

Martinist Review

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

LOUIS-CLAUDE de SAINT-MARTIN.

TORONTO, Canada

LONDON, England

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VOL. II



NO. I



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The Martinist Review is published under the auspices of Lodge No 5, La Canadienne, ORDRE MARTINISTE & SYNARCHIQUE Britannic Grand Lodge.

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Cover : "Of what use are flambeaux, torches and spectacles to him who shuts his eyes so as not to see."

"Amphitheatrum Sapientiae Aeternae" (H. Khunrath)

Private Circulation

2. Editorial

AN ANNIVERSARY

With this issue we are beginning our second year of publication. Many very kind and favourable comments have been received and it is indeed gratifying to learn that the Review is read, enjoyed and found instructive. Please be assured that we always welcome constructive criticism, suggestions for improvement, or requests for special articles.

Our primary aim is to provide a comprehensive review of the considered "classical works", thus reviving the writings of Initiates or Adepts of different traditions but containing the same identical essence of Divine Thought. This brings to our mind the Martinist truth that as "one sole and unique truth emanates from different luminaries then also one sole and unique truth emanates from sources that are different and apparently opposed to each other. Through this you must recognise and understand that tradition and religion are ever alike under the numerous sects that disclose them to the profane's eyes. There is only one religion, because THERE IS ONLY ONE TRUTH and no sect, whatever its name, may arrogate the exclusive possession of this ONE AND ONLY TRUTH."

To review some of the more important articles which have appeared during the past year we find two very interesting articles by the Martinist Stanislas de Guaita (see numbers 2 and 3). The discourse delivered at a Paris Conventicle in 1889 stressed that the S.L. has been entrusted with a great mission - the duty of initiating others. The S.L. who has been initiated by another, is admonished by Stanislas de Guaita to become an Adept, i.e., "one who has mastered the Science by himself, in other words, a self-made new man." In de Guaita's other article you will find his analysis of H. Khunrath's Rose-Croix Qabalistic plate. It has been stated that this hierogram contains all the Rosicrucian Arcana. Both of these articles contain Qabalistic doctrine. They may be profitably studied in conjunction with the treatise "The Ensoph and the Ten Sephiroth" appearing in issue number 4, together with two other Qabalistic articles appearing in issue number 3. The Vision of Hermes in Parts I and II (two different interpretations) are published in No.4, and Part III, the original version, in this issue is concluding the series. One may readily observe the identical essence of thought in "The Vision" to that of the Qabalistic tradition.

In the first three issues you will find some extracts from letters written by Louis-Claude de Saint-Martin to Baron Kirchberger. In particular, the study called "The Mysterious Centre" in issue no.3, is very significant. It has also suggested that Saint-Martin's comments upon "Initiation" appearing in issue number 2 be meditated upon - especially so if any Brother or Sister is preparing for an initiation ceremony.

One of our Brothers has written several articles concerning the Eastern tradition as a way of mystical attainment. Both Eastern and Western traditions are basically similar. Only the method differs. We refer you to "In the Joy of Great Peace" in issue no.3, and "We ask not who you really are..." in the current Review.

Each issue of the Martinist Review contains first English translation from the French work, "Le Message Retrouve". The author, Louis Cattelain,

Martinism &



The Martinist Orders

by Fra: Sorath S:I: IV.

C.I.B.I.C.I.S.I.

S:D:G:

M:D:C:



Although the history of Martinism and of the Martinist Orders is fairly extensively studied as part of the normal curriculum of Lodge instruction, we feel that a brief outline in our "Review" might be of value to our more junior members and to the numerous friends who receive and read this publication. Conflicting claims have appeared in the English language press, creating confusion among less informed sections of the public. We feel that an objective examination of unadorned facts may clarify the issue.

What, first of all, is MARTINISM?

It is a system of philosophic thought, essentially Christian in outlook and tradition, which is chiefly based on the doctrinal tenets of a work called, "Treatise on the Re-integration of Beings in their Original Virtues, Powers and Qualities", by a Frenchman of Spanish extraction named Martinez de La Tour de la Case De pasqually or, more generally, Martinez Pasquales. This work gives a particular interpretation of Creation, of the Hierarchy of Beings, of the Fall of Man, and of the way for Man to regain his original status in the scheme of things so as to be re-established in his initial privileges. Martinez Pasquales considers Man to be in exile in this earthly existence, deprived of all his real powers. Man's main aim must be, therefore, to work at becoming restored to the condition that was his originally. This he can achieve by following a certain technique which constitutes the secret part of Martinez Pasquales' doctrine. This technique was taught by Martinez in the Temples of a secret society founded by him, the "Order of Elus-Cohen" or "Elect-Priests", from the ranks of High-Degree Freemasons. Two members of this Order were to play an important part in the development of Martinism: Louis-Claude de Saint-Martin and Jean-Baptiste Willermoz.

Saint-Martin in particular was to create a modified version of Martinism of a more contemplative character than that of Martinez Pasquales whose secretary he was for a time. Saint-Martin was for many years an ardent Elus-Cohen. However he gradually moved away from the technique used by his Brothers to achieve their re-integration, a technique which involved certain theurgic practices (ceremonial magic). His personal preferences turned to a search for a more spiritual means to achieve the same result. He thus developed what is known in Martinist terminology as the "Inner Way" of Re-integration. Eventually, Saint-Martin left the Elus-Cohen to follow his own path. He came under other influences. Progressively, he became a Teacher, having followers or disciples to whom he taught the "Inner Way". He had published

several works whilst an active Elu-Cohen under the pen-name of the "Unknown Philosopher". He also published other works in which can be traced the influence of Jacob Böhme. A loose organisation built itself around him, formed of people who had received from Saint-Martin, a special Initiation. After his death, his disciples carried on with the transmission of this Initiation, on a person-to-person basis.

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

We thus come to the end of what we could term "Ancient" Martinism. The similarity of names between Martinez and Saint-Martin has led to much confusion as to whose followers were, and still are, Martinists. The answer is quite simple: BOTH. Their respective followers shared the same belief - the Divine Glory of Man's Origins - and the same aim: to regain that glorious Divinity. Only their methods varied, some following the technique of evocations, the others that of inner guidance and illumination.

MODERN MARTINISM

We may consider that Modern Martinism dates from the creation of the Martinist Order by Papus, shortly before 1890. We said that Saint-Martin's followers were loosely grouped in a flexible organisation and carried on the transmission of Saint-Martin's Initiation. This organisation was known under different names but more generally as the "Société des Initiés".

Now, among many others, Saint-Martin had initiated the Abbé de Lanouë and Chaptal, Comte de Chanteloup. These two Brothers transmitted in turn the Initiation, creating two lines of initiatic succession leading, one to Dr. Gérard Encausse, and the other to P. Augustin Chaboseau. These two Brothers were in the habit of lunching together with friends in Paris and, in the course of discussions they discovered each other as Initiates of Saint-Martin. Dr. Encausse, better known as PAFUS, then decided to create an organisation which would group the Initiates of Saint-Martin and promote the study of Martinist Philosophy. For reasons which I shall not attempt to give here, Papus and Augustin Chaboseau exchanged their Initiations, Papus then proceeded with initiating the future members of the organisation he had in mind. In 1884, the constitution of that organisation was drafted and it was given the name of "ORDRE MARTINISTE". By 1890, the

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work of establishing the Order was so well advanced that it was decided to give it a ruling body of 12 members, to be known as the Supreme Council. Papus, as Grand Master of the Order, was President of this Supreme Council. In 1893, the Ordre Martiniste received the archives and records of Willermoz and of the Cohen Temple of Lyons.

Under Papus's lead, the Martinist Order spread rapidly in France and in other countries, even in Russia where a Martinist Lodge operated at the Court of the Czar Nicolas II. By 1916, when Papus died, there were 160 active Lodges in existence.

During the lifetime of Papus other Martinist lines of succession had been claimed. Thus in the United States, Dr. Edward Blitz claimed descent from the Elus-Cohen and contacted Papus. He was appointed Head of the Martinist Order in the U.S.A. until such time as his Charter was withdrawn because he was altering the spirit of the Order and he was replaced by Sister Margaret B. Peeke who was appointed "Inspectrice Generale" for the U.S.A. She died in 1908.

Papus died in 1916, and with the absence of his enlightened guidance, the Martinist Order was soon to become divided.

Papus was succeeded by Bro. Charles Détre, better known as TEDER. Because of the war, the activity of the Order was somewhat curtailed. Teder was assisted by Bro. Victor Blanchard, Deputy Grand-Master. Teder was a keen Freemason of the Memphis-Mizraim Rites. Under his Grand-Mastership, the Order began to acquire a Masonic outlook. Teder died in 1918, leaving Bro. Blanchard as Grand Master designate. Because of the Masonic tendencies of which he disapproved, Bro. Blanchard declined the Grand Mastership and Brother Jean Bricaud was duly appointed to this office. Bro. Bricaud considered that the Martinist Order would gain in stability by being organized on a Masonic basis. He altered the constitutions of the Order and decided to admit as Martinists only Masons of the 3rd degree (Master Mason) of any Rite. The headquarters of the Order were transferred to Lyons.

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

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

Unfortunately, there arose a conflict of personalities and some Martinists, of which Augustin Chaboseau was one, did not want to support Bro. Blanchard. They formed yet another Order, the "Ordre Martiniste Traditionnel" of which Bro. V.E. Michelet was first Grand-Master and was succeeded by Bro. Augustin Chaboseau. Brother Chaboseau was also to succeed Bro. Blanchard as Emperor in the FUDOSI when the latter withdrew. The situation was to remain unchanged until the Second World War. There were thus, to sum up, three branches of the Martinist Order: 1) The "Ordre Martiniste" headed by Bro. C. Chevillon who had succeeded Bro. Jean Bricaud in 1934, restricted to Master Masons, and generally known as "Ordre Martiniste de Lyon"; 2) The "Ordre Martiniste et Synarchique", headed by Bro. Victor Blanchard of Paris, not very numerous in France but well established in Switzerland; and 3) The "Ordre Martiniste Traditionnel", headed by Bro. Augustin Chaboseau, well established in France.

The war curtailed Martinist activities in most countries although in neutral Switzerland, the Ordre Martiniste et Synarchique never ceased to operate.

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

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

With the disappearance of the Ordre Martiniste Traditionnel and the limited success of the Ordre Martiniste Rectifié, there was in France a large number of unattached Martinists. It is then that the son of PAPUS, Dr. Philippe Encausse, decided to revive the "Ordre Martiniste" according to the constitution of Papus. In 1951, this Order became officially active with a Supreme Council headed by Bro. Philippe Encausse as Sovereign Grand Master. Its development is progressing well and it is at present the largest of the Martinist Orders in existence.

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On March the 11th, 1953, Bro. Victor Blanchard, Sovereign Universal Grand Master of the Ordre Martiniste et Synarchique died in Paris, aged 75. He was succeeded by "Sâr Alkmaion" and it is from him that the present Grand Master for the British Jurisdiction received his Charter as Sovereign Delegate General.

In 1958, Bro. Henri Dupont, Sovereign Grand-Master of the "Ordre Martiniste de Lyon"; Bro. Philippe Encausse, Sovereign Grand-Master of the "Ordre Martiniste"; and Bro. Ambelain, Sovereign Grand Master of the "Ordre Martiniste des Elus-Cohen", (a Martinist organisation of a slightly different nature perpetuating the Elu-Cohen tradition through a line descended from Willermoz via the "Knights Beneficent of the Holy City" C.B.C.S.) formed a federation called the "Union des Ordres Martinistes" with its See in Paris, France. The purpose of this federation was and is to re-unite the various branches of the Martinist Order which have remained faithful to Tradition, into a flexible organisation that leaves their entire freedom of operation to the member-Orders whilst forging ever stronger links between them. Upon the creation of this federation, the "Ordre Martiniste de Lyon" changed its name to "Ordre Martiniste-Martinéziste".

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

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

This brings us to the position, this day, 10th of November 1960, of the Martinist Orders.

IN MEMORIAM

We deeply regret to announce that Brother Percy BARLOW, Esq. returned to the Eternal Orient on Thursday, 5th January 1961. Those who knew our "Brother Consolator" have lost a good friend and wise counsellor. In the Britannic Grand Lodge, he was the founder of the Associate Circle at Lowestoft, a town in East Anglia where he lived and worked for many years. Our sympathy goes to especially to his daughter and to the members of his Circle who are now bearing the Torch which he kindled with such care. His was a spirit rarely come by and it is a privilege to have been one of his friends.

We also regret to report the loss of another fine member of the Martinist Order, our Sister Lucie JACKSON, who departed to the Eternal Orient at the beginning of February. She had played a prominent part in forming one of our provincial Circles last Autumn. Our sympathy goes to her husband and all those who were present at her funeral.

A PROFILE OF THE MASTER

"....I do not belong to any particular era nor any particular place. I am outside of time and space, my spiritual being has been living its eternal existence, and if I plunge into my own thoughts going back through the flow of the ages, if I extend my mind towards a mode of existence removed from whom you perceive, I become him whom I desire to be.

"Partaking, consciously, of the Absolute Being, I regulate my actions according to the surroundings. My name is that of my duty and I have chosen it myself as well as my duty because I am free. My country is where I momentarily stay. You can date me from yesterday if you want, bringing back the years lived by the ancestors who are strangers to you, or from tomorrow by the proud illusion of greatness that may never be yours: - myself, I AM HIM! THAT IS (I AM THAT I'M)...ALL men are my Brothers, all countries are dear to me....

"Like the South wind, like the dazzling light of the South that characterizes the complete knowledge of things and the active communion with God, I come towards the North, towards the fog and the cold, leaving behind myself on my way some small fragments of myself-I, spending myself, decreasing myself, at each stop, but giving YOU a little of clarity, of warmth, of force, until when I shall be stopped and fixed permanently at the end of my carrier, at the hour WHEN THE ROSE WILL BLOSSOM ON THE CROSS.

"I AM ----- !

from "Maitre Inconnu Caplicastro"
by Dr. Lalande (Marc Haven)

KNOWLEDGE OF SELF

BY SÂR RA BENNU

"We ask not Who you really Are, because....."

So runs a line of tradition familiar to the Martinist and similarly represented in other Orders of direct Initiation.

Life seems very short for most of us and, unless we die in pain, it is over all too soon. For many, life is also too busy or full of business to allow time for serious reflection as to what it all means. Eat, drink and be merry (sic) is the motto of the worldly-satisfied, with a cautious eye on the dollar or its equivalent. One wonders how many erstwhile millionaires are still chasing the dollar in some self-created astral life. Of course we have to live and, to earn our keep, we have to live together, but the major difference between animal and human thought is the power to reflect upon things and events and to assign purpose to them. Whether such purpose is real or imaginary does not detract from its value as a working rule for living, provided we do not impose it upon others in order to gain licence for ourselves. What then is meant by "self"?

In his reflections man observes life as a series of passing events. Each of his senses makes him aware of something going on, never of something remaining utterly unchanged. If all seems to be still, his thoughts are not. All then is dynamism, interpreted by the mind of man co-ordinating his sense-data. The whole external Universe is represented inside man just as if he were forever inside a five-sense cinema, because all his apparent contact with the world outside exists only while his brain, nervous system and sense organs function.

Apart from the waking state which is commonly regarded as "normal", man experiences dreams. This state of awareness does not use the sense organs, but it does seem to use some aspect of the brain-mind since the same images are formed as in the waking state, albeit often out of "order" and distorted or mixed. Nevertheless, until the dreamer reaches the stage of recognising the dream state when it occurs, he accepts his experiences as wholly "real" while they last. His mind is still presenting to him the familiar objects with distance between them, movements and the concomitant passing of "time".

Furthermore, man can enter a state from which he brings back no memories, as in deep sleep or other unconscious occasions. However, when this state ceases there is a return to normal consciousness wherein one can again say "I". Each of us can say, "I exist" but none of us can be so sure about anything else. We have all had the experience of revisiting a place after some years to find that something which used to exist there does not exist anymore. It has undergone a change, perhaps a very complete one. The natural thinker has, throughout the ages, been concerned with the idea that nothing seems permanent. This feeling of insecurity has led man to postulate the existence of Gods of a permanent or semi-permanent nature to whom they can turn for some explanation of the otherwise inexplicable. But, does not the old adage say, "Know Thyself and thou shalt know the Universe and the Gods"?

What does this really mean? What is 'Thyself'? Is it the 'I' we use when talking or thinking of 'self'? Is it the 'I' we utilize when dreaming? Is it something permanent? If so, where is it when we are unconscious?

If the ancient wisdom implied anything of permanent value to man, then it was not referring to something transient. We may therefore well ask ourselves, just how permanent is this 'I' with which I am familiar? Am I the same I as when I was a child? Certainly I hold different views and shall probably hold some more different ones in ten years' time. In dreams I often act queerly and my 'I' or personality can be completely changed by surgery or by the brain-washing techniques of religious or political conditioning. As it is, I am a slave of thousands of conventional taboos. Obviously the commonly accepted 'I' changes much more than, say, the Pyramids of Egypt. Who would care to be in the exclusive company of one other person for 100 years? Or, for that matter, who would care to be alone for an indefinite period? In modern times we often hear of 'escapism' without appreciation that the real escapism of our age is the attempt to escape from 'self'. A few folk, it is true, do try to find themselves by an occasional retreat from the whirlpool of changing events, but they are usually misunderstood. In the western world they set out to find 'God'. They are in truth trying to find the Centre of all Being, which is nameless and unpronounceable.

