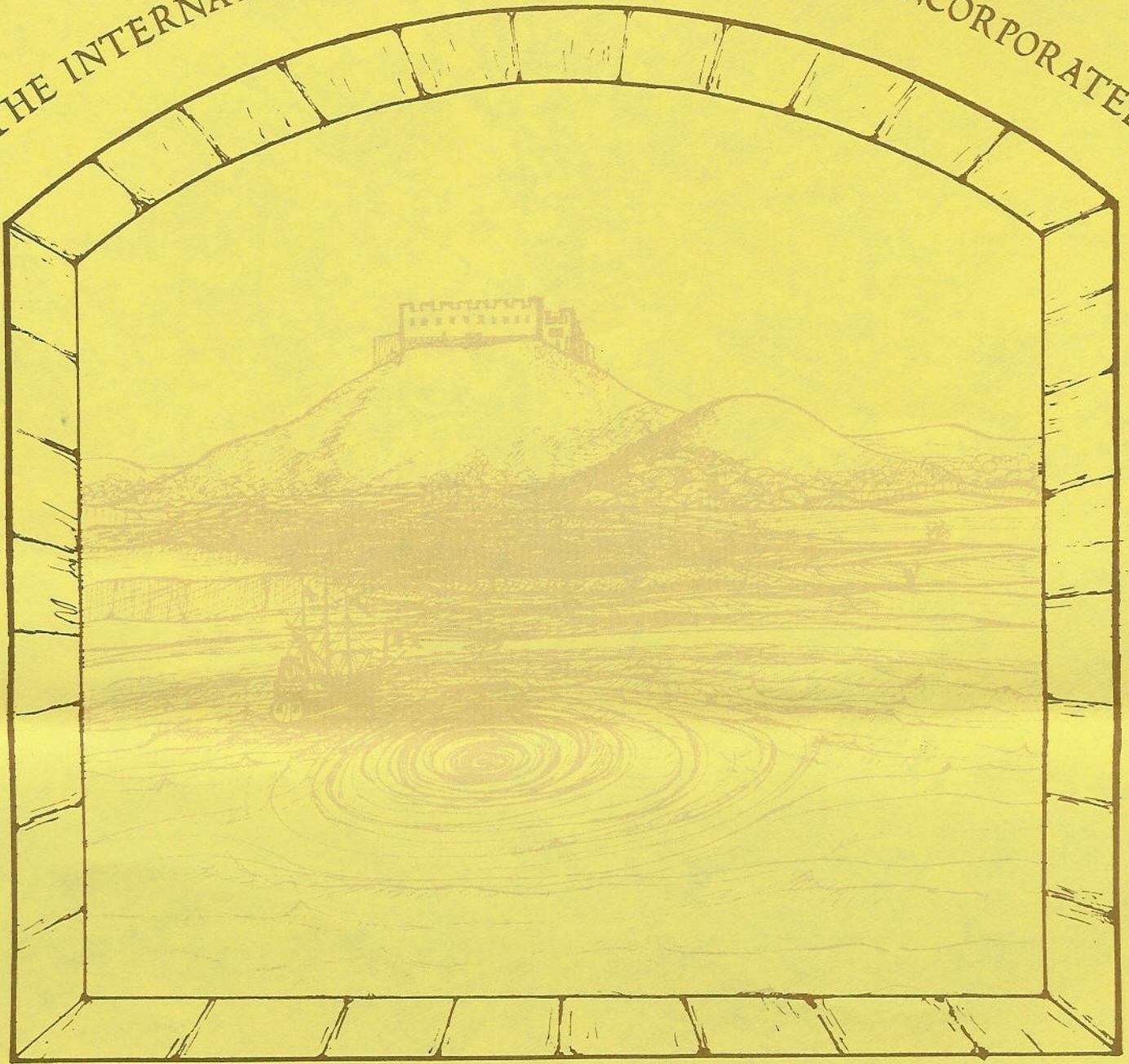


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

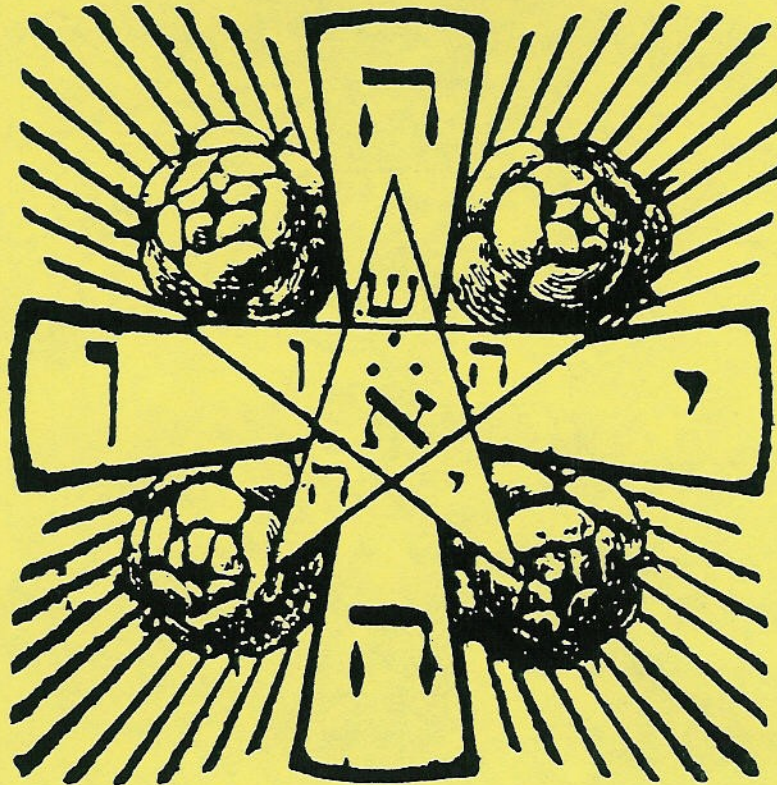
LIBER 28

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



The symbol of Stanislas de Guaita's
Kabalistic Order of the Rose+Croix.

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Brothers & Sisters:

You will recall in Liber 27 we expressed the feeling that the papers in John Yarker's Notebook are far too important to overlook, but we also observed we have a hard time deciphering them and we felt since we could do only an imperfect job that, perhaps, many Companions might find reading them too tedious. We therefore said we would give actual photocopies so that those interested can enjoy "fighting" with them ... and those uninterested can just leave them alone.

