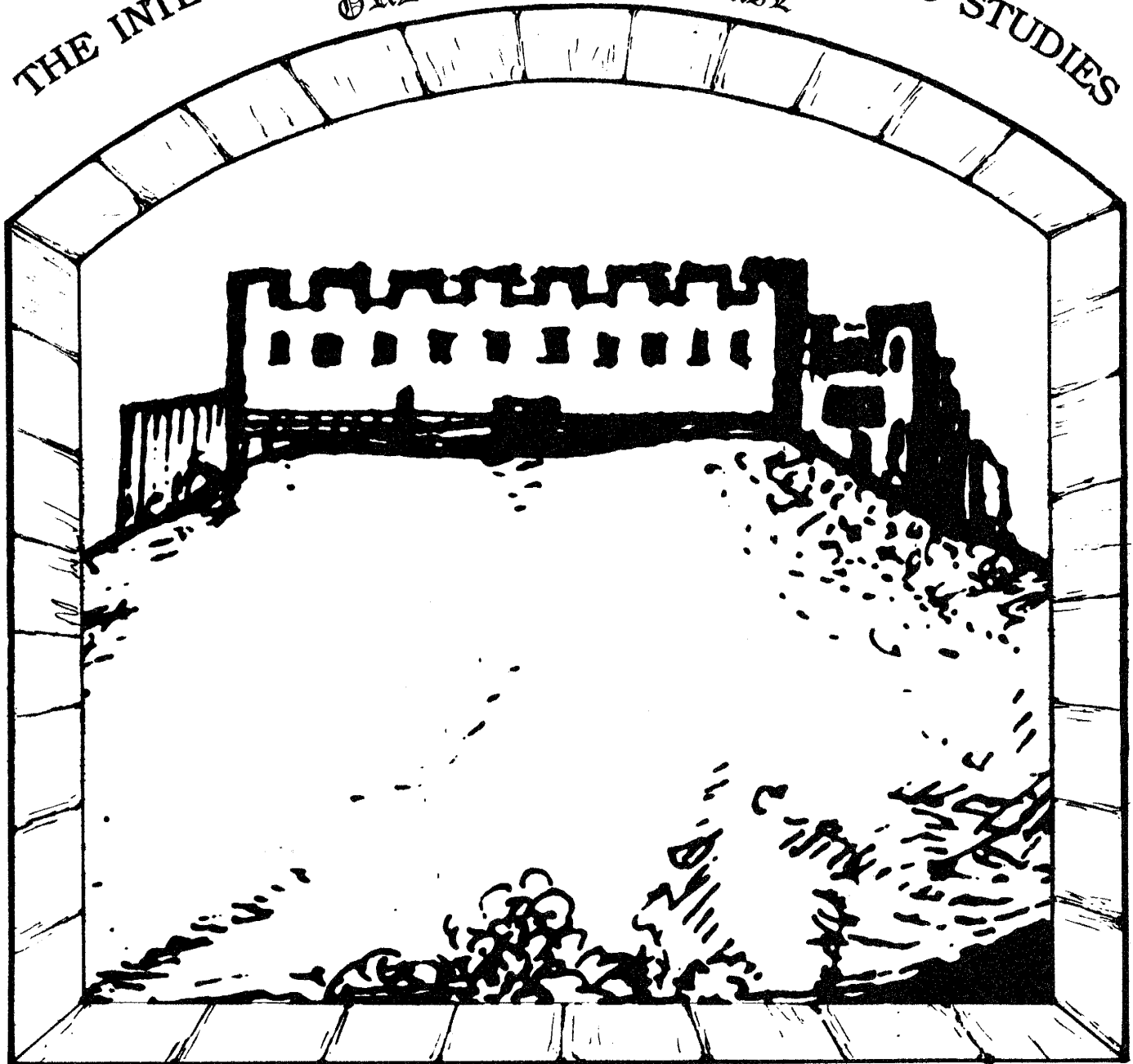


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THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES
ORDER OF THE GRAIL



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LIBER #5

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TENTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



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THE BYZANTINE ORDER

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DISCOURSE AT THE RECEPTION TO THE FIRST DEGREE

Sir

The transmission of occult teachings which is an important goal of our venerable Order, is not spiritually justified if it is not conditioned by a valid doctrine. And if esoteric knowledge was the appanage of Primordial Man, it was so only within the parameters of a perfect inner harmony.

This is why, before undertaking this particular initiation into the higher sciences, it is important that you understand the doctrine that justifies it. This doctrine was codified and transmitted by our illustrious founding masters, such as Martines de PASQUALLY, and his two essential disciples, Louis-Claude de Saint-Martin, called "The Unknown Philosopher", and Jean-Baptiste Willermoz. In turn, we are going to attempt to define this doctrine to you, taking into full consideration the requirements of our time and free of all dogmatic suggestions from any church.

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An absolutely perfect being is one to whom nothing is missing. If God found the need to create the World, it is because He was missing something. Let us thus conclude:

A/ Either He was not absolutely perfect before creating this world, and that He became so only because he created it, and at the moment He created it. From then, this God is no longer immutable and He is subjected to time. And this, for a God, is unthinkable.