Why has this Unknown God always had an unutterable Name? Surely, the answer is linked to the existence of the 'I'. 'I' cannot be experienced unless it is contrasted to what is regarded as not-I. Once the objectifying function of the mind disappears, as in deep sleep, there is no longer any realisation of 'I' in contradistinction to scenes that are not 'I'. In seeking something or some condition that is permanent, man is unconsciously seeking beyond objectivity, either physical or psychic. (This is why the true aspirant to the Path* disregards psychic phenomena, since these have a pseudo-objective quality. To let one's attention be directed towards them is a waste of time if nothing worse.) This leaves us with the rather alarming thought that the 'I' is nowhere near so permanent as we have been conditioning ourselves to believe. This is the fear of death and it is of death that we can rest assured, for none shall escape. However, perhaps the alarm is also transitory and maybe death is also only an illusion. There is still no purpose in thinking of a life after death which duplicates the one before it. To solve this ancient riddle, we have to find out what makes events. In this quest, it is best to consider what has been revealed by some of those who, to the best of our knowledge, have succeeded in its solution.

The Master of the Christian Initiates is recorded as saying: 'I and my Father are One' (St. John 10:30); 'Before Abraham was I am' (St. John 8:58); St. John himself in Revelation 1:8 writes what comes to him in mystic terms, 'I am Alpha and Omega'. Those interested can find many

* Please refer to "The Mysterious Centre", Martinist Review, Summer 1960, pages 25 thru to 28 - Editor.

more signs of indentionation with the Eternal "I AM that I AM" which Moses sensed in an earlier age but which remained unexplained or un-exemplified, being presented to the superstitious people of the times as an objective yet abstract God. It is this mundane urge for exteriorisation which leads to sculptured, carved, painted and verbal images of God and of those who have known WHO they ARE.

In earlier Chinese mystical philosophy we find the invaluable "T'ai Chin Hua Tsung Chih" or "Secret of the Golden Flower" which belonged to an esoteric circle in China and was transmitted orally for a long time. In this study, which is available in English with a European Commentary by Carl Gustave Jung, we learn of the 'Centre in the midst of Conditions' which is attained as a fourth stage of meditation. This reminds us the advice to 'be in the world but not of it', or seek the point of origin within oneself whence to perceive clearly the passing of events without being caught up in them either emotionally or mentally. This does not mean egotistical isolation which regards others as inferiors, nor does it mean the conceited idea of being a beacon to spread light amid those who are assumed to be without it. It does in fact mean the sacrifice of self-esteem for the unconditioned good of all. The Master of the Christian Initiates quite clearly called 'hypocrites' those who sought to improve others without first perfecting themselves. (St. Matthew 7:5 and repeated in St. Luke 6:42)

Louis-Claude de Saint-Martin wrote: 'Notre être étant central doit trouver dans le centre où il est tous les secours nécessaires à son existence.' So, we are back once more to 'Man, Know Thyself'.

It was not without logic as well as direct knowledge that Gotama the Buddha taught his disciples that questions as to Eternal Life after death, etc., were not conducive to the Way of Enlightenment. Such mental pre-occupations can only establish images which must be changed for others again and again until all of them are ultimately abandoned. All the opposites must be equilibrated until even subjectivity-objectivity is transcended and the final pair, Life=Death, overcome. Quoting from Asvaghosha's Doctrine of Suchness: 'But when they transcend their subjectivity, they can then recognise that all states of mentation, viz., their appearance, presence, change and disappearance, have no genuine reality. They are neither in a temporal nor in a spatial relation with the one soul, for they are not self-existent.' Buddhist meditation practice is probably the most free from preconceived notions of any in the world.

A recent revealer of Divine Awareness was the Mahārishi, Ramana, who passed from this world in 1950. He had evidently reached the state of permanent knowledge of Self, a state which he described as the 'natural state', because he regarded all other states as transient. The difference between this 'natural state' and our 'normal' waking state is understood to be greater than that between our sleeping and waking. His teaching was summed up in the quest 'Who am I?' which he instructed his followers to pursue until they discovered for themselves the fount and origin of the 'ego'. This is reminiscent of our references to Man's First Estate and also recalls to mind the admonition that 'he who would save his life (ego) shall lose it (death)'. Likewise, the

scriptures remind us that 'no man (ego) shall see God and live', hence the 'dying unto self'. One may well ask if this is to be experienced here and now in a practical manner. To the best of our knowledge, it has never been experienced otherwise! Let us quote a few lines from the experience of one of many occidentals who sat in the Presence of the Maharishi and dwelt for an hour or so in that state.

"I remember that the Maharishi has never suggested that I should attempt to force the stoppage of thinking. 'Trace thought to its place of origin', is his reiterated counsel, 'watch for the real self to reveal itself, and then your thoughts will die down of their own accord.' So, feeling that I have found the birthplace of thinking, I let go of the powerfully positive attitude which has brought my attention to this point and surrender myself to complete passivity, yet still keeping as intently watchful as a snake of its prey. This poised condition reigns until I discover the correctness of the sage's prophecy. The waves of thought naturally begin to diminish. The workings of the logical rational sense drop towards zero point. The strangest sensation I have experienced till now grips me. Time seems to reel dizzily as the antennae of my rapidly growing intuition begin to reach out into the unknown. I know that any moment I shall be standing outside things, on the very edge of the world's secret....

"Finally it happens. Thought is extinguished like a snuffed candle. The intellect withdraws into its real ground, that is, conscious working unhindered by thoughts... There is not the slightest loss of consciousness ... my sense of awareness has been drawn out of the narrow confines of separate personality; IT HAS TURNED INTO SOMETHING SURELY ALL-EMBRACING. For something that is far superior to the unimportant personality which was I, some deeper, diviner being rises into consciousness and becomes me ... I find myself outside the rim of the world's consciousness ... I am in the midst of an ocean of blazing light. The latter, I feel rather than think, is the primeval stuff out of which worlds are created, the first state of matter. It stretches away into untellable infinite space, incredibly alive ... My arms embrace all creation with profound sympathy, for I understand in the deepest possible way that to know all is not merely to pardon all, but to love all." (A Search in Secret India, by Paul Brunton)

These thoughts written after an experience above thought, cannot convey what cannot be transmitted. The greater life of Divine Man must be experienced and ultimately retrieved as one's natural state. Needless to say, the further one travels such a Path, the better equipped one becomes for aiding one's fellows. Some glimpse of these higher realms was acquired by one of our brethren whose experiences were described in the first edition of this 'Review', but individual experiences differ for many reasons. Those who learn to dwell permanently in higher states, approaching final knowledge of who they really are, recognise it. They have no competitors or 'enemies', for competition is a wholly mundane quality and those who fear it have no light to spread. They are the true Unknown Superiors of mankind needing no religion, policy or purpose, because they really KNOW.

"Just as one dies to the ego, so one is born to the higher self. The ego is the mask that hides the true self. The true self is the light that shines through the mask." (A Search in Secret India, by Paul Brunton)

THE VISION OF HERMES

"...And now, O Hermes of the mighty Soul, I send thee and thy reasoning with a new impulse adown the stream of Time. How grand are thy intuitions, how subtle and sublime thy reasonings..."

...O great Master and Founder of the Illustrious Order of Thinkers, who are in these modern days still called the Rosicrucian Brotherhood, as in the two centuries just passed by, - the true and veritable Illuminati of the world, then and now, as in the foretime on the banks of the Hoogly, Old Ganges, and the Sainted Nile..."

P.B. Randolph, An American Rosicrucian,
Boston, Mass., 1871.

With the above quotation we introduce you to the conclusion of our study of the Vision of Hermes, namely - PART THREE, the original translation of the Second Book called The Vision, from The Divine Pymander of HERMES TRISMEGISTUS. It has been translated into English, from Arabic, by Dr. J. Everard, over 300 years ago (1650). The work itself, if attributed to Hermes himself, should then be several thousand years old. The only copy known to us to reach our Western civilisation was the imperfect Arabic version which Dr. Everard translated; imperfect because some of the chapters reached him in fragments only - thus much has been irretrievably lost.

The authorship of The Divine Pymander (Pymander or Poemander means SHEPHERD OF MEN) is attributed to Hermes Trismegistus, whom Lord Francis Bacon described as illustrious with triple glory:

"Kingly Power, Priestly Illumination, and Profound Wisdom"

Up to the recent times this book was considered extremely rare and only a few could afford possessing a copy. Now thanks to the 1953 reprinting by S.R.I.A. it is within the reach of every serious seeker. We invite the readers to study the whole book as it is indeed a divine revelation and its study ennobles the student.

In this issue of the Martinist Review the Second Book, The Vision, is the only portion given. We advise the readers to read it and re-read it, and to refer to the Fall, 1960, issue of the Martinist Review, where certain drawings, and the interpretations of the vision by E. Schurc and Manly P. Hall are given to assist the student in reaching a better understanding.

The Martinist Review once again gives you one of the classical works upon which the true Traditions base their doctrines and origins. It is our aim to include more of such works in future issues of the Review. Among other works soon to be quoted and interpreted is the cornerstone of all esoteric work - The Emerald Tablet of Hermes (Tabula Smaragdina).

...There is only ONE TRUTH, and no organisation, whatever be its name, may arrogate the exclusive possession of this ONE and ONLY TRUTH...

PART III OF A SERIES

THE VISION OF HERMES TRISMEGISTUS

Original text of The Second Book, Called POEMANDER, taken from "The Divine Pymander" translated from the Arabic by Dr. John Everard in 1450.

Comment: To the best of our knowledge the first American edition of the Everard translation was by the Rosicrucian Publishing Co., 1871, in the work: "Hermes Mercurius Trismegistus his Divine Pymander", edited by Dr. P.B. Randolph, Toledo, Ohio.

A more recent edition, 1953, was published by the Society Rosicruciana in America (S.R.I.A.) as a reprint of the original translation.

THE SECOND BOOK, CALLED "POEMANDER". (We quote it herewith verbatim)

My Thoughts being once seriously busied about the things that are, and my Understanding lifted up, all my bodily Senses being exceedingly holden back, as it is with them that are very heavy of sleep, by reason either of fulness of meat, or of bodily labour. He thought I saw one of an exceeding great stature, and an infinite greatness call me by my name, and say unto me:

"What wouldest thou Hear and See? or what wouldest thou Understand, to Learn, and Know?"

2. Then said I, "Who art Thou?"

"I am," quoth he, "Poemandor, the mind of the Great Lord, the most Mighty and absolute Emperor: I know what thou wouldest have, and I am always present with thee."

3. Then said I, "I would Learn the Things that are, and Understand the Nature of them and know God."

"How?" said he. I answered, "That I would gladly hear." Then he, "Have me again in thy mind, and whatsoever thou wouldest learn, I will teach thee."

4. When he had thus said, he was changed in his Idea or Form and straightway in the twinkling of an eye, all things were opened unto me; I saw an infinite Sight all things were become light, both sweet and exceedingly pleasant; and I was wonderfully delighted in the beholding it.

5. But after a little while, there was a darkness made in part, coming down obliquely, fearful and hideous, which seemed unto me to be changed into a Certain Moist Nature, unspeakably troubled, which yielded a smoke as from fire; and from whence proceeded a voice unutterable, and very mournful, but inarticulate, insomuch that it seemed to have come from the Light.
6. Then from that Light, a certain Holy Word joined itself unto Nature, and out flew the pure and unmixed Fire from the moist Nature upward on high; it is exceeding Light, and Sharp, and Operative withal. And the Air which was also light, followed the Spirit and mounted up to Fire (from the Earth and the Water) insomuch that it seemed to hang and depend upon it.
7. And the Earth and the Water stayed by themselves so mingled together that the Earth could not be seen for the Water, but they were moved, because of the Spiritual Word that was carried upon them.
8. Then said Poemander unto me, "Dost thou understand this Vision, and what it meaneth?"
 "I shall know," said I. Then said he, "I am that Light, the Mind, thy God, who am before that Moist Nature that appeareth out of Darkness, and that Bright and Lightful Word from the Mind is the Son of God."
9. "How is that?" quoth I.
 "Thus," replied he, "Understand it, That which in thee Seeth and Heareth, the Word of the Lord, and the Mind, the Father, God Differeth not One from the Other, and the Unison of these is Life."
 Trismegistus: "I thank thee."
 Pimander: "But first conceive well the Light in thy mind and know it!"
10. When he had thus said, for a long time we looked steadfastly one upon the other, insomuch that I trembled at his Idea or Form.
11. But when he nodded to me, I beheld in my mind the Light that is in innumerable, and the truly indefinite Ornament or World; and that the Fire is comprehended or contained in or by a most great Power, and constrained to keep its station.
12. These things I understood, seeing the word of Pimander; and when I was mightily amazed, he said again unto me:
 "Hast thou seen in thy mind that Archetypal Form, which was before the interminated and Infinite Beginning?" Thus Pimander to me.
 "But whence," quoth I, "or whereof are the Elements of Nature made?"
 Pimander: "Of the Will and Counsel of God; which taking the Word, and beholding the beautiful World (in the Archetype thereof) imitated it, and so made this World, by the principles and vital seeds or Soul-like productions of itself."

13. For the Mind being God, Male and Female, Life and Light, brought forth by his Word; another Mind, the Workman; Which being God of the Fire, and the Spirit, fashioned and formed seven other Governours, which in their Circles contain the Sensible World, whose Government or Disposition is called Fate or Destiny.
14. Straightway leaped out, or exalted itself from the downward born Elements of God, the Word of God into the clean and pure Workmanship of Nature, and was united to the Workman, Mind, for it was Consubstantial; and so the downward born Elements of Nature were left without Reason, that they might be the only Matter.
15. But the Workman, Mind, together with the Word, containing the Circles and Whirlings them about, turned round as a Wheel his own Workmanship, and suffered them to be turned from an indefinite Beginning to an undeterminable End; for they always begin where they end.
16. And the Circulation or running around of these, as the Mind willeth, out of the lower or downward-born Elements brought forth unreasonable or brutish creatures, for they had no reason, the Air flying things, and the Water such as swim.
17. And the Earth and the Water was separated, either from the other, as the Mind would: and the Earth brought forth from herself such Living Creatures as she had, four-footed and creeping Beasts, wild and tame.
18. But the Father of all things, the Mind being Life and Light, brought forth Man, like unto himself, whom he loved as his proper Birth, for he was all beauteous, having the Image of his Father.
19. For indeed God was exceedingly enamoured of his own Form or Shape, and delivered unto it all his own Workmanships. But seeing and understanding the Creation of the Workman in the whole, would needs also himself Fall to Work, and so was separated from the Father, being in the sphere of Generation or operation.
20. Having all Power, he considered the Operations or Workmanships of the Seven; but they loved him, and every one made him partaker of his own Order.
21. And he learning diligently and understanding their Essence, and partaking their nature, resolved to pierce and break through the Circumference of the Circles, and to understand the Power of him that sits upon the Fire.
22. And having already all power of mortal things, of the living, and of the unreasonable Creatures of the World, stooped down, and peeped through the Harmony, and breaking through the strength of the Circles, so shewed and made manifest the downward-born Nature, the fair and beautiful Shape or Form of God.

23. Which when he saw, having in itself the unsatiable Beauty and all the Operation of the Seven Governors, and the Form or Shape of God, he Smiled for love, as if he had seen the Shape or Likeness in the Water, or the shadow upon the Earth of the fairest Human Form.
24. And seeing in the Water a shape, a shape like unto himself in himself he loved it, and would cohabit with it; and immediately upon the resolution, ensued the Operation, and brought forth the unreasonable Image or Shape.
25. Nature presently laying hold of what it so much loved, did wholly wrap herself about it, and they were mingled, for they loved one another.
26. And for this cause, Man above all things that live upon Earth, is double; Mortal because of his Body, and Immortal because of the substantial Man: For being immortal, and having power of all things, he yet suffers mortal things, and such as are subject to Fate or Destiny.
27. And therefore being above all Harmony, he is made and become a servant to Harmony. And being Hermaphrodite, or Male and Female, and watchful, he is governed by and subjected to a Father, that is both Male and Female and watchful.
28. After these things, I said:
"Thou art my Mind and I am in love with Reason."
29. Then Pimander said: "This is the Mystery that to this day is hidden, and kept secret; for Nature being mingled with Man brought forth a Wonder most wonderful; for he having the Nature of the Harmony of the Seven, from him whom I told thee, the Fire and the Spirit, Nature continued not, but forth with brought forth seven Men all Males and Females and sublime, or on high, according to the Natures of the Seven Governors."
30. "And after these things, O Pimander", quoth I, "I am now come into a great desire, and longing to hear, do not digress, or run out."
31. But he said, "Keep silence, for I have not yet finished the first speech."
32. TRIS: Behold, I am silent.
33. PIMAN. The Generation therefore of these Seven was after this manner, the Air being Feminine and the Water desirous of Copulation, took from the Fire its ripeness, and from the aether Spirit, and so Nature produced bodies after the Species and Shape of men.
34. And man was made of Life and Light into Soul and Mind, of Life the Soul, of Light the Mind.