Well ... as promised ... we have included in this Liber a photocopy of one of the lectures. We would like to say that the original copies we have are slightly clearer than the reproductions given here and anyone who might get stuck on a word can write us, tell us exactly the page and paragraph and we will try to help as much as we can. We know these lectures will be of immense interest to our Freemasonic brethren.

Have fun!

Dear Brothers & Sisters:

#99

We continue with our study of the teachings of Martinez Pasqualez. So far we have seen that Martinez' "General Doctrine" tells us that before our own Universe was created, God emanated Spiritual Beings who prevaricated. We have learned that some of these Entities existed only in the Mind of God who kept them on a plane of non-existence because of the evil potentialities He knew them to possess.

What Martinez called the "Initial Revolt" was the passing of these Entities from the plane of non-existence to that of existence, or being. Being "of God" these Entities emanated from the First Cause, and therefore, as Second Causes, had inherited some of the Divine Powers. Further, they were brought on to the plane of Existence through their own will. Once having brought themselves into being, they in turn wanted to give birth to Spiritual beings and so usurp the functions of the First Cause. They manifested on the plane of existence where they now were, the potential evil they harboured, evil which they now exteriorized.

In order to prevent the multiplication of the Absolute Evil which these Beings could spread **ad infinitum** by virtue of their powers, God created the **Material Universe** to be a limited and localized place where these Entities could act and exercise their evil impulses, isolated from communications with Himself.

In other words --- *the Material Universe was created to be the prison of evil, thus to prevent it from spreading elsewhere.*

PAUSE FOR DISCUSSION. IS EVERYTHING CLEAR SO FAR? NOTE: THIS "MATERIAL UNIVERSE" WAS ONE BOUNDED BY FORCE -- THIS WAS **NOT** THE DENSE PHYSICAL UNIVERSE WHICH WAS NOT YET IN EXISTENCE.)

We can now understand what Origen meant when he said that the object of the material Creation was not to make good things ... but to prevent the making of bad things!

The Divinity then proceeded to give to this prison a warden. It brought into being a **second emanation, the Primitive Adam**. Primitive Adam was provided with three gifts: the Thought, the Image and the Nature of his creator. Adam was perpetually opposed to the Prevaricating Spirits imprisoned in the world of force which God had created in order to contain and fight them.

So as to be adequately armed for this task, Adam was given the powers which these Spiritual Beings had received when emanated. **Although emanated after them, he was superior to them by reason of the glorious and powerful circumstances in which he had himself been emanated.**

All the spiritual creatures emanated after the Primary Spirits were therefore subordinate to Adam.

As the Fall of the First Spirits had occurred BEFORE the emanation of these spiritual creatures, they were not tainted by it. Their prime function was to act on **matter** and to turn it into a world where the Perverse Beings would be imprisoned. Then they were to be Adam's assistants and help him in his duties regarding the Perverse Beings.

Now: **Primitive Adam was an individual entity but he was also a COLLECTIVITY** in that he was composed of numerous "cells" just as, for instance, one's own body is composed of millions of cells. He was what the Gnostics conceived of as the "Primordial Church", or the "Assembly of Pre-born Souls." If we may here refer to Willermoz' letter of August 18th, 1821, to the Baron de Turkeim:

"Adam was emanated in the supercelestial immensity with an unlimited multiplicity of human intelligences, representing until then the universality of his class...."

It is at this time that occurred the Temptation of Adam by the Leader of the Perverse Beings. This leader instilled in this Universal Soul called Adam, and through him, to the individual Souls (cells) of this true Angelic Choir, the criminal desire to become, in turn, a First Cause -- by creating entirely new spiritual entities that would owe him, and to him alone, their existence, **without the intervention of God.**

Let us once again refer to Willermoz, who wrote:

"Tempted and seduced by the Demon, Adam fell and sinned gravely by his faculties of thought, of will, and of action. The unlimited multiplicity of his class became immediately aware of this and sinned in their turn as much as the possibilities permitted. Some resisted as much as they could, others participated to the full. The entire class is therefore sullied by Man's prevarication. By virtue of an unbreakable tie of solidarity, the just are bound to the guilty and all will have to pay their share of the debt by a passage of varying length, in material corporization, and by corporeal death which they will have to suffer, as well as all the other purifying trials that the Divine Mercy has in store for them....."

DISCUSSION

We have learned so far in Martinez' General Doctrine of the beginning of the divine emanations until the time of the Initial Revolt, or Fall of the Spiritual Beings, and we have seen what happened from then until the Fall of Man. Next week we shall study the consequences of this Fall.

Kindly allow me to remind members once again that the General Doctrine is expressed in anthropomorphic terms, that is: in terms that have been clothed with human likeness in order to render them more

easily intelligible (in much the same way that a great amount of Biblical teaching is cast in stories about people.) We ask each one of you to interpret the "General Doctrine" according to your own understanding.

There are in the General Doctrine, some notions which are fundamental and which have been retained in all Martinist philosophies of latter days. One is that of the Pre-existence of Souls. *All our individualities had potential existence in the collectivity of Primitive Adam before he "Fell" and was shattered* and the **final re-integration** entails therefore the reunification of all these "individual souls" (which are the individual people of the world) ... **when they have been purified by the trials of Life to the point of regaining the pristine purity of the One-Soul.**

DISCUSSION/QUESTIONS

In the Order of Elus-Cohen, Martinez' doctrine was divided into two sections. Name the two sections and describe the differences.

What was the name of the work in which Martinez' doctrine is outlined?

What constituted the "Initial Revolt?"

Having arrived at the Plane of Existence, what happened next?

Why was Primitive Adam created?

Describe Primitive Adam.

Was he adequately armed?

Tell what you know about the Primary Spirits.

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Volabulary Notes:

"Inde Omnia" - 'and from this source everything was born.'

"Immutable" - 'unchanging, invariable, unalterable.'

Greetings my Brothers & Sisters:

#100

We had come last week, in our study of the General Doctrine of Martinez Pasquales, to the point where Primitive Man, tempted by the leader of the Perverse Beings, had Fallen in his turn, carrying with him all the pre-existing souls of human individuals which were held there in his collectivity.

What exactly was the sin of Primitive Adam?

