vision are most important ways in which to develop the capacities for astral work, so fundamental to the theurgic researches of the students of Martinez de Pasquales. Here, again, we see how the mathematical mysticism of Saint-Martin complements and supports the theurgic mysticism of his Teacher.

The number four is the number of perfection, and as such it holds the key to all numerical symbolism. The square of four, being sixteen, is the number of limitation within reason, or the measure of the universe, for every one of the Kabbalistic worlds of Atziluth, Briah, Yetzirah and Assiah contains within it four sub-worlds, which are correspondingly related as reflections of the higher and lower realms of each of the worlds. There is a system of nature, which shows itself as, for Yetzirah:

1. The Atziluth of Yetzirah
2. The Briah of Yetzirah
3. The Yetzirah of Yetzirah
4. The Assiah of Yetzirah.

Therefore, we can see how there are sixteen forms of manifestation, each having a particular significance and theurgically represented by a particular archon, or cosmic builder, and Sephirothic angel (23).

Saint-Martin, however, was concerned much more with the specifics of the fields of occult physics and mathematics, which, while being compatible with an interpretation of the Kabbalah as the basis of theurgy, went beyond this area, and entered the field of metaphysics of the sciences. He sought to demonstrate the principle that force fields exist as formative principles in nature, such that all entities are subject to them (24). This is an important principle, for the realms of higher nature, which are inhabited by angelic beings are worlds also of light and power, so that motion, or force in space, is possible without extended matter. This involves a higher concept of cosmic energy, than what is maintained by present day mechanists. From the standpoint of the occult physicist, this is a perfectly reasonable understanding of the dynamics of the astral light.

The Martinist believes in the power resident in the astral light which is drawn upon by the inhabitants of that realm as well as by the Elus Cohens and theurgists, who work that realm via ceremonial magic. The astral light is the realm of exactitude for it is explored by the modern scientist in his theory of sub-atomic particles. In fact, C. W. Leadbeater has gone so far as to maintain that the ultimate astral atom, or occult particle, is the electron (25). Electricity is the synthesis of form and energy and it is the magnetic and magical fluid of such occultists as Eliphas Levi, which he attributes to the teachings of Martinez de Pasquales (26).

This astral light, however, is reflective of the Martinist teaching of the threefold, for it, itself, forms the "fluidic force" which links the higher to the lower principles in man. It is interesting that the Yogis consider the apastattwa definitive of the Astral plane, which corresponds to the

element water and to the Sephiroth of Yetzirah. The astral light, however, is, as we have said, threefold and in this respect it is the world of the electromagnetic forces and practices divided into particles, mesons, and anti-particles, or occultly Od, Aur, and Ob (27).

By means of a proper understanding of the astral light, the philosophical theurgist, or occult physicist, or ceremonial and experimental yogi, is able to see the structure of the higher dimensions by means of his inner vision and then to manipulate this realm through the building of thought-forms by means of an understanding of the metaphysical mathematics behind this reality. Understanding comes from a proper integration of symbol and reality, seeing the mathematical ideal as a clue to the inner power of the astral light as well as a symbol of certain correspondences which are helpful in theurgy.

The interior structure of the astral light is given by means of the geometry of higher dimensions. To understand the nature of exact Martinism it is necessary further to work out the lattices, or mathematical lines of force, which are the ways in which the higher realms are revealed. Here, again, the emphasis is upon the right lines or series of integers generated and then, in turn, generating figures of higher dimensions, forms of power and patterns of electromagnetic and psychic energy.