- 35. And so all the Members of the Sensible World, continued unto the period of the end, bearing rule, and generating.
- 36. Hear now the rest of that speech, thou so much desirest to hear.
- 37. When that Period was fulfilled, the bond of all things was loosed and untied by the Will of God; for all living Creatures being Hermaphroditical, or Male and Female, were loosed and untied together with Man; and so the Males were apart by themselves and the Females likewise.
- 38. And straightway God said to the Holy Word, Increase in Increasing, and Multiply in Multitude all you my Creatures and Workmanships. And let Him that is endued with Mind, know Himself to be Immortal; and that the cause of Death is the Love of the Body, and let Him Learn all Things that are.
- 39. When he had thus said, Providence by Fate and Harmony, made the mixtures, and established the Generations, and all things were multiplied according to their kind, and he that knew himself, came at length to the Superstantial of every way substantial good.
- 40. But he that through the Errors of Love, loved the Body, abideth wandering in darkness, sensible, suffering the things of death.
- 41. TRISM. But why do they that are ignorant sin so much, that they should therefore be deprived of immortality?
- 42. PIMAND. Thou seemest not to have understood what thou hast heard.
- 43. TRISM. Peradventure I seem so to thee, but I both understand and remember them.
- 44. PIMAND. I am glad for thy sake, if thou understoodest them.
- 45. TRISM. Tell me, why are they worthy of death, that are in death?
- 46. PIMAND. Because there goeth a sad and dismal darkness before the Body; of which darkness is the moist Nature, of which moist Nature, the Body consisteth in the sensible World, from whence death is derived. Hast thou understood this aright?
- 47. TRISM. But why or how doth he that understands himself, go or pass into God?
- 48. PIMAND. That which the Word of God said, say I: Because the Father of all things consists of Life and Light, whereof Man is made.
- 49. TRISM. Thou sayest very well.
- 50. PIMAND. God and the Father is Light and Life, of which Man is made. If therefore thou learn and believe thyself to be of the Life and Light, thou shalt pass into Life.

51. TRISH. But yet tell me more, O my Mind, how I shall go into Life.
52. PIRAND. God saith, Let the Man endued with a Mind, mark, consider, and know himself well.
53. TRISH. Have not all Men a mind?
54. PIRAND. Take heed what thou sayest, for I the Mind come unto men that are holy and good, pure and merciful, and that live piously and religiously; and my presence is a help unto them. And forthwith they know all things, and lovingly they supplicate and propitiate the Father; and blessing him, they give him thanks, and sing hymns unto him, being ordered and directed by filial Affection, and natural Love: And before they give up their Bodies to the death of them, they hate their Senses, knowing their Works and Operations.
55. Rather I that am the Mind itself, will not suffer the Operations or Works, which happen or belong to the body, to be finished and brought to perfection in them; but being the Porter and Doorkeeper, I will shut up the entrances of Evil, and cut off the thoughtful desires of filthy works.
56. But to the foolish, and evil, and wicked, and envious and covetous, and murderous, and profane, I am far off giving place to the everlasting Demon, which applying unto him the sharpness of fire, tormenteth such a man sensibly, and armeth him the more to all wickedness, that he may obtain the greater punishment.
57. And such a one never ceaseth, having unfulfillable desires and unsatiabable concupiscences, and always fighting in darkness for the Demon afflicts and tormenteth him continually and increaseth the fire upon him more and more.
58. TRISH. Thou hast, O Mind, most excellently taught me all things, as I desired; but tell me moreover, after the return is made, what then?
59. PIRAND. First of all, in the resolution of the material Body, the Body itself is given up to alteration, and the form which it had, becometh invisible; and the idle manners are permitted, and left to the Demon, and the Senses of the Body return into their Fountains, being parts, and again made up into Operations.
60. And Anger and Concupiscence go into the brutish or unreasonablenature; and the rest striveth upward by Harmony.
61. And to the first Zone it giveth the power it had of increasing and diminishing.
62. To the second, the machination or plotting of evils, and one affectual deceit or craft.
63. To the third, the idle deceit of Concupiscence.
64. To the fourth, the desire of hale, and unsatiabable Ambition.

65. To the fifth, profane Boldness, and headlong rashness of Confidence.
66. To the sixth, Evil and ineffectual occasions of Riches.
67. And to the seventh Zone, subtle Falsehood always lying in wait.
68. And then being made naked of all the Operations of Harmony it cometh to the eighth Nature, having its proper power, and singeth praises to the Father with the things that are, and all they that are present rejoice, and congratulate the coming of it; and being made like to them with whom it converseth, it heareth also the powers that are above the eighth Nature, singing praise to God in a certain voice that is peculiar to them.
69. And then in order they return unto the Father, and themselves deliver themselves to the powers, and becoming powers they are in God.
70. This is the Good, and to them that know to be deified.
71. Furthermore, why sayest thou, What resteth, but that understanding all me, thou become a guide, and way-leader to them that are worthy; that the kind of Humanity or Mankind, may be saved by God?
72. When Pimander had thus said unto me, he was mingled among the Powers.
73. But I giving thanks, and blessing the Father of all things, rose up, being enabled by him, and taught the Nature, of the Nature of the whole and having seen the greatest sight or spectacle.
74. And I began to Preach unto men, the beauty and fairness of Piety and Knowledge.
75. O YE PEOPLE, MEN, BORN AND MADE OF THE EARTH, WHICH HAVE GIVEN YOURSELVES OVER TO DRUNKLINESS, AND SLEEP, AND TO THE IGNORANCE OF GOD, BE SOBER, AND CEASE YOUR SUFFLIT, WHEREUNTO YOU ARE ALLURED, AND INVITED BY BRUTISH AND UNREASONABLE SLEEP.
76. And they that heard me, come willingly, and with one accord, and then I said further.
77. WHY, O MEN OF THE OFF-SPRING OF THE EARTH, WHY HAVE YOU DELIVERED YOURSELVES OVER UNTO DEATH, HAVING POWER TO PARTAKE OF IMMORTALITY; REPENT AND CHANGE YOUR MINDS, YOU THAT HAVE TOGETHER WALKED IN DARKNESS, AND HAVE BEEN DARKENED IN IGNORANCE.
78. Depart from that dark Light, be Partakers of Immortality, and leave or Forsake Corruption.
79. And some of Them That Heard Me, mocking and scorning, went away and delivered themselves up to the way of death.
80. But others, casting themselves down before my feet, besought me that they might be taught; but I causing them to rise up, became a guide of mankind, teaching them the reason how, and by what means they may be saved. And I sowed in them the words of Wisdom, and nourished them with Ambrosian Water of Immortality.

81. And when it was Evening, and the Brightness of the same began wholly to go down, I commanded them to give thanks to God; and when they had finished their thanksgiving, everyone returned to his own lodging.
82. But I wrote in myself the bounty and beneficence of Pimander; and being filled with what I most desired, I was exceeding glad.
83. For the sleep of the Body was the sober watchfulness of the mind; and the shutting of my eyes; the true Sight, and my silence great with child and full of good; and the pronouncing of my words, the blossoms and fruits of good things.
84. And thus came to pass or happened unto me, which I received from my mind, that is, Pimander, the Lord of the Word; whereby I became inspired by God with the Truth.
85. For which cause, with my Soul, and whole strength, I give praise and blessing unto God the Father.
86. Holy is God the Father of All Things.
87. Holy is God Whose Will is Performed and Accomplished by His Own Powers.
88. Holy is God, that Determineth to be Known, and is Known of His Own, or Those that are His.
89. Holy art Thou, that by Thy Word hast established all Things.
90. Holy art Thou of Whom all Nature is the Image.
91. Holy art Thou Whom Nature hath not Formed.
92. Holy art Thou that Stronger than all Powers.
93. Holy art Thou that art Greater than all Excellency.
94. Holy art Thou, Who art Better than all Praise.
95. Accept these Reasonable Sacrifices from a Pure Soul, and a Heart stretched out unto Thee.
96. O Thou Unspeakable, Unutterable, to be Praised with Silence.
97. I beseech Thee, that I may never depart from the Knowledge of Thee. Look Mercifully upon Me, and Enable Me, and Enlighten with this Grace, those that are in Ignorance, the Brethren of my Kind, but Thy Sons.
98. Therefore I believe Thee, and Bear Witness, and go into the Life and Light.
99. Blessed art Thou, O Father, Thy Name would be Sanctified with Thee, as Thou hast given Him all Power.

- End of Second Book -

Who is worthy to open the book,
and to loose the seats thereof? Revelation 5:2.

I.N.R.I.

A Matter of History - a Martinist Magazine I.N.R.I.
* 60 Years of Martinism in Canada.
* The Meaning of the letters I.N.R.I.



Our Canadian Martinists will be pleased to hear that the Martinist Order had been quite active in Toronto in the early 1900's. We have in our library a copy of the "I.N.R.I.", a Martinist magazine, dated May-June 1906, where a certain address on Ontario Street, Toronto, was given for the inquiries concerning esoteric activities in Canada - from the English speaking Canadians.

This magazine, entitled "I.N.R.I." - a name subjected to a controversy as to its meaning - used to be published in Nottingham, England, and was a "double" of the French "L'Initiation" (still in vigorous existence) of Papus, Paris, France. The I.N.R.I. magazine was also an official organ of several centres listed below for the whole British Commonwealth. To mention only some of these 'centres': The Martinist Order, The Qabalistic Order of the Rose-Croix, The Sovereign Sanctuary of the Ancient and Primitive Rite of Masonry, The Rite of Swedenborg, and others.

THE MEANING OF THE LETTERS I.N.R.I.

There are various interpretations depending upon the sources. Eliphas Levi said that they represent the Martinist Astral Light, and somewhere else, that the absolute secret of it had been in the possession of certain men and can yet be (re) discovered. He adds that it is a part of the Great Magical Arcanum, "depending on an incommunicable axiom and on an instrument which is the grand and unique athanor of the highest grade of Hermetists."



We reproduce here this incommunicable axiom, enclosed qabalistically in the four letters of the Tetragram. (See the drawing) Please note the position of the DARK and LIGHT triangles and compare them with the interoven triangles of our Martinist Crest.

The students of Qabala, Tarot, Rosicrucianism, and Free-Masonry can now test and even enlarge upon their knowledge.

If you have any comments or additional information please send them to the Editor-in-Chief at the address as shown on the inside cover. You may be assured that your remarks will be welcome.

The initials INRI stand for the initials of the Latin sentence which was placed upon the Cross: Iesus Nazarenus Rex Iudaeorum. The Rosicrucians used them as the initials of one of their hermetic secrets: Igne Natura Renovatur Integra, which means 'By fire nature is perfectly renewed'. They also adopted them to express the names of their three elementary principles: Salt, Sulphur, and Mercury, by making them the initials of the sentence: Igne Nitrum Roris Invenitur.

The Editor of the publication I.N.R.I. gives the following explanation which we now quote verbatim:

"Our readers, knowing well that the interpretation "Jesus Nazarenus Rex Iudaeorum" has been widely given to the inscription INRI, are not satisfied with such an explanation.

"In the first place, these four letters could not have had a Greek origin, so far as the ascribed interpretation obtains, for it is evident that in Greek the initial letters would run ΙΗΣΙ. In Hebrew they stand 'יהושע', which, in that language, cannot be made to signify "Jesus of Nazareth, the King of the Jews." This is obviously a monkish interpretation based on the Roman equivalents of the four Hebraic letters.

"The original significance, then, of the inscription INRI is not found in any exoteric gloss. Eliphaz Levi tells us that "the incommunicable axiom is Qabalistically enclosed in four letters."

"This is borne out by the fact that we find that INRI are the initials of IAMINIM, NOUR, RUACH, AND IEDSHAI (Water, Fire, Air, Earth), the four departments of the Universe presided over by the Qabalistic Guardian-Angels, or Archangels of Christian Theology, viz: Michael, Gabriel, Raphael, and Uriel.

"With these four Holy Ones at their respective points of the Universal Cross, the mythical Christ has been crucified from the foundation of the world. Accordingly, the inscription INRI refers to the sacrificial purposes of the universe, not only in its superficial planes, but deep down in its "fons et origo".

"As some distinguished journalists have smiled superciliously at our title, I may add that it seems to me far less ridiculous to adopt for a review the suggestive title of INRI than to see those superior gentlemen giving to their boys the fancy names of Jack or Tom without any thought of their meanings. The review has been named advisedly. It is the organ of Symbolic mysticism, and, as such, it takes for title the very chief of symbols.

"Students who desire still further enlightenment about the sacred monogram must remember the following saying of the Great Master:

"Seek, and ye shall find;
knock, and it shall be opened unto you.



THE HOLY GRAIL FOUND IN A LONELY BRITISH MANSION ?

BY SERENUS

To set out in quest of the true and mysterious Holy Grail - - and dare to hope to find it - - has been a fanciful aspiration of thousands who have been stirred by the mystical romances of King Arthur and his Knights of the Round Table. In the summer of 1959 two English Martinists set out to track down and behold a vessel which is believed to be the actual Chalice of the Last Supper, brought to Britain by Joseph of Arimathea and treasured by the monks of Glastonbury until the sacking of the Monasteries 500 years ago. The search of this brother and sister led them to a remote mansion in central Wales. How they found it and what lay at the end of their search is set out by Brother William and Sister Marjorie in the following record:

* * *

During a holiday in Glastonbury four years ago, we were seeking traces of a knowledge and practice of the Secret Tradition in Glastonbury, the ancient Avalon. Our visit fell, apparently by chance, on June 21, a date the significance of which is of practical moment in those parts. We found that a group of about 200 followers of an Order bearing a well-known name were gathering to hold a ceremony on Glastonbury Tor. We saw the Chalice Well, where the Cup of the Last Supper, according to tradition was hidden, and used. We visited the crypt of the Lady Chapel in the Abbey of St. Mary, where the body of Mary the Mother of Jesus is said to lie buried, and where St. Joseph celebrated the divine mysteries according to the earliest and purest rites of the primitive Church. The site where King Arthur and Queen Guinevere's remains were found -- the skull still bearing the break inflicted by Sir Mordred, and strands of Guinevere's yellow hair in a log coffin for evidence to its finders -- all these were noted and remembered. But the clue we were seeking came with a visit to Mr. Richards at his bookshop by the Abbey Gate. Here a copy of "King Arthur's Avalon" by Geoffrey Ashe was purchased. In it was a detailed record of the destruction of the Abbey, in which the "treasure of Glastonbury" was said to have been saved from the State looters by the monks. This treasure was shown in the Old records, now lost, to have been the Chalice, reputedly that brought from Jerusalem by St. Joseph when he founded the Abbey.

Leaving the agents of dissolution to make off with the gold and silver, the monks took this cup into Wales, calling probably at Llantrist Hojor but eventually taking it to the abbey at Strata Florida, in central Wales. This edifice was not long spared by the sackers, and its monks were dispersed. Again they took with them the treasure of Glastonbury. A group of seven of the monks continued to live in the district until they died one by one. The last of them took the "treasure" to the Powell family, on whose land the new ruined abbey stood, entrusted to them a small, rough wooden cup. He told them that

26.
history and gave them certain private instructions about it and added that the cup had strange and miraculous properties; and he associated it with the Holy Grail itself. The Powells have ever since been custodians of this cup, faithfully carrying out the trust placed upon them.

What is The Grail?

Now it is necessary to clear up the identity of the Grail. Our inquiries convince us that there are two separate grails. The original, pre-Christian one, was a cup or dish in which the fruits of the earth were offered by a Virgin, representing Mother Earth, to the Sun which brought them forth, as is enacted to this day in the Gorsedd ceremonies of the Welsh National Eisteddfod (pronounced I-steth-vod). It is the second emblem of the Tarot, the Rod, Sword and Pentacle bring the first, third and fourth; the cornucopia; and also that mysterious something which the early initiates brought back with them after they had entered Annwn, the higher world. It is the mother principle, which receives, gives form and produces growth and fertility, under the solar influence; and those negative, feminine qualities associated with the Third Point of the Triad in all mystical systems.

The second Grail is often called the Holy Grail, because it is the Chalice of the Last Supper, which became linked in the early days of Christianity in Britain with the native concept of the older vessel, or San-Grail (San Graal or Sang-Real = true blood or blood royal). In this record we are dealing only with the Holy Grail.

We wondered how we would trace the Powells, whether they still had the cup and whether it were possible to see it. Then we found a newspaper story saying that Nanteos Hall, ancestral home of the Powell family, was to be opened to the public, and that it was within reach of the seaside town of Aberystwyth. The newspaper added, that in this Hall was the mysterious cup reputed to be the Holy Grail. We booked our next holiday at Aberystwyth.

Following the Trail.

Arrived there, we found that the family name had been changed to Mirylees, the last of the Powells having married a Major of that name, and that the cup was still there and was revered by the people living near Nanteos. We soon found the name, address and number in the telephone directory and, full of excitement we dialled the number. Was this the grail? Were we to set eyes on the one and only true sacred vessel handled by Jesus Christ on the eve of his crucifixion?

Miss Mirylees answered our call. No sooner had we announced our identity than she asked: "Is it about the cup?" Yes, we could see it. We could go there that afternoon. Some fantastic and mistaken stories had been circulated about it and the family would prefer us to get all our information from them.

The present home of the Grail (if Grail it is) is a brick and stone mansion with the frontage supported by huge grey columns, looking forlornly across a stream to rolling parkland. Nantos means "The stream of the Nightingale".

Miss Mirylaes joined us in a large room fitted with antique and oriental furnishings. Sister Marjorie's eyes through most of the interview were drawn to a Japanese cabinet in one corner. Then came our questions. Didn't anyone try to get possession of the cup for the use of any church? Yes, repeatedly. Some claimed it was their rightful possession, others thought it should be retained by their particular sect rather than remain in private hands.

But the family, although they are quite uncommitted as to the verity of the Grail, regard it as a solemn trust placed upon them. "We hold it available to any sincere inquirer regardless of their particular distinctions," they say. "Any other use would limit its freedom and perhaps lead to exploitation. People have come forward with schemes for its mass use, making money and fostering the advantage of one particular group."

Large numbers of people came to see the cup, our hostess went on. The family never publicised it. Most visitors wished to drink out of it, believing it had miraculous properties and could cure diseases.