Remembering that Willermoz, besides knowing the "Treatise", **had received verbal instructions from Martinez himself**, let us see again what he has to say on this point:

"Adam was privileged to create "glorious forms" for the beings of his class for whom he would ask of God temporal emancipation to serve as his assistants. On the advice of his Seducer, he went against God's intention and succeeded only in producing a mass of animated matter. Peeved at this result, he dared to summon the Creator to fulfill His promise and to animate spiritually any work of his. The Creator thus summoned, by his immutability, did animate it : inde omnia"

One familiar with the "Thirty-two Paths of Wisdom" and the early Gnostic writings will read between the lines of this initiatory legend, and will find again the traditional descent of souls into bodies, the successive clothing of leaves and skins spoken of in Genesis ... the embodiment of Human Souls in Matter as a consequence of the Original Fall. (Genesis 3: 7&21).

From here on, the Global Being that was Adam is no more. Like the pearls of a necklace whose string has broken, the Souls will roll here and there, from form to form, from life to life, until the time when the Repairer (as Martinez calls the Christ) comes to take them away from the grasp of the Master of the World, the Leader of the Perverse Spirits. Around this corner-stone, the reconciled souls will gather and amalgamate to form again the primitive collectivity, the Original Adam.

So: **Adam brought down with him the whole of Nature** which was penetrated by the evil principle, and precipitated the physical world. The Spirits which God had put at the service of Adam to help him rule the Material Universe, spirits which Martinez calls Ternary Spirits, were also affected by his Fall, having lost their chief, their leader and their protector. The Universal Reintegration is therefore not limited to Universal Man and to the repentance of the Perverse Spirits, but is also extended to the Planetary and Stellar Spirits.

To help with this gigantic task, it is once again to **Adam** -- that is: **to collective humanity** -- that God appeals. Adam's duty remains unchanged. *The Fall has only interrupted it.* **Reconciliation must remain the ultimate object of any man worthy of the name -- and it is of his own FREE WILL that he must enter the Path of Salvation, or Reintegration as Martinez calls it.**

Man is essentially "free will." *Thoughts and impulses, good or bad, are usually the work of distinct beings.* Pure thoughts are suggested to him by a divine Spirit and criminal thoughts by a demoniacal spirit. **Man retains his freedom of choice because, he can accept or reject the suggestions.**

It would appear that Man, surrounded by the demoniac atmosphere of this malevolent world is poorly placed to resist the pressure of evil. The Creator has however re-established a balance by detaching from his "Divine Spiritual Circle", a Major Spirit who will act as the guide, the support, the advisor and the companion of Man who, when his turn comes, leaves the primitive collectivity to descend into

the material world. (Distribute chart #MP99 at end of lecture).

Furthermore, God has given rise to Human Guides who in Martinez' terminology are known as "Elect Minors" and who are ten in number:

Abel, Enoch, Noah, Melchizedek, Joseph, Moses, David, Solomon, Zerubbabel and Jesus.

They appear when the time is ripe to remind Men of the essential Truths which, under the effect of the demoniac influence, tend to be forgotten.

Then come the temporary guides who are far lower in the Hierarchy. They are what Martinez called the "Regenerated Minors." They are the Adepts or Masters of the Spiritual Doctrine. It is a level to which some Martinist Reaux-Croix have attained.

After these come the "Reconciled Minors." They are the Initiates, inferior to the above Masters.

Lastly come the "Deprived Minors" or profanes, enmeshed in the net of the low desires without even the passing light of a flash of spirituality. These are the "Men of the Stream" of Louis-Claude de Saint-Martin.

This, then, is Martinez' doctrine of Creation. We have given only the outline in these last conventicles. Next, we shall examine a few interesting points of this General Doctrine before coming to the "Particular Doctrine" which treats of the theurgic theories and practices of the Elus-Cohen.

DISCUSSION/QUESTIONS

What exactly was the sin of Primitive Adam? He went against God's intention. He wanted to himself become a First Cause and create entirely new spiritual entities that would owe him alone their existence, without the intervention of God.)

What was the result of Adam's effort? He bungled the job! He in fact brought about the creation of the physical world, by bringing down the material world, which rose around him and trapped him.)

Why did God create the material universe? He created the material universe as a limited and localized place to prevent the multiplication of the absolute evil which the Perverse Beings could spread ad infinitum, by virtue of their powers.

What did Father Origen say about the object of the material creation? That it was not to make good things, but rather to prevent the making of bad things.

What is the most urgent task that faces Man? To get out of this physical jail and become reintegrated to the level he occupied before the Fall.

SPIRITUAL BEINGS These are the "Mother-Ideas" which exist within the bosom of Infinity. They are the Aeons* of the Gnostics. The sphere of Ain Soph.

Divine World

SUPERIOR SPIRITS also called Denary or Divine Spirits. They are the Sephiroth or Divine Numbers.

Supercelestial World

MAJOR SPIRITS These are the intermediaries between Man and God. They surround the Inferior Kingdom made of the Celestial and Terrestrial Worlds. They are the Agents of Universal Law, the Guardians of TIME or the Vital Energy of the Material World. They have no power to create material essences.

Celestial World

INFERIOR SPIRITS These assure the continued existence of matter, they are the powers of the elements, the beings of the Higher Astral Plane, the Planetary and Stellar Spirits, etc..

Terrestrial World.

MINOR SPIRITS or Spiritual Minors. They are responsible for the erection of the Material World and number among them the individual Human Souls.

These Minor Spirits are subdivided into 4 classes:

- 1) Elect Minors: The 10 great guides of Mankind: Abel, Enoch, Noah, Melchisedek, Joseph, Moses, David, Solomon, Zerubbabel and Jesus.
- 2) Regenerated Minors: These are the ADEPTS, the Masters of the Spiritual Doctrine or Science.
- 3) Reconciled Minors: These are the Initiates.
- 4) Exiled Minors: or Minors in Privation, - the profane

*Aeon - Originally "age," in the sense of a long period of time; then used of space, or the spiritual being governing a vast space either in the Pleroma above or here below. (Pleroma - the totality of the highest Aeons, the fullness of God).

Dear Brothers & Sisters:

#101

In our last two Conventicles, we have outlined Martinez' conception of Creation, under the title of "General Doctrine." Let us now examine a few points of detail before reaching any conclusions on the importance of the doctrine and the particular significance it gives to our principle of Re-integration.

The first important point on which Martinez' Doctrine differs from the generally adopted Christian version of Creation is that God, the First Cause, is not directly responsible for the creation of the material universe. Between God and the material universe, we find intermediaries which we could call Agents of Creation.