The teaching that everything in nature has a number is, of course, very ancient, going back to the Greek metaphysics of Pythagoras and developed by Plato and their students. However, when coupled with the teaching concerning the astral light and the teaching concerning the higher geometry, there emerges a distinctly theurgic theory of analytical geometry (28). For it can be shown, I think, that as the objects generated from the right lines are, themselves, in reality, systems of numbers, which is obvious if we measure objects and place them here and now, or then and there, in space and time, that in reality, or I should say in ideality, the right line of numbers say

$$x_1, x_2, \dots, x_x, \dots$$

is only a derivation from one number (in this case x) which is the number, or the archetype, for all numbers and things being numbered which share in its scope of application. This is important for a number of reasons, inasmuch as the whole series of numbers from one to infinity can easily be reduced to one, which is the image of the process of emanation, or creation, whereby the Eternal brought forth the temporal and the many, from His Unity; but it also shows that all figures, and hence the square and the cube, are derived from the linear descent of the numbers, such as the derivation of

$$x_1(1) \text{ from } x_1, \text{ and } x_2(1) \text{ from } x_2.$$

This strictly theurgic teaching, derived from Martinez de Pasquales, was brought to my attention in Port-au-Prince, where the mathematical structure of the universe was shown by means of such a demonstration. We can easily infer from this coordinate system the tessellation of the pavement and walls of the Cosmic Temple, which is the inner sanctum of the heavenly liturgy, as well as the basis of all theurgy attached to transcendental

architecture (29). In modern mathematics, Martinism is absolutely vindicated in the theory of lattices, which confirms the above metaphysical interpretations and, in turn, enables the theurgist to see the rationality between Kabbalah and Egyptian masonry. For corresponding to each of the foci within the lattice or tessellation, there is a field of force of the astral light, and beyond, which the yogis call the tattwas. This is, in reality, the placement of the Sephiroth which have a specific place in the Cosmos to which the theurgist can exactly turn his attention.

In the Martinist teaching, there is the presentation of the doctrine of the three vehicles, or the physical body, the fluidic body, and the Ame (soul). But for the Kabbalist it is impossible to think in terms of three principles and Saint-Martin has often spoken of four as being the principle of transcendental measurement, such that by the number four the universe is planned (30). For evolution moves by means of tetradic progression, the mineral kingdom, the vegetable kingdom, the animal kingdom, and the human kingdom. These form, respectively, the Assiah, the Yetzirah, the Briah and the Atziluth of the physical world of Assiah. They are its four sub-worlds, whose Sephiroth is Malkuth, occultly located in the f... and k.... of the Heavenly Man.

Therefore, Martinist teaching does not refer to the way in which the universe is built, for that is fourfold, or tetradic, the order of differences among the various natural beings, as well can be seen. But it refers to something much more interesting and necessary, that is to say, the Martinist system of the threefold refers to the ways in which the fourfold worlds function; it is the way in which force manifests itself, the way in which they work (31). For Saint-Martin shows that the number three determines the way in which the universe acts, as the priest, deacon, and sub-deacon function together in the exoteric Mass. Also the dynamic unity of the Trinity is taken as the model for the way in which the forces of nature express themselves.

Therefore the way in which the fourfold worlds manifest themselves is in terms of the three worlds, existing in man, as Ame, fluidic body, and physical body. Four elements correspond as earth to the physical, water to the fluidic, and air and fire to the Ame, showing man to be essentially a spiritual being, fully integrated into the fourfold scheme of the Kabbalah, yet beyond the physical, as the force of sheer arithmetic makes the higher elements double the lower.

Within the field of the astral light, which is the meeting ground as we have seen of the lower and higher principles in the fluidic body, we can easily discern the properties which distinguish the influence of the Ame from that of the physical body. For the Ame is present with the physical body in a system of equilibrium, which constitutes the area of the astral light, wherein works the theurgist by means of his highly specialized knowledge. The fluidic body is, in reality, a cooperation between the higher and the lower, and this is shown from certain forms of spiritualist masonry where the cooperation of higher entities requires a basis upon the physical, with the astral light serving as the medium of activity and production.