"Does it cure them?" Well, the Powells had seen some very remarkable results following its use in this way but made it their practice not to discuss them, except with the people concerned. Miss Mirylaes held an open mind as to whether the results came from the cup or from some other cause. Water is simply placed in the cup, left for a while and the visitor then drinks it. Sometimes, she went on, the water turns a peculiar yellow colour, "like wine," but this is not usual. Sometimes they left it with water in for long periods, hoping to make the water go yellow, and it did not change colour. At other times it would change colour quickly. The colour did not come out of the wood, according to experts, and defied analysis. At times the cup had been placed in a large bowl of water and the whole had turned pale yellow. People considered this water particularly efficacious.

Miss Mirylaes rose and walked over to the Japanese cabinet. She produced a rough wooden box in which was a small, unimpressive looking piece of curved wood shaped like a sugar bowl about five inches in diameter and about two and one half inches high, and looked like this:



The wood was rough, unornamented and about 1/2" thick, dark brown

The Message Retrieved

29

Excerpts from: "Le Message Retrouvé" by Louis Cattiaux.
(Editions Denoël, Paris)



The sacred books are so beautiful and so profound because they reflect directly the splendour of the Divine Light, and tell us about the unfathomable mystery of the Work of God.
XV. 43'

It is a great mystery, which we repeat here to all the believers, because it is the mystery of God who inhabits the purity of life delivered from death.
XXVI. 26'

We shall see the seed appear and grow like the dew of the morning, and we shall see the germ incarnating in its purity and changing it into its proper and perfect nature.
XXII. 20'

It is within of the within that we must discover, and make it appear in its purity; it is still the within of that within which we must finally manifest in the fixity.
XXII. 21'

No image can give any idea of the living beauty of the unique celestial splendour.

O Lord, we cry with joy listening to your music which speaks to our souls, and comforts them from the exile of death; but it is the Holy Dew that delivers us from the abyss of perdition and makes us flourish again in your marvelous light, where the celestial joy has been dwelling for Eternity.
XXI. 19'

He who bathes in the clarity of the interior fire is like an idiot to the world - nevertheless he is the only one really enlightened.

"To approach the Truth one must become unadorned like Heron."

XXIII. 28'

It does not matter whether or not we know the "why" or the "how" of the mystery of life provided, that we can taste its sacred fruit which saves us from death. "There are those who believe, there are those who possess, and there are those who know."
XXV. 54

He who does not believe in God, shall not come near God.

XXV. 55

He who does not believe in the Divine Science, shall not find God.

XXV. 56'

Many want us believe that they know more about the mysteries of God than anybody else; they quote carelessly the magnificent words of prophets and sages, interpreting them according to their own miserable way of thinking at the moment.
XIX. 41

Not even a cent but only repatriation from all for the taken...

Money and help from the entire world for displaced persons...

XXV. 57'

Who will wash himself in the fire, and in the water, so that he may become pure and white again, like the salt of life? XIX. 28"

All that we ask for with faith and perseverance shall be realized one day before our eyes here (on earth). XIX. 43

The inspired Holy Books are the guides of Humanity and they form the most precious heritage of the ancestors. VI. 22

We should affiliate with the Churches, with the sects, or with the Secret Societies to explain the unexplicable; as now even the believers themselves do not believe anymore that God still can talk directly to his children. XIX. 48

Many leave their religion and go towards a death from where there is no return. "The Without".

Some penetrate all religions and they go towards a life that does not perish. "The Within". XXXII. 15 & 15'

Everybody can love and believe; but only a few know how to understand and how to find. XXXI. 19"

It is when we give up trying to understand we start to comprehend.
It is when we give up trying to explain anything that we really begin to understand and to know. XXII. 22

The ordinary books tell us of the exterior wisdom heard from without.
The philosophical books tell us of the exterior wisdom from within.
The Holy Books tell us of the wisdom from within known within.
The books of Sages tell us of the wisdom from within as proven within. XXII. 61

From (ONE) total and hidden God emanates the visible and perfect Beings. IV. 57'

The greatest labour with the greatest ease, that is the ART.
The greatest love in the greatest purity, that is the Sainthood.
The greatest liberty in the greatest repose, that is the Wisdom. XXII. 35

That which IS, is the most fantastic and the most formidable of all that we can imagine; but when that which IS, is established in one-SELF, the eyes are dazzled and the tongue remains mute. XXII. 49

After we have rejoined the light of the Unique, all those who have any desires shall see them fulfilled, and they will bathe in the plenitude of God. But those who will have no desires shall see God, they will enter into God, and God will penetrate them, and they will rest in the vacuum of God which is the hub of the plenitude of God.

But this is reserved for a small number of the Elect who possess the Oil of Love and of Knowledge. XXII. 42'

There are some imbeciles who try to prove, using words, the existence or the non-existence of God. This is assuredly the most funny thing in the world, - or is it the most sad? XXVI. 22

There is a sign by which one can recognise them without error; it is that they will blindly reject the true disciples of the Lord, as the darkness blindly repulses the Light of God. XXXIV. 12"

Everybody is preoccupied with the things of the ~~empirical~~ world; very few think of studying the prodigious revelation of the Sons of God. XXIV. 42

Martinist Review

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

LOUIS-CLAUDE de SAINT-MARTIN.

TORONTO, Canada

LONDON, England

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The Martinist Review is published under the auspices of Lodge No 5, La Canadienne, ORDRE MARTINISTE & SYNARCHIQUE Britannic Grand Lodge.

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124, North Carson Street, Toronto 14, Ontario, Canada.

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Cover : "Of what use are flambeaux, torches and spectacles to him who shuts his eyes so as not to see."

"Anphitheatrum Sapientiae Aeternae" (H. Khunrath)

Private Circulation

2.

.....AND YOU, MEN OF PEACE, MEN OF DESIRE DO NOT GET
DISCOURAGED! THERE ARE STILL MEN AMONG THE MINISTERS
OF GOD WHO FOLLOW, FAITHFULLY, THE FOOTSTEPS OF THE
TRUE PROPHETS, THE HOLY CHARITY OF OUR MASTER, AND
THE LIGHTS OF HIS DISCIPLES.

DO ASSOCIATE WITH THESE MEN, THEY WILL BE ONLY HAPPY
TO RESPOND LOYALLY TO YOUR CHOICE; THEY WILL LEAD YOU
BY THE HUMBLE WAYS OF ECCE HOMO WITH THE PURPOSE OF
YOUR REGENERATION - WHICH IS YOUR ORIGINAL DESTINAT-
ION.

by Louis-Claude de Saint-Martin

from: ECCE HOMO, 1792.

The Martinist Pentacle

THE UNIVERSAL PENTACLE (Martinist Crest) OF LOUIS-CLAUDE de SAINT-MARTIN

reviewed in the light

of the EMERALD TABLE of HERMES TRISMEGISTUS and ALCHEMY

"...the universal Pentacle of Louis-Claude de Saint-Martin is the most completely synthetic figure that human genius has ever discovered. It reveals all the mysteries of Nature; it is true in Physics as well as in Metaphysics, in the natural sciences as well as in theology.."

"...Meditate, my Brother, meditate with all your heart on what you have learned so far! Zeal and meditation will conduct you to far greater discoveries.."

Ritual of the Martinist Order, by Teder.

-o-o-o-o-o-

The Emerald Table of Hermes Trismegistus begins with a three-fold confirmation:

"IT IS TRUE, WITHOUT FALSEHOOD, CERTAIN AND MOST TRUE."

"IT IS TRUE" - Perceptible truth corresponding to the physical world, the truth confirmed by experience. This aspect is studied by contemporary science and its effect is "exterior wisdom acquired from without" which, when confirmed by experience becomes "exterior wisdom seen from within".

"WITHOUT FALSEHOOD" - Opposite to the previous aspect, the philosophical truth, certitude corresponding to the metaphysical world, certitude purged from any error. It is "wisdom from within known within".

"CERTAIN AND MOST TRUE" - Union of the two previous aspects, the thesis and the antithesis constituting the synthesis. Comprehensible truth corresponding to the Divine World, Absolute Truth indicated by analogy in the domain of religion and the infinite. Its effect is "wisdom from within as proved without".



Diagrammatically this precept can be represented by a triangle.

The alchemists apply as three principles in their work and have always admitted the three Tablets on the magic cosmic triangle which correspond to the sky, the earth and the sun.

These three principles are the *Tria Prima* of Paracelsus, his three hypostatical principles: SALT, SULPHUR, and MERCURY. SALT represents uninflamability, is found in the ashes and represents the body Earth. SULPHUR represents the inflammable, volatile principle which can be changed in Fire; it is the Soul of Air and Fire. MERCURY is the volatile principle but unchangeable by Fire; it is metallic, liquid-like; it is the Spirit, Water. Basil Valentine said that "all things are constituted of three essences namely mercury, sulphur, and salt". Eliphas Levi in his Ritual and Dogma stresses that such are the first necessities of true science.

We should note that the primary explanation of the Ternary divides it into an active (1), a passive (2), and a neutral term (3) resulting from the action of the first two terms upon each other. This law can be applied everywhere and can easily be proved by the theosophical addition of Pythagoras: ONE plus TWO equals THREE. In our case we can see its classical application.

True adeptship is attained by the mastery of ALL three aspects resulting in "Wisdom from within as proven without", which is the Physical Possession of God.

This Ternary is, however, double in its aspect and this brings us to the next precept:

"THAT WHICH IS ABOVE
IS AS
THAT WHICH IS BELOW"

and

"THAT WHICH IS BELOW
IS AS
THAT WHICH IS ABOVE"

"TO ACCOMPLISH THE MIRACLES OF THE ONE THING"

Having arranged this sentence as above, we find at first two ternaries, but it is actually ONE TERNARY considered under its two aspects, the POSITIVE and the NEGATIVE, or masculine and feminine. This is the twofold dogma which, as Eliphas Levi has put it, is the foundation of magic.

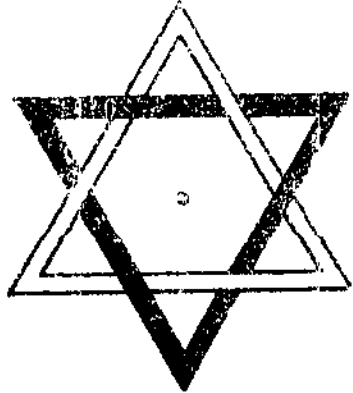
These are the two forces that balance the Universe in an equilibrium; they are attraction and repulsion. When applied to the three worlds it is equilibrium in physics, criticism in philosophy, and revelation in religion. They are the two seeds in the numerical conception of the Stone of Philosophers.



We can present it diagrammatically thus:

Positives:	"above"
	analogous to
	"below"
Negatives:	"below"
	analogous to
	"above"

Here we find a classical example of the *NUMERI* of the occult sciences, *NUMEROLOGY*. Hermes says that the positive, above, is *ASCENDING* to the stars (above) and the negative, below, will not to say that it is *DESCENDING*.



These two aspects of the same and one thing, "perform the miracles of ONE thing" imply that both triangles cannot be left to themselves but must be INTERWOVEN to represent ONE thing under its DOUBLE aspects.

It represents the perpetual movement, incipient Generation and Regeneration by Water and Fire, that is to say by the Putrifaction - a term of old used in place of the more scientific term of Fermentation.

In the Alchemical symbolism it is also the sign of the Virgin, the sign of the marriage of Water with Fire. In the Divine Qabala it signifies the seven spirits of God if a dot is place in the centre and also represents the seven earthly natures and their attributes, the seven heavenly natures and their attributes and the seven metals of Alchemy.

Let us now recapitulate. It is necessary to consider Truth primarily in its triple aspects physical, metaphysical, and spiritual. Only then it is possible to apply, in the light of such understanding, the method of analogy which permits understanding the Laws. Finally, it is necessary to reduce the multitude of Laws into a Unity by the discovery of the Principle, or the First Cause, the Universal Agent of Louis-Claude de Saint-Martin.

To have a better picture of what has already been said and is to come we quote from Basil Valentine:

"...All things are constituted of three essences namely: mercury sulphur, and salt...but to know that the Stone is composed of one, two three, four and five.

- Out of five - that is the quintessence of its own substance.
- Out of four - by which we must understand the four elements.
- Out of three- and these are the three principles of all things.
- Out of two - for the mercurial substance is twofold.
- Out of one - this is the first essence of everything which emanated from the Primal Fiat of Creation."

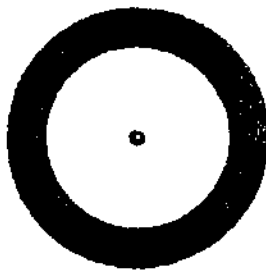
Our contemporary, the late Louis Cattiaux, author of The Message Retrieved sums it up in this way:

"From one total that are five, by one secret that are four, is made one living that are three. Male and female in two, engendered the conqueror which is the point in the circle." M.R. IV.61"

In his Emerald Table Hermes brings us now to the study of the correspondences between the multiple and unity, or between the Creation and its Creator saying:

"ONE IS ALL THINGS COME FROM ONE, BY THE MEDITATION OF ONE, SO ALL THINGS WERE MADE (arose) FROM THIS ONE THING BY ADAPTATION."

Here, in a few words can be found all the teachings of the "Sanctum" on the Creation of the World. The creation by adaptation or by the quaternary developed in the Sepher Yetzirah and in the first ten chapters of Bereschit of Moses.



We can present this precept by a circle with a dot in its centre.

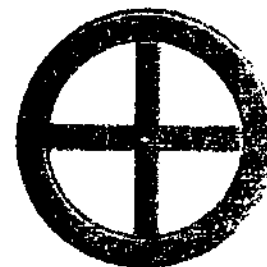
"and as all things were made from the one by the meditation of one".

"so all things were made from this One thing by adaptation".

The circle also represents the Uroboros, "the Tail-Eater" of Alchemists; devouring its own tail, it depicts the eternal movement of the Universal Forces.

A circle with a dot in the centre stands for the Holy Trinity in its relationship to the Creation. The dot is the Father, the area between the centre and circumference is the Holy Ghost, the Son is the circumference.

A cross with its four equilateral arms represents the four elements, it is also the sign of adaptation and refers to the corporified, crystallized Light. Adding it to the circle, we obtain ROTA, the wheel, which as Ripley says, must be turned to expand into the Sun.



This wheel reminds us of the vision of Ezekiel and the fiery chariot in which Elijah ascended to heaven. It is the wheel of creation that takes its rise from the Universal Force whence it passes to the simple elements (Dorn).

The Stone is moulded by the wheel (Rota) and the hand of the Most High and Almighty into that earthly substance wherein the sun's rays are collected and caught: this substance is Gold. (Michael Maier) This wheel is often called the "Hidden Rose-Croix".

Hermes now describes the Universal Force, the ONE from which ALL derives. This occult force has received many names in the works of Alchemists. It is Telesma (will), universal Mercury of alchemists, Aour of Qabalists, Ruach Elohim of Moses (F.D.Olivet), and Astral Light of Martinists.

Eliphas Levi referring to this portion of the Emerald Table says that thus is given the revelation and illuminating description of the creative agent, the pantomorphic fire, the great medium of occult force, shortly, the Astral Light.

Hermes describes this force, from which derive four elements, in the following manner:

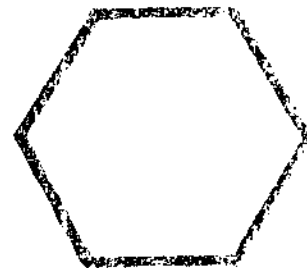
"THE FATHER OF WHICH IS THE SUN	(positive)
"THE MOTHER OF WHICH IS THE MOON	(negative)
"THE WIND CARRIED IT IN ITS BELLY	(the container)
"THE NURSE THEREOF IS THE EARTH."	(materialisation, increase, growth, development)

"The Father of which is the Sun and the Mother is the Moon, the wind carried it in its belly" - it follows, writes E. Levi, that this Light has emanated from the Sun and has received form and rhythmical motion from the influences of the Moon, while the atmosphere is its receptacle and prison. The Nurse thereof is the Earth - that is to say, it is equilibrated and set in motion by the central heat of the Earth. It is the Universal Principle, the Telesma of the World.

Hermes, continues E. Levi, goes on to set forth in what manner this Light, which is also a force, can be applied as a lever, as an universal solvent and as a formative and coagulative agent; how also this Light must be extracted from the bodies in which it lies latent in order to imitate all the artifices of Nature by the aid of its diverse manifestations as fire, motion, splendour, radiant gas, scalding water or finally igneous earth.

Except for the hexagon, we have by now almost drawn the whole Universal Pentacle of Louis-Claude de Saint-Martin, "the most completely synthetic figure that human genius has ever discovered, and which reveals all the mysteries of Nature."

The goal of Martinists is Reintegration, to become ONE with OMNIPOTENCY; to Alchemists it means the physical possession of God. The aim of the Great Work is to find the Stone of Philosophers which is symbolised by a six-pointed star, the hexagram. However as we have already drawn a hexagram by forming it with two interwoven triangles, here the Stone is represented by a hexagon, equivalent in its meaning to that of a hexagram.



If we now put together all the elements we have drawn previously, we obtain a complete Universal Pentacle of L-C de Saint-Martin, the Martinist Crest. It is shown on all official papers of the Martinist Order and you can find it on the cover and the contents page of every issue of the Martinist Review.

This Martinist Pentacle has often been called a perfect Alchemical Pentacle.

Readers are referred to our previous issues of the Martinist Review for a full explanation of why the BLACK triangle points downwards and the WHITE triangle points upwards.

This ends the theory as expounded by Hermes in the first half of his Emerald Table. He goes on exposing the method of Reintegration in the latter half. There we find the art of separation, circulation of materials in the athanor - the sealed vessel of Hermes, and the last stages of the Great Work of the preparation of the Stone to attain the "Glory of the whole World". Once we know the Truth, "obscurity shall fly away from us". Please refer to our plate, "The Emerald Table of Hermes" for a complete text of the Table. The explanation of the Table by Hortulanus should help you understand it better.