God, the First Cause, emanated secondary causes which were **of God** but not **GOD**. We see here that Martinez has brought Qabalistic ideas into the Christian theogony. We saw in our short study of the Sepher Ietzirah, how, from the incomprehensible abyss of His Abstraction, God created the World and Man by intermediary agents of whom the first series is represented by 10 Numbers. As the Qabalah itself developed, we see in the Zohar and subsequent writings, that this idea of 10 Numbers issuing forth from Nothing has evolved into the doctrine of the Emanations or Sephiroth. Briefly stated, this doctrine explains how Ain Soph, the "Boundless One," emanated 10 Sephiroth through the agency of which all and everything was created. These 10 Sephiroth constitute the Tree of Life of the Qabalah and their existence is reflected in the 4 Worlds of the Zohar.

Martinez was well versed in the mysteries of the Qabalah and because he was also a fervent Christian and at the same time, by virtue of the Rose+Croix's Obligation of professing the religion of the land in which he lived, he interpreted his Qabalistically-inspired Doctrine in the light of Christian Theology. We shall see soon, when we look at the "Particular Doctrine", that he had other reasons for using Christian Terminology.

Meanwhile, let us see what foundation there is in the original Scriptures for the Martinist doctrine of Intermediary Agents of Creation.

We find in the first chapter of St. John that:

"IN THE BEGINNING WAS THE WORD AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD....." If we analyse this text, in the original version particularly, we are struck first of all by the use of the word 'BEGINNING'. God, it is admitted, is **Eternal**. In this contest then, there is no place for the word 'beginning' if we are simply attempting to describe the Word as always existing in the bosom of God; - which meaning is the one generally attributed to this phrase. But on the contrary **the word BEGINNING describes the opening of an ERA**, at a definite point in "Eternity". (Pause and repeat). Let us then consider that 'BEGINNING' means the start of TIME as we know it. We see then, that in the Boundless Eternity of God ... **time** is born, and at

that moment also is born the Word, the Logos or Divine Word.

"...and the Word was WITH God..." It would be more accurate to translate this literally as: "...and the Word was NEAR God..."

We then come to this phrase: "...and the Word was god." In the Greek version from which this is translated, the word "god" has no article, --- it should therefore be spelt with a small "g". This phrase then tells us that the Word was "god" or simply DIVINE. Reinterpreted in this way, the complete phrase reads:

"In the beginning of Time, The Logos was emanated in the bosom of the Eternal, and this Logos was near God and this Logos was Divine."

In fact, the Logos was one of the Elohim or Sons of God --- "And through Him all things were made that are made!"

DISCUSSION/QUESTIONS

According to Martinez, the Logos Who created all the inferior beings by NAMING them, or calling them into existence, was Adam Kadmon, the Celestial Man (or Archetype) of the Qabalah.

We see also in Genesis 2:20 - "...and Adam gave name to all cattle, to all fowls of the air and to all beasts in the field." This is the creative power of the Word: Adam Kadmon calling the animals to life by NAMING them, by formulating his Idea of them and bringing them into being. These beasts brought into existence by Adam Kadmon were not yet the physical animals we meet on this earth. Adam is still on the Celestial Plane, performing the function for which He was emanated, --- the animals are inferior beings belonging to the Spiritual Regions. They are what other schools would call "Elementals". It is only after the Fall that Adam's creation becomes, like Him, enmeshed in matter.

We remind the Brethren for the third and last time that the terms used have been often given an anthropomorphic or human form and that they should be correctly interpreted. The Elementals for example, often clothed in the garb of gnomes or salamanders, can be considered as the forces that govern the material world in their particular sphere: e.g. gravity, cohesion, atomic forces, etc..

SECOND DISCUSSION

The subject of tonight's lecture, Adam Kadmon as the Creative Word, is very important if one wishes to understand the Martinist Doctrine. The exact role and the function of Archetypal or Celestial Man is one of the keystones of Martinism because we are mainly concerned with the study of Man, and the nature of Man as he now is -- and as he once was -- must ultimately govern our conception of re-integration. We have spoken often of Man's First Estate. The return to this First Estate is the prime objective of a Martinist and it is

imperative that we define what this First Estate was, so that we may have a clearer and more "localised" idea of our task and also of our limitations.

In the preparatory work in Libers 1 - 22, we used a form of expression that was deliberately vague when we spoke of the return to Omneity and of re-absorption into the ABSOLUTE. This remains of course the **ultimate goal**, -- but *it is a goal which is beyond Man's endeavour as Man!* Primitive Adam, or, as we shall call him from now on: **ARCHE-TYPAL MAN**, was a *Secondary Cause* and our Great Work, or Opus Magnum, is to work to the re-integration of Man from what he is now -- to the Unity that he was as an Archetype. This is as far as Man can go. The recall of the Secondary Cause into the bosom of the First Cause which emanated it by an act of Divine Will can only be achieved by another act of Divine Will from this First Cause. Then, at the End of Time, a reverse process to that which occurred IN THE BEGINNING will take place and the WORD will cease to exist, although GOD will continue to BE in its incomprehensible Boundlessness, beyond time, throughout Eternity.

THIRD DISCUSSION

We will continue this discussion at our next conventicle.

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

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"ON THE CREATION"

This paper was presented by a Brother at a meeting of the Rose+Croix Chapter of Lodge Sol, Germany. We in turn are giving it at this point because we think it timely.

Brothers & Sisters:

All philosophers, who approach the most elevated conceptions that the human mind can embrace --- are forced to end in the Kabbalah. The Treatise on the Reintegration of Beings by Martines Pasquales is largely Kabbalistic.

The object of this paper is to see what evidence there is to support the idea that the creation was brought about by "intermediaries" or "Agents of Creation" and was not the work of God Himself.

A fundamental Kabbalistic doctrine is that God, i.e. the "Highest" God, the Absolute, in the Kabbalah: The **Ain Soph**, did not Himself create the Universe, but rather, He emanated "Agents of Creation" who proceeded with the creation. These "Agents" are in the Bible called the "Elohim." In some translations of the Bible, the word 'Elohim' is used, but in most versions Elohim is translated "God."

(The Absolute, the Ain Soph, is not mentioned at all in the Bible.)

What is there in traditional scripture that parallels or supports the idea of creation by intermediary Agents?

In Genesis 1:1 - the first seven words are: B'RASHITH BaRA ELOHIM ATTh HaShaMaIM VaATh HaAReTz. This is translated in most Bibles as : "In the beginning, God created the heaven and the earth" and in so doing the Bible is made to start with an error for here the word 'God' is a mistranslation. The Hebrew word is 'Elohim' and this is a plural name, the singular form being 'Eloh' i.e. a 'god.' Furthermore 'Eloh' is a feminine singular. To this feminine singular -- Eloh -- has been added 'im', a masculine plural termination. So we have here a word which gives the sense of a male & female potency, i.e. a potentiality capable of producing an offspring.