B/ Either the world, or the worlds, (meaning the successive "Creations") is or are in all eternity, associated with the divine existence. And this justifies one of the attributes

given to God: that of being All-Powerful. Since this condition must be exercised throughout eternity, this in turn implies that in all eternity there would necessarily be Creations and Created beings.

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Also, a conscious being is one who has acquired the notion of his individual existence by noticing a relationship between himself and something outside of himself. If God created the world in a fragment of eternity, it is that before this world came into manifestation, God existed alone. At that time, He was not conscious of this existence. He only became conscious of it from the moment He created the world. In this case, God is not immutable, since He can go from the state of non-creator to that of creator and He thus depends on something: this obligation that He had to become the creation. This again, for a God, is something unthinkable. Hence God did not create only this world, and the creations are, in all eternity, following each other, being associated with the divine work, even to the very existence of God.

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If God created only one universe, he necessarily had to give it an end, and when this universe would have disappeared, God would no longer be an absolutely perfect being because He would have nothing upon which to exercise His Omniscience. He would stop being a conscious being because the necessary element between Himself and something outside of Himself, would be missing. If that was the case, God would not be immutable ... and this would be unthinkable.

Or, more logically, God did not create only one universe, and the creations succeed other creations, just as creatures succeed other creatures and only their temporary nature distinguishes them from God, who is the only permanent Being existing in Himself by His own volition.

If on the other hand, God created only this world, or he gave in to a necessity, He would thus not have been All-Powerful since there would be something over Him which would dominate and direct Him ... and this is not God. Or He had not given in to a necessity and hence God can desire something that is not absolutely necessary. And a God who is given to whim is no longer a God.

Let us thus conclude that the chain of creations, within eternity, is associated with the divine existence, and it is the very manifestation of God, because it is first of all: LIFE.

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We say that one thing is exterior to another when it does not have a common contact with that other thing. Thus, if God is exterior to the world, there is no point of contact with Him. If this were so, God would not be omnipresent. Or, on the contrary, He is not outside the world, He is one with it and the imperfections of this world would then mingle with His divine perfections. And this is nonsense.

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Let us thus conclude that the contact between God and the world is realized by an intermediary element, a kind of "pattern" of communication between the two correspondents, and this **Mediator** is the sum total of the spiritual beings, meaning a permanent universe which is distinct from the others.

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It is unthinkable, however, that God be associated with a collectivity, that the divine unicity (this is the word in the French text, I cannot find an equivalent word in English - Translator) be doubled, for all eternity, by a plurality which is benefiting from the same ontological privileges.

Let us thus conclude that only this collectivity is permanent, but in its wholeness and its principle, and that its constituting elements, the spiritual beings, are temporary and this fallible and by this very fact, mutable. This justifies the first postulate of our master Martines de Pasqually in his famous Treatise of the Reintegration of Beings:

"Before Time, God emanated spiritual beings for his own glory, in his divine immensity..."

Before Time, meaning before birth of this present creation, we could say "in the night of the eternities", since the sacred writers of Judaism and Buddhism have accustomed us to the plurality of the word, so as to better define eternity itself.

"God emanated", (meaning he projected outside of His essence), certain conceptions which, in order to be individualized and liberated, lost the perfection which was inherent in them while previously integrated in Him.

"For his own glory", meaning in order to manifest this Omnipotence which is one of His principle attributes, and without which God would not be absolutely perfect.

"In his divine immensity", since it is very evident that all is in God, although all is not God.

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Let us continue with the reading of the teachings of Martines de Pasqually:

"These beings had to exercise a cult, within which the Divinity had fixed them (i.e. the beings) by laws, precepts, and eternal commandments..."

We observe that the word 'cult' as used by Martinez de Pasqually has many meanings in latin:

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cultello means to flatten or smooth something to ground level, or to measure a plot of land,

cultus means agricultural cultivation, intellectual or spiritual cultivation, taking good care of the body, a rite of veneration or adoration.

We could even retain the definition given in Scottish Rite Freemasonry: "ORDO AB CHAO", as the work reserved for spiritual entities. In a word, they were intelligent intermediaries, the responsible tools of Divinity, in the elaboration of successive creations. It was there the collection of demiurgi.

Also, the emanation made them free beings, endowed with moral responsibility. They were in effect, according to the beautiful expression of Martinez de Pasqually: "emancipated". It was there, on the part of God, a manifestation of His infinite love for all creatures, for, what mother or father would prefer to cuddle and love a purely mechanical robot, in place of a child endowed with an independent soul? What robot, even if it was perfectly made, could take the place of a loved one, even if the latter had faults?

We can thus consider as a divine error the fact of having wanted free and responsible creatures. But this advantage had in itself an inconvenience: its opposite.

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These beings thus "emancipated" and left to make their own choice in matters of action, only become secondary causes, to participate, at their level and according to the initial impulse, in the organization and conduct of the new universe in which they were participating.

Some of them had let surface from within, the desire to become in turn, beings and creators of 3rd and 4th causes; they conceived of a plan to limit the Divine essence in its creative operation, in order to reserve this domain for themselves. They desired in their pride to see created from themselves new spiritual beings, which would depend solely upon them, as they (themselves) depended upon their Creator.