In our Tradition there is a garment, to quote from Zohar, which every man can see. Those with understanding do not look upon the garment but at the body beneath it. However, the wisest of all, the servants of the Heavenly King, look at nothing save the Soul - the eternal and ever springing root of the Law.

To end, let us be reminded that "none can gain the entrance to the secret House of Wisdom unless he wears the voluminous cloak of Apollonius of Tyanna and carries in his hand the lamp of Hermes".

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



May those who think that Alchemy is strictly of terrestrial, mineral and metallic nature - STAY AWAY!

May those who think that Alchemy is exclusively spiritual - STAY AWAY!

May those who think that Alchemy is only a form of symbolism used to unveil by analogy the process of the "spiritual Realisation", that man is the matter and athanor of the Work - GIVE UP!

- Claude d'YGE

From: "Nouvelle Assemblée des Philosophes Chymiques", Paris, 1954.

* * * * *

They say that the three things are of one nature, of one matter and essence, one water and one root - and they verily tell the truth!"
-Flamel

The Tabula Smaragdina

9.

THE ORIGIN OF THE EMERALD TABLE OF HERMES

Oh Egypt, Egypt!
There shall remain for thee for future generations
only fables that no one will believe,
nothing of Thee shall endure except words cut in stone
-Hermes.

Historical Facts.

The oldest and most revered of all hermetic formulas is the EMERALD TABLE (Tabula Smaragdina) of Hermes. All Adepts without exception have regarded it as a magisterial work on esotericism, a summary of all Arcane Wisdom, and as the most synthetic expression of hermetic science. Further on, in this issue of the Martinist Review, you will find an analysis of it, and also a study by Hortulanus (Gardener) which is considered as one of the most beautiful works in hermetic literature.

There is considerable confusion concerning its origin. Scholarly A. L. Waite insists that "the Emerald Tablet is only extant in a late Latin form and that there is not the least warrant for postulating a Greek original. It has been referred to the seventh century A.D."

The earliest recorded copy of the Table can be found in the Leyden papyrus, discovered in the tomb of an anonymous magician in Thebes, Egypt, in 1828 (K. Seligman). In 1923, an abridged Arabic text was discovered by E. J. Holmyard, in one of the books of the Jabirian corpus. Shortly afterwards another Arabic version was discovered, by Ruska, in a book called "The Secret of Creation", ascribed to Apollonius. Jabir himself, when giving the Table, says that he is quoting from Apollonius. How Kraus was able to show that "The Secret of Creation" was written, at least in its final form during the caliphate of Al-Ma'mun (813-33) and that it shows parallels with a book written during the same period of Job of Edessa. It seems likely, therefore, that even if Job did not write "The Secret of Creation", both he and its author were using the same earlier sources, one of which Kraus showed to be the writings of Nemesius, Bishop of Emesa (Homs) in Syria, in the second half of the fourth century. Nemesius wrote in Greek, but his book "On the Nature of Man" does not contain the TABLE.

From these facts one may conclude that the oldest known form of the Emerald Table, namely that in Arabic, was probably translated from Syriac but it might have been ultimately based on a Greek original. Whether or not it went back as far as Apollonius himself is a question to which no answer is possible. In any case it seems likely that the table came to Islam from Syria rather than from Alexandria, for Arabic accounts of the discovery usually mention the Flood - Noah was supposed to take it with him into the Ark - and the Flood was unknown in Egypt.

II. The Tradition.

As we have seen above, authorities do not agree as to the genuineness of this Table, some declaring it to be a post-Christian fraud. However, TRADITION insists that the Emerald Table is of a great antiquity. It is attributed to Hermes Trismegistus himself and is therefore several thousand years old. We have already mentioned that the legends say that Noah took it with him to the Ark.

In a work attributed to Albertus Magnus, but which is probably spurious (H. Stanley Radgrove in "Alchemy"), we are told that Alexander the Great found the tomb of Hermes in a cave near Hebron. This tomb supposed to have contained an emerald tablet on which were inscribed in Phoenician characters the 13 sentences of "Verba Secretorum Hermetis". Another version (K. Seligman) states that it was found "in the hands of Hermes' mummy, in an obscure pit, where his interred body lay", and situated according to tradition in the great pyramid of Gizeh.

Still another version insists that it was found by Sarah, wife of Abraham, some ages after the Flood, in a cave near Hebron. A certain source confirms that it was found by Alexander the Great but in the EMPTY TOMB of Hermes - a quite acceptable story as Tradition insists that ALL TOMBS of the MASTERS are empty. However, this pertains to an Alchemical Mystery, that of Resurrection.

Whatever is the true origin of the EMERALD TABLE it is a fact that this Table has been cherished with a kind of religious fervour by the Initiates who looked upon it as a summary, in a concealed form, of the fundamental secrets of Alchemy and the Philosophical Stone. This Emerald Table, cited so frequently in portions, is the Credo of true Initiates. Mysticism has borrowed from it the precept: WHAT IS ABOVE IS SO BELOW, and it has been abused ever since by pseudo-hermetists.

A careful examination of these seemingly oracular pronouncements shows that it does in fact summarize in a veiled form the main features of alchemical theory. Veiled, because human language cannot render in words the secrets of Creation, secrets of God Himself; a man requires first an influx of Grace of God to lift that veil. Therefore it should not appear strange that the Alchemist insists on praying, for without that Grace of God it is impossible to advance.

Outwardly, the precepts of Alchemy can be intellectually absorbed and brilliantly discussed upon, but the understanding of them comes along with certain experiences; with corporeal and practical application. There is a definite difference between mysticism so popular nowadays, and ALCHEMY.

The reader must bear in mind at all times that "The formulae and emblems of alchemy are to be taken primarily as allegorical symbols for until their esoteric significance has been comprehended, their literal interpretation is valueless" (M.P. Hall).

Hermes Trismegistus, or HERMES THRICE-GREAT, the Greek counterpart of the Egyptian god Toth, author of the text of the Emerald Table, was revered by the Adepts of Alchemy as the Father of their "Hermetic Art" and the patron of its practitioners; for this reason they often styled themselves the "Sons of Hermes".

III. The Stone Emerald.

A few words should be mentioned about the material itself upon which the 'Verba Secretorum Hermetis' were supposed to have been engraved.

Emerald is a semi-precious stone and was held in high esteem by the Ancients. Perhaps no other precious stone has been the subject of so much regard and admiration. One of its principal charms being its brilliant green colour, and it was thought that there was nothing in Nature to equal its colour and brilliancy. The origin of the word EMERALD comes from a Sanscrit word meaning green.

To the Orientals, Emerald represents hope in immortality, courage, and exalted faith. Verses from the Koran were frequently engraved upon it. In India, it means knowledge of secrets and future events. Ancient Romans firmly believed that it would change colour or turn pale if confronted with falsehood or treachery. "Emerald is of thassa nature". Old Hebrews also believed that if a serpent fixed its eyes upon the lustre of this stone it would become blind. The Incas possessed some wonderful Emeralds; one, described by de la Vega, as large as the egg of an ostrich, was believed to be inhabited by Esmeralda, the chief goddess of Peru. It was customary to obtain them from the worshippers on the pretext that they were esteemed by the goddess above all else - emeralds being her own daughters.

It is supposed that Demons and Griffins guard the mines of emeralds. The emerald is the stone of the house of the Crab, symbol of resurrection for over 3000 years B.C.

Emerald has some optical properties as it is doubly refracting, i.e. when looked through it produces a double image whereas glass for example will produce a single image. It reflects images like a looking glass. This is why Nero used (a large) one as an eye glass.

IV. Miscellanea

Students of Tarot should know that the Juggler is pointing "at the above and at the below", confirming the teachings of Hermes. Here below all is like that which is in heaven; the little world = man, contains all the elements of the Universe and the study of man will make us understand the wonders of the whole creation.

Louis-Claude de Saint-Martin has repeatedly stressed that we should study the Universe by Man and not vice-versa.

In this issue of the Martinist Review we are not only giving you the complete text of the Emerald Table of Hermes, but also a background for further study and research, in your own lab-ORATORY:

"Therefore study, meditate, sweat, work, cook ... so will a healthful flood be opened to you which comes from the heart of the Son of the Great world, a water which the Son of the Great World peers forth from his body and heart, to be for us a True and Natural Aqua Vitae. H. Kuhnreth".

The Emerald Table

EXPLANATION OF THE EMERALD TABLE OF HERMES TRISMEGISTUS

by HORTULANUS (Joannes de Garlandia).

First published in English in the Supplement to "The Mirror of Alchemy" of Roger Bacon, in London, 1597, the following version has been translated into English from a French manuscript, especially for the Martinist Review. Readers may also refer to the plate "Emerald Table of Hermes" reproduced from H. Khunrath's "Amphitheatrum" for the Dr. Everard's translation of the Table itself.

Editor.

Woe is me, I sin,
For my lips are impure to speak the secrets.
Isaiah 6.

The Text

Preface:

May praise, honour and glory be given to Thee for ever O Lord, God Almighty, and to Thy beloved Son our Saviour Jesus-Christ, True God and the only Perfect Man, and to the Comforter, the Holy Ghost; to the Holy Trinity who art the only God.

I thank Thee because having been living among the transient things of this World, our enemy, Thou hast drawn me out of it thanks to Thy abounding mercy in order that I would not become perverted by its deceptive attractiveness.

I have met several of those who labour in this Art and yet do not pursue the right path. Therefore I beseech Thee, my Lord and my God, and if this be Thy wish, that I in turn may avert my dear and beloved ones from any error by the science Thou hast given me, so that they themselves knowing the Truth, could praise Thy Holy Name blessed in all Eternity.

Therefore I, Hortulanus, which means Gardener and thus called because of the maritime gardens, unworthy to be called a disciple of the Philosopher, but moved by the affection towards my very dear ones, decided to put into writing the exposition and certain explanation of the words of Hermes, Father of Philosophers, however obscure they may be, and to declare sincerely all the applications of the genuine Works.

like a rock, truth emerges from the earth in front of the Sage;
 it abhors and illuminates him in such a way that it is in him
 and he is in it. From the summit where he has attained, his eyes
 see all, and no additional knowledge is needed. "NOTHING IS AS
 SUBTLE AS SWIFT AS WISDOM. IT IS THE INVISIBLE SUN THAT
 ILLUMINATES THE SAGES. THE LIGHT IN WHICH ARE
 INSCRIBED GOD'S PLANS" (De igne magorum)

What is he who obtains this grace for which God
 has chosen him? ROSICRUCIAN? THEOSOPHIST?
 ADEPT? This would mean very little, these
 names having so often been misused.
 FRIEND OF JESUS-CHRIST?
 LIGHT OF HEAVEN?
 It could not mean more;
 no word could express what
 such a man would then be.

VERBA SECRE-
 TORUM HERMETICORUM:
 "TRUE WITHOUT ERROR,
 CERTAIN AND MOST TRUE;
 THAT WHICH IS ABOVE IS AS THAT
 WHICH IS BELOW, AND THAT WHICH IS BELOW
 IS AS THAT WHICH IS ABOVE, FOR PERFORMING
 THE MIRACLES OF THE ONE THING; AND AS ALL
 THINGS ARE FROM ONE, BY THE MEDIATION OF ONE.
 SO ALL THINGS AROSE FROM THIS ONE THING BY ADAPTATION;
 THE FATHER OF IT IS THE SUN, THE MOTHER OF IT IS THE MOON;
 THE WIND CARRIED IT IN ITS BELLY; THE NURSE THEREOF IS THE EARTH.
 THIS IS THE PATTERN OF ALL PERFECTION, OR COMMUNICATION OF THE WHOLE WORLD.
 THE POWER OF IT IS INTERNAL, IF IT IS TURNED INTO EARTH: THOU SHALT SEPARATE
 THE EARTH FROM THE FINE, THE SUBTLE FROM THE GROSS, GENTLY, WITH MUCH
 SNEAKY: IT ASCENDS FROM EARTH TO HEAVEN, AND AGAIN DESCENDS TO EARTH:
 AND REVIVES THE STRENGTH OF THE SUPERIORS AND OF THE INFERIORS. SO THOU HAST
 THE STORY OF THE WHOLE WORLD; THEREFORE ALL OBSCURITY LET FLEE BEFORE THEE.
 THIS IS THE STRONG FORTITUDE OF ALL FORTITUDES, OVERCOMING EVERY SUBTLE, AND DEFEAT-
 ING EVERY SOLID THING, SO THE WORLD WAS CREATED. HENCE WERE ALL WONDERFUL ADAPTATIONS
 OF WHICH THIS IS THE MANNER. THEREFORE AM I CALLED THrice GREAT HERMES, HAVING THE
 THREE PARTS OF THE PHILOSOPHY OF THE WHOLE WORLD. THAT WHICH I HAVE WRITTEN IS CON-
 SULTED CONCERNING THE OPERATIONS OF THE SUN."

The version quoted here was translated
 from Latin of FICINUS by KIRCHER and
 into English by DR. EVERARD, 1650 A.D.
 (from original Arabic and Greek copies
 on the authority of SUDAS).

The plate shows:
 LATIN &
 GERMAN Eds
 of the Emerald
 Table of Hermes.

MERCURIUS TRISMEGISTUS in PYMANDER:

WHEN I MEDITATED KEENLY ON THE NATURE OF THINGS AND LIFTED MYSELF UP TO THE HEIGHTS,
 THE REALM OF MY THOUGHTS WHILEST MY CORPORAL SENSES GREW DROWSY AS IT IS WITH THOSE WHO FALL
 INTO A HEAVY SLEEP DUE TO THE EXCESS OF FOOD OR FATIGUE, SUDDENLY, I THOUGHT I SAW SOMEONE
 WHOSE BODY WAS UNDEAD AND WHO CALLED ME BY MY NAME SAYING: "WHAT DO YOU WANT TO HEAR
 AND SEE? O MERCURY, WHAT DO YOU WANT TO LEARN AND KNOW?" I ASKED HIM WHO HE WAS AND HE
 REPLIED: "I AM PYMANDER, THE MIND (INTELLIGENCE) OF THE DIVINE FORCE AND YOU, MERCURY, THINK
 ABOUT WHAT YOU WANT BECAUSE MYSELF SHALL ALWAYS BE PRESENT WITH YOU." I REPLIED THAT I
 WANTED TO LEARN ABOUT THE NATURE OF THINGS AND TO KNOW GOD; TO THIS HE SAID: "WOULD THAT I
 IN YOUR MIND AND I SHALL TEACH YOU ALL THE THINGS YOU DESIRE TO KNOW." AFTER SAYING THIS
 THIS HE CHANGED HIS FORM AND ALL THINGS WERE INSTANTLY OPENED TO ME. ✧
 (DIVINE PYMANDER, Book II, 51-2.)

THIS IS HIS DOCTRINE TO A
 FAITHFUL SON. AMEN ✧

THE EMERALD TABLE OF HERMES TRISMEGISTUS

Hermes' "Emerald Tablet" of A.D. 1609



ORDRE MARTINISTE et SYNARCHIQUE

BRITANNIC GRAND LODGE

Surely it would serve Philosophers no purpose to try to hide in their writings the Science when it is the Doctrine of the Holy Ghost that operates.

Chapter I. The Alchemical Art is genuine and certain:

The Philosopher begins with:

- "IT IS TRUE" -meaning the Art of Alchemy has been given us.
- "WITHOUT ERROR" -to convince all those who insinuate that the Science is deceitful or false.
- "CERTAIN" -means experienced as all which has been experienced is very certain.
- "AND MOST TRUE" -because most real Sun is engendered by the Art; note that it has been expressed in a superlative, 'most true' as the SUN engendered by the Art surpasses all the attributes of the natural Sun; medicinal or otherwise.

Chapter II. The Stone ought to be divided into two parts.

Hermes next touches upon the operation of the Stone: "THAT WHICH IS BELOW IS AS THAT WHICH IS ABOVE" and he says so because the Stone is divided, by the Magistry, into two principal parts, to know its superior part which ascends ('above') and inferior part that abides 'below' fixed and clear. However, these two parts harmonise in virtue and thus he continues: "AND THAT WHICH IS ABOVE IS AS THAT WHICH IS BELOW".

Such a division is certainly necessary "TO ACCOMPLISH THE MIRACLES OF ONE THING", which means the Stone. The Earth is the inferior part and is the Nurse and Ferment, the Soul (Jive) is the superior part which vivifies and resuscitates the whole Stone. This is why, Separation and Conjunction having been made, many miracles are brought about in the secret work of Nature.

Chapter III. The Stone has four Elements in itself.

"AND AS ALL THINGS WERE AND ARE PRODUCED (MADE) FROM ONE, BY THE MEDITATION OF ONE", Hermes gives here an example by saying 'as all things were and are made from one' meaning from a confused sphere, or confused mass (Chaos) 'by the meditation' - i.e.: by the thought and creation 'of one', which means God Almighty. "SO ALL THINGS WERE MADE" or came out "FROM THIS ONE THING" - from a confused Mass (from Chaos), "BY ADAPTATION", i.e.: by the sole command and miracle of God.

Thus our Stone is born coming out from Chaos (confused Mass) which God created and containing in itself all the Elements; it is thanks to His miracle that the Stone comes out and is born.

14.
Chapter IV.

The Stone has a Father and a Mother, who are the Sun and the Moon.

Just as we see how naturally an animal engenders several like animals, so similarly the Sun artificially engenders the Sun by the virtue of the Multiplication of the Stone. This is why it follows: "ITS FATHER IS THE SUN" - i.e.: the Gold of Philosophers. Further, like in all natural Procreations it is necessary to have a place where to plant the Seeds, in some measure in conformity with resemblance, so it is necessary that in this artificial procreation of the Stone, the Sun acquire some Matter which would act as a proper matrix to receive its seed and its tincture. This is the Silver of Philosophers and now we see why Hermes continues "AND THE MOON IS ITS MOTHER".