Modern scholarship and science recognize the Martinist teaching concerning the threefold dynamic pattern, expressed in the astral light, and explore this world, as I have mentioned, in terms of sub-atomic particles or micro-physics. More specifically, the correspondences are between anti-particles and the activity of the Ame, Mesons and the activity of the fluidic body, and particles and the activity of the physical body. I refer to the activity of the physical body, for we are concerned with dynamic concepts rather than the fourfold structure, which was discussed earlier. A modern scholar of the Anthroposophical School of Steiner, Dr. Ernst Lehrs, in his book "Man or Matter" seeks to establish a basis for gravitation and levitation in the world of nature (32). This would serve, he thinks, to help us to understand the realms of such phenomena as UFO, and certain miracles. The Martinist is able to come to his aid and to show the scientist that levitation, or the force which moves away from matter, is centred in the fluid-dynamics of the Ame, while gravity, or gravitation has its centrality in the field-dynamics of the physical body. The Ame corresponds to the forces which operate about the periphery of the fluidic body, whereas the gravitational force is centred at the middle point. This activity which involves the astral light ought not to be confused with the activity within the astral light, which can also be represented in terms of the particles, mesons, and anti-particles of micro-physics, in structure only, and which is described by Baron Reichenbach as Od, Aur, and Ob, as we have seen, above. For while Od is relatively Sephirothic and could thus well correspond to Ame in structure, yet in function it corresponds to the particles, and is the basis of gravitation. Thus, the occult physicist and theurgist must be extremely careful in his analysis of the astral light, so as to maintain absolute exactitude. For in the mind of the occultist Eliphas Levi, Ob is Qliphothic, yet the universal medicine requires the presence and equilibrium of both. Hence if by reason of occult dynamics the Ame is Ob, then by reason of occult statics, it is Od, showing the relative nature of the Sephiroth and the Qliphoth, which is the fundamental teaching of Martinez de Pasquales (33). To this matter, great attention must be paid, not only in the instruction of the higher grades, but also in the rituals, which must be exactly constructed. Fortunately, all that I have seen are.

The theurgists, however, are extremely practical, since they work the Tree which is for them the map of what is to be done. But as I have said, the forces operate in three areas, at least. They are present on the periphery; within the centre; and between the centres, or the area about the centre, and the periphery. Thus there are three areas of operation involved in theurgy, so that the whole man acts as the theurgist. But then how is it possible to relate these concepts to other occult schools which claim to work with seven principles or with four? I think that our relationship to practical Kabbalah is certainly established for we are in a position where, when the Kabbalah is put into action, the Martinist system is followed exactly, for it is the esoteric Kabbalah at work, or the operative way. But as regards the sevenfold principles of the Eastern Esoteric tradition, it will serve to look into this matter in passing, so as to show similarity and difference, yet the fundamental exactness of the theurgic system over others. Let me quote freely from a saying:

"When the Hierophant taught the principles and laws of all things, some pupils wrote seven down, others wrote four and three."

The Eastern esoteric tradition glibly quotes seven principles, although scientific confirmation for all seven is lacking, as only four can actually be accounted for by pure speculation and reason, others perhaps by authority. If we were to represent dynamically the four worlds of the Kabbalah in terms of the threefold Martinist principles, we would go about it in the following way. First of all, we would see the dense physical as relating to the centre, with the higher levels of nature moving away from the centre towards the periphery. Thus a structure such as the following comes into existence:

Ame
 Fluidic Body
 Physical Body
 Fluidic Body
 Ame

This is the way in which the dynamic world is represented in terms of its structure and interrelations. But this does not give us seven principles, although seeds of such a thought are there, if we remember that Atziluth and Briah correspond somewhat to the Ame. But please remember that we are concerned with dynamics and the way in which nature works. Please also remember that it was in ancient Atlantis where the philosophical elaborations of esoteric teaching began to be developed later into two traditions, the Eastern and the Western Esoteric Traditions. In my essay on Atlantis⁽³⁴⁾ I sought to show that behind the Atlantean theurgy there existed a profound body of knowledge. However, this body of knowledge, which I maintain from the evidences of comparative science and philosophy was mathematical or Martinist in character, was so esoteric that even its students could be deceived by its subtlety, and this was the particular case as regards the Eastern Esoteric Tradition, which can be shown to rest upon a misunderstanding of the distinction between statics and dynamics which is natural to the non-analytical mind of the East. If we were to represent the four worlds of the Kabbalah as dynamic entities, which they are not, but as in a dynamic manner, I think that we would follow this pattern:

Atziluth
 Briah
 Yetzirah
 Assiah
 Yetzirah
 Briah
 Atziluth.