It is then that a degradation was produced, which consisted of a crystallization relative to their essence, and to which was associated the limitation of their domain, which they

could do nothing about. These latter, in effect, were an integral part of their own nature, and their ontological faculties could not be modified. But a certain densification of their domain limited their action. And thus came into being the present universe, full of imperfections and evils.

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These beings thus integrated in the present creation, having freely manifested themselves by their acts by a sort of self determination ... will, when the end of this creation comes, remain fixed in the final state which they have attained. And it is a sort of mysterious fire which fixes them, hardens them, and soaks them for the role they will have to play in the following universe.

Thus fixed in evil, they will remain, in the new creation, instruments of temptation, corruption and destruction, just as those entities who remain fixed in goodness, will constitute the elements of purification, of liberation, in the organization and evolution of this same new universe.

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It is thus to conduct the regeneration of these fallen spiritual essences that the Supreme God emanated Man, which the Judeo-Christian tradition called Adam, a Hebrew word meaning at the same time: entire humanity, or humanity as a whole, the Archetypal Man, his image, the color red, a precious red stone. Thus the word Adam does not designate a carnal being, as the exoteric religions affirm, but a collectivity. The first man, in his wholeness, was a collectivity, and the central spirit of this collectivity was the true Adam, the animating cell. (For the economy of this lecture, we will use this word to designate the collectivity of the new divine emanation.)

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Just as the spiritual entities he was charged to look after, guide, and illuminate, Adam was at first showered with potential faculties as well as a multiplicity of knowledge and again, for the same reasons, he was given free will.

And the same temptation which caused the first spiritual beings to fall, again, surfaced in the mind of the first man (Adam). Like them, he wanted to create independently of the divine source, and sullied by this perverse desire, the form which issued forth from the creative will of Adam was an imperfect form, without any of the initial perfections of his creator.

Parallely, as this rebellious ill will was born in Primordial Man, a strange ecstasy was developing in the collectivity which formed his being: the desire to know what was under, the desire to know, not only good but also evil. The desire for experiences even at the cost of a degradation.

And this was the explosion of the human egregor, the dispersion of this collectivity, its corruption, analogous in spiritual mode with that of bodily death. And since in this case we are talking about a fall caused by a free will, a descent in the corresponding planes of existences followed, meaning less inferior planes by the effect of a progressive materialization leading towards a beastiality and beyond.

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Here is an image which will make the process of the fall and reintegration more understandable:

If we imagine a necklace we will observe that it is never called anything else; we say "the necklace". We break the string. The pearls scatter, they fall on the ground in all directions. Now it is no longer a necklace, we speak of finding the "pearls".

Some of them will be lost under the furniture, in the obscure corners of the room. We would have to wait a long time before finding them, in spite of our looking for them. Others would be quickly found, because they have never gone too far from the point of the fall, nor the eyesight, of the owner of the necklace.

Each one of the pearls carries within itself its own destiny and this destiny was programmed at their individual creation. In the same way, the preexisting souls in the human collectivity carry their destiny by the effect of a mysterious predestination.

When the owner of the pearls has found them all, he will restring them on a new thread, in the **initial order of their first placement which was a function of their size and their orientation.** And when this reconstitution is finished, we will then talk again of a "necklace", we would no longer speak about "pearls".

If there are any missing ones, the absence would be due to the imperfection of the means used to look for them. But if the owner was a perfect being, if he has all the necessary means to look for his pearls, and if he has all the time in the world to do so, and no impatience, he would find all of them.

If we replace pearls with souls, necklace with TOTAL MAN, and the owner by Providence, all the problems of the final reintegration is resolved, the Apocatastasis is thus justified.

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CATECHISM OF THE ASSOCIATE DEGREE

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Q: D... y... k... S...?

A: I k...w t...e U...n P...r, I r...d ...e c...r, t...e C...k
a...d t...e M...k.

Q: From your response, I guess you are a Martinist. Why did you become one?

A: To work towards universal reunification.

Q: What do you mean by that?

A: A universal republic and a universal religion.

Q: Is that all?

A: Equally to the reintegration of man in his initial spiritual faculties.

Q: What do you mean by that?

A: The privileges that were those of universal man, at the dawn of time.

Q: What do you mean by that? What is Universal Man?

A: Universal Man, or Primordial Man, in all the initiatic traditions, is an egregor, a collectivity made up of the totality of the souls.

Q: This is thus a collectivity, and not an individuality?

A: It is by degrading himself, and by fractioning himself, that this collectivity gave birth to the individualities.

Q: What were the privileges of primordial man?

A: A complete science, without any shadow of error in his collective intelligence, original justice, all the virtues of this collective soul, as in his heart, the absolute empire of the collective soul upon the collective form, and the absolute empire over all creatures inferior to primordial man.

Q: Is that all?

A: To this was added the principle of immortality, the absence of suffering, since the collective soul protected the universal form from all evil, and itself could not be thwarted in any way.

Q: What do you mean by beings inferior to primordial man? Are you referring to the animals?

A: In this term is contained all the intelligences constituting the world of essence and as far as the animals evoked by the exoteric traditions we are talking of their archetypes and not of their earthly, carnal individualities.