Chapter V.

The Union (Conjunction) of the parts is the conception and generation of the Stone.

When these two receive each other in the union of the Stone, the Stone is thus begotten in the belly of the Wind, and this is how Hermes expresses it: "THE WIND CARRIED IT IN ITS BELLY".

One is well aware that Wind is Air, Air is Life, and that Life is the Soul (Ame). He has already said before that it vivifies the whole Stone; therefore it is necessary that the Wind carry the whole Stone, give birth to it and beget the Magistry.

This is why Hermes continues saying that it should receive food from its Nurse, namely the Earth: "ITS NURSE IS THE EARTH" because, similarly, if a child does not receive any food from its Nurse it cannot attain any growth so also our Stone will never grow indeed without fermentation of the Earth, and the ferment is called food.

Father in union with Mother beget 'one thing' which actually means Children resembling their Fathers, and who, if they are not subject to a long decoction (1), resemble their Mother but retain the weight of Father.

Chapter VI.

The Stone becomes perfect when the Soul is fixed in the body.

Next it follows: "HERE IS THE FATHER OF ALL TELESMA (2) (PERFECTION) OF THE WORLD". This means that in the work of the Stone there is a final way. Please note that the Philosopher calls the Operation 'the Father of all Telesma' (sometimes rendered as 'perfection' - editor) meaning of all Secrets or Treasure 'of the whole World'. The expression 'here is', should be interpreted as if he said: 'Here it is, I am showing it to you!'

(1) decoction: Maturing, or perfecting by heat.

(2) Telesma: will.

The Philosopher goes on asking "Do you want me to teach you how the power of the Stone is achieved and becomes perfect? It is when it is converted and changed into Earth!" This is how he actually expresses it: "ITS STRENGTH AND POWER ARE ABSOLUTE" - i.e.: perfect and complete "IF IT BE CONVERTED AND CHANGED INTO EARTH".

This means that if the soul of the Stone becomes converted into Earth and fixes itself in it in such a manner that the whole substance of it becomes united with its Nurse (the Earth), the whole Stone shall be turned and converted into ferment. (I have already mentioned that the Soul is called Wind, Air where all life and power of the Stone is.)

In the same way as when bread is made a little of leaven nourishes and ferments a great quantity of dough, so our Philosopher wants our Stone to be well fermented so it can serve as a ferment for its own multiplication.

Chapter VII The purification of the Stone.

Hermes now shows how the Stone should multiply itself but first, before anything else, he puts its purification and separation of the parts saying "THOU SHALT SEPARATE THE EARTH FROM THE FIRE, THE SUBTLE FROM THE GROSS, GENTLY, WITH MUCH CARE". The word "gently" means here little by little, and not by violence, but with understanding and ingenuity, skill, namely in the bowels or philosophical excrements.

'Thou shalt separate' stands for 'Thou shalt dissolve' because dissolution is separation of parts. 'The Earth from Fire, the Subtle from the Gross' means the dregs and filth of Fire, of Air and of Water and of whole substance of the Stone, in such a way, that it abides free from any ordure.

Chapter VIII The non-fixed part of the Stone should separate and elevate the fixed part.

The Stone having been thus prepared, can now multiply itself; so Hermes comes now to the Multiplication, and he speaks of its easy liquefaction or fusion due to its ability to enter and penetrate into hard and soft bodies, saying: "IT ASCENDS FROM EARTH TO HEAVEN, AND AGAIN DESCENDS TO EARTH".

We must here note well that, although our Stone divides itself in its first Operation into four parts, which are the four elements, there are nevertheless (as he said earlier) two principal parts in it. One which ascends and is called non-fixed or volatile, and the other one which abides below, fixed and is called the Earth or ferment (has been also explained previously).

However, it is necessary to have a great quantity of the non-fixed part and to give it to the Stone when it is very clean and without any ordure. It is also necessary to give it so many times by the Magistry, that by the virtue of the spirit the whole Stone is carried above (elevated), becoming sublimated and made subtle. This is why the Philosopher says "it ascends from Earth to Heaven".

6.

Chapter IX. The volatile Stone should again become fixed.

After all this it is necessary to incerate (1) the same Stone (thus exalted and elevated, or sublimated) with Oil extracted from it in the first Operation and called the Water of the Stone; and it must be turned so very often sublimating, until, by the virtue of the fermentation of the Earth (with the Stone elevated or sublimated), the whole Stone, by reiteration, descends from Heaven to Earth, abiding fixed and fluent.

This is why the Philosopher goes on saying 'and again descends to Earth'. And thus: "AND RECEIVES THE POWERS OF THINGS SUPERIOR" by sublimating, "AND INFERIOR", by descending. This means that what is corporeal shall become spiritual in the Sublimation, and the Spiritual shall become corporeal in the Descension (2) in which, and then, the Matter becomes free from Impurity.

Chapter X. The Use of the Art and the efficacy of the Stone.

"BY THIS MEANS THOU WILT OBTAIN THE GLORY OF THE WHOLE WORLD" which means that thanks to the Stone thus composed you will have the glory of the whole world. "AND BECAUSE OF THIS ALL OBSCURITY WILL FLY AWAY FROM YOU" - i.e.: all poverty and illnesses. "THIS IS THE POWER MOST POWERFUL FULL OF ALL POWERS" because there is no comparison between any other force in this World and the Power of the Stone: "BECAUSE IT WILL OVERCOME ALL SUTLE THINGS AND PENETRATE ALL SOLID THINGS". "Will overcome" means, by conquering and surmounting it will change and convert Mercury congealing it, i.e.: it will congeal subtle and soft Mercury (of the wise), and penetrate other metals that are hard, solid and firm substance.

Chapter XI Magistry imitates Creation of the Universe.

The Philosopher gives us now an example of the composition of the Stone when he says "SO THE WORLD WAS CREATED". This indicates that our Stone is made in the same manner as the World was created.

It was already mentioned that all original things of the whole World and all that was in the World were at first a confused mass, a chaos without any order. Then, this confused mass having been so wonderfully separated and rectified by the workmanship of the Sovereign Creator, was divided into four Elements, and because of such separation it became diverse and different things.

Similarly, diverse things can also be made by the production and disposition of our Work and this by separation of the different Elements of different substances.

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- (1) Incerate: to make substance like a moist wax.
Ceration - conversion of a substance to a waty condition.
- (2) Descension: in distillation vapour forced to distill downwards, i.e. distillation in which liquid product flows down into a receiver below.

"FROM THIS WILL BE, AND WILL HERETO, ADMIRABLE ADAPTATIONS" which should be understood that if you separate the Elements, there will be made wonderful combinations proper to our Work, in the composition of our Stone by conjunction of the rectified Elements. "OF WHICH" = i.e.: of these wonderful things suitable for this, "THE MEANS" = namely the means from where to proceed, "ARE HERE".

Chapter XII The enigmatic declaration of the Matter of the Stone.

"FOR THIS REASON I AM CALLED HERMES TRISMEGISTUS", that is to say, thrice greatest Mercury. The Philosopher, after having discoursed about the composition of the Stone, shows now in a veiled form naming himself, from what the Stone is to be made. Primarily so that his disciples who shall attain to this Science, were always to be reminded of his name.

But nevertheless, he does mention what makes the Stone saying further "HAVING THREE PARTS OF THE PHILOSOPHY OF THE WHOLE WORLD" = as all that is in the world being Matter and having Form, is composed of our Elements although there might be an infinite number of things in the World that compose it and are its parts, the Philosopher divides and reduces them all nevertheless, into three parts, namely into the Mineral, Vegetable and Animal parts.

There is a genuine science of the ensemble and separation of them all in the Operation of the Sun or composition of the Stone. This is why Hermes said "having three parts of the philosophy of the whole world" as all three are contained in the one only Stone, namely the Mercury of the Wise.

Chapter XIII Why the Stone is called perfect.

This Stone is called perfect because it has in itself the nature of mineral, vegetable and animal things. This is also why it is called treble, or otherwise threefold one, which means triple and unique, having four Natures namely four elements, and three colours; black, white and red.

It is also called grain of wheat which, if it does not die - shall abide alone, and if it does (as it has been said above when it composes itself in the union) - it brings plenty of fruit, namely, when the Operations about which we have been talking are achieved.

Dear Reader, if you know the Operation of the Stone, I have told the truth, but if you do not know - I did not tell you anything. "WHAT I HAVE SAID OF THE SUN'S OPERATION IS ACCOMPLISHED". Meaning, what has been said about the Operation of the Stone, about three colours and four Natures that are in one unique thing namely in single philosophical Mercury (Mercury of the Wise), is now completed and finished.

- Finis -

"Deus est in fine operis et in principio operis"
"Deus est in fine operis et in principio operis"

Astral Light

THE ASTRAL LIGHT OF MARTINISTS

The force named by Hermes as TELESMA (will) is of such importance that we offer several opinions concerning it.

"...as these three Lights give but a single illumination... are only a single and unique Universal Force, occupying the Centre of all which exists.

"To this great force, the Ancient Wise Men have given the name of LIGHT, and it is well this Light, which created by God 'in the beginning' when the Earth was without form and void, preceded the purely physical light of the Sun..."

"The Astral Light is the living soul of the earth, a material and fatal soul, controlled in its productions and movements by the eternal laws of equilibrium. This light, which environs and permeates all bodies, can also suspend their weight and make them revolve about a powerfully absorbent centre. Phenomena which have been so far insufficiently examined, though they are being reproduced in our own days, prove the truth of this theory. To the same natural law must be ascribed those magical whirlpools in the centre of which enchanters located themselves."

"...the Astral Light, which resolves into oil when condensed by a triple fire, and such oil is the Universal Medicine."

"SHIN-HE-MUN, Nahash, the word employed by Moses, read qabalistically, gives the description and definition of that magical Universal Agent, represented in all theogonies by the serpent; to this Agent the Hebrews applied the name of:

OD when it manifested its active force.

OB when it exhibited its passive force.

AOUR, when it revealed itself wholly in its equilibrated power, as producer of light in heaven and gold among metals."

"There is a composite agent, a natural and divine agent, at once corporeal and spiritual, an universal plastic mediator, a common receptacle for vibrations of movement and images of form, a fluid and a force which may be called, in a sense at least, the imagination of Nature.

By the meditation of this force every nervous apparatus is in secret communication together; hence come sympathy and antipathy, hence dreams, hence the phenomena of second sight and extra-natural vision. This universal agent of Nature's work is the OD of the Jews and of Reichenbach, the Astral Light of Martinists, which denomination we prefer as the more explicit.

The existence and possible employment of this force constitute the great secret of Practical Magic. The Astral Light warms, illuminates, magnetises, attracts, repels, vivifies, destroys, separates, breaks, and conjoins everything, under the impetus of powerful wills."

ALCHEMICAL COGNIZANCE

Compiled from the extracts of several letters of
Louis Cattiaux to his friends.

"My Dear Friend, the concrete Path is that of God Incarnate and is the PHYSICAL POSSESSION OF GOD, attained by so few individuals in the world; it is the Path of Sages. The abstract Path means the intellectual and psychic possession and is the Path of Saints.

"There are three states of cognizance (possession) and they form the whole of the processes of the Reintegration of Man and make him 'saved' forever. I dare say that the attainment of all three states rarely happens and that very few people in the world know the modalities of these divine experiences.

"First comes SPIRITUAL COGNIZANCE which is acquired through prayer and metaphysical meditation. This is the cognizance of the Father, the abstract principle, the essence.

"Then comes the ASCETIC COGNIZANCE which is acquired by Yoga (in its true sense) and by asceticism proper. This is the cognizance of the Holy Ghost, the substance and light, consubstantial with the Father and Son, it is the astral sphere, the Heavens.

"Finally, there is PHYSICAL COGNIZANCE which is acquired through ALCHEMY. This is the possessive (direct) knowledge of Christ, of the Son and of the corner stone, of the body, where the other two principles are conjoined in a BODY GLORIOUS and tangible.

"Alchemical cognizance brings about the two preceding and now you may understand what KRIST has said about Himself:

"I am the Way and the Life and also the Truth";

it is the corner stone, the holy stone, the stone of philosophers. Very few have attained that state and among them even fewer had the opportunity to experience the depth of the other two states which is not enough because we must experience all three states to become complete and free in Eternity.

"You know the ways of asceticism: solitude, silence, withdrawal, slowing down of the bodily functions (retention of breath, fasting, repose) and increase of the spiritual functions; suppression of mental activities or better, their complete annihilation; awakening of the awareness-of-self and purifying of the senses to the degree of their sublimation into an ecstasy - which makes us experience the first and only sense, that of touch, which pertains to the primordial substance, as God is the unique essence. However, as reflection and reason are not sufficient anymore, it is necessary to experience it personally.

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"Going back to our genuine tradition, the alchemical cognizance, it is the possession which is physical and from which has come the science that really flabbergasts the world. Paradoxically, this tradition is the most secret and the most difficult one to reach. It is amusing to hear Orientals denying its existence - apparently because they have been deprived of its help. It is also true that learned Westerners generally ignore it, (doubting) even its existence, just like the majority of Orientals.

"Our tradition is not dead, it is only dormant, and it requires but a single man inspired by God to re-vivify it. I dare to say that the MESSAGE RETRIEVED supplies a sufficient echo for those who can read not only with their eyes of flesh. But how many of them can actually be found?

"Alchemy is permitted only to those who are really detached enough to receive the power and the wealth of the Unveiled Life, without ever being tempted to use it against anybody, to crush others, or to glorify themselves. Unfortunately, many approach the font with ideas of material gain and this leads them irremediably astray and eventually turns their malice against themselves destroying them. It makes them paw before the wall of resounding reason all their lives in spite of their remarkable faith in the reality of the Divine Science. That is why we must pray, and attract to us the MASTERS who possess this Holy Science thoroughly, in order to become inspired by them, in our lengthy and difficult search. Thus hardly one or two individuals out of millions attain (the goal) without instruction from a living Master. I should have said 'incarnated Master' because really, the MASTERS are distinctly living, like KRIST.

"Those who have studied Alchemy seriously and know its symbolism and terminology, will from the very start recognize and penetrate the sacred books of the Egyptians which agree so explicitly with Alchemy. Genesis and all religious and initiatic mysteries become open and clear to them thanks to a unique key, a true passport to all knowledge.

"Try to interpret in the light of Alchemy the Cognizance, Passion, Death and Resurrection of KRIST, and thereby you will slowly begin to discover the formidable teachings of true Christianity which have been buried by the profanes of all sorts squatted there in the name of morals and justice, displaying the hypocrisy of mediocre men!

"If we ourselves do not possess that substantial, Living, Divine, Immortal Truth, all this is really meaningless! Further, if we do not force ourselves to penetrate, personally, the texts of the ELECT MASTERS, and if we do not attain the realisation of this divine and natural work that liberates us from death, all this becomes merely a sterile discussion, useless!

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The Oracle

In the century preceding the birth of Martinism, a strange book was published under the title of "Comte de Gabalis". This book, which presents an account of the discussions between the author and a mysterious visitor, has always been held in high esteem by students of Mysticism and Occultism.

To Martinists, it presents a particular interest, inasmuch as it enables us to establish and verify the purity of Martinist Teachings and Symbolism, and the continuity of tradition. The following extract is given by the Comte as an Oracle reported by Porphyry:

ORACLE "Above the Celestial Fire there is an incorruptible Flame, ever sparkling, Source of Life, Fountain of All Beings and Principle of All Things. This Flame produces all and nothing perishes save that which it consumes. It reveals itself by virtue of itself. This Fire cannot be contained in any place; it is without form and without substance; it girdles the Heavens and from it proceeds a tiny sparks which makes the whole fire of the Sun, Moon and Stars. This is what I know of God. Seek not to know more for this passes thy comprehension howsoever wise thou mayest be. Nevertheless, know that the unjust and wicked man cannot hide himself from God, nor can craft nor excuse disguise aught from his percing eyes. All is full of God, God is everywhere."

(Page 87)

For the guidance of the unenlightened reader, the author, Abbe de Villars, provides an extensive commentary of which the following is the beginning:

COMMENTARY THE PRINCIPLE OF ALL THINGS - BEYOND THE SUN IN THE DIRECTION OF THE DOG STAR LIES THAT INCORRUPTIBLE FLAME OR SUN, PRINCIPLE OF ALL THINGS, WILLING OBEEDIENCE FROM OUR OWN SUN WHICH IS BUT A MANIFESTATION OF ITS RELEGATED FORCE. THE EXISTENCE OF THE SUN BEHIND THE SUN HAS BEEN KNOWN IN ALL AGES, as well as the fact that its influence is most potent upon earth during that period every 2000 years when it is in conjunction with the Sun of our solar system. Then gathering to itself the power of its own Source and transmitting it through our Sun to this planet, it is said to send the Sons of God into the consciousness of the earth sphere that a new world of thought and emotion may be born in the minds of men for the stimulation of humanity's spiritual evolution. Such a manifestation marks the beginning or end of an epoch upon earth by the radiation of that divine consciousness known as the Christ Ray or Paraclete..."

(Page 88)

The above quotation will sound evocative and familiar to our Martinist Brethren. Although most helpful, the Commentary was written also for the Profane. In the light of the Martinist understanding of the Cabala, and of our Rituals and Temple symbolism, our Brothers and Sisters of all Degrees, but more particularly the Brethren of the Third Degree, should find in this extract of an ancient writing, food for thought and an excellent subject for meditation.

THE HERMETIC ART

"The hermetic science consists only in the right knowledge of the first matter of the philosophers, which is in the mineral kingdom, not yet determined by nature.