Thus we have before us seven worlds. In the theosophical writings, especially The Secret Doctrine (Cosmogenesis), there is a discussion of the globes of the Earth Chain. You have in that teaching something that is exactly this model, namely as follows:

Archetypal world (Atziluth)	globe A	G	The history of our planet is traced through these seven globes. At present we are at globe D, the densest of the chain.
Intellectual "	(Briah)	B F	
Formative "	(Yetzirah)	C E	
Physical "	(Assiah)	D	

This diagram is important for it is concerned with the occult history of the Earth, showing the stages of its evolution, and is the oldest part of the Eastern Esoteric Tradition dealing with the planes of nature as applied to our planet's history. The diagram corresponds exactly to the ideas covered above, showing that the seven planes of consciousness, which the Eastern School teaches, are in reality the confusion of the dynamic and the static categories of nature. This diagram is important for an understanding of the history of the Earth, but cannot be extended to show the existence of seven planes of consciousness, inasmuch as that would involve placing the physical at the base and adding higher and higher levels. While this has happened in the Eastern tradition, our own work is confined to showing how this was possible and where there is agreement, as in the above, between two traditions, which ordinarily may differ very much.

Another point of interest is the hold-over of the elemental kingdoms, three in number, as conditioning the evolution of the world. In the teaching of the Eastern school there are these kingdoms, which condition the four others, as represented by this diagram:

1st Elemental Kingdom	A	G	Human
2nd Elemental Kingdom	B	F	Animal
3rd Elemental Kingdom	C	E	Plant
(Involution)	Mineral Kingdom		(Evolution)
	D		

For the student of Martinez de Pasquales there are four elemental kingdoms, as there are four elements, for to say that there are three is to omit the very important world of space-time and matter-energy, which science teaches as preceding the physical as mineral, as Yetzirah precedes Assiah in the order of emanation, and to fall back into the old error of three inferior worlds prior to the physical dense. This is very important for the theurgist, because by making clearcut distinctions, he is able to work exactly and avoid errors. Finally we might note that for the Eastern esotericist the worlds of manifestation are as follows:

Mahaparanirvana
 Paranirvana
 Nirvana
 Buddhi
 Manas
 Astral
 Physical, mineral, plant, animal, human
 Three elemental kingdoms.

This gives us ten realms, which are the names of the levels of involuted and evolving consciousness, and the number of the Sephiroth on the Tree of Life. But the theurgist knows that the number of the Sephiroth is more than

ten, and that the ten planes of nature, as given by H. P. Blavatsky, rest on certain inexactitudes, which cannot be accepted by the exact theurgist.

Because the Eastern esotericism emphasizes consciousness, it is likely to confuse the dynamic with the static, or the structural, and thus discover ten or seven worlds, depending upon what is included. For consciousness, as found in the fluidic body and the Ame, is admittedly a dynamic reality. The theurgist, however, distinguishes between the dynamic threefold world of manifestation, i.e., the Ame, fluidic body, and physical body, and the fourfold world of manifestation, in which the creative processes and the natural processes, corresponding to the involution and evolution of the theosophical writings. The elemental kingdoms precede the process of natural evolution, and reflect the emanation of the four worlds of the Kabbalah, or Atziluth, Briah, Yetzirah, and Assiah, which are always principles of the structure of the universe rather than of its function. This is the teaching of the Western Esoteric Tradition, as found in the Egyptian Rose-Croix and in the Kabbalah, and traceable to Atlantis.

The purpose of this digression has been to bring out the differences and similarities between the two esoteric traditions, and to show how quite naturally it was possible for the Eastern tradition to develop along different lines from the Western, although the Western tradition, because of theurgy and the operative way, must be exact and hence make careful and analytical distinctions.