Q: In what consisted this primitive degradation to which you refer?

A: One of the essential privileges of primordial man was his total freedom, he was free in his actions and his choice.

Primordial man let surface in this egregor of whom he was the collectivity, the desire to free himself of all guardianship and to become creator in turn, according to his own views. Accepting a mysterious suggestion, prisoner of a strange ecstasy, he let surface in all his constituent faculties, an anarchic selfishness and his spiritual privileges gave in to their opposites.

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- Q: What does the black cloth which covers the altar in this degree signify?
- A: It is the collectivity of primordial man, meaning faith, hidden knowledge, modesty, the disdain of honours, inflexibility, the spirit of self-effacement and sacrifice, discretion.
- Q: Is that all?
- A: Hebrew, the sacred language in our tradition, has three similar letters to refer to the colour black, the aurora and dawn. Punctuated differently, the letters "shin", "heh" and "ruach" give indifferently the word "shâar" meaning black, and "shar" meaning aurora, morning.
- Q: Does black then signify the dawn of time?
- A: Most exactly, since darkness preceded Light and to refer to God in his absolute unknowability. We speak in the scriptures of the "Divine Darkness", black is thus synonymous of "generation."
- Q: What does the pentagram with the point up signify?
- A: It signifies primordial man in all the powers of his free will, capable of mastering his passions when his intelligence dominates his instincts, and the perfectly equilibrated separation between his head and each of his four members shows him as ruling the universe in a balanced way.
- Q: What does the sacred book which must be on the Martinist Altar symbolize?
- A: The moral law without which, and in all religion, there is no reintegration possible.
- Q: What do the three luminaries signify?
- A: In the divine plane: "Wisdom", "Strength", "Beauty". In the human plane: "Knowledge", "Sapience", "Perfection". In the material plane, "Sulphur", "Mercury", "Salt".
- Q: What does the sword placed on the sacred book signify?
- A: It reminds us of the advice of King David: "Let the high praises of God be in their mouth and a two edged sword in their hand!" (Psalm 149:6).
- Q: What do you mean to say by thus quoting the Psalmist?
- A: To recall the teaching of our Master, the Unknown Philosopher: "Purify yourself, ask, receive and act since the whole work is in these four modes..."

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THE BYZANTINE ORDER

DISCOURSE AT THE RECEPTION OF THE SECOND DEGREE

My Brother

When you joined us as an Associate, we told you: "The transmission of occult teachings which is an important goal of our venerable Order, is not conceived nor spiritually justified if it is not conditioned by a valid doctrine and in effect, if esoteric knowledge was the appanage of Primordial Man, it was thus so in the frame of a perfect inner harmony..."

In concluding that starting principle, we exposed the doctrine to you. Today, before going further into other degrees, the ultimate esoteric warehouse of our Order, we have to give you the keys to the perfect return to this inner harmony. And to do that, we go back again to our Master, the Unknown Philosopher, to whom we shall turn and hear the echo of his voice regardless of the numerous years that separate us from him.

In spite of all the beauties described in the temporal creation, we agree, he tells us, that we only see the laws of rigor and violence, of facts that are not free, and which does not show any intelligence in the agents who operate them, although there is necessarily one of these agents, who commands them in all their acts, since these acts are executed with order and regularity.

It would then be in vain to look for, in matter, true and permanent images of the principle of life, from which we are unfortunately separated; and if man did not have any other sign than material objects to find the knowledge of this principle, divine justice would have very little to ask of him.

And we have already noticed that, in man, however corrupt he may be, there would always be traces of virtue in faculties which would be foreign to all material nature: we have seen that, in all the centuries, in all peoples, the ideas of goodness and virtue were known, although they have so often distorted them, and they have even applied respectable names to criminal objects.

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Even more, while considering his bodily force, man could prove to himself that he possesses virtues that are even more active than those to which we have just referred. We could say, in effect, that he bears upon himself living signs of all the worlds and of all the universes. And if we consider intellectually three of the principle organs of which his head is endowed, we can see why the organ of audition is absolutely passive, receiving impressions, but really doing nothing outside of itself. Why is the organ of vision both passive and active at the same time, expressing without the interior affections and communicating in the inner heart of hearts the impressions of exterior objects? Lastly, why is the tongue an absolutely active organ having the double privilege of painting and expressing with the same faculty the operations of thought, or reasoning, and the movements or passions of the soul?

We could even bring our intellectual observations to the invisible center which animates these three organs, up to the hidden sojourn of the thought of man, which has its see inside the head, just as the supreme Divinity has put his in an impenetrable sanctuary, although his attributes manifest the existence and action to all beings.

And we will find in this invisible man the number of the faculties of the divine Principle which constitute the type of all beings. Although they only act in us by a slow and arduous succession, they are absolutely invisible, as they are in the Divinity. Thus they should have had the same object, and if man did not have the fatal privilege to loose himself by the sole power of his will, they would be those who would not recognize his difference from his model...

In the words of our master, the Unknown Philosopher, we easily find, my brother, the basis of his own doctrine, this technique of the inner way which must bring us to the Supreme Cause of all, so that, according to the words of scripture:

"...et Lucifer oriatur in cordibus vestris." (II Peter, I:19)
"...and the morning star rises in your hearts."