"An undetermined matter being the beginning of all metals and minerals, it follows, that as soon as any one shall be so happy, as to know and conceive it, he shall easily comprehend also their natures, qualities, and properties.

"Although some persons, possessed with foolish notions, dream, that the first matter is to be found only in some particular places, at such and such times of the year, and by the virtue of a magical magnet; yet we are most certain, according to our divine master, Hermes, that all these suppositions being false, it is to be found everywhere, at all times, and only by our science.

"The hermetic art consists in the true manipulation of our undetermined subject, which before it can be brought to the highest degree of perfection, must of necessity undergo all our chemical operations.

"Our Chemical operations are these, amalgamation, sublimation, dissolution, filtration, cohobation, distillation, separation, reverberation, imbibition, and digestion.

When we call all these operations ours, they are not at all to be understood according to the common operations of the sophisters of metals, whose industry consists only in disguising of subjects from their form, and their nature; but ours are really to transfigure our subject, yet conserving its nature, quality, and property.

"This our subject, after its having passed through all those artificial operations, which always imitate nature, is called the philosophers stone, or the fifth essence of metals, being compounded of the essence of their four elements.

"Whoever shall presume to prepare the great elixir, according to our most secret ways, without following and observing all these our infallible rules, will certainly find himself mightily mistaken at last, having after a great deal of trouble, charges, and pain, reaped nothing but discontent; and on the contrary they, that shall walk in our true and infallible paths, shall with very little trouble and expenses attain to their desired end, which we cordially wish to all those, who are sincere well-wishers to the hermetic philosophy."

Source: "One Hundred Aphorisms" by Baro Ubigerus.

ADIRAMLED'S COMMENTS UPON ALCHEMY

23.

"The history of the medieval persecutions of Alchemists together with one's knowledge of the cupidity and treachery of the present world, would, I think, be sufficient to either seal Alchemist's lips or cause him to revail the knowledge from all save the tested and trusted few.

"The experience of the Cosmopolite and of Philalethes proves this sufficiently. 'We are', says the latter, 'enveloped in malediction and infamy; we cannot enjoy tranquilly the society of our friends; whosoever will discover who we are, will wish either to extort from us our secret, or to plan our ruin, if we refuse to reveal it to them.

"The world to-day is so wicked and so perverse; interest and ambition dominate men that all their actions have no other aim but the satisfaction of these passions. Do we wish, as the Apostles, to perform works of mercy, and return to us evil for good. I have made the trial of this lately in some distant places. I have cured, as by miracle, some dying ones, abandoned by physicians; and to escape persecution, I have been obliged, more than once, to change my name, my dress, to shave my hair and my beard, and to flee under cover of the night. Yet, to what greater dangers would a Philosopher not expose himself, if he should make the transmutation? Although he should intend to make use of the gold for a very simple life, and for the benefit of those in need.

"I know that many physicians exercise their profession, not so much through self-interest as through the desire of serving the public; but all of them are not so. Some will rejoice at the good fortune of their neighbour, others will be angry because they have been deprived of a chance to increase their revenues.

"And here let me give a word of advice to students. It has been proved in all times that only those who apprehend the value of silence ever come into possession of this Truth.

"It is something that never yet has been transmitted by word of mouth. It is projected by the thought of more advanced minds, and gained only through intuitional perception in the silence.

"Only one person should ever share this confidence with another, and that other should be a true and loving companion of the opposite sex.

"It is advisable for two to work and think together, because in this way the thought becomes wholly sexed, intellect supplements intuition, and results are apt to be surer and quicker.

"Not that it is impossible to come into this unfoldment alone. Many of the older Alchemists were monks, one was a cardinal, one a pope, many were hermits.

"No great preliminary knowledge of natural science as now understood is necessary. In fact, technical training of this kind is apt to blunt the faculties to a perception of true natural principles.

24.
"This is proven by the fact that very scholarly men usually can see no reason in Alchemy, and nearly all such men fail when they try to demonstrate it. Observations of natural phenomena, reasoning from cause to effect and effect back to cause - above all, patience and perseverance are necessary to accomplish this work.

"Be sure, our Art is no fancy, but grounded on purely scientific principles. No one need doubt the truth or certainty of this Art. It is as true and certain and as surely ordained by God in Nature as it is that the sun shines at noontide and the moon shows its soft splendour at night.

"All writers are unanimous in affirming that the substance of our stone is one thing. As concerns the matter, it is one, and contains within itself all that is needed. Its birth is in the sand. It is the distilled moisture of the Moon joined to the light of the Sun and congealed.

"It is called a stone, not because it is always seen in the form of a stone, but because it finally becomes a stone, capable of resisting the fire.

"You can hardly put your finger on anything in Nature where it is not. Beginning in the seed, it forms wood, bark, leaves, flowers, fruit. It is the direct cause of all colours seen in Nature, and this is one of its most wonderful attributes.

"Colours, indeed, are the greatest guide to us in the practice of our art, as they afford certain landmarks whereby we may be guided aright.

"But I promised to give you various descriptions of this stone as it is found in Nature, because here is where we must look for it.

"I will give you one very accurate description of it by Philalethes: "Know that our Mercury is before the eyes of all men, though it is known to few. When it is prepared its splendour is most admirable; but the sight is vouchsafed to none, save the sons of knowledge. Do not despise it, therefore, when you see it in sordid guise; for if you do, you will never accomplish our Magistry - and if you can change its countenance, the transformation will be glorious. For our water is a most pure virgin, and is loved of many, but meets all her wooers in foul garments, in order that she may be able to distinguish the worthy from the unworthy. Our beautiful Maiden abounds in inward graces; unlike the immodest woman who meets her lover in splendid garments. To those who do not despise her foul exterior, she then appears in all her beauty, and brings them an infinite dower of riches and health.

"There is, in fact, everything in Alchemy and in mythology to suggest the idea of this glorious principle being found in very lowly surroundings.

"And now, since you know that you need only one thing, and that it is a very common thing, you may feel more definitely assured of success.

"Though I say only one thing is required - one seed - it is taken for granted that you must have a soil in which to sow the seed. Nor is it possible to raise it in more than one soil, because in only one we find the rays of the sun congealed in just the right proportions.

"I trust you will be able to see the scientific application of the term 'congealed solar-rays'."

Luke 2:7 (Mercury) Is.54:11 (landmarks)
Zech.3:3-5

(Evidence) 1 Chron. 29:2,2
Chron. 1:15
Job 22:24
Jer. 10:9
Hos. 2:8

"The bodies of all natural things being as well perfect as imperfect from the original of time, and compounded of a quaternity of elements or natures, viz fire, air, earth, water, are conjoined by God Almighty in a perfect unity. In these four elements is hid the secret of philosophers. The earth and water give corporeity and visibility; the fire and air, the spirit and invisible power, which cannot be seen or touched but in the other two. When these four elements are conjoined and made to exist in one, they become another thing; whence it is evident, that all things in nature are composed of the said elements, being altered and changed.


"Our secret therefore is to be drawn only out of those things in which it is. You cannot extract it out of stones or salt, or other heterogeneous bodies: neither salt nor alum enters into our mystery."

Source: "ROOT OF THE WORLD" by Roger Bacon.

R + C

THE ORIGIN AND SIGNIFICATION OF THE TERM 'ROSI-CRUCIAN'.

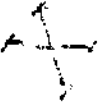
"Respecting the origin and signification of the term Rosicrucian different opinions have been held and expressed. Some have thought it was made up of rosa and crux (a rose and a cross) but it is maintained by others upon apparently good authority, that it is a compound of ros (dew) and crux (cross). Mosheim contends that it is abundantly attested that the title of Rosicrucians was given to the chemists who united the study of religion with the search after chemical secrets, the term itself being chemical, and not to be understood without a knowledge of the style used by the chemists. We shall give some extracts from very old Rosicrucian works presently which will enlighten our readers in such matters.

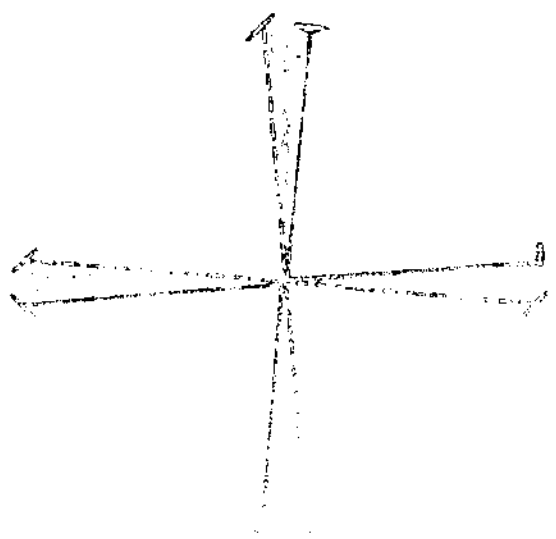
"A cross in the language of the fire philosophers is the same as LUX (L.V.X.) (light), because the figure of a  exhibits all the three letters of the word LUX at one view. Moreover, this sect applied the term LUX to the seed or menstrum of the Red Dragon, or to that crude and corporeal light which, being properly concocted and digested, produces gold. A Rosicrucian, therefore, is a philosopher who by means of dew seeks for light - that is, for the substance of the philosopher's stone.

"Mosheim declares the other interpretations of this name to be false and deceptive, being the inventions of the chemists themselves, who were exceedingly fond of concealment, for the sake of imposing on others who were hostile to their religious views. The true import of this title, he says was perceived by the sagacity of Peter Gassendi, Examen Philosophiae Fluddanae, sec. 15, in his Opp. III, 261; though it was more lucidly explained by the celebrated French physician Eusebius Renaudot, Conferences Publiques, iv. 87.

Source: from "Mysteries of the Rosic Cross", London, 1891.
 This book has been reprinted by Guardsman Publishing Co.,
 Kitchener, Ontario, Canada, 1947 edition.

LVX!

L7 



SANGUIS NATURAE

Excerpts from Sanguis Naturae (1650).

"All the masters of alchemy, who have ever treated of this celebrated stone, and left us anything in writing, have declared the matter and subject (which is the chief part of this art) so obscurely that Apollo himself would be tired in unriddling the enigmas they have invented concerning it. And this doubtful declaration of the matter, is the reason why many who seek this science without the light of nature, are precipitated into very great errors; because they know not the true subject of this art, but busy themselves about other things altogether unfit for the work. But they ought to consider what the philosopher's stone is in its own nature, and what qualities it hath, and so comparing the qualities of their matters, with the qualities of the stone, the thing itself will discover what is truth and what not.

1. The stone in its perfection is permanent in the fire, and despiseth the most extreme, violence of the flames.
2. It containeth in itself, in great abundance the vital fire, and the virtues and powers of the superiors and inferiors concentrated in it.
3. It is resolveable in any liquor.
4. It abounds with fixed and tanging spirits, which before its complete perfection were volatile.
5. Before its perfection it hath two distinct parts, one volatile the other fixt.
6. It is of most easy fusion.
7. It containeth the three principles of nature in the highest purity namely salt, sulphur, and mercury.
8. It containeth in potential gold and silver.
9. It is made out of one thing.

Seeing the stone hath the qualities above-mentioned, it is plain and evident that the subject of it ought to have like. Namely.

1. That the subject of the stone be only one thing.
2. That it have in it, in potentia, gold and silver.
3. That it contain in it the three principles of nature.
4. That it be of most easy fusion.
5. That it consist of volatile and fixt parts.
6. That it abound with tinctures both red and white.
7. That it be resolveable in any liquor.
8. That it be the place of residence of the vital fire, and the virtues of the superiors and inferiors.
9. That it smelt the utmost force of the flames.

28.

"Now let the seekers compare the qualities of their subjects with the fore-mentioned qualities, and then they will see whether they are right or wrong.

"Now for the sake of some good men, who perhaps bear an honest mind I will discourse something of the elements, and their operations, and first and chiefly of the mover of the elements, and of its life; which not being known, the whole operation of the elements is unknown.

"This mover of the elements which, not without good reason, I will call the LIVING FIRE, is two-fold, the one volatil, the other fixt, residing in the center of the earth, of which at present I will not speak, but of the volatil; which is a substance invisible, spiritual and wholly fiery, AN ETERNAL LIGHT NEAREST TO GOD, the life of the elements, from which the sun and moon, the radiant stars, and whatsoever giveth forth a lustre in the heavens, takes its original and splendour, flying through the universe, everywhere present, and most of all in those things which stand in need of continual nourishment, endowed with innumerable virtues. This COELESTIAL LIGHT is originally most pure in itself, as long it is not defiled by impure bodies; the knowledge whereof is the sea of wisdom, which all who have obtained light from the holy spirit, and faith from the father of lights, ought to keep safe, if they desire a happy success in this mysterious philosophy.

"This light descendeth daily into the elements, which are bodies internally spiritual, very simple, and most powerful; which contain in themselves a certain seminal spirit, which is the very element; and which spirit of every element is stirred up to motion by the LIVING FIRE; and if it were absent, the elements would be dead, especially the fire, if it were deprived of this fiery splendour, which by itself, and not by accident, is the true principle of motion in all things; and to this the passive elements are obedient. But yet this agent cannot act without the elements, nor the elements upon one another without it.

"For this cause the elements were made, by the most high creator, which together with their body contain a certain seminal spirit, very powerful, which lieth hid as a soul in them, out of which by the action of the living fire upon it, daily new seeds are produced.

"This LIVING FIRE, with which the heavens and all things are filled by the creator, descendeth through the elements into the subject, which is called the balsom of nature, electrum immaturum, magnesia, the green dragon, azoth vitreus, the fire of nature, the universal seed, the salt of the earth, out of which all bodies which consist of the elements are produced by nature; and out of this matter, by the administration of an ingenious artist, by means of a spagiric destruction, new forms of natural bodies may be produced: which is one of the greatest arcana of secret philosophy. For in this subject lie secretly hidden all the virtues, properties, and splendors of animals, vegetables, and minerals, metals, and precious stones; which by the help of Vulcan, are brought from darkness to light.

Alchemy

29.

THE FIVE THINGS NECESSARY TO OBSERVE IN THE PRACTICE OF ALCHEMY.

1. TO RECOGNISE THE TRUE PRIMA MATERIA.

It is to be found everywhere; but if you do not find it in your own house, you will find it nowhere. It is a living substance that can be discovered only in places inhabited by man. It is the only substance from which the Philosopher's Stone can be prepared, and without that substance no genuine silver or gold can be made. In thirty pounds of ordinary mercury, there is usually not more than one pound of the true substance; and a hundred pounds of ordinary sulphur usually contains not more than one pound of that which is useful. It can only be found above the earth, but not below it. It is before everybody's eyes; no one can live without it; everybody uses it; the poor usually possess more of it than the rich; the ignorant esteem it highly, but the learned ones often throw it away. The children play with it in the street, and yet it is invisible. It can be perceived by the sense of feeling, but it cannot be seen with the material eye.

2. USE FOR THE PREPARATION OF THE PRIMA MATERIA ONLY THE ROSE-COLOURED BLOOD OF THE RED LION AND THE PURE WHITE GLUTEN OF THE EAGLE.

Let your Will be strong, but without anger, and your Thoughts be pure from that which infects the lower strata of the earth's atmosphere. Let the fire of the divine Will penetrate deeply within your soul, and elevate your mind to the highest regions of thought.

3. OBTAIN THE SACRED FIRE.

It is not of man's making; it cannot be bought, but is given for nothing to those who deserve it.

4. THEN FOLLOWS MULTIPLICATION AND INCREASE, FOR WHICH PURPOSE WEIGHT AND MEASURE ARE NECESSARY.

Weigh all things with the scales of justice, and measure them by the rule of reason.

5. THE FIFTH IS THE APPLICATION, THAT IS TO SAY THE PROJECTION UPON THE METALS.

This will be accomplished by Nature without artificial aid.

* * * * *

From: "In the Pronaos of the Temple of Wisdom".

by Franz Hartmann.

First edition 1890. published in London by the Theosophical Publishing Society.

30.
THE FOUR ALCHEMICAL RULES.

1. FOLLOW NATURE.

It is useless to seek for the sun by the light of a candle.

2. FIRST KNOW: THEN ACT.

Real knowledge exists in the triangle composed of seeing, feeling, and understanding.

3. USE NO VULGAR PROCESSES. USE ONLY ONE VESSEL, ONE FIRE, ONE INSTRUMENT.

The door to success lies in the unity of will and purpose and the proper adaptation of the means to the end. There are many roads leading to the celestial centre. He who follows the chosen path may succeed, while he who attempts to walk on many paths will be delayed.

4. KEEP THE FIRE CONSTANTLY BURNING.

If the molten metals are allowed to cool off before they are transformed into higher ones, they will become hard again, and the whole process will have to be recommenced from the beginning. Use the inextinguishable lamp. Its light will not go out unless it is driven away by force.

* * * *

From: "In the Pronaos of the Temple of Wisdom," by Franz Hartmann.

FROM JACOB BOEHME

"...The philosopher's stone is a very dark disesteemed stone, of a grey colour, but therein lieth the highest tincture;..."

"The seal of God lieth before it, to conceal the true ground of the same, upon pain of eternal punishment, unless a man knew for certain that it might not be misused; there is also no power to attain to it, no skill or art availoth, unless one give the tincture into the hands of another, he cannot prepare it, except he be certainly in the new birth.

"It does not cost any money, but what is spent upon the time and maintenance, else it might be prepared with four shillings.

"The work is easy, the art simple; a boy of sixteen years might make it; but the wisdom therein is great and the greatest mystery."

Fire and Water



31.