I have mentioned the importance of the elemental kingdoms of which there are four. In the teaching of Martinez de Pasquales there is the distinction between the Book of Nature, which concerns the macrocosm, and the Book of Man, which is the microcosm. Both are important for the theurgists; for the Book of Nature is concerned with the universe of manifestation. The Book of Man is ultimately the Book of the Heavenly Man. The Book of Nature is composed as follows:

- I. 1st Elemental Kingdom, Fire, the Archetypal World of Atziluth.
- II. 2nd Elemental Kingdom, Air, the Intellectual World of Briah.
- III. 3rd Elemental Kingdom, Water, the Formative or Astral World of Yetzirah.
- IV. 4th Elemental Kingdom, Earth, the Physical World of Assiah.

The four elemental kingdoms may be thought of as consisting of form, number, space-time, and matter-energy. The four other realms are Mineral, Plant, Animal, and Human. Thus, for man the proper element is fire, although we partake of all. It is important to understand that in the early theosophical writings there was a confusion of the Astral Light, which is the magical name for the fluidic body, and which has an analogy to the formative and astral world of Yetzirah, because of Water the element, with Akasha, or the space-time continuum of the Brahmins. We can see how this might happen if we confused the space-time continuum, which is really the whole of manifested nature, with the third elemental kingdom, which is both fluidic and the kingdom of space-time. The astral light is neither the Akasha nor the Memory of Nature, nor is the Akasha the Memory of Nature. They are distinct principles. We can see how this confusion might happen

when we note the fluidic nature of the space-time elemental kingdom and the fluidic body, which has validity, I might add, for the theurgist only while he is in the physical body. The world of Yetzirah is not the astral light, but it is approached via the astral light. Akasha is neither the third elemental kingdom nor is it anything else but the sum of all natural processes, which form a system of the universe. But when we note how the elemental kingdoms correspond to the worlds of the Kabbalah, we can see how some writers said that globes A and G were, or would be, the same, which is not the case. For the worlds of the Kabbalah are determined by the middle pillar of the Tree of Life, such that there is a correspondence between the Sephiroth and the respective world, as follows: (Atziluth) Kether, (Briah) Tiphareth, (Yesod) Yetzirah, and (Malkuth) Assiah. The worlds of the Sephiroth are worlds of the archangelic and angelic operations. The elemental kingdoms, on the contrary, are concerned with the working of the four elements, or etheric formative forces, by the archetypes of the elements and the archons. The Archons are the builders of the Cosmos, whereas the Archangels are the messengers of the Creator, working along the Book of the Heavenly Man. The Book of Nature includes the Book of Man, since the life of man is present at the heart of the macrocosm. And evolution proceeds from involution.

In these two orders of evolution we have to note that the elements are the same, showing that the Hermetic art is consistently the key to the macrocosm and the microcosm. The theurgist may invoke or evoke the undines, or water spirits, in order to grasp the meanings which pertain to Yetzirah, but he must be aided by the Sephiroth or else nothing will happen, and his efforts are wasted. If he commands the undines, he does through higher powers than these elementals. If he is a true theurgist he works through both the Sephiroth and the Archons, depending on the operations (35).

In Martinism the cruciform man within the circle, or Rose-Croix, or Mystic Compass, which is the ancient symbol of the elemental kingdoms and the fourfold world of the Kabbalah, provides us with a mandala, which enables us to enter into an understanding of the worlds of involution and evolution. It is possible to see how Akasha was confused with Astral Light, for space-time is associated with the third elemental kingdom, and the astral light was associated with Yetzirah, or the astral world. Eliphas Levi did not make this particular confusion, but it comes from students of the Eastern esoteric tradition, who have sought to correct it. But as long as there is a confusion between the static and the dynamic, then the confusion of the relationship between the Astral light and the Akashic records, or Akasha, will continue in the mind of the non-theurgist.

The Book of Nature and the Book of Man are written in a mathematical language and so it is possible to see how they might be worked by someone having the correct understanding of the field. The priest-kings of Atlantis were masters of this science, which they taught to others, and which was taught to them by the priests and theurgists. The esoteric side continues in the fact that the inner aspect of the ancient language is purely mathematical, and for this reason Hebrew and Egyptian are used in theurgic symbolism. This pure mathematics is the language of the angelic hierarchy, and it is the same tongue which subdues the elementals, as they are commanded by

the operative way.

According to the theurgic tradition, the clairvoyant was able to observe the presence in the operations of invisible helpers and angelic and archonic entities. Of special importance to the establishment of contact with these beings by means of conjuration, evocation, and invocation, was the recognition, also by means of studied clairvoyance, of the exact placement of the centres of the Sephirothic Tree on the human person. It is to be understood that there is an exact correspondence between the Sephiroth and the Chakrams of the Layayog's ; but as there are usually only seven of the latter, it is necessary to go beyond the usual list and to fall back upon the numerical system of the Martinist school, especially as regards the elaboration of the full sixteen Sephiroth, to which a specific angelic and archonic entity may be assigned in ritual magic (36).

While in future researches it will be possible to make more of this material known to students, nevertheless for the present moment it will suffice to show how it was that the ten names of the Tree of Life (Kether, etc.) were linked and spread over the sixteen Sephira of the esoteric Tree of Life. To attain to this number, the initiate would have to multiply perfection by perfection, or the number four by itself, which would give the basic key to other systems of numbering, such as that possessed by students who saw a system of eight temples, which is the number of the cube, or the perfect geometrical figure for occult research, each having perfection times perfection grades, or steps, totally representing the one hundred and twenty-eight factors which compose the universal medicine and the true key to the mastery of the astral light and the cosmic magnetism.

For the scholar and initiate, the first four of the Sephiroth were named by Kether, Sephiroth five to eight were Chockmah, Binah, Chesed and Geburah, and Tiphareth. In other words, both Chesed and Geburah were occultly assigned to Sephira number seven. Numbers nine and twelve were covered by Yesod, ten by Netzach, and Hod eleven. Numbers thirteen to sixteen were covered by Malkuth.

The importance of this system of classification was to be found in the practical working of the Kabbalah where emphasis was placed upon the correct balance for achieving certain very specific results. This balance was important for a special type of theurgic operation, for it was not denied that by other means other results, usually favourable, could be achieved. But because of the need for complete and rational symmetry in the occult work, the system of sixteen was worked, as being the perfection of perfection, and where this was done, but for another reason than the masonic, the lodge and temple were "of perfection". This is the esoteric meaning of the use of this term in the tradition of Martinez de Pasquales, and it refers to the specific way of working. I do not know whether the European Elus Cohens, in their higher grades, used this symbol. But as far as I know, to say that such and such a lodge was "of perfection" meant that the Temple workings there were theurgic of the form which worked the sixteen Sephiroth of the Tree of Life. This system was started, I think, between 1772 and 1774, in Haiti.

I might also remark in passing that for the theurgist and for some

Kabbalistic scholars the ten Sephiroth were to be understood in two ways. Either it was possible to see them as present through the four worlds, so that for four worlds there is a total of ten Sephiroth, or else they could be found at each level, or in each world, under different names, thus giving a total of forty Sephiroth. On the other hand, however, since we have our theurgic basis on the physical level, which is why symbolism is so necessary, it is possible to see three other levels, other than the present and theurgic physical world, having either ten or forty Sephiroth⁽³⁷⁾. An example of the multiplicity of invisible entities and their species is to be found in the distinction between Sephiroth and Qliphoth, which is not an absolute distinction as there can be no positive evil for the esotericist, but only a matter of relative difference. If there are either 128 Sephiroth or 256, then there is supposed to be an equal number of Qliphoth, unless some secret method were employed to solve this problem. For the theurgist, such does exist, and it is employed only in ceremonial magic, and cannot be described in an essay of this nature. In the esoteric teaching of Martinez de Pasquales, as distinct from the occult teaching of that adept, the Qliphoth are to be understood as possessing only an imperfect or relative status.

This introduces us to the question of the image of the Wheel of Ezekiel, which is an important matter for transcendental arithmetic and geometry, and which does not refer to any specific visions of the prophetic book, unlike some other forms of Kabbalistic symbolism. The Wheel is concerned very largely with relational symbolism, and therein lies its value. If we can understand the fourfold world of the Kabbalah as being in many ways the model of the universe, then this world which is the world of the theurgist is related to other parts of the universe, which exist in various states of latent manifestation, and which are spiritual in nature and angelic except for one, which is the record of the past, or the memory of nature, and which is subject to the investigations of the lucid and clairvoyant.

If we say that we are theurgists and that the world in which we live and work is fourfold, then by analogy there are three other worlds which relate to us, as the worlds of Assiah, Briah and Yetzirah relate to Atziluth. The world of the theurgists is, in its fourfold character, the Atziluth of the manifested world-universe, for if it were not as such theurgy would not be possible, for theurgy is the theoi ergon (work of the gods) as distinguished from liturgy, or laici ergon (work of the people). This is the basic distinction between esoteric ceremonial magic and exoteric church ritual, and as such it involves an entirely different cosmology and metaphysics. The fourfold world of the theurgist is the Atziluth of the universe, including the unmanifested realms. The memory of nature, which mirrors the world of the theurgist, is in such a system the Assiah, and as such it is without Sephiroth, possessing only their recorded history. The other two worlds obviously correspond to the realms of Yetzirah and Briah. At this point it is important to understand a correspondence between Yetzirah and Atziluth, and Assiah and Briah -- for the former pair are positive and the latter pair negative, from the cosmic standpoint. The theurgist is able to use this method, therefore, to apply the Martinist theory of numerical values to the universe, following this distinction.

If it is understood that the universe-world of the theurgist possesses

sixteen Sephiroth diffused over four worlds, then it is possible to see sixty-four kinds of relationships, exercised by the angels of the Tree of Life. Whether or not there are Sephirothic species for every relationship, making sixty-four in all, is not important here. What is important is that the world of the theurgist as Atziluth has the numerical value of four, and therefore the other two remaining worlds must have the value of two each. This is the case. It is likely that for each Sephiroth there are four possible lines of relationship, which is a functional value, so that while these may be treated as species, it is not necessary to look upon there being more than sixteen Sephirothic species. We must distinguish between the dynamic relations of function and the Sephirothic structure, without falling back into the confusions we criticized earlier.

The numerical value of the Memory of Nature is null, that of the other two worlds is two each, for they function as Yetzirah and Briah. If the world of the theurgist possesses sixteen Sephiroth, then the other two must possess eight each. This is exactly the case, for that which is as Yetzirah possesses eight Archons, as does that which is as Briah. Eight is the cube of two. Sixteen is the square of four. The universe is built, then, according to these two figures. The two worlds differ as to the nature of the archons, for they are of two kinds. Some are archetypal and positive, representing Yetzirah, others ectypal and negative, or more passive, as Briah. This shows that the visible world of the symbols of the theurgic art is necessary and instrumental for working the invisible. Yetzirah is more visible than Briah, and relates to Atziluth, and man works as a theurgist in the physical or the visible body (38). Modern thinkers call this the law of strength, where in the process of evolution the stronger is less evolved than the weaker, but more spiritual. But this is interesting as an example of structures in the order of emanation, rather than evolution. For we know that the process of creation or emanation reverses the process, making the higher stronger in perfection, and that is why Yetzirah is by analogy with Atziluth a positive principle of the creative hierarchy, and that is why the Archons of Yetzirah are archetypal and positive builders. Let us summarize this point by means of the following diagram:

There is the Theurgic world, or "Atziluth", having value of four, with sixteen Sephiroth.

There is the -Theurgic world, or "Briah", having the value of two, with eight Archons.

There is the --Theurgic world, or "Yetzirah", having the value of two, with eight Archons.

There is the Memory of Nature, or "Assiah", having null value, with Qliphoth, or relative Sephiroth.

There are undoubtedly one hundred and twenty-eight possible relations or spokes on the wheel, which refer to the four worlds of the universe mentioned above, understanding the world of the Memory of Nature to have null value. This would mean each angelic species and each angelic-archonic species to be multiplied by perfection, giving the steps to the temple of perfection, as built by the angelic beings. This allows the full range of celestial powers to be represented by one hundred and twenty-eight degrees or grades, etc.