This technique of the inner way, is, in four words, the perfect mastery of self, geared towards a goal which is perfectly understood and assimilated.

Only in this Degree of Martinist Initiate will we give you the keys to this perfect mastery of yourself, because the goal, if it was briefly exposed to you in the Degree of Associate, could only be understandable to you according to your own evolution...

And, the supreme science of the Initiates of all time has always been Alchemy. We are not dealing here, my brother, with turning lead into gold, although this process is at the same time the criterion and the schemata which directs all inner alchemy... and a perfect knowledge of physical alchemy would always be the best means of control of spiritual alchemy.

In one as in the other, the theme is the same. A luminous principle was separated in his first ontological habitat, and because of a mysterious "descent" in planes which are more and more heavy and dense, this luminous principle found itself engulfed in thick darkness. The goal is then to liberate it from this matrix to give it back its primordial liberty and its primordial luminescence, so that in turn, it becomes the liberating agent of the other particles of light which are still in darkness.

This matrix, which imprisons you with psychic scales so dense that it makes you forget your primordial nature, has to be broken and dissolved. This is a painful operation, heart wrenching and depressing, but an operation which is nevertheless indispensable. It is called Putrefactio. The medieval Hermeticists gave as a symbol for this the skull as well as the raven. What is involved here is a true relinquishing, caused by the action of a painful acid, called V.I.T.R.I.O.L., which must be extracted from yourself, my Brother...

At all times, it is important to remember that, physically, or spiritually, alchemy knows two opposing paths which eventually merge. The humid path and the dry path. And each one requires the preparation of their particular Vitriol. The Vitriol of the humid path is not obtained like that of the dry path. In the domain of spiritual alchemy, our venerable Order, returning to the basic principles which were elaborated upon by our old Masters the Rose+Croix, only follows one path, the dry path, leaving to all the diverging mystics the road of the humid path.

This latter is based on Water, the dry Path is based on Fire. "Igne natura, renovateur integra..." says the old rosicrucian adage! It is by Fire, my Brother, that our present nature must be renewed, and it is by Fire that you will obtain this interior Vitriol we spoke to you about. Be careful however not to mix these two techniques... because if suddenly placed in the presence of the other, there are here two Elements whose reactions are generally brutal! It is just the same with the two "Baptisms". Baptism of Water and Baptism of Fire are each at

the beginning of their respective paths. One must know how to choose.

The technique which we intend to transmit to you is expressed in symbols and by analogies with the chime aurigère; it consists of:

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- 1^o destroy the gross covers we call "scales", which heredity, the physical and material profane life and self indulgence, have accumulated throughout profane life; it is there we perform the Work with the Black, Putrefactio. (Putrefaction).
- 2^o purify, enlighten, ventilate, the Inner Man, in the outer porch, his sanctuary, his holy of holies, so that in this same Inner Man is released the silhouette of a Perfect Temple: meaning the Work with the White, my Brother.
- 3^o in this sublimated prima materia, make the Divine descend, insert in it a spark coming from another plane, just as the soul inserts itself in the embryo, just as the ferment aurigère is associated to the matter which is prepared for the final Great Work. This is the Work with the Red, my Brother.

In effect, the central problem of the Gnosis is the problem of Evil, of the Evil which comes out of Matter, its most essential doctrine must necessarily be that of salvation. But Hermeticism, meaning the collectivity of doctrines and sciences attributed to Hermes Trismagistus, does not know any saviour in the Christian sense of the term, as does the Kabalah, by the way. The Nous is not condensed down here to "retrieve" its "elect". Without a doubt salvation is a grace, a gift from the Divinity, but an initial gift and not an ulterior one. All human souls, according to the Hermetic Tradition, receive, before being incorporated in carnal forms, the gift of intellect. But once descended down here all these souls do not necessarily present themselves as immutable and capable of using this intellect. They can only accomplish this by meeting two conditions: they have to have received the revelation of the Gnosis, meaning to have learned, either from Divinity itself, during an ecstasy, that it is itself a part of God and must return to him. Once this revelation is understood, they must have the strength to convert, but in the complete sense of the word, the Greek metanōlā, meaning to turn one's back to the present goals, in order to contemplate their opposites.

This dual reception, of firstly the Gnostic revelation, and second the moral strength in order to put it into practice, is the effect of a dual grace: firstly of a "grace of light" which is initiation, secondly of a "grace of strength" which is its consequence.

Those who show themselves to be well "oriented", (this term speaks, my Brother), are henceforth assisted, according to the same Hermetic Tradition, by a daïmon paredros, of an associate spirit, of a familiar genie, of a guardian angel for the Christians. Let us not forget that the Latin familiaris also means intimus, its synonym, meaning that which is narrowly united, where is found in the greatest depth, in this same "interior Temple", that we just taught you ~~how to build within yourself.~~

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This entity which inserts itself in man, is a spark of the Divine Plurality. And a day will come, where this divine intellect will substitute itself, in the faithful of the Gnosis, to the "me" of the same faithful. The moral being, who was imprisoned by the seven vices of Astral Matter, is replaced by the Divine Word, by the Platonic Logos, the Eternal Architect installs himself in him, and the Hermeticist becomes a "new man", who is made divine down here because his transelementation is accomplished.