1. The Invisible and Most Secret Hidden Fire of the Philosophers.

Strive for the Fire,
Seek the Fire,
So thou wilt find the Fire,
Light a Fire,
Put Fire to Fire,
Boil Fire in Fire,
Throw body, soul, and spirit into Fire,
So thou hast dead and living Fire,
Out of which comes black, yellow, and red Fire,
Bear thy children in Fire,
Feed, give them drink, and nourish them in Fire,
So they live and die in the Fire,
And be Fire and remain Fire,
Their silver and Gold all will become Fire,
Heaven and Earth pass away in the Fire;
And finally it becomes a fourfold Philosophic Fire.

Ignis A.E. Coelost:

Four times four equals XVI lines.
As many are also the

ELEMENTS.

2. Philosophers' Water, That is: Mercury the Cabalistic First Material.

Water is Water and continues to be Water,
Water rains from the Heaven of the Wise,
The stone of the Wise sheds Tear-Water,
Yet the world pays no attention to such Water,
Fire burns in Water,
And lives in Water;
Make Water out of Fire,
And Boil Fire in Water,
And it will become fiery Water,
Like sharply salted sea water,
It is a Living Water for children,
And consumes body and Soul into Water,
It turns putrid, green, faded, gray-blue like sky water.
Digest, calcinate, dissolve and putrify this Water;
The Wise seek the Philosophers' fourfold enduring Water,
And when it is perfected, the art turns into Water.

Water, the Secret Quintessence.

Four times four equals XVI lines.
As many are also the

ELEMENTS.

From: Codex Rosae Crucis D.O.M.A. (Dr. Julius F. Sachse's Library)

"...and further, although there be two eyes, yet they are converted into one eye.

"...Were that eye closed even for one moment, nothing could subsist.

"...When his eyes are opened they appear beautiful as those of doves, in colour, white, red, and black, and golden yellow.

"...The first colour is red, hidden and inclosed within red; in comparison with it, all other reds do not seem to be (red).

Around this red goeth a certain black thread, and surroundeth it.

This second colour is black, like that stone which goeth forth from the abyss once in a thousand years into the great sea.

And when that stone goeth forth there cometh a tempest and a storm upon the great sea, and its waters are troubled, and (their motion soundeth as) a voice, and they are heard by the great fish which is called Leviathan.

And this stone goeth forth, and is whirled onward in the current of the sea, and goeth forth thence; and this is so great a blackness that beside it all other blackness are as nought.

And such is the blackness of the black(part of) the eye, which includeth and concealeth all the remaining blackness; and about that blackness there is found a certain red thread (of colour) which surroundeth that blackness.

The third colour is the yellow of all yellows, which includeth and concealeth all other yellows; and in the circumference of that yellow there whirl around two threads (of colour), a red thread on the one direction, and a black thread in another direction; and they surround that yellow colour.

But when that white brilliance whirleth around it, and the eye flameth with that white brilliance, all those colours are not at rest, and are submerged in the lowest depths thereof; the red, the yellow, and the black are not seen, only that white brilliance alone; which receiveth its light from Him, even from the Ancient of Days.

And from that (white brilliance) all the inferiors shine, neither is any colour seen save that white brilliance alone. And therefore are all the lords of redness and blackness, which are as it were twin(colours) displaced.

This is the same which is written, Cant. IV. 2: "Which go up from the washing, which are all twins."

What is this, "From the washing?" From that white brilliance of the excellent holy eye; for all are twins, the one is as the other.

"...Nevertheless, the sense is that this whiteness of them is as that whiteness of the eyes (of Microprosopus) when they are made brilliant by the white brilliance of the supernal eye (of Macroprosopus).

And the just are about to understand and behold that thing in the Spirit of Wisdom,

"...This we have learned. In those eyes, and in the two colours of them - namely, in the red and in the black - there are said to abide two tears, and when He, even the Holy of the Holy Ones, desireth to have mercy upon the Israelites, then He sendeth down those two tears so that they may grow sweet in the (waters of the) great sea.

The great sea, which is that of excellent wisdom, so that in that stream (otherwise white brilliance) and in that fountain they may be cleansed and they go forth from the great sea, and there is mercy upon the Israelites.

MESSAGE RETRIEVED

33

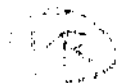
Excerpts from "Le Message Retrouvé"

by LOUIS CATTIAUX

Editions Denoël, Paris

- "Water dissolves many things but Fire coagulates only one. II.41"
- "It is necessary to dissolve before coagulating. XXXI.39"
- "And this is the law of Heaven and Earth. XXXI.39"
- "The Sun and the Moon illuminates us, the rain and the dew waters us, but nobody understands the prodigious doctrine of God that satisfies all. XXV.4"
- "The time comes for the purification by Fire and that by Water will follow, and the (proper) time for the celestial fecundation is hidden there. XXVI.23"
- "When flowers of the meadows drink the dew of Heavens, dance my Elect.
- "When the Sun and Moon repose in your hands, sing my beloved. XXVIII.14"
- "But when your heart rejoins mine, keep silent, my Unique. XXVIII.14"
- "It is Salt, but it is also sugar.
It is Earth, but it is also fire.
It is Water, but it is also air.
It is Light, but it is also an abyss. XXXIV.36"
- "It is not necessary to wash a great quantity of earth in order to find a small emerald? XVII.15"
- "Creation is like the imagination of God coagulated by the Word, the Repose is like divine imagination liquidified by the Holy Ghost. XVIII.21"
- "The Spirit of God returning to itself, produces the light. XIX.23"
- "What is it that will wash itself in Fire and Water to become pure and white as the salt of life? XIX.23"
- "O density of Gold in the repose!
O warmth of pure metal in fusion!
O brilliancy of volatilised splendour! XXIII.23"

- "What is fixed comes from Earth
 What is moving comes from Water
 What is smoky (fumose) comes from Air
 What is oily comes from Fire. XXIV.28
- "There is an essence that fecundates, a substance that becomes fecundated, a medium that is born and a matter that is created. Thus, there is inversely a matter that is solid, an aqueous medium, a gaseous substance, a fluidic essence, because in the bosom of the Unique that which descends is as that which ascends. XVI.33
- "The rejoining of the four Elements forms the fifth essence (quintessence), the root of the Moon and Sun. II.72
- "Dissolution shall be made by Fire, to the great surprise of the World and therefore radical and definite; coagulation by Fire and Water united in the unity of ONE. XXXII.24
- "The cross unites Fire with Earth that are in the middle, and the circle unites Air with Water that enclose them. VI.5
- "We shall see the seed appear and grow like the dew of the morning, and we shall see the germ incarnating in its purity and changing it into its proper and perfect nature. XXII.20
- "There are two Paths of the Return into God:
 either the dissolution into the universal free life,
 or the coagulation with it. XXVI.13
- "The first Path has been taught by many and realised by some. The second Path has been taught by some and realised by very few. 13
 He who separates them is ignorant. 13
 He who unites them is wise. 13
- "The Elect shall ascend to abide in the Sun of Life.
- "The damned shall descend to dwell in the dead matter.
- "This is not a fable. XIII.46
- "Beautiful and good things in this world are appreciated only by few. How can holy and wise things be known by the multitude of ignorants when they are satisfied with themselves? XXVI.1
- "This book (the Message Retrieved - Editor) shall become a chain of living gold rallying the children of God in their quest for the Holy Light of Life." XXVI.1



Martinist Review

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

LOUIS-CLAUDE de SAINT-MARTIN.

TORONTO, Canada

LONDON, England

1961

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VOL. 2



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The Martinist Review is published under the auspices of
Lodge No 5, La Canadienne, ORDRE MARTINISTE & SYNARCHIQUE
Britannic Grand Lodge.

Editor-in-Chief : Gordon H. Stuart,
124, North Carson Street, Toronto 14, Ontario, Canada.

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Cover : "Of what use are flambeaux, torches and
spectacles to him who shuts his eyes so
as not to see."

" Amphitheatrum Sapientiae Aeternae " (H. Khunrath)

Private Circulation

Faith

"Initiate, remember
Human science will prove useless when your time comes to die!

How difficult this passage will be for those who have not been taught FAITH!

You will not be any happier nor sadder because you may or may not know the answers to the many questions which disturbed you at school or which occupy the attention of the scientists.....

...neither they who do, nor those who do not know how to answer them, will become any more advanced than the others!

It will not help you at all whether you are a philosopher or a mathematician.

The only true science is FAITH which produces Charity and Deeds, this gift of the spirit which no human ingenuity or studies can ever procure; FAITH, which is the arduous path towards the Reintegration and Salvation."

Willermoz: "Our Thoughts and Those of Others" - Lyon, 1783.
(Text preserved for the Professed of the Order of the Holy City)

Editorial

With the appearance of the last issue of the Martinist Review that dealt almost exclusively with the subject of Alchemy, some of it related to Martinism, a few of our readers, who are not Martinists, have formed the opinion that the Martinist Order is an alchemical order. While it may be possible to form such an opinion from reading this one issue of the Martinist Review, our older readers and friends know differently. They are aware that it is editorial policy of this publication to present the different branches of the arcane wisdom as they appear in different forms, for an old Arab proverb says: "The ways to God are as many as the breaths of the sons of man." In the past we have reviewed the Qabala, Rosicrucianism of Khunrath, the Hermeticism of the Divine Pymander, Eastern philosophy, the Emerald Table and of course the numerous works of alchemy as presented in the last issue. In the future we may devote a whole issue to the doctrines of Buddha or Yoga. Our Martinist Brethren know there are many seemingly different sources from which the One Sole Light emanates hence it is highly desirable to find the true essence within each to discover the common doctrine. However, for the benefit of our many friends and non-Martinist readers, we point out that of all present day western esoteric currents only Martinism has tradition based upon a particular doctrine of Reintegration.

This issue of the Martinist Review is devoted to the subject of Magic. While this topic is often shunned as a taboo due to its black magic connotations we are presenting some of the beautiful, pure white, effulgent, radiant and sacred aspects of theurgy, as presented by the Order of the Elus-Cohen, a sacerdotal order tracing its founding back to the mid-18th century, under the personal direction of Martinez Pasquallis, the venerable founder. This order exists today, and it is still carrying on its original tradition. Our Venerable Master Louis Claude de Saint-Martin served as Secretary to Martinez Pasquallis and he received his early training from this Thaumaturge.

It is the editor's personal opinion that ideal development results from a training embracing both mystical and occult techniques thereby bringing about a balanced development; however, it is strongly emphasized that both practices should not be carried out simultaneously.

A well-known writer on occultism stresses that the soul that is naturally inclined towards mysticism should always be given occult training during the early stages, while the soul that is inclined towards occultism should be made to work on mystical lines. Then when the soul progresses and enters what the author terms the Greater Mysteries it is allowed to follow its own natural tendencies.

From the above statement we can therefore formulate a conjecture that Louis Claude de Saint-Martin, perhaps a natural mystic as evidenced by his early dislike for all forms of ceremonials, wisely chose the more potent form of occultism, namely - theurgy, during his early years and received considerable development by following the

techniques of the Elus-Cohen. It was during this period that our Ven: Master contacted the Secret Light and while under inspiration from his contacts with the Unknown Agent he wrote his early works. Later in life he left the operative way to work on a mystical path, a technique that he called "The Inner Way". As a result of following both types of training, that of theurgy and mysticism, our Ven: Master balanced all of his forces in perfect equilibrium so perfectly symbolised by his Pentacle.

Let us then realize that the training of the Order of the Elus-Cohen, or that of any authentic order of high magic, will greatly assist Initiates on the Path of Return. For some, the appeal may come early, while to others it may come at the end of their development. Upon contemplation upon the articles of this issue you may find yourself suddenly strongly receptive to theurgy. If so, then by all means follow the dictates of your Heart as it may be the turning point in your life.

EDITOR-IN-CHIEF.

* * * * *

ANNOUNCEMENT

The true spirit of fraternal fellowship and unity prevailed recently in Toronto, Canada, when members of L'ORDRE MARTINISTE de PAPUS from Chicago, U.S.A., and L'ORDRE MARTINISTE des ELUS-COHEN from Toronto, visited Lodge "La Canadienne" of L'ORDRE MARTINISTE et SYNARCHIQUE. A lecture especially prepared for the occasion was entitled "A profile of Martinez Pasquales his doctrine and his Order of Elus-Cohen". A copy of this lecture is available for all interested parties upon request.

OFFICIAL COMMUNICATION

During the absence of the Grand Master of the Ordre Martiniste et Synarchique, Britannic Grand Lodge, who has been called abroad by his professional duties, and until his return, Most Eminent Brother Sâr Ra Bennu S:1:IV, the Deputy Grand Master, has been carrying on the duties. The Grand Master hopes to return to England early 1962.

Sâr Ra Bennu attended the advancement of the Manchester Heptad of Ma'at, O:M:&S:, to the Third Degree. That group now becomes the Lodge Ma'at.



A Pilgrimage

At the beginning of July three officers of the Britannic Grand Lodge travelled to France to visit groups of French Martinists under the agreements of the "Union des Ordres Martinistes". They were made very welcome in Paris and the experiences they gained will be of value in the further work to be done in their home jurisdictions, especially in the United Kingdom and Canada.

The Provincial Inspector was privileged to be present at the Initiation of a French brother and later all three visitors were received at a regular conventicle of the Groupe St. Jean. Two days afterwards they attended a "Grande Reunion" which was honoured by the presence of the M: Ill: Bros: Encausse and Ambelain, Sovereign Grand Masters of the two principal Initiatic Lines.

In a brief outline of Martinist history, Bro: Philippe Encausse mentioned how the Ordre Martiniste et Synarchique came into being soon after the passing of Papus, whose sword and collar were by the table of the presiding master. He also displayed a large number of photographs of past officers including Victor Blanchard who founded the O:M:S:. For the Britannic Grand Lodge the Supreme Inspector delivered a formal fraternal greeting from the Grand Master and expressed his own pleasure at being able to attend. Before leaving Paris, the Grand Inspector received at a special ceremony the powers and authority to advance the Work in North America.

The three brothers then continued their pilgrimage to Switzerland to meet the Sovereign Grand Master of the Ordre Martiniste et Synarchique and the Illustrious Brother Michel de Saint Martin whose knowledge of English was very helpful. Four hours were spent in the presence of the S:G:M: including a revealing half hour in his Oratory or "Chapelle" as he called it. The latter experience was so impressive and personal that its impact cannot be properly conveyed in words and is therefore best left for those who may be similarly privileged. However, the long doctrinal discussion which preceded it gave much food for thought and should reflect itself in the studies and practices of the R+C Martinists.

Continuing their journey into Belgium, the three brothers met the Grand Master of the Order of H:T: and were impressed by his Cabalistic studies during a long talk in the Forêt de Soignes. Later, they met him again and went with him and his deputy into the excellent Temple in Brussels which was used for some of the FUDOSI conclaves before that association was closed. While in Belgium, the brothers also called upon the Emperor of the Rose-Croix and received his benediction. Finally one of the brothers from Canada went to see Brother Franz Wittenans, a Martinist since 1897, who has several times been received by the Martinists in London.

These facts are here recorded as part of our current history, but the value of the contacts established will be measured by the spirit of Martinism as it spreads in its quiet, unobtrusive, but enlightening manner among "Men of Desire".

Reau-Croix

There is no doubt that the secret aim of the Order of Elus Cohen was to put the members of its supreme degree in touch with the world of Spirits (good spirits it is understood) by means of evocatory magic. These evocations did not aim at any acquisition of any temporal goods such as money, power, knowledge of future events, medical knowledge or others.

The aim was exclusively to obtain signs which would give the operators an assurance that they have been put in contact with superior entities, saints, apostles, angels. These signs were considered as a proof that the operators were being reconciled with God.

The signs had more of a consolatory value since the spirits of which they were a manifestation were supposedly placed much too high on the ladder of beings (to be contacted directly). The last and most sublime end towards which the whole Order aspired, in a sympathetic cooperation, was to invoke the image of Christ and to obtain His visible presence.

It is strongly emphasized that the Order had no interests of a temporal nature. It taught the members an occult history of mankind, an esoteric doctrine of the fall or primordial falls, the means for a regeneration by a discipline of life prescribed to the members of its successive degrees, as well as to acquire a certitude of having become worthy of the reconciliation to come, a sure token in itself of the supreme grace of the future reintegration.

The Grand Architects and the Elect of Zorobabel were trained to purify themselves and their entourage, driving away by exorcisms evil spirits. The Reau-Croix worked to become responsive to the good entities.

In short, the Elus Cohen were thus far away from practising black magic. Their operations did not have any common points with the vulgar Goetics, neither with necromancy not even in its spirit form.

The aim was theosophico-moral, really pure and elevated.

Where the magical technique is concerned, as taught by Martinez Pasqualez, it has some parallels of semblance, analogy and even identity with the rites of theurgic magic such as has been professed and practised across the centuries by all peoples of the world, and such as was taught in the immutable principles by numerous writers, each with their proper character.

It is quite possible that Martinez Pasqualez has known and studied the famous IVth book of Cornelius Agrippa and other treatises of this sort, but his magic was different from any other as it did not have any material or temporal gains in view and that it was a part of a theosophical system entirely idealistic.

Martinez Pasqualez gave his elevated esoteric teachings to Men of Desire who gathered around him. In this sense no one can deny that the Order of "Elus Cohen of the Universe" constituted a group of men animated by highest spirituality.

Reintegration of Beings of Martínez Pasqualez

COMMENTS ON THE TREATISE ON THE REINTEGRATION OF MARTINEZ PASQUALEZ

The "Treatise on the Reintegration of Beings into their First Estate, Virtues and Powers, both Spiritual and Divine" has been the Gospels of the Order of the Elus Cohen. Its reading was presumably reserved for the members of the highest degree of the Order - the REAU+CROