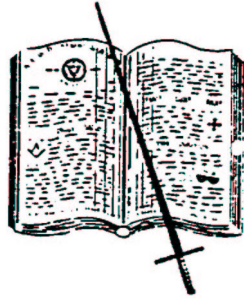


*Custodes  
Morum  
Sacrorum*

**I.C.E.S.**

# **International College of Esoteric Studies**

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.



*Worthing 31W  
Barbados  
West Indies*

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**PLEASE GIVE YOUR KEY NUMBER EACH TIME YOU WRITE**

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## **LIBER 1 The Beginning**

### **FIRST CHARGE**

Respected Apprentice:

Welcome to the **INTERNATIONAL COLLEGE OF ESOTERIC STUDIES** and greetings at the portal of Plane II! Your application for membership has been accepted and you will receive our Libers in accordance with the terms expressed on the cover of each one. Please read these terms carefully. The Libers are loaned to you, and they are for your *personal* and *private* study. They are *for your eyes only*, and are not to be shown to others.

The **ICES** is devoted to the advancement and mystical enlightenment of mankind. We exist for no other purpose. We are not a profit-making organization nor do we have any salaried Directorate or share-holders. We are the custodians of a certain esoteric library which contains the traditional and genuine Initiatic teachings articulated throughout the ages by the Alchemists, Gnostics, Qabalists, Martinists, and Rose + Croix. Much of these teachings are in French, and our particular task is to translate them and make them available in English to all sincere seekers. Having the opportunity to study the teachings enunciated by these different agencies will give you a much broader perspective than if your researches were limited to one camp only! Your membership in the **ICES** therefore presents you with a wide and unusual opportunity, as most other "schools" have a much narrower course.

## CURRICULUM AND CERTIFICATES

You will be given the opportunity to gain two certificates: *Master of Sacred Science* (exam given at Liber 53) and *Doctor of Divinity* (exam given at Liber 100). Liber 100 is the end of our curriculum.

In a world engulfed in materialism, you will find our teachings rare and priceless. We have arranged the lectures in a graded sequence, so if you are taking your first steps towards the Greater Light, your path will be both natural and easy. On the other hand, if you have travelled a little way before finding us, you will not be bored while travelling with the neophytes for, unlike the volumes of sheer verbiage that many other “schools” issue, each of our Liber is crammed with vital information and you will not have to read through endless pages to find a few morsels.

## WHAT IS SPIRITUAL DEVELOPMENT?

Now, what do you understand spiritual development to be? All aspirants on the Path desire “spiritual growth”; they want to know they are growing spiritually and they often reach out for reassurance. The problem is: *almost none of them understands what spiritual growth really is.* It is not, as some think, a matter of being good little boys and girls, and as a sort of reward, being made an Adept

Spiritual Growth is the product of an expanded consciousness and this is achieved by becoming more aware. “More aware of what?” you might ask. More aware of your feelings, your motivations, your habit patterns, your attitudes. Spiritual growth requires effort. It calls for work that must be done *on* yourself, *by* yourself, it is work you must undertake to do *for* yourself. *Nobody can do it for you.* Just reading *about it* won’t do it. Spiritual work calls for practices and routines which must be followed sincerely. *Teachers can only point the way. The only person you can fool is yourself.*

**The thing that really holds us back in being more aware of our attitudes is the fear of what we will see if we truly look at ourselves.** Yet this revealing view must come about as a part of the unfolding process. When you do become aware of your feelings, your motivations, your habit patterns, your attitudes and so on, you have the option of expressing them, or not. *When you are not aware of them, you express them unconsciously, and then wonder why you make such a mess of your life.*

If you don’t see your own patterns clearly, you won’t see the patterns of others, and then you have to handle the critical feelings that arise from this, which is not only energy consuming, but depressing.

## THE EVOLUTIONARY JOURNEY

*The whole evolutionary journey is from vagueness to full self-conscious awareness and certainty. In short, you are to become more conscious. More conscious and more aware.* In the beginning, more conscious and more aware of your attitudes, your habit patterns, your opinions and your disposition, but eventually more aware of your whole environment *-everything.* The evolutionary journey is traversed with the aid of a certain routine, as follows:

## THE MYSTIC’S LADDER

There are four “exercises” which, together, are called *The Mystic’s Ladder.* The first is the practice of daily retrospection. This exercise, (exercise #1), is given in this Liber. When practicing this exercise, do not look for the negatives only; look also for positives, for when you narrow the range on one end of your awareness, you narrow the range on the other side also.

The second is exercise #2, Single Awareness, in Liber 2; this exercise has far-reaching effects which you will discover in due time.

The third is exercise #3, The Stimulator, in Liber 4. You will quickly notice the effects of this exercise.

## **NOTE BOOK**

The fourth exercise is “X”, the practice of the presence of God, and is given in this Liber. You will begin immediately with exercise “X” and #1, then add numbers 2 & 3 when you receive them. At that time you will obtain a note book and head up a page **“THE MYSTIC’S LADDER”** and write the four exercises down. These are to become for you a routine of daily activities which you are to practice daily, until the end of your days on earth. Even if you should drop out of the College after reading Liber 4, persist with these four exercises for the rest of your days. The benefits you will derive are impossible to set down so we will not even try. In your note book you will also note particular points that you wish to keep before you, also the Liber and page number of the other exercises that follow. ***You will also note down the impressions and ideas that come to you in meditation and in dreams.*** Your note book is your personal diary and it is not to be shown to others.

## **EXPERIENCE ESSENTIAL FOR DEVELOPMENT**

I just wish I could speak to you in such a way that you will never forget these words. ***Many people start off on the Spiritual Quest and quickly get distracted by the intellectual aspect of the Work and neglect the “exercises”.*** ***You must never allow this to happen to you.*** The intellectual aspect of the teachings are interesting, they open windows to many new vistas, but all teachings and instructions that come to you via books, monographs, discourses, lectures, video presentations, discussions, etc. are all in the category of information. ***You can know nothing until you experience it yourself. Until you experience the thing itself, it remains for you only a possibility.***

## **ARRANGING YOUR DAY**

It is essential that you set aside a short period of your day, every day, for study and exercise. You have to realize that just as you devote a part of the 24 hour cycle to eating, sleeping, exercise, professional work, interacting with family, etc., so too must you also devote a portion of time to study and meditation. ***Give some of your time to yourself.*** Tell your family ***you wish ten minutes of privacy a day. Unplug the phone. Close your door. This is the most important work of your life. Life is lived from the inside out and not the other way around.*** You will soon find out that as you meditate on the principles that will be shared with you, as you learn to look fearlessly at yourself, as you turn your thoughts within and look into your own being, as you strive to put noble ideas and ideals to work in your life, a change for the better will take place within you, your whole life will be uplifted, you will experience a greater degree of happiness, health, attainment and peace of mind and “miracles” will happen in your life that you never thought possible. ***Such things do not happen to those who read the Libers like a newspaper and make no effort to uplift their consciousness.***

## **“EXERCISES” ARE PRINCIPLES TO BE LIVED**

Now about the four exercises that, together, make up the practice called ***The Mystic’s Ladder.*** ***The Mystic’s Ladder,*** reinforced later on with ***The Mystic’s Menu,*** constitutes the most powerful formula for attaining spiritual and physical excellence known to Western mystics. (You are living in the West and you should follow a Western system.) You were just told that the four

exercises known as *The Mystic's Ladder* must be worked on an ongoing basis.

Other exercises will be given as you go along and there will come a time when you will have at your disposal more exercises than you will seem to have time for. A note about this. Exercises do not all have to be done in your study or in your Oratory! There are some that you will wish to do there, but "exercises" are also *principles* to be applied in daily life; you will find opportunities to do many of them while riding on the bus, while sitting at your desk or out shopping. It is a good idea to work with some of the exercises for a time, then drop them and work with others, then come back to the first lot again. All the exercises work to develop the total self, they all work to the same end. It is rather like eating carrots, cabbages, oranges and pears - these are different foods but they all provide nutrients and nourish the body.

## THE CAUSE OF DIFFERENCES

Much more will be said about this as we go along; however, it should not be difficult for you to see that Mankind is in a fallen state. If you understand the atomic theory, you know that, while we give everything a name, and diamonds do seem different than doughnuts, the difference between all things, from solid matter, through liquids and gases, to cosmic rays, is caused by the difference in the rate of vibration of the primal energy from which all things are made. The difference in the rate of vibration causes each individual thing to manifest and appear as it does. *Consciousness is also vibratory and the difference between people is the difference in their thoughts and awareness (of their level of consciousness, if you will) both individually and collectively. Such differences even show in the colors of one's aura, which go up and down the color spectrum as one's thoughts change.*

Understanding the "atomic theory" then, it is easy to follow how the physical universe came about through a "fall" or a lowering of the vibratory rate of the primordial energy. (All these subjects which are now only being touched upon generally will be gone into in depth later on.) In fact, if you wish to have Biblical support for this, read Genesis 1:3. The first creation was *Light*. This was not the light of day, for the sun was not yet in existence. This *Light* was the primordial energy from which the rest of the creation was made.

## THE FALL

The physical Fall of Man is also pictorially described in Genesis as the "putting on of different coats of skin", but Man did not only fall physically, he also fell in consciousness. The destiny of Man, then, is to "return" to God on every level.

## INVOCATION OF THE HOLY NAME

In striving for conscious attunement with God, you will find it especially beneficial to invoke His Name as well. Most of the time you will invoke the Name silently, but you may also invoke It softly at appropriate times. The Name we will use for the time being is *IAO*, and it is pronounced "EE-AH-OH"; this should be drawn out over several seconds: "EEEE-AHHH-OHHH". Other Holy Names may also be invoked and we will consider some of them later on.

In Greek, the work for "drawing near" is *prosevki*, which in the Bible, has been translated as "prayer". The invocation of a Holy Name is indeed a prayer, both inward and outward, and without question a very effective means of drawing near to, and entering into union with God.

If you find yourself forgetting to dwell upon God and to call upon His Holy Name (and this is perfectly natural in the beginning, especially since you have spent many lifetimes not using this key), use a gimmick to remind you. Tie a piece of string around your finger or buy a special ring, the very sight of which will be a constant reminder to cast your thoughts on God and to act in a

Godly way.

As the sun lights up the whole world upon its arising, in the same way, God, rising in your consciousness and in your heart, lights up your whole mind. Wake up in the morning thinking about God and invoking His Holy Name and go to sleep doing the same. Especially invoke Him by calling His Holy Name whenever you feel low, whenever you need inspiration, whenever you feel in any danger, whenever you feel threatened, whenever you see or hear about a sad situation.

Dwelling on the thought of God and invoking His Holy Name is to pray without ceasing. ***This is the Inner Way of which you will hear much more later.***

### **A CAUTION**

Now a few words of caution. Do not get the notion that acting in a Godly way means making yourself a doormat for other people to trample upon. Do not believe that being a Godly person or living a Godly life means to become a hermit or an anchorite, or a buffoon for others to take advantage of. Among the many things that God is, is justice. Learn how to discriminate justly and remember that self-preservation is the first law of life.

### **THE ROUTINE**

You will begin right away to practice exercises “X” and #1, which you will find on the following pages. Add the two other exercises that go to make up ***The Mystic’s Ladder*** when you come to them, and then, a little later, when you receive ***The Mystic’s Menu***, incorporate it in your routine as well. ***This is the road to mastery, and you are on it!***

### **THE JOURNEY**

Shortly we will be embarking on a journey of high adventure that is to take us across the sea to a strange land. We will have many experiences as we sojourn together towards the Mysterious Castle.

This Liber begins with two lectures given to two groups in two different parts of the world. These will form a nice beginning and a good base on which to build. ***The techniques we will share with you work, if you work them! Put into practice the principles which will be given you.*** Again we caution you, ***do not let your enthusiasm for the intellectual content of the lectures assume a greater importance than doing the practical work. For, it is not what you know, but what you are that matters.***

We are speaking to you as an adult who can understand, we are speaking to you frankly. We do not wish to become nauseating by constantly repeating the same thing throughout the Libers, therefore ***we require that you reread this very First Charge every month because (1) It contains the Keys to Mastery, and (2) it will not be repeated again in the upcoming Libers.***

This is great day in your life, my Brother. You have placed your feet upon a path which, if you follow it, will lead you to glory. O happy day! We greet you, we salute you, we embrace you. If you persist you will find that ***Door*** for which many have searched but only a few have found.

Sincerely yours in the Work,

Principal

Here are some questions by which you should test your understanding of the preceding material:

1. What is the ultimate destiny of Man?
2. What comprises “spiritual development”?
3. From what and to what is the evolutionary journey?
4. What is the first law of life?
5. Describe Exercise “X”.
6. What is “The Mystic’s Ladder”?
7. How many Libers comprise our course?
8. What is the real difference between people?
9. How would you define an “exercise”?
10. “It is not what we know, but rather what we are, that matters.” Explain.

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## **LIBER OVERVIEW**

Dear Brothers and Sisters:

The remainder of this Liber follows the general outline which will characterize all the Libers of this Plane. Although each Liber has a unifying theme, there is still considerable diversity within that theme, so you will find a range of material to make your study more interesting.

Each Liber begins with one or more **Lectures**, which comprise the largest part of the formal teaching in the Liber. Please devote serious attention to the Lectures, re-reading them as necessary until you achieve familiarity with the material. Most Lectures contain one or more quizzes. These are to allow you to verify for yourself that you understand the material. If you can’t answer the questions, you probably need to re-read the Lecture. This Liber has two introductory Lectures on “Beginning the Work”.

Following the Lectures may be one or more **Exercises**. These are at least as important as the Lectures. Follow the instructions given with the Exercises. Practice them frequently. You are given two very important Exercises in Liber 1.

Next are one or more **Essays**. These give you more insight into application of the principles set forth in the Lectures. In Liber 1, we give you an Essay on self-discovery.

Lastly, Libers often contain **Optional material**. These documents are fruitful for study and contemplation, but may be of a more specialized interest than the rest of the Liber. Liber 1 includes an Optional article on the history of Martinism and the Martinist Order.

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## LECTURE Beginning the Work (1)

Brethren:

Having been admitted recently to our Order, surely you have already asked yourself: "Where does the way, now being indicated to me, lead me?" Look around - a world of a confusing variety of things offers itself to you. Every day presents you with something new, and brings you both light and dark hours.

Modern man likes to say that he stands in the struggle for existence, that he must fight for his livelihood, and one often hears that the whole of life is only trouble, that one has no chance to think, that one must succumb to the whirl of happenings, and the course of events threatens to roll over people like a tidal wave. It also seems as if man today was only a piece of driftwood in the play of the waves of fate. More and more, man allows himself to be pulled into the haste and unconscious fear of a mechanism that gets itself increasingly involved, more and more, he lapses into an uncanny vortex of diversions and sensations which only lead him *away from himself*

Ask yourself: Do you really feel well in all this activity and in your present attitude towards the events around you? Are you really satisfied with your position in life? Are you sometimes faced with the fearsome questions: "Is this to be the crown and fulfillment of my life? A life in which I am propelled by the hustle and bustle and the circumstances of the average day? Where are the experiences which make me really happy and carry me in my life, which bring me light and fulfillment?"