In this connection, some scholars suggest that a more accurate translation of Gen. 1:1 would be - "In the beginning the mother and father gods ...", or "In the beginning the male and female gods...", or "In the beginning the gods and goddesses...created the heaven and the earth."

Other scholars render 'Elohim' as follows:

"personifications of divine attributes or the forces at work in Nature."

"a sevenfold power of Godhead."

"the male-female Hierarchies of creative Intelligences or Potencies through which the Divine produces the manifested Universe."

"the unity of the powers, the attributes and the creative activities of the Supreme Being."

The Elohim are also conceived as a Unity in the sense that They all work together as One, expressing One Will, One purpose, One Harmony, thus, their activities are regarded as the manifestation of the Eternal One, the Absolute.

"Elohim" might be explained as "the Unity of gods", "Sons of God" -- "gods" and "Sons" to be here understood as being male and female -- just as the word "mankind" includes both men and women.

One cannot but wonder why this mistranslation of 'Elohim' has been allowed to go on uncorrected. Is it because it has been a male dominated society in which we live that the concept of God is not only singular but also masculine? I merely ask the question. Perhaps one of you might like to take up this investigation.

Returning to Genesis 1:1. Properly understood, the Bible opens with the affirmation that an intelligent, self-knowing group of Formative Agencies of male-female stature was responsible for the form-producing impulse which arose in pre-cosmic Space. *Where ever the term 'God' is used in Genesis, the word in the original text is 'Elohim', meaning not a single being, but a group of Creative Intelligences.*

A distinction must therefore be made between **Elohim** and the **ETERNAL ONE**, the **Absolute**, who is not mentioned at all in the Bible and Who, in fact, emanated the Elohim. On the Tree of Life the Absolute, the Eternal, the Ain Soph (all names for the same Thing) is represented on the Tree above or before Kether. The Elohim are at Sephirah #3, Binah.

Remember always: from the Qabalistic point of view, the "Creator" is not a single being alone. "He" should be more properly described as: a Totality in unity, the collective, natural agencies, forces and Intelligences which arise from within, and emanate from the Absolute (Ain Soph) at the dawn of each epoch of creative activity.

An "epoch of creative activity" begins with an 'out breathing' by the Absolute, when a creation comes into existence. In due time there is an 'in breathing' when the creation is withdrawn. In some Eastern religions, the period of manifestation is called Manvantara, and the period of rest or nothingness between one Manvantara and the next is called Pralaya. (This is symbolized in Genesis and in all flood legends by their deluges.)

Kindly allow me to belabour this point at the risk of being excessive, but I wish it to be clear: the term "God" as used in Genesis should be understood to refer to ELOHIM, meaning the group of Intelligent, productive Agencies (male and female), emanated from pre-cosmic space (the Ain Soph) and not to the Absolute God, which is the Ain Soph of the Kabbalah and who is not mentioned at all in the Bible..

I will now sum up two explanations of creation. First Martines Pasqualez': Martines Pasquales states that before this present Universe of ours, the Absolute created other worlds which did not last and were subsequently destroyed. From these preceding creations there issued forth Beings who are sometimes referred to as "Angels". (These beings formed four ontological classes infinitely superior and more powerful than the Cherubim, the Seraphim, the Archangels and the Angels who were created later, because these Emanated Spirits held within themselves a part of the Divine Power. In other words these Beings were Divine, higher and anterior to the Angels of Christian Theology.) Pasquales states that Primitive Adam was emanated to be a warden over these Beings. Primitive Adam was an Individual made up of a collectivity of cells. After Adam succumbed to the temptation initiated by the Leader of these Perverse Beings, he Fell, became shattered, his cells forming the souls of the individual men and women of this world, which he (Adam) brought down into materialization. Primitive Adam, or Archetypal Man, was therefore, according to Pasqualez, the Creator of our world --- **and not the Absolute God.**

Now the creation story from Genesis: Here we find that it was the Elohim, the Unity of male-female Intelligences, (and NOT the Absolute God) that created the world. Genesis 1:26: "And God said: Let US make man in OUR image, after OUR likeness ..." Gen. 1:27, the verse following: "God created man in his own image." Here we see an obvious inconsistency, in verse 26 God (Elohim), is correctly translated plurally, then in the next verse, 27, He/They are translated as

singular!

If I may now turn to Genesis 2:3, we read there, "And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." Translating literally from the Hebrew (if less clearly!) this verse would be: "And Elohim blessed the seventh day and hallowed it, because in it He returned from all His work, which He, the Elohim, had created in order to make." The word 'Sabbath' means literally 'the returning' and the 'seventh day' means 'the day of full realisation.' Genesis is here stating that the Elohim came forth from the unknown Eternal One in order to make Him manifest, knowable, through the process of creation. Having finished his creative work, Elohim returned to the divine unity, the univereal Sabbath.

Remembering from previous lectures that we have already found that the Word as mentioned in the first verses of John 1, was one of the Elohim though whom all things were made that were made, we see that the First Man, Adam Kadmon, the Archetype, the Celestial Man of the Kabbalah is identified with the Word, the Spirit of God, Logos, Elohim or Sons of God who created the World.

These passages from Genesis, I submit, (there are others), do support the concept of Pasqualez and the Kabbalah of creation by intermediaries and do give "orthodox" support to the idea of creation via intermediaries. There is more to be said of course, but not wishing to make this paper too long or too tedious, I will bring it to a close at this point so we can have some discussion ... I thank you for your kind attention!

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Brothers & Sisters:

Lectures 94 and 97 in Libers 26 & 27, about the "brittle aura" contain a key to the many reasons why you may react as you do to certain situations and persons in your immediate environment. These lectures have also given you the keys as to just how you should handle them so as not to allow them to affect you adversely. They have specifically stressed the importance of LOVE.

After completing your introspection exercises upon retiring *send a thought of blessing and love to every person who may have caused you annoyance, distress or actual unhappiness during the day.* Notice whether you discover any change in yourself and report your observations to us when you write. The thought of blessing to be used may be simply: **"May God bless you with His Light, Life, and Love."** *This is a most potent formula for restoring harmony to one's innermost being, when it is sincerely felt and said.*

Very important information has been shared with you about your invisible bodies and auras, but the most important information dwelt upon, I repeat, is the requirement of **LOVE**. When you have sincerely striven to cleanse yourself of all negative feelings and thoughts, and have replaced them with constructive and vital ones, you will readily discover that the truths shared with you have become a part of yourself.