It would be unreasonable and it would be in vain to read to you in their details the keys of the "technique of the Inner Way", they will be given to you physically, and it will be up to you, my Brother, to put them into practice. The construction of the Interior Temple is the work of Spiritual Masonry, and the Tools of the Builders will be presented to you and the ways of working them will be taught to you at another time.

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CATECHISM OF THE SECOND DEGREE

Q: Are you a Martinist Associate?

A: I wore the white sash from the left shoulder to the right hip.

Q: Are you a Martinist Initiate?

A: I wear the white sash from the right shoulder to the left hip.

Q: What do these arrangements mean? Why this variation?

A: The white sash from the left shoulder to the right hip was masking the Liver. The white sash from the right shoulder to the left hip masks the Heart.

Q: What do these organs mean in our symbolism?

A: Heart and Liver are opposed to each other just as the brain and sexual organs are contraries. Thus man is a cross inscribed in a pentagram.

- Q: What does the Heart and the Liver signify?
- A: By covering the Liver with this white sash, the Martinist Associate renounces selfishness, hypocrisy and intolerance. By later on covering his Heart with the same sash the Martinist Initiate renounces pride, cruelty and despotism.
- Q: What were the consequences of the initial fall of Primordial Man which you mentioned in the first degree catechism?
- A: The virtues of Prudence, Temperance, Justice, Firmness, Charity, Hope, Faith, Intelligence, Sapience, were subjugated by their contraries. And Primordial Man, who exploded into immeasurable individualities, Avarice, Gluttony, Lust, Laziness, Envy, Anger, Pride, Blindness, and Error became preeminent.
- Q: Are these all the consequences of this initial degradation?
- A: The descent of the world of essence into the world of substance, which implied the loss of immortality, contact with suffering, and the suffocating of one's intelligence in a degrading bestiality, were the immediate consequences of this Fall.
- Q: What does the b...k and w...e a...r c...h of the second degree mean?
- A: Hebrew, which is the sacred language of our tradition, has three similar letters used to denote the symbols which are mysteriously associated to one another. Thus the three letters Lamed, Beth, and Nun punctuated differently meant at the same time, by the word Labân: white being, to make bricks, dry being, death, to be dehydrated and leprosy.
- Q: The word Labân, white in Hebrew, thus signifies a state of degradation?
- A: It even signifies death, since the entrance to the tombs were painted white and from this we get the expression "whitened sepulchres", the shrouds were white in all the ancient world, the robe of the initiates was white, meaning death to the world.
- Q: Is that all?
- A: Deriving from the Hebrew Labân, we find in the same language lêhbânaa, which referred to the bricks (symbol of the enslavement of Israel in Egypt, and of fallen man in matter), and which is also the name of the Moon, and of the lunar light in particular.
- Q: What do you conclude from this?
- A: The Moon is the symbol of error, since it does not have light of itself, it only reflects that of the Sun. It is also one of the images of death, since the word Camar in Arabic is the name of the moon, and the word Camardé means death in the same language.

- Q: What does the black part of the a...r c...h symbolize?
- A: It is to recall the primitive state of this aurora of time which saw the glory and the power of the Universal Man to which this present degradation followed
- Q: Does this two coloured a...r c...h suggest an idea of condemnation?
- A: They suggest this idea to the Present and to the Past, by their comparison. But the red border which frames the Pentagram is synonymous of hope in a future regeneration.
- Q: Do you then know the symbolism of the colour red?
- A: I don't know it but I think I can guess it.
- Q: What does the Pentagram signify?
- A: The Pentagram with its five points seems to destroy the harmony of the quaternary, it breaks the divine name of four letters. And thus the number five becomes a symbol of the Fall, of Death, of Ruin after its corruption and the putrefaction which results.
- Q: If Man has broken the link which attached him to the Divine, if he is separated from his creator, if he has generated a double-binary by degrading the divine quaternary, how can one hope for regeneration?
- A: By introducing the letter Schin between the term Yod-Heh and the term Vau-Heh the harmony of the essential divine name is thus established, since the Hebrew name Iéowah becomes Iéoschouah, and that from "Being-of-Beings", we make "Divine Succor".
- Q: What does the second Pentacle placed upon the altar and veiled with a violet cloth signify?
- A: The veil allows me to see only a silhouette and I can only guess that there is a superior teaching associated with this symbol.

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THE BYZANTINE ORDER

DISCOURSE OF RECEPTION TO THE THIRD DEGREE

My Brother,

Today you are going to be received in the second class of our venerable Order, that of Supérieurs Inconnus, initiates and initiators, the first being that of the Associés and the Initiés.

Already I can tell you that this word Supérieur Inconnu designates principles and not individualities. As a Supérieur Inconnu, you will only be the vehicle, the hypothesis, the medium of an entity which is, itself, and itself alone, the holder of this title and its responsibilities.