We have seen that the world which is as Assiah, the Memory of Nature, has null power and is the realm of the Memory of the Past, which is associated with the necessity of theurgy, and is thus that aspect of the astral light which is investigated by clairvoyants. The shadow of the past acts of the angelic beings are the Qliphoth, and as such the exact memory of nature consists of both the visible and invisible worlds in record.

Concerning the world of the theurgist, let us say that it is best understood as the model of the universe, for there are all orders of existence present. It is through theurgy that the unmanifested worlds come into manifestation as well as the manifested pass into the unmanifested, as present pass into past. By means of the universal medicine, as mastered by the theurgist, the Sephiroth and the Archons are both present in the ritual work. Thus the path of destiny is down through the kingdoms of the elementals and then up through the kingdoms of the Sephiroth. The former is the path of creation directed by the archons, the latter is the path of salvation, directed by the Sephiroth.

Concerning the memory of nature, I spoke of it as an aspect of the astral light. This is true inasmuch as the theurgist, because he travels in the astral light, sees through it (it is the universal medium) and looks upon the memory of the past, which is the realm of necessity, where by reason of cosmic law, the past is always and absolutely present. But the astral light is not the memory of the past, but the means by which the past is approached. The astral light is mainly a realm of activity, and relates itself to every part of the universe. When the seers are said to see the past, to look up the Akashic records, etc., they refer to the memory of nature, which is as Assiah in the universe. The seers work with, and travel in, the astral light and make use of its equilibrium in order to probe deeply into the mysteries of the cosmos; but what they read and see is present not in the astral light but in the world which is as Assiah, the double of the theurgic, the memory of nature, and the realm of the Qliphoth, and for this reason a proper understanding of the Qliphoth is necessary if clairvoyant research is to be undertaken.

It is my hope that this little essay will serve to make quite clear and precise the nature of theurgy and the means whereby it is possible, namely the existence of angels and numbers, the foundation principles of the theurgic tradition of Martinez de Pasquales.

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- (1) A. E. Waite, Louis-Claude de Saint-Martin (London, 1901) pp.379 ff.
- (2) I. Regardie, The Tree of Life (London, 193_). Introduction.
- (3) Waite, Ibid., pp.34 ff.
- (4) L.-C. Saint-Martin, Des Erreurs et de la Vérité (Paris, 1775), Part I, p.81.
- (5) L.-C. Saint-Martin, Ibid., Part II, pp.84-85.
- (6) Ibid., Part I, p.94.
- (7) Ibid.
- (8) Ibid., Part I, p.132.
- (9) As long as matter is understood as the principle of limitation.

- (10) Cf., The Martinist Review, Vols.3,4, Nos.2,1, Fall-Spring 1962-63, p.33f.
- (11) Les Doctrines Theurgiques, Martines des Pasquales.
- (12) St.-Martin, Oeuvres Posthumes (Paris 1807), Part II, pp.173 & 133.
- (13) Ibid, II, p.131.
- (14) Eliphas Levi, Transcendental Magic (London, 1923) pp.91f.
- (15) Ibid., Ch.VI, pp.88-98.
- (16) Nizida, The Astral Light (London, 1892), pp.1-17.
- (17) St.-Martin's De l'Esprit des Choses (Paris, 1800), Part II, pp.313 ff.
- (18) Eliphas Levi, Loc. cit.
- (19) Alexander Horne, Theosophy and the Fourth Dimension (London, 1928), Chs. II & III.
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- (26) Eliphas Levi, Op. Cit., p.90.
- (27) Nizida, loc. cit.
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- (29) Les Doctrines Theurgiques.
- (30) St.-Martin, op. cit., Part I, p.133.
- (31) Les Doctrines Theurgiques.
- (32) Ernst Lehrs, Man or Matter (London, 1951), Part 2.
- (33) Les Doctrines Theurgiques.
- (34) M. Bertiaux, "The Study of Atlantis", The Evaluation (Oak Park, 1965).
- (35) Les Doctrines Theurgiques.
- (36) Ibid.
- (37) Ibid.