Practice actively the prayer given in lecture **97**, with the accompanying visualization of **LIGHT** impinging on every part of you from within and without, so that you **feel** this Light is every atom of your being. At first it may not be easy ... but gradually you will feel it growing stronger and stronger ... not because the Light is not there, but because your consciousness was not fully aware of it at the start. **You will become fully conscious of it ... if you faithfully keep up the exercise.** Write to us of your results when you have the opportunity.

-o-

SAR HIERONYMUS AND THE FUDOSI - continued

SAR HIERONYMUS

Emile Dantinne loved secrets. And no doubt he considered it necessary to conceal the most important side of his personality which was indicated, to some people who knew, by his mystical nomen of Hiéronmus, the enigmatic, the "Great Chief" of the European Rose-Croix according to Grüter's amusing expression. Emile Dantinne a Great Chief? In fact, I believe he was in no way a chief according to the common meaning of the word, that is: a leader of people. But it is nonetheless true that he was considered by his occultist friends to be the most educated, noble and wise one amongst them. And, throughout their lives, most of them considered him to be a master and a sage. For my part, I agree with them in seeing him as a wise man and a precious guide whose erudition was only equalled by his modesty.

'Hiéronmus' is the latin for the name Jerome. It is also in a way the latinisation of the French 'hiéronyme' : sacred name. By extension, it could mean the person designated by that sacred name. Pure conjecture. To this nomen, Dantinne added the Baroque title of 'Sâr' which he had borrowed from Joséphin Péladan. The latter, we remember, had borrowed it from the Kings of Assyrian antiquity and introduced it to occultism at the end of the XIX Century when he started his Order of the Catholic Rose-Croix. At that time, the mockery of the Papus-Guaïta group made good progress with regard to the newly designated 'Sâr'. But who could have believed then, amongst the brethren of the Qabalistic Order of the Rose-Croix, rival to the Catholic Rose-Croix, that this title would be unanimously in vogue a few decades later amongst the initiates of both groups, reconciled under the auspices of the F.U.D.O.-S.I.? Since this title has become respectable today, its esoteric meaning, upon which I will not comment, requires me to refer to Jean Mallinger, who also used it himself, along with so many others, within and outside of the FUDOSI:

"... This title of Sâr, limited to certain directors of initiation, is an Egyptian prefix; in hieroglyphs, it means: son of Rê, son of the Sun God. (SA = son; R' = RA or RÊ)."

DANTINNE AND PELADAN

Dantinne, as I explained, considered Péladan to be his spiritual master. However, these were two men whose character traits were not alike. The former liked secrecy, cherished discretion and simplicity; the latter, on the contrary, liked public appearances, eccentricities, even showy extravagances. But Péladan did not allow himself to be reduced to the over-schematic portrait I have just painted of him and today nobody would dream of denying that he had deep esoteric thoughts, sometimes theosophical, in addition to the literary, artistic or social extravagances which he was known to possess and which he himself recognized as such towards the end of his life. The merit of Dantinne (and later of Bertholet) was that they acted on the synthesis of the rosicrucian philosophy and thoughts of Péladan, which the latter had been unable to carry out. If one looks closely, more than one objective, more than one tendency in common finally brought the two men close to each other, beginning with their deep faith in Christian values and the teachings of Christianity, which, in their case, was the result of an unconditional fidelity towards the Roman Church. Then there was literature, where Dantinne and Péladan, who were true poets, represented, each in their own way, an important trend. Finally and above all, there was occultism, in which Hiéronymus became involved in about 1905.

Here, before coming to the meeting between Dantine and Péladan, it will be necessary to refer back to the following facts. In 1884, Stanilas de Guaïta met Péladan, who introduced him to the occult sciences and, apparently, to a friendly, informal Rosicrucian circle formed around him. In 1888, Guaïta and Péladan formed, along with other occultists of the times (Papus, Barlet, Paul Adam, who were with them on the Supreme Council), the Qabalistic Order of the "reformed" Rose-Croix (OKRC). This is divided into three degrees which can be entered by examination: bachelor, graduate and doctor of the Qabalah. In 1890, Péladan, who was still a member of the Supreme Council, formed the Catholic Rose-Croix of the Temple and of the Grail, with the position of Grand Master and the title of Sâr. For fear that the activities of their college on the Supreme Council would have repercussions on their Order, the Directors of the OKRC then asked Péladan to resign from the Supreme Council. This he did, and they set about making it known that their Order should not be confused with that of Péladan's. The quarrel intensified, which some people no doubt enjoyed prolonging, and which others liked to call the "war of the two roses", each accusing his adversary of heresy concerning the eternal ideals of the Rose-Croix. The friendship between Guaïta and Péladan was harshly put to the test, and it ended in 1891 without the two men feeling bitterness towards each other. Later, in 1899, after the death of Guaïta 2 years earlier, an attempt was instigated at a reconciliation between the two Orders, but without success. (However, this reconciliation was to occur under the auspices of the FUDOSI).

In 1891, Péladan branched out his Catholic Rose-Croix movement into an aesthetic Rose-Croix, which, in 1892, organized the first Rose-Croix exhibition to which painters and sculptors were invited and which attracted the whole of Paris. Five other exhibitions followed at the rate of one per year until 1897, when, in all, some one hundred and seventy artists exhibited their works.

The introduction of Péladan's movement into Belgium was highlighted by Dantinne and Bertholet. As a result of the third exhibition of 1894, a Rosicrucian Circle was formed in Brussels. This group of disciples of Péladan met at the Ravenstein Hotel under the leadership of the painter, Jean Delville. The Péladan collection at the Arsenal Library in Paris has kept the roughly drafted text of a talk which Péladan was to give in Brussels, where he made it clear that "from now on, the Rose-Croix will be amongst you."

In 1897, the aesthetic Rose-Croix was put to rest by its Grand Master. A seventh exhibition, planned for 1898, did not materialize. But Péladan continued to spread occultism and his esoteric version of the world through his lectures, many of which still took him to Belgium. It was at the end of one of these lectures that Dantinne mer Péladan:

"I met him at the end of one of those lectures in which his ardent eloquence was reminiscent of the mystical knowledge of those who constructed cathedrals.

"His hieratic appearance of an Assyrian wise man has an oriental appeal, the magnetism of his expression, which radiated out to the audience, commanded attention. He was indeed a man of his books, the servant of a great ideal, his words making him a Prince of Letters, a magician of ideas.

"And those who, like me, had poured over the first books of the 'Amphithéâtre des Sciences Mortes' (Amphitheatre of dead sciences) applauded with youthful enthusiasm and ardent admiration, the Grand Master of the Temple.

"Only a few bourgeoisie affected a surprised, sceptical smile at this vehement outburst of eloquence.

"When I reached him, I greeted him by his title taken from the Preface of the salons of the R + C. I expressed to him my admiration, my desire to know more about his initiatic philosophy. As soon as I had uttered my first words, his expression suddenly became deeply affable, all the traits of his face expressed kindness. He let me speak. It was, however, not for long. I had told him my plans. I was working with La Verveine, who, one week before, had devoted a whole page to him, which was full of praise for him.

"His long hands stretched out in a friendly way towards mine: "You are worthy to become my disciple" and his gentle, serious voice, which contrasted strangely with that of the keen orator of just

now, gave me the advice of the master. But time was passing, he invited me to see him again..."

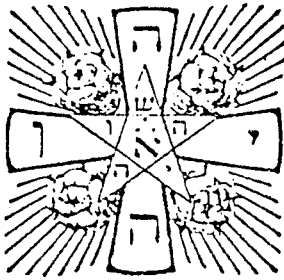
Dantinne did in fact see him again and went regularly to the Circle of the Hôtel Ravenstein. I do not know how big this fraternal group was, whose members, according to Dantinne himself, were dispersed by the Great War. In 1918, Péladan died of accidental poisoning from shellfish. The Catholic Rose-Croix group in Paris seemed to disappear, but, at the beginning of 1919, the Belgian brethren began meeting again under the leadership of Dantinne. Let us hear what he had to say:

"His adepts of the Rose-Croix, dispersed by the war, had found each other again, and less than a year after the death of the Master, Sâr Hiéronymus resuscitated the torch of the universal Rose-Croix which will never again be extinguished."

-o-o-o-o-o-o-o-o-o-o-o-o-



Sâr Joséphin Péladan
1858-1918



ORDRE KABBALISTIQUE
DE LA
ROSE + CROIX

DIPLOME DE DOCTEUR EN KABBALE

Au nom de notre Ordre.
Nous, Frères illuminés de la ROSE + CROIX,

Vu le rapport de la Commission d'examen et d'enquête instituée conformément aux règlements de l'Ordre; rapport attestant: — 1° que le Frère *Papus* (*Gérard Encausse*, Docteur-Médecin, de la Faculté de Paris, Médaille des hôpitaux, Officier d'Académie), a justifié de son initiation antérieure au grade de Licencié en Kabbale, par la présentation d'un diplôme régulier; — 2° qu'il a satisfait aux épreuves requises à l'effet de devenir Rose + Croix du troisième degré (cercle extérieur);

Lui décernons le présent Diplôme de Docteur en Kabbale, lequel Diplôme lui confère en outre la dignité de Rose + Croix du troisième degré. = S., I.H.

Requérons tous les Frères Rose + Croix (et notamment les Chefs de Collèges) de notre obédience, — prions les membres individuels comme les Présidents de groupes des Sociétés en communion ésotérique avec notre Ordre, d'accueillir fraternellement le porteur du présent Diplôme, lui rendant les honneurs inhérents à son grade; enfin, le cas échéant, de lui prêter assistance et appui.

Donné à Paris le 5 de Juillet 1892.

Pour Le F.: Archiviste :

Le F.: Directeur :

Pour Le F.: Délégué général :

Julien Lejay

H. de Guaita

J. Ch. Baudouin

SIGNATURE DE L'ÉCRIVAIN.

G. Encausse Papus

Voir au verso.

Par décision du 5 de Juin 1892, *Papus-Encausse* est nommé pour dix ans membre de la Chambre de Direction du Suprême Conseil Rose-croisien, et Délégué général de l'Ordre.

Paris ce 9 Juillet 1892

H. de Guaita



These reproductions courtesy of Dr. J. Allen Gilbert

DIPLOME DE L'ORDRE KABBALISTIQUE DE LA ROSE + CROIX
DECERNE A PAPUS (Docteur Gérard Encausse)

Document particulier et rare (collection PAPUS) ayant trait à l'Ordre Kabbalistique de la Rose + Croix fondé en 1888 par le Marquis Stanislas de GUAITA, l'un des plus savants et fidèles compagnons de PAPUS (Ph. Encausse).

John Blundell from Gateside paid at the same night 5/- The page sets
 into how 11 brethren of whom 3 namely, Kendal Jones - Tho Dalton - John Blundell
 all to pay for making in that Order only 1/6, the next 5 to pay 2/6, and the remaining
 2 are to pay 5/- each. N.B. The English Masters to pay for entering into the said
 Mastership 2/6 [carried] per Majority: "English Trade series - a list of 167
 names is here given." Mrs Schmitz points out that these 167 M.O.
 could not have been so of the Craft here, as that Office was destroyed, and
 that Parastition should be domestic in construction to Germanic M.O.
 Hence it was an entirely separate organization from the Craft. The 1/6 men
 could not be of 12. referred to by the 1/6 as John, Blundell, Tho Dalton, &
 having been admitted under a former regulation. Domestic, he suggests may
 be derived from domestic, attachment to a religious community, Cathedral, or Priory.
 The Norm (foreign) would arise from strangers working at a particular house.
 The next entry is Revised Master Dec 1771 + 1772: the next half of the page
 is English Masters to pay 1/6. (Haroldin - Purroch or Purroch over the J. of Germanic)
 Palatine Code, 97, warranted - 14 Mch 1757. Records missing 1758 to 1761.
 The degrees worked were - 3 Craft, Master and the Chair, 'The passing of the bridge,
 the Haroldin, the Royal Arch, Meeting - Ordinary L. - brother L. - Master L. - Handicraft -
 Mark L. - and Arch L. The first Haroldin entry is 22 July 1773; None members were
 required to work the degree: Masters may, in emergency, be called in to open the lodge.
 The rubric for the 'appropriate Lecture' in other cases 'emergent' the Candidates might be
 seems to me however that 8 first names who are not
 among the 13 who pay are the necessary people, and
 out of the 13, some had a fine of 1/6 in it and 1/6

printed to make the 9 as 6 members & 3 Cond. The "New Regulation" Lodge 1787, divides the degrees into degrees including the R. Arch. See also Masonic Magazine March & June 1861, where Master Cooke prints several Circulars. The Society is to consist of 5 Classes. — 1^o Masons initiated into Starrym 2^o Wlms selected from 1^o 3^o — Members selected from 2^o — 4^o Wlms from 3^o — 5^o R. A. from the 4th & 5th.

Gateshead worked in one class what London subdivided into 5. In Sunderland the P. M. was required for the Arch, "they were to have given the lecture in each degree, the Starrym invariably preceding the Arch. (see also p. 122)

Endorsements to a book of Pamphlets formerly belonging "Von St Obed's Lodge, Mafetto" being real of Lodge, the following degrees are given, after list of Members Names:—

1. R. A.	9. Red Cross.	17. Eastern Knights
2. Yellow Craft	10. Royal Arch.	18. Western "
3. Master Mason	11. St. Sepher's Point.	19. Northern "
4. Master M & Mark M.	12. do Dedicated "	20. Southern "
5. Archited	13. do Adorned "	21. Knight Templar.
6. St. Archited	14. do Circumcised "	22. " of Malta.
7. Excellent Mason.	15. Royal Arch. (Masons).	23. Masonic ancient Cons.
8. Super Excellent.	16. Masonic grade.	24. Perfection.

St. B's Lodge Met at South Shields 1774-78. Mafetto 1789 revised 1815.

He considers that the widening took place by dropping matters of Domestic Constitution, & the Arch of York spoken of by "assembly" was probably the true Starrym.

led to separation of Priests (of Herodim) into degrees. Oliver (II p 364 & 5)
 "The lowest or inferior degree were the foundation to a superior one."

When Herodim only Geometric side represented, the H. or Domestic made it comprehensive.
 The suppression of the Order of Templars would set free the Domestic operatives attached
 that particular Bonus, of the fighting Templars, where their own predecessors had
 no doubt perished in thousands, from Accidents, Assaults, etc. in building and repairing
 walls, houses, finding the Masters dispersed, one or other of whom, as is assumed, might
 take his identity in the garb of an operative, and might... call themselves Templar Masters;
 that is to say operatives attached to the Service of the Templars.

London Herodim - 7 degrees - i.e. I - 2 - III - VII - IX - XXXI He plus Ultra - that is
 to say there are 81 points in the System of 7 degrees, or 7 sections illustrated by 81 points.

Arch. Birch advocated 11 points or degrees in the Arch - 1 is the present Arch - another
 the Herodim Order, a point of the Arch of Herod - these 11 points was that which was lost - 5 belong
 to the Sinc. Some, & to the Mysteries of the R.A. The first 4 of the 11 again refer to 4
 periods; the 2 boys, 2 Nephews, Daniel, Zachariah etc. & events on Pagan, Zion, Moriah etc.
 Another point is the events happening under Julius attempt to rebuild. Another to the
 Arch of Erich. In 1765 the Erich Chapter existed at Montrose.

The Archdegree was a fraternity of Elders & leaders of the workmen, and the
 bridges between them of Trade disputes, same idea as the ancient Protectors of Judges.
 It is the "Headship" of both the Geometric & Domestic Sections.

The Register of R. B. Reed's grandfather exists in Gateshead Lodge conferred to 1794
 It was made free from Harodim (reciprocal command of a superior organization) from his Grand after
 by "conferred" ceremony. Up to 1807 the Palatine Lodge conferred the old degree.

Newcastle Dispensation: We have in the Archives a Special summons issued by Sir
 Charles Cornwallis, 1791. M.C. of the Royal Kent Encampment. Concerning a
 & special Grand Council for Thursday 1. Jan'y 1800. Signed by Robert Thompson, D.C. —
 S. P. R. + for the installation of the Rev. ~~Stumble~~. The Lord of Durham as M.C. we
 have at the same time the Proclamation issued by the Herald which is also in our Archives
 "Oyez - Oyez - Oyez - Be it remembered the Right Honorable Lord Durham, a S. P. R. +,
 is duly authorized & authorized Commander of the Royal Kent Encampment of Masonic
 Knight Templars - Knights of Hospitaliers of St. John of Jerusalem - Knights of Malta and
 Pelagia, the Pelican and Eagle - Harodim - Kadork, whom may God long preserve?
 "We must not fall into the error that Harodim is the Harodim, of the S. P. R. +
 is all entirely mentioned the R. T. S. P. M. but then it was called Sir. Prince of Reg. Crucia."
 (A similar Proclamation on installation of the "Valiant Sir 2nd Small", 1794, 1839.
 Henry Hothorn was involved in little manner.)

From Henry Hothorn down to 1894 the right to make free from Harodim
 was centered in the Knights Grand Cross of the H. J. of Jerusalem who as Past
 Commanders conferred the degree down to that time.

In 1894 a new organization was formed of which Henry Hothorn was the head
 retaining within itself supervision of the superior body; this organization is called
 the H. J. of Jerusalem and governs under the degree Knights Grand Cross
 the whole of the degrees at any time vested by the Royal Kent, which are not joined
 by the existing Grand Lodges (Newcastle like of total, claimed central authority)

On 1. Jan'y 1897 the whole rights and privileges of this H. J. of Jerusalem, but not of the
 Grand Cross Knights of the H. J. of Jerusalem were ceded by deed to the Grand Council of
 the Allied Degrees. Previously to this act Bro. R. B. Reed as last surviving
 member of Lodge 48 organization of the Harodim had formally transferred to
 us whatever rights & privileges were centered within him. The Jerusalem
 & Palatine chapters conferred trace from Harodim down to 1892.

In my notes I find, and the necessity of the opening as to ancient use of Harodim.
 2. - As to Swallowwell I went further in regard to the S. of Harodim, 1791 - that it was
 their ancient Master, whilst the English Master was the 2nd degree of Craftsmen; that
 Christian Pommery's speech of 1791 was to the same effect viz. 2. - Harodim virtues, 3. -
 Christian virtues. That there were two M.S. of Harodim current in Scotland - one of
 the simple lecture, the other with ritual of ceremony, the real ceremony, now lost.
 3. - As to the Arch, we knew pretty well what it was from 1750 - 1791 - the ritual,
 and ceremony similar to the full one, with out its 3 lectures. That prior to 1740 of May
 have been simply the word given under the Arch with a list of applications as to its ritual.
 That all yellow feathers were Arch Masters and as such the Harodim could be called.
 That Francis Stobles was yet used in the Arch. New-clonus - given by me, added by 1812.