In the course of the study of the doctrine of our Master, the "Unknown Philosopher", you were brought to realize the necessity which has come about among men of visible Signs, of substantial Agents, and of true Beings, clothed like ourselves, of sentient forms, but at the same time Beings who were the depositories of these first Powers that Primordial Man had lost, that he was constantly looking about him and he could only see feeble indices, powerless, in the face of everything about him, although subdivided, would have to be represented to man with their primitive characters.

It is very possible that, among these Signs, among these Agents, there have been those who have existed and still exist among men, without those who are ignorant or corrupt suspecting anything. Their action, their walk, cannot be discovered except by those who are pure enough to understand them, and they are almost always without meaning for the others ... just as all intellectual acts are unknown to the matter from which our bodies are formed. And this is what causes or brings

so much obscurity or incertitude, on the existence of these Signs and these Agents.

However, this interior cult should not be hidden to you and these sentient means, transmitted to man by these pure Agents, command on its part a very vigilant attention, an invincible firmness, a very strict discernment, in order not to confuse the true actions which must love this cult, with the false actions which continually tend to disfigure it, and that are always ready to lead men astray, be it visibly or invisibly.

These are the teachings of our Master, the "Unknown Philosopher".

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CATECHISM OF THE THIRD DEGREE

Q: Are you an Unknown Superior of Martinism?

A: I've worn the white sash from the left shoulder to the right hip, then from the right shoulder to the left hip, successively as an Associate and an Initiate of Martinism; and now they are both crossed on my chest, as a collar.

Q: What does this disposition mean?

A: That neither the Liver nor the Heart need to be protected any longer, since having renounced selfishness, hypocrisy, intolerance, then pride, cruelty, and despotism, I have awakened in myself contrary qualities, or at least I am making an effort to do so every day.

Q: What are the qualities that an Unknown Superior worthy of that name must practice?

A: First prudence, patience, moderation, simplicity, charity towards all beings, and liberalism.

Q: Is that all the meaning of the collar?

A: Descending towards the roots of the androphorous cross, it shows the necessity to discipline the most inferior instincts coming from the sex organs, this pole which is opposed to the brain. Moreover by placing the protective pentacle at the level of the epigastrium, it reminds the Unknown Superior that the qualities coming from the Heart (simplicity, charity, liberalism), must not be weakened in their deviations: laziness, sensuality, and indifference.

Q: What does the red a...r c...h of this degree signify?

A: Hebrew, sacred language of our tradition here again has three letters to express the word Red. Punctuated differently, the three letters Aleph, Daleth, and Mem, mean successively: Adam: Red being, to become red, to appear red.

Adām: Man, Humanity,

Adēm: a precious stone with a bright red colour.

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Q: How do you associate these diverse meanings?

A: Red is also a symbol of Man, of the first Collectivity, and of a mysterious and regenerative stone, since the Philosopher's Stone of the alchemists is presented as a red powder with crystals of the color of ruby.

Q: Thus Primordial Man constituted, in the Bosom of the Universe, the equivalent of the Philosophers Stone in the metallic world?

A: Exactly, since he was emanated to work towards the regeneration of fallen intelligences.

Q: The order of disposition of the altar cloths upon the Martinist a...r is then emblematic of the Great Hermetic Work?

A: Here we are talking about a second symbolism which is just as traditional as the first one, which lays upon the Hebrew meaning of the three colours.

Q: Can you give the alchemical correspondences of the three colours and the essential steps of the Great Work?

A: The black is equivalent to Putrefactio, to the Head of the Raven, to the Skull. The white is equivalent to the Silver Moon, to the Stone to the White. The red is equivalent to the Philosophical Sun, to the Stone to the Red.

Q: Why are the Hebrew names of the three symbolic colours made up of three letters each, having nine letters in all?

A: The number nine, according to our Master the "Unknown Philosopher", symbolizes "the crushing of all bodies, and the virtue of all bodies", be it to the destruction of individuality, to the good of the collectivity. Lastly, this number comes right before the number 10, which is a divine number, of the return, reintegration is symbolized by the number nine.

Q: What does the hexagramatic Pentacle, occult symbol of Martinism mean?

A: It is a symbol upon which to lean containing by its composition all the doctrine of our Order.

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Q: Break down the symbol.

A: It comprises of exactly ten traits and six geometric elements.

Q: Name them.

A: The Center, the Circumference, the equal armed Cross, the two diametrically opposed triangles, and the hexagon which surrounds them.

Q: What do the geometrical elements signify?

A: The center is the symbol of the First Cause. The circumference is the image of the Permanent Universal Creation. The equal armed Cross, symbol of the quaternary, is the image of the First Man. The triangle with its point upward is a symbol of the world of Essence, the triangle with its point downward is that of the world of Substance. The hexagon which surrounds it is symbolic of the six rhythmic periods, the genesis of the Universe.

Q: Apply these meanings to our doctrine.