All these are questions which show us with frightening clarity that there is an abyss in the life of many people which seems unbridgeable to the individual, a gap separating us from harmony, joy and fulfillment.

Is it true that this gap cannot be bridged? Should humans continue to be driven and finally swallowed entirely by a sucking whirlpool?

Sooner or later everybody encounters these questions and finds himself placed before a decision which will determine his future life.

It is so often said in the old traditions "And he began a new life." One hears of the hero or saint that from one day to another he gave away his goods and left his family. That from now on he fed only on greens and berries and avoided the company of his previous friends.

All that sounds beautiful and impressive, but would the great majority of us western people be able to go this way? We might create more unhappiness than good to ourselves and our contemporaries.

Our place has been allotted to us on this earth, not to flee this earth, but to stand up in the limits of this earth and fulfill the task allotted to us *so that we come into harmony with ourselves*, with our surroundings, and ultimately also *with that which is higher*.

We want to experience this life given to us fully, and consciously, and make real the possible experience. Only the realization of the possible, the experience, will give us inner satisfaction and

joy. Only on the way to realization do we fulfill our human task.

The various “schools” and “communities” which are open to the seeker today like to boast of being the ones which indicate “the only true and correct way” and the teachings thus propagated are therefore not seldom unique in their absurdity.

***There is only one truth, but there are many ways to it.*** We respect every genuine and honest search, but we do not want to forget that to go several different ways simultaneously makes no sense. We are a small circle of Initiates who guard and cultivate the spiritual values of an ancient Tradition without thinking in antiquated forms. Our task is in the Here and Now. We are not keen to become a mass organization and what we have inherited and achieved we wish to entrust only to sincere and worthy people.

We attempt to walk the path of greatest harmony. This means the extending of the arch of the royal hall above its pillars and crowning it with an endstone. Only out of the reconciliation and harmony of right and left, below and above, can man elevate himself to that which is higher.

Religion and science seem to drift further and further apart. At the outset, religion generally demands the unshakable belief in a spiritual fact, the truth of a religious tradition, briefly, it poses a dogma. Beyond that it requires the faithful to lead a good and pure life under certain prescriptions, that they do good.

Profane science is independent of such demands. It merely asks that one investigate things without prejudice to gain knowledge and understanding.

The alleged gap between science and religion also mirrors the conflict between rational thinking and inspiration. It is often said that they are opposites, and yet they ought to be our helpers walking hand in hand: ***reason*** as a control of inspiration where it threatens to fly away into vague distances; and ***inspiration*** as an impulse for new methods of rational investigation and research.

Unlike many a school or order, we seek to unite both ways in the spirit of the old Initiates. We investigate with the means of science as far as its facilities reach, but we are also not afraid of applying those traditions which are not, or not yet, in the grasp of orthodox methods.

We are not out to preach from a pulpit. We are a community of friends, of spiritual brethren who work in small circles for the precious things leading us to genuine experience.

Certainly, the younger ones will be instructed whenever it is necessary, by the more experienced brethren and the older ones will always assist the seeking ones on their way, but the essential thing: ***the work on oneself cannot be taken over by anyone else.*** The seeker is guided, but not carried. That is the rule in all Orders of Initiates. Anyone who walks the way indicated by us must himself be ready to work honestly and seriously, ***because only what a man accomplishes by his own work becomes real to him.***

To facilitate your progress, we give you, in accordance with the old tradition, some instruction. These lectures, which in the past were passed on only from mouth to ear, are accessible in part today in the form of written lectures. The traditional arcana are, as before, communicated at the given time only orally.

After being accepted into our Order, you first receive a series of introductory information of different kinds. However, besides this, and simultaneously, the practical work must begin as well. This means the practice of meditation and certain ‘exercises’.

You can call our work the labor at the rough stone. That means, we want to ennoble and refine the



profane man who resembles an untrimmed stone... by the work with ourselves, until this rough stone becomes a well-shaped, clear and shining crystal. This is an old simile also used by the alchemists. Only if we grind away the roughness, only if we remove the impure from ourselves, only through unrelenting labor on ourselves, can we become a conscious vessel of the Greater Light.

A further simile may illustrate this work to you. You certainly know that two evenly tuned strings of a musical instrument vibrate simultaneously if one strikes or pulls only one string. ***Man can come into similar resonance with the transcendent being.*** But man must also, like the string, be able to vibrate freely. He must free himself from restrictive dogmatism, negative thinking, fear and hatred, ignorance and intolerance, to mention only a few obstacles. This is just as the string cannot have a pure tone if it is embedded in rubbish. Just as the string requires a certain tension to sound an even and right note, it is also necessary for man to be tuned for a corresponding affinity, to be tensed upwards to attain something higher.

You will now ask how this labor is to proceed. Certainly you have already found out for yourself that it is not sufficient just to read through whole libraries and store up a maximum amount of knowledge, although knowledge surely is required. You must know how the stone is to be shaped if you want to trim it, and the image of the perfected stone must, so to speak, stand before your eyes. ***But you also have to work on the stone itself***

Studying truly has a formative influence unsuspected by many, ***but***, in addition to studying, there must be something else to perfect the work. This something else consists of “exercises” and “practice in meditation” to which I have already called your attention. There are exercises in concentration, in silence and in identification which are necessary to transform knowledge into experience.

At this time I would like to clarify some concepts, because, just in the field of their own expert language, many groups have allowed themselves to become engulfed by a kind of Babylonian confusion of tongues!

What is the meaning of the word “esoteric”?

It is derived from the Greek *eso* (inside), as distinct from *exo* (outside), and is meant as a word of the mystery tradition to denote the ***internal teaching*** which is meant only for initiates. In a wider sense, it is the teaching of usages intended to show the still uninitiated the way to his true goal (*telos* in Greek) in order to introduce him on this way to his goal and also into the meaning and sense of life.

Humans are thus to learn ***from whence they came, why they are here, and what their destination is.*** If the word “esoteric” has been abused in the last hundred years or so by all kinds of pseudo-rosicrucians, spiritists, sectarian mystics and such like, for their vague aims, this must not confuse us. Such secretive spook, as often practised today, has little to do with genuine esotericism in our sense.

And now two other concepts: Initiation and Mysticism.

Initiation, derived from the Latin *initium* (beginning). It means introduction and inauguration. The seeker is equipped with teachings and impulses by the initiation which are to bring him on the new path. Initiation is work in the sense of a royal art, and as work it is an ***active*** factor. On the other side, the complex of mysticism is a ***passive*** attitude according to modern, predominately Christian usage of the word. It is, as the word says: a closing of the eyes, a looking inward, derived from the Greek word ***myein***. Mysticism seeks the path of grace in opposition to the path of active approach. In the antique application of the word, “mysticism” also means “belonging to the mysteries” and

thereby includes happenings of initiation. The relation of the word to its context thus requires attention.

A short while ago I also used the word “identification”. This means to make equal, to put into agreement, to create a unity of being. By identification one can get into touch with a realm which, at first related to consciousness, lies outside the immediately human limitations. This realm belongs to a trans-human, transcendent sphere. We may call it, following Rudolph Otto: the realm of the numinous or the “numen”. This whole complex again belongs to the realm of esotericism, the realm of the teachings and traditions about sense and purpose of life.

If a person puts itself into relation to the existence placed before it, extended into the superhuman, numinous realm: namely the realm of potential man, (Jurgen Rausch calls it to get into relation with the “whole”), this person will also inevitably feel a relation between the whole and itself. It is then possible to say that this person finds itself in the field of being. It no longer stands alone, it does no longer stand against the world, but it stands in its field. The starting point or viewpoint of conscious observation of the world and understanding the world has changed for this person. It is placed thereby in a conscious relationship with, and made intent upon a development inspiring and satisfying to itself. And in this is also the sense of initiation. Man is led to something by the initiation, directed to a target, namely: the possibility given to him. He is shown—not so, but so. This signifies the initiation of a process guiding man to really being man. In this we see our task.

It is clear that man cannot think of his redemption and reintegration as a solution, of his perfection as an end, but only as a beginning and start of something not to be determined by him in advance, but then determining everything.

There is a need for renewing and change, an augmentation of being and rebirth. Man must overcome himself and enter a phase of change. He must accomplish this change of which he cannot know the exact result in advance. This result is based on *experience*, it cannot be determined scientifically, it cannot be calculated or analyzed. It is an experience he may be able to *sense* but which he cannot *know* in advance. Here is something that we certainly can call the human adventure.

You have knocked at the door of the Order. Make it clear to yourself that you have now really undertaken an innermost venture because you step on a path which you do not know at all. There will be moments on this path in which you will ask much of yourself, in which courage is required of you. You will have to prove to yourself that you are more than an average citizen of the world and that your being admitted into this circle was justified.

It is essential that you give some regularity to your work, your studies, and your practicing. Remember that just in performing or participating in our various rituals you can benefit exceedingly and be lead to important realizations when they are carried out in full consciousness of their import and meaning.

Let us therefore start with the Work. Fit a time into your daily schedule for your Work and *be careful to maintain it*. If you start to skip, or begin to postpone your practices, you have already given up a part of your effort. *It is one of the first (not easy, but nonetheless important) tests you must give yourself*

You must occupy yourself intensively, without exception, and repeatedly, with the exercises given to you. They are all-important and directed to the Great Aim, even if this is not always clearly recognizable at the beginning. They also contain more than is obvious at first glance. *Take them seriously.*

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## LECTURE Beginning the Work (2)

Dear Brothers & Sisters:

You should know at the outset that Martinism is another term for Christian Mysticism. It seeks to set Man once more on the Path to Re-integration and Re-generation. It has no other aims; it has no other objectives. Our Order and its activities will be of interest only to those persons who are capable of embracing and nurturing mystical ideas and principles of the most sublime kind. Many are called to its table of refreshment, but only those will be chosen to remain who have sufficiently advanced to be grateful for the spiritual fare offered.

Let me first say something about how Martinism came to be. Its fundamentals are those promulgated by Martinez Pasquales about the middle of the 18th century, but its name honors the pupil of Pasquales: Louis-Claude de Saint-Martin.

The fundamentals of the teachings of Pasquales were given orally to groups he organized and instructed. These were mainly made up of men who were Freemasons. Freemasonry was in a stage of transition at the time and the experience was somewhat confusing. There was a conflict between the older traditions of esotericism and the newer ideas of liberal fraternalism. Pasquales, Cagliostro and the Count Saint-Germain were casting their weight among Freemasons on the side of the genuine mysticism of the older tradition.

Had the teachings of Pasquales been fully accepted and developed, the whole character of France might have been different. As it was, Pasquales was called away from his work inopportunistically, and there were none left among his successors capable of accomplishing the transmutation.

Jean Baptiste Willermoz and Louis-Claude de Saint-Martin continued to perpetuate the Work Pasquales had initiated but both of these had dissimilar views of what their teacher sought to accomplish; they therefore began to work in different spheres. Willermoz worked to compress the ideas of Pasquales to the pattern of Freemasonry and limit its activities entirely to men. Saint-Martin on the other hand grew disinterested in theurgic practices and felt drawn more to the mystical, or inner way, teaching both men and women whose spiritual readiness was apparent.

In 1890 the moving spirit among Martinists was Dr. Gerard Encausse, who is better known by the name *Papus*. To him largely, is due the credit for shaping the Order as we know it. Today, therefore, our Order owes as much to Papus as it does to either Pasquales or Saint-Martin. A comprehensive history of our Order will be given in due time.

We assemble, not alone to enjoy our mutual association, not alone to express mere thankfulness for such opportunities as life may afford us during this earthly span of our existence; but also to become craftsmen so that we may participate in what may rightly be termed a gigantic construction project.

That the Divine Architect of the Universe has conceived and executed a magnificent plan must be evident to all. As human beings, we are, each one of us, a segment of this plan. We fit into it some way; how: most of us are not quite sure. We know, however, that we cannot completely separate ourselves from it. *This plan requires us to be agents of the Divine Architect and as His agents to be actively at work here on earth.*

As Martinists, then, we are associated with each other for the purpose of discovering those truths which are fundamental to the Divine Plan and which may help us bridge the gap existing between science and religion.

*In antiquity, science and religion were but separate aspects of the same study.* Today, we find science and religion broken apart so completely that they seem not only independent of each other, but also in some respects hostile. They are like two great engineering concerns with the common task of constructing a bridge across a river. Both have construction crews and equipment on opposite banks, but they cannot agree on the principles of construction and the method of procedure. They occupy themselves futilely and to no purpose in argument, leaving the river unbridged with no possibility of routing traffic across it.

Science has made only feeble attempts in comparison to what it should have done to restore man to his rightful place in nature. Relatively, it has just begun to reduce a portion of the great Architect's plan to a form which man can understand and use in daily life. It concerns itself only with certain aspects of the Divine Architect's plan. The immaterial aspects, those qualities that are commonly referred to as 'spiritual' or 'psychic' are casually dealt with, or not at all. **First Causes**, or what are generally known as *metaphysical propositions*, such as, "Why are we here?" and "What are the ends which man should attain in life?" are held not to be within its scope.

Religion, on the other hand, in its declarations, dogmas, rites and practices, has often held it to be beneath the dignity of its traditions to make inquiry into Divine Causes. *This leaves man in a position where he is obliged to have blind faith in many matters, or to accept only those things which materialistically inclined science is capable of demonstrating.*

It is plain, therefore, that our duty is to become the middle builders. First, we must prepare ourselves here in our Lodge for the Great Work we are to undertake. Before we can really attain **any** worthwhile objective, we must train ourselves thoroughly. We must become familiar with the **tools** we shall need to use. We must become skilled craftsmen. We must make no blunders. The 'trial and error' system is one we cannot countenance. Before we begin any procedure, it must have a probability of fulfillment. It must appear plausible by certain tried rules of understanding. Furthermore, we are not going to discard any useful fact, idea, or object of knowledge simply because it did not originate with us. Whatever has been found applicable to situations at hand, we shall use.

Those who seek admission into our Order are known as "Supplicants" and as such are brought by a responsible Brother or Sister to face an interrogation by a representative or a committee of the Order. When asked questions based upon the traditional requirements of effective membership, we may well wonder what the purpose of this interrogation really is. *The first Degree of our Venerable Order is designed to clear the ground for building, or perhaps rebuilding, our symbolic temple.* So, before the Lodge M.: places a supplicant's name before the membership for ballot, they must look for signs that the supplicant displays a dedicated purpose. It will likewise be well for all to review those questions before seeking the test of the Second Degree, which completes the pronaos, or introduction, of Martinism.

Each Initiate must find *within himself* the confirmation of the rightness of Spiritual Truths and must not fancy that the exoteric writings of any person can become an infallible guide to truth. This is true even of the writings of those whom we honor as Venerable M.: of our Order. *What they wrote for public eyes is neither the whole nor the best of Martinism.* True Martinism is to be found *only in our Lodges*, in our rituals and ceremonies.

Esoteric Orders with the Keys of Initiation make full use of symbols.

Much profound and useful knowledge is expressed in the form of symbols. Since symbols will

become our working tools, it behooves us to begin our training by a study of some of them.

Just what *is* a symbol? *A symbol is a sign by which something is known.* We find in general two types of symbols: The first we call *natural symbols*; the second *artificial symbols*. *Natural symbols* give evidence of things which exist in nature. That is, they are not merely in the mind, existing as a concept or an idea. They have an actual connection with one another in nature, wholly apart from man and his mind. For instance: smoke may be said to be a symbol or sign of fire since it always exists where fire is or has been. Constant association of the two has made one a symbol for the other.

The other type of symbol, as I have said, is artificial, and *artificial symbols* are created by man by social agreement, that is, by a group of people who agree on the meaning proposed. Whereas natural signs can only exist under the conditions which produce them, artificial signs can be used whenever required. Examples of artificial signs are languages and alphabets, traffic signs, etc.

There is yet a third type: *mystical symbols*. These can be taken from Natural symbols, Artificial symbols or a combination of both.

How is this combination accomplished? In this way: Inquiring minds look out upon nature. They study and observe. These inquiring minds learn that, when certain things happen time after time, the same conditions prevail with each happening. These uniform conditions of manifestation and action man has called *Law*. Laws, therefore, are irrevocable truths. As far as the consciousness of man is concerned they are immutable.

Let us examine a few mystical symbols which early man knew and which mean the same today as they did then. A very old symbol is that of the simple *dot*, or period. In itself, a dot may be said to be amorphous (shapeless). It is vague and carries no idea of definite form. Anything looked at from a distance becomes such an indistinct dot. It might be a ship at sea or a camel in the desert; but to the eye, it is vague and formless. As it draws nearer, the dot grows until we perceive it as an identifiable object. So, to the ancients, the dot suggested potentiality, the formless condition out of which something could become. In other words: that out of which things could take form. Accordingly, to them, the dot was a mystical symbol meaning *beginning*.

The *circle* is yet another meaningful symbol. One has only to attempt to visualize something without beginning or end to discover that the circle is the only perfect way to represent it. A straight line could never carry such an abstract conception, for however far extended, a straight line would still have a beginning and an end. Mystically (and logically) therefore, only a circle can serve as a symbol of that which has *neither beginning nor end*.

These are but a few examples of mystical symbols but you may easily find a multitude of others, for the mystic has always made use of them. Another very important symbol and one we will make considerable use of in our Work is called *The Tree of Life*. Oftentimes, some symbols are so complex that their intended meaning becomes obscure. In such cases, look first for the simple fundamentals of which the symbol is made, and then, from the understanding of the simple elements, proceed to that of the more complex. Another example of composite symbols is the set of *Tarot cards*. A study of the symbolism and meaning of these cards will be very fruitful. Perhaps at this time I may be permitted to draw the attention of Brethren to our Martinist Pentacle, this will provide a rich source for contemplation until such time as the full explanation can be unfolded.

Symbolism will be more easily understood when we ourselves become careful observers of nature and her methods of operation. The first acquisition of the Martinist must be *Self-Knowledge*. As we learn to read the Book of Nature, and later the Book of Man, we have the experience ourselves of discovering laws which become symbolized by our own observation and reflection. We shall find that we then begin to acquire the necessary *working tools* with which to deal understandingly with

life. At the very outset then: *start to become more observant and begin to pay attention to the signs that are all around you.*

May you ever dwell in the Eternal Light of Divine Wisdom.

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### **EXERCISE 1 Retrospection**

- 1) On retiring, before falling asleep, go over in retrospect the events of the day. Begin always with the events just before retiring and work back toward the beginning of the day.
- 2) As you consider each event, weigh it carefully, judge yourself, your attitude at the time the event occurred and at the time you are concentrating upon it.
- 3) Decide the right or wrong of your position and if you find yourself to have been wrong, make it your imperative duty on the following day, to rectify that wrong so far as it lies in your power to do so.
- 4) By so doing you will in large measure assimilate the experience it is the purpose of your present incarnation to acquire, and further, you will prevent the accumulation of Karma which might require another incarnation to discharge.

After you have reviewed your day's activities and perhaps devoted some thoughts to your plans for the next day, dismiss everything that might still tie you to the past day and all worries burdening you. Turn your last thoughts to the things really giving you inner joy. If you wish, read a few lines or verses of poetry or scripture. The last thought should always tend towards a greater harmony, a higher attunement.

It sounds quite easy to do this but you will often find that you have entirely neglected this exercise one evening or another. Or you will try, so to speak, to file away at night all disagreeable and unpleasant thoughts, but just then they will return for a stronger attack and torture you. Simply imagine the thoughts as servants who have been dismissed for the night and turn to more enjoyable thoughts, which may then be dismissed as well. This little way round may prove to be the simpler way.

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## EXERCISE “X” The Practice of the Presence of God

How is the return to God to be done? *The first step is to strive after the acquisition of God Consciousness by attuning with and aligning our consciousness with God’s through “Exercise X”, The Practice of the Presence of God*, which is:

- Constantly dwelling on the thought of God.
- Constantly dwelling on what you consider God to be.
- Constantly dwelling on the attributes of God: beauty, purity, love,
- Constantly striving to manifest in your life these attributes and all that you understand “God qualities” to be.

### SPIRITUALITY MUST BE MANIFESTED

It is not what we *know*, but rather what we *are* that matters. Spirituality, if it is to be of any value at all, *must be manifested on the physical plane*. The characteristics we attribute to God (dignity, nobility, loftiness of character, moral excellence, honesty, integrity, charity, uprightness, grace, etc.) must be incorporated in your life. *You must become them*. These are the qualities that must become *actualized and manifested in you*. These God-qualities must be made evident in your attitude and in your relations with others. They must be evident in your speech, in the way you express yourself; in your actions, in your opinions, in your manner. This “exercise”, as you can see, cannot therefore be a five minute routine to be thought about first thing in the morning, like brushing your teeth, and then forgotten until the following day. This “exercise” must become a way of life for you, a principle to live by, *a habit*.

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### ESSAY Self-discovery

Dear Brothers & Sisters:

In our world today, so many people seem empty. Many do not know what they want or even what they feel. One may talk fluently about what he *should* want to complete an education, to get a job, to be involved in the affairs of the day, to go to church, or to make something out of his life, but this is usually a response to the prodding of others. It is what his parents, teachers, employers, or friends expect out of him, rather than what he himself wants. As one person put it, “I am just a collection of mirrors, reflecting what everyone else expects of me.”

The psychological reason for emptiness is the feeling of powerlessness to do anything effective about one’s life or the world one lives in. But, a quest into new insights, as you are now undertaking, leads us to the Truth that man does have within him the capacity for self-mastery.

The launching of this kind of inquiry is disturbing to settled opinions and attitudes. But the most important thing in all of life is a true consciousness of self.

You have no doubt seen the technique used in advertising in which a well known personality takes

on various wardrobes and expressions and make-ups to change his appearance and attract attention. Oddly enough, this is quite true in real life as well. We all take on many different selves in one day, to our family, our friends, our employers, etc. The real question is, which one of these is really you? Are you the person you show the world to be? As a person, ask yourself, “Who am I?” and “What is the potential of my life?”

Maybe the only definition of what a man is, is that a man is what he can be. What is an acorn? It is an oak tree. What is an egg? It is a bird. What is a caterpillar? Why, it’s a butterfly. What is man? It is an expression of God. Man is Christ, the son of the living God. This is what he can be, and this is what he ultimately must be.

Obviously, we don’t readily see this divine potential in the bodies or the affairs of men. It’s difficult to find our true self because we’re confronted with so many shadow truths, such as: “That man is a criminal,” or “It’s a fact that everybody grows old and dies.” Shadow truths such as these obscure reality.

The problem is that we try to live in the circumference of being, in the perimeter of senses, and thus we lose sight of the deep, inner, divine center around which all other things revolve. We are constantly attempting to understand ourselves and others in terms of worldly relationships and creature comforts.

We are, in addition, habitual escapist, though we have no idea what we are flying to escape from or to. We spend money, time, and effort in seeking ways to avoid life’s less desirable experiences. When it’s hot we escape to the seashore. In winter’s cold, northerners try to get south. When boredom sets in, we seek diversion through entertainment or social functions. Many are running from emotional bondage and turn to alcohol, overeating, or drug addiction.

The sad thing is that if you try to help the chronic escapist to understand these insights, his remark will be something like, “Oh, you’re a complete idealist, always trying to escape from the realities of life.” Here is a great paradox. The person who has found the answer to life, who has touched life at a deep dimension, has achieved this not by escaping from reality, but by coming to reality.

Sometime, at the close of the day, take a good look at yourself in the mirror. Ask yourself, “Who am I?” The person you see in the mirror, except for your head, is mostly garments which conceal the real you. When you disrobe for bed, you see only the physical body, a maze of intricate mechanisms concealed by the skin. But, let a surgeon or physiologist search as he will, he will never find the real you. Parts of the body can be removed, but you are still you! The body is yours, but your body is not you!

As a child, you may have prayed, “Now I lay me down to sleep.” Who is the “I” who lays “Me” down to sleep? Jesus called that “I” the Father within. Paul called it the Christ. Other teachers call it “the Self”, “the Monad”, “the Âme” , “the Ego”, Yechidah”, etc. (These are all names for the Highest or Innermost part of yourself).

What people call “I” is only that which removes the garments of me-ness. Even Jesus had to contend with me-ness: “Why callest thou me good? None is good save God.”

Every one of us is a perfectly, divinely created child of God, wonderfully endowed. John infers that the *me* of personality must decrease so that the *I* may increase. This is the great need of life: the journey of self-discovery. If we are to succeed in life, above the limitations of sense and time and trouble, we must come to a larger and more complete understanding of what we are. No man can know his capacities, his potential, until he knows what he is; then he opens up a whole new dimension of life.



***Self discovery is the most essential thing in the world.*** What good is it if we split the atom or journey to the moon if we have no true understanding of what we are? Jesus asks, “What doth it profit a man if he gain the whole world and lose his soul?”

Self discovery consists of getting back of the body, back of the mind which forms the body, back to the divine reality. When Jesus said, “I and my Father. are one,” people didn’t understand him and thought he was uttering blasphemy. But what Jesus proclaimed is true of you and me. The true self of us is one with the Father. It *is* the Father. It never knows sickness, fear, or failure. It is serene with the serenity of the great Universal Self, not about to be touched, as the ancients would say, by fire or flood. It is that center of man’s being which is ever the same, yesterday as today, and even forevermore.

When we find the self, we find God, for self is but a dimension of God. Herein lies the explanation of Jesus’ words, “And in that day, ye shall know beyond a shadow of a doubt, that I as in the Father and the Father is in me.” You can really never be separated from your God or from your good. This is a great truth to know, because with it, you can escape to reality. In moments of anxiety or despair or fear or worry, it will be the grand safeguard and defender. You will come to know that the real *you* cannot be sick or poor or unjustly treated, you will know that *you* can never come to the end of your rope or be inadequate. Remember, though, that to “know thyself” does not lessen one’s vigorous pursuit of knowledge. It is not an escape. Self-knowledge would never have interfered with space pioneers, nor would it interfere with any legitimate pursuit of business or finance or the arts. Self-knowledge is no Pollyanna approach, it is no happy idealism. Self-knowledge adds zest to inquiry. It adds strength and enthusiasm to discovery; effectiveness and true success to life.

Some will say that this kind of self-knowledge will take you out of the world of common affairs and make you an impractical visionary. But consider this: it doesn’t make your automobile less useful for you to know that it has a full tank of gas, or an efficient motor. It will certainly not, then, make a person less effective in the world if he is capable of contemplating his reality, his inner divinity, and to lay hold of tremendous inner resources. On the contrary, self-knowledge helps you to become a real person for the first time. In the absence of self-knowledge. man concludes that sickness is as natural as health, that poverty and harmfulness are a part of life. And how persistently have we argued for the necessity of death even though Jesus said, “If a man believe in me (in the Christ in himself) he shall never see death.” If you hold to this truth, you will never see failure. If you come to the end of something, you will always find the means to keep on, to press on. to do more and have more and be more. ***This is the great reward that comes along the way of the search for the self.***

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## OPTIONAL MATERIAL A Short History Of Martinism And The Martinist Orders

First of all, What is Martinism?

### “ANCIENT” MARTINISM

Martinism is a system of philosophic thought, essentially Christian in outlook and tradition, which is chiefly based on the doctrinal tenets of a work called: Treatise on the Re-Integration of Beings in their Original Virtues, Powers and Qualities, by a Frenchman of Spanish extraction named *Martinez Pasquales*. This work gives a particular interpretation of Creation, of the Hierarchy of Beings, the

Fall of Man and of the way for Man to regain his original status in the scheme of things, so as to be re-established in his initial privileges. Martinez Pasquales considers Man to be in exile in this earthly existence, deprived of his real powers.

Man's main aim must be, therefore, to work at becoming restored to the condition that was his originally. This he can achieve by following a certain technique which constitutes the secret part of Martinez' doctrine. This technique was taught by him in the Temples of a secret society founded by him: the *Order of Elus-Cohen*, or Elect Priests, from the ranks of high-degree freemasons. Two members of this Order were to play an important part in the development of Martinism: *Louis-Claude de Saint-Martin* and *Jean-Baptiste Willermoz*.

Saint-Martin in particular was to create a modified version of Martinism of a more contemplative character than that of Pasquales, whose secretary he was for a time. Saint-Martin was for many years an ardent Elus-Cohen. However he gradually moved away from the technique used by his Brothers to achieve their re-integration, a technique which involved certain theurgic practices (ceremonial magic.) His personal preferences turned to a search for a more spiritual means to achieve the same result. He thus developed what is known in Martinist terminology as the "Inner Way" of Reintegration. Eventually, Saint-Martin left the Elus-Cohen to follow his own path. *He came under other influences*. Progressively, he became a teacher, having followers or disciples to whom, he taught the "Inner Way." While an active Elus-Cohen, he had published several works under the pen-name of the "Unknown Philosopher." A loose organization built itself around him, formed of people who had received a special Initiation from him. After his death, his disciples carried on the transmission of this Initiation, on a person-to-person basis.

Jean-Baptiste Willermoz was a keen freemason. He became the leader of the Elus-Cohen of Lyons. At the death of Martinez Pasquales, the Order of Elus-Cohen slowly began to disintegrate. Sensing this, Willermoz decided to save what he could of the Martinist Tradition by incorporating it in the more viable freemasonic fraternity. He was instrumental in the reformation of French Templar Masonry, an off-shoot of the German "Order of Strict Observance". This reformed rite of masonry took the name "*Ordre des Chevaliers Bienfaisants de La Cite Sainte*" (Order of Knights, Beneficent, of the Holy City,) generally known in short as "C.:. B.: C.: S.:". Willermoz received authority to introduce two secret degrees, summarizing the teachings of Martinez into the Order. The French Revolution was to thwart him. The "Knights Beneficent" have survived to this day in the Scottish Rectified Rite of France and Switzerland and in the Martinist Grand Priory and Pories. Meanwhile, the Temples of the Elus-Cohen had fallen into inactivity although small groups continued to operate privately.

We thus come to the end of what we could call "Ancient" Martinism. The similarity of names between Martinez and Saint-Martin has led to much confusion as to whose followers were, and still are Martinists. The answer is quite simple: *both*. Their respective followers share the same doctrinal concept, the Divine Glory of Man's Origins, and the same aim: to regain that glorious Divinity. *Only their methods differ*, some following the technique of evocations, the others that of inner Guidance and illumination (The Inner Way.)

## MODERN MARTINISM

We may consider that Modern Martinism dates from the creation of the Martinist Order in its present form by *Papus*, shortly before 1890. We said that Saint-Martin's followers were loosely grouped in a flexible organization and carded on the transmission of the Initiation which descended through Saint-Martin. This organization was known under different names but more generally as the "Societe des Initiés."

Now, among many others, Saint-Martin had Initiated the *Abbé de Lanoue* and *Chaptal, Comte de Chanteloup*. These two Brothers in turn transmitted the Initiation, creating two lines of Initiatic Succession leading, one to *Dr. Gerard Encausse, (Papus)*, and the other to *P. Augustin Chaboseau*. These two Brothers were in the habit of lunching with friends in Paris and, in the course of discussions they discovered each other as Initiates of Saint-Martin. Papus then decided to create an organization which would group the Initiates of Saint-Martin and promote the study of Martinist philosophy. For reasons which we shall study later, Papus and Augustin Chaboseau exchanged their Initiations. Papus then proceeded with Initiating the future members of the organization he had in mind. In 1884, the Constitution of that organization was drafted and it was given the name "*Ordre Martiniste*". By 1890, the work of establishing the Order was so well advanced that it was decided to give it a ruling body of twelve members, to be known as the *Supreme Council*. Papus, as Grand Master of the Order, was President of this Supreme Council. In 1893, the *Ordre Martiniste* received the archives and records of Willermoz and the Cohen Temple of Lyons.

Under Papus' lead, the Martinist Order spread rapidly in France and in other countries, even in Russia where a Martinist Lodge operated at the Court of the Czar Nicholas II. By 1916, when Papus died, there were 160 active Lodges in existence. During the lifetime of Papus, other Martinist lines of succession had been claimed. Thus, in the United States, *Dr. Edward Blitz* claimed descent from the Elus-Cohen and contacted Papus. He was appointed head of the Martinist Order for the United States, until his Charter was withdrawn because he was altering the spirit of the Order. He was replaced by *Sister Margaret B. Peeke*, who was appointed "Inspectrice Generale" for the U.S.A. She died in 1908.

Papus died in 1916 and with the absence of his enlightened guidance, the Martinist Order was soon to become divided. Papus was succeeded by *Bro::: Charles Detre*, better known as *Teder*. Because of the war, the activity of the Order was somewhat curtailed. Teder was assisted by *Bro::: Victor Blanchard*, Deputy Grand-Master. Teder was a keen freemason of the Memphis-Mizraim Rites. Under his Grand-Mastership the Order began to acquire a Masonic outlook. Teder died in 1918, leaving Bro::: Blanchard as Grand-Master designate. Because of the Masonic tendencies of which he disapproved, Bro::: Blanchard declined the Grand-Mastership and *Bro::: Jean Bricaud* was duly appointed to office. Bro::: Bricaud considered that the Martinist Order would gain in stability by being organized on a Masonic basis. He altered the Constitutions of the Order and decided to admit as Martinists only Masons of the Third Degree (Master Mason) of any Rite. The headquarters of the Order were transferred to Lyons.

This departure from the original Constitution was not accepted by all Martinists, particularly as the Masonic requirement kept the Sisters out of the Order. Those who did not approve of Bricaud's directions carried on with the work in the spirit of the original constitution, acting as "Free Initiators." They remained unorganized for a time but eventually Bro::: Victor Blanchard, Deputy Grand Master under Teder, decided to gather all those Martinists who adhered to the original Constitution into a new organization which would not impose the Masonic prerequisite for membership. He became the Grand Master of this branch of the Martinist Order, sometimes referred to as the "free" branch, as distinct from the "masonic" branch.

In 1934, an International Convention of Martinists was held at Brussels. Bro. Blanchard was unanimously elected Universal Sovereign Grand Master and it was decided the Order would be known as the "*Ordre Martiniste et Synarchique*" to distinguish it from the Masonic "*Ordre Martiniste*" whose headquarters were in Lyons. In 1934 also, a federation of esoteric societies was created under the name of the *F.U.D.O.S.I.*. Bro. Blanchard was one of the first three Heads or "Imperators" of that organization.

Unfortunately, there arose a conflict of personalities; some Martinists, of which Augustin Chaboseau was one, did not want to support Bro. Blanchard. They formed yet another Order, the

**“Ordre Martiniste Traditionnel”** of which **Bro. V. E. Micholet** was first Grand Master. He was succeeded by Bro. Augustin Chaboseau. Bro. Chaboseau was also to succeed Bro. Blanchard as Emperor in the F.U.D.O.S.I. when the latter withdrew. The situation was to remain unchanged until the Second World War. There were now, to sum up, three branches of the Martinist Order:

- 1) The **“Ordre Martiniste”**, headed by **Bro. Chevillon** who succeeded Bro. Bricaud in 1934. This branch admitted Master Masons only and became generally known as **“Ordre Martiniste de Lyon”** because its headquarters were in Lyons.
- 2) The **“Ordre Martiniste et Synarchique”**, headed by Bro. Victor Blanchard, of Paris, not very numerous in France, but well established in Switzerland.
- 3) The **“Ordre Martiniste Traditionnel”**, headed by Bro. Augustin Chaboseau, well established in France.

During the war, the Nazis persecuted Masonic and similar organizations. Bro. Chevillon, Sovereign Grand Master of the “Ordre Martiniste de Lyon” was assassinated in 1944. When the war ended, he was succeeded by **Bro. Henri Dupont**. With the return of peace, the Martinist Orders once again sprang into activity. In 1946, Augustin Chaboseau, Grand Master of the “Ordre Martiniste Traditionnel”, died. The Grand Master designate, **Jean Chaboseau**, Augustin’s son, was not confirmed in his appointment by the Supreme Council of that Order. Controversy arose and many members resigned from the Supreme Council of the “Ordre Martiniste Traditionnel”. Jean Chaboseau then pronounced the dissolution of this Order and withdrew from Martinism in 1947. Some members tried to hold the Order together and the Grand Mastership was held in abeyance by an interim committee of the F.U.D.O.S.I. called the **“Regency Council”**. The Order had disintegrated however and when the F.U.D.O.S.I. dissolved itself in 1951, its interim committee disappeared and with it the Ordre Martiniste Traditionnel, with its Supreme Council, ceased to exist. There was left, however, a branch in the U.S.A. where **Bro. Lewis** had been appointed Regional Grand Master for “California and the United States of America” (sic). This branch has survived and functions under the wing of a California rosicrucian correspondence school. Unfortunately, it resorts to practices such as “postal initiation” which is repugnant to tradition and which practice impairs the regularity of its membership in the eyes of Martinists everywhere, who have shut it out.

In 1948, **Bro. Jules Boucher**, one of the members of Augustin Chaboseau’s Supreme Council attempted to gather surviving members of the Ordre Martiniste Traditionnel in another Order, which he called **“Ordre Martiniste Rectifie”**. His success was limited and when he died in **1955**, he was not succeeded as Grand Master of that Order.

With the disappearance of the Ordre Martiniste Traditionnel and the limited success of the Ordre Martiniste Rectifie, there were a large number of unattached Martinists in France. It is then that **Dr. Philippe Encausse**, the son of Papus, decided to revive the “Ordre Martiniste” according to the **constitution of Papus**. In 1951, this Order became officially active with a Supreme Council headed by Bro. Phillippe Encausse as Sovereign Grand Master. Its development continues to progress well and it is at present (1985) the largest of the Martinist Orders in existence. Bro. Phillippe Encausse died in 1984 and the Order is presently headed by **Bro. Emilo Lorenzo**.

On March 14th, 1953, Bro. Victor Blanchard, Sovereign Universal Grand Master of the Ordre Martiniste et Synarchique died in Paris, aged 75. He was succeeded by **Sâr Alkmaion (Dr. Edward Bertholet)** of Switzerland. It was from him that the present Grand Master of the Britannic Grand Lodge (Grand Lodge of England), received his Charter as Sovereign Delegate General for Britain and the Commonwealth.

In 1985, Bro. Henri Dupont, Sovereign Grand Master of the “Ordre Martiniste de Lyon”; Bro. Phillipe Encausse, Sovereign Grand Master of the “Ordre Martiniste”; and **Bro. Robert Ambelain**, Sovereign Grand Master of the “**Ordre Martiniste des Elus-Cohen**,” a Martinist organization of a slightly different nature perpetuating the Elu-Cohen tradition through a line descended from Willermoz via the “Knights Beneficent of the Holy City” (C<sup>^</sup> B<sup>^</sup> C<sup>^</sup> S<sup>^</sup>), formed a federation called the “**Union des Ordres Martinistes**” with its See in Paris. France. The purpose of this Federation was to reunite the various branches of the Martinist Order which have remained faithful to Tradition into a flexible organization that leaves their entire freedom of operation to the member-Orders, while forging ever stronger links between them. Upon the creation of this Federation, the “Ordre Martiniste de Lyon” changed its name to “**Ordre Martiniste-Martineziste**.”

In September 1959, the **Britannic Grand Lodge of the Ordre Martiniste et Synarchique** established fraternal relations with the Union des Ordres Martinistes and some 12 months later it officially joined the Federation. While retaining its autonomy of operation, the Britannic Grand Lodge entered into full communion with the other Orders of the “Union” which it officially represents in the territories of Great Britain and the Commonwealth.

In the night of 1st/2nd October, 1960, Bro. Henri Dupont, Sovereign Grand Master of the Ordre Martiniste-Martineziste (formerly Ordre Martiniste de Lyon), passed away. He had previously taken steps to leave his succession to Bro. Phillipe Encausse. Two Martinist Orders were thus placed under the common Sovereign Grand Mastership of Bro. Encausse and a further step was taken on the way to Martinist Unity.

On the 6th October 1960, **Sâr Gulion**, Grand Master of the Britannic Grand Lodge was Ordained by Bro. Robert Ambelain into the Ordre Martiniste des Elu-Cohen to the Degrees of:

Grand-Master Cohen, Ap:: Réau +  
Chevalier d’Orient, C:: Réau +  
Commandeur d’Orient, M:: Réau +

On 30th November 1960 Sâr Gulion was made Delegate General of the Elus-Cohen for Great Britain.

In September 1982, a Brother, journeying from Barbados, West Indies, was received in London and on the 8th day of that month was Initiated into the Martinist Order by Sâr Gulion and ordained as an Unknown Philosopher. This Brother, **Sâr Inspirator Lucis**, was given a patent empowering him “to found and rule and control, on the Isle of Barbados in the West Indies, Lodges and Heptads of the Martinist Order that have been regularly authorized and warranted by the Sovereign Tribunal of the Britannic Grand Lodge.” On the 12th day of November, 1982, Lodge Empress was inaugurated in Barbados and thus the Light reached the English-speaking West Indies.

Returning to London in September 1985, Sâr Inspirator Lucis was again received by Sflr Gulion who conferred upon him the Ordinations of the Elu-Cohen which he had himself received. To mark this occasion Sâr Inspirator Lucis changed his Nomen Mysticum to **Sâr Savitar**, on September 25th 1985. At this time discussions were held about the erection of the present Provincial Lodge of Barbados to the status of Sovereign Grand Lodge. This date has been fixed for Easter, 1986.

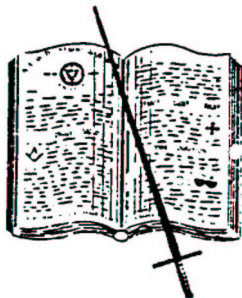
A more detailed history of the Order will be given in serial form later. Such is the position this 26th day of October, 1985.

*Custodes  
Morum  
Sacrorum*

**I.C.E.S.**

# **International College of Esoteric Studies**

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.



*Worthing 31W  
Barbados  
West Indies*

**I.C.E.S.  
What it is . . .**

**ICES** is a non—profit organization operated by volunteer workers.  
**ICES** is a COLLEGE, NOT a Usecret Order”.

**ICES** is a source distributing lectures from the traditional initiatic stream. Many of these lectures were originally in a foreign language and required translation into English. Many of the lectures were once the knowledge—papers given in the particular fraternities. Many of the fraternities are now defunct thanks to the consequences of World War II. Most of the lectures **ICES** distributes are no longer available from their original source.

**ICES** has no teachings of its own, it is not the author of the material it circulates. It is simply doing a service for the Light. As an organization, at the head level it has no opinion of its own, it is absolutely impartial and has no favourites. At the membership level, individual members are free to accept or reject any of the ideas expressed in the lectures.

**ICES** is pleased to share its heritage of esoteric teachings with all sincere aspirants who hunger and thirst for spiritual enlightenment, who seek to live a life of purpose, happiness, meaning and success.

Each lecture in each Liber carries an identification indicating its origin.

**ICES** first started as the **ICOM**, which, at the time, was established to disseminate Martinist teachings. Later it broadened its curriculum to include material from Alchemy, Freemasonry, Gnosticism, the Grail, the Hermetica, the Kabala, the Rosicrucian's, etc. (It was because of this expansion that the name was changed from International College of Martinist Studies to International College of Esoteric Studies, to more accurately identify itself.)

**ICES** is an independent and sovereign organization. It is not “sponsored” by another organization. **ICES** exists and operates on the dues and donations given by members. (Notice the emphasis on the latter.)

From where did **ICES** get the lectures it disseminates? Some were given by a European Grand Master, some came from a Gnostic Bishop, some from a certain Imperator, some from a source which shall remain nameless, and some from particular esoteric fraternities who have given their material for distribution.

When **ICES** began to operate in 1985 the majority of members came from the ranks of “no previous esoteric study”. Since 1988 about 93% of the