A: Upon the white page, nothing. This is the image of the Abysmal God, the Infinite, the Eternal One in himself. Let us pose the central dot, this is here his aspect as the Creator God. However, he is both at the same time, he would not have become Creator because this would imply a variation of his essence. Thus, God has always created, and there have always been universes. Since then, the circumference has always been issued from the permanent Center. This being done, God created Space. Removing from his essence, some of the imperfections, the successive creations appear, with them, the inevitable imperfection. But to organize the substance of each new universe, God has to separate the two terms of the inevitable binary, "Heaven" from the "Earth", "Light" from "Darkness". Then appears the horizontal diameter, which is but the stretching of the central dot in two opposing directions. To repeat in each half (substance and essence), the apparition of the inevitable bi-polarity, source of all creation, then appears the vertical diameter. This equal armed cross is the symbol of the number four, image of Man. This latter is going to continue the divine work, and the Center removes itself or gives its place to him. In the plane of realization, at the level of secondary causes, Primordial Man is going to reedit the separation of the world of Essence to that of Substance. Thus appears the two opposing triangles. At the same time

they appear, inevitably their angles are going to unite by the appearance of the surrounding hexagon, this being the six phases of all new creation. The Pentacle is thus constituted, summarizing thus the whole Martinist doctrine.

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Q: Has this transcendent figure ever been altered?

A: When Primordial Man was tempted to free himself from the Creator, meaning from the Center, he distanced himself. At the same instant the Center reappeared. God took over the place of the one to whom he had given the role of looking after Creation. And at the same time, two new diameters appeared, which signify the new one who was sent to replace him. (i.e. The Repairer - Ed).

Q: Why is the Martinist's Robe black?

A: To recall the necessity to find the virtues of Primordial Man, meaning: Faith, Occult Knowledge, Modesty, Inflexibility, the Spirit of Sacrifice, Silence.

Q: Why is the c...r Black?

A: Symbol of the fraternal chain, it symbolizes the Order which must remain faithful, secret, sapient, inflexible, silent.

Q: Why is the sash and the collar white?

A: To remind us of the state of corruption from which the Martinist initiate liberates himself, and also to indicate the other virtues to acquire: regeneration through light, purity, loyalty, and also the frailty of these Virtues down here.

Q: Why is the c...k red?

A: To recall the power of Primordial Man, since red is the colour of primacy, and also to remind its wearer that he represents down here the image of the First Adam, and, like the Philosopher's Stone, a transmutive element of all beings.

Q: Why does the Martinist initiate wear white gloves?

A: Gloves are symbolic of righteousness and faith. But it is also a reminder of the disappearance of one's individuality, since henceforth his acts must remain anonymous, he must no longer bear finger prints, and this anonymity thus becomes the image of the collective action. Because the action of an isolated member should be the same as that which the whole Order would do, thus the glove, anonymous and immaculate, shows the unanimity of action of all the affiliates.

Q: Why does the Martinist initiate carry a sword?

A: So as to remind him that when he entered the Order, he accepted to participate in a constant battle, and to despise cowardice and maintain his virility.

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Q: Do you pretend that the Martinist ~~initiation carries~~ a sacrament of knighthood?

A: Very much so, because those who established its mode of transmission all had this quality, they all belonged to an Order of Knighthood and kept as a mode of initiatic transmission the traditional dubbing with the sword. The white Collar is also symbolic of the Knight's sash, which was traditionally white.

Q: How was it worn?

A: Horizontally, by the bachelors, (low knights), as a bandolier by the knights, and generally as a collar by the commanders.

Q: Was it conferred to women?

A: There were Orders of female knights although it was rare, and they were exclusively for women. Many famous Orders notably that of the Temple, possessed a female organization. But the "Dames" of the Order were not dubbed, they only wore the ritualistic regalia.

Q: If our Order carries the sacrament of knighthood, what is its source?

A: The Order of Teutonic Knights, by the Strict Templar Observance, and The Order of Knights of the Holy City, The Order of the Temple, The Order of Dagger Bearers, and The Order of Saint Andrew of Russia, and also The Order of Saint Andrew of Scotland, which came out of the The Order of the Temple, and which was the knightly source of The Order of Elus-Cohen founded by Martines de Pasqually.

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NOTE ON THE PAST MASTER'S CANDLE

The use of this candle was borrowed from the ceremonial of the first Emperors of Byzantium which in their public appearances had placed at their right upon a cathedra of honor, the open Gospel upon which was placed a candelabra with a lit candle and this candle represented the Glorious Christ.

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This usage came straight out of traditional magic.

Still today, the gypsies keep this custom of lighting a beeswax candle upon the tomb of a dead one on All Soul's night, next to food brought as offerings. Attracted by the light and the heat and by these foods, the inferior soul of the deceased one inserts itself in the beeswax candle which is a good captivator of occult fluids, true necromantic vault. This candle only has to be brought while still lit into the gypsy camp so that it may be used as an active agent for diverse purposes. In some branches of the M:: O:: the Past Master's Candle is placed upon a c...k of the Order which is placed on a chair at the right of the Lodge Master. We find an aspect of this usage with the lighting and extinguishing of the nine luminaries of the Order, during the dubbing ceremony of the "Knight of the Temple" (Strict Templar Observance and of the Knights Beneficent of the Holy City [rectified Scottish Rite]). Within the Order of Elus-Cohen of Martines Pasquales, certain beeswax candles were placed upon certain areas of the operative circles which also served as vaults for the condensation of the entities invoked, for the Réaux-Croix of the ultimate degree. The use of these particular candles is frequent in the true esoteric cenacles of 18th century Europe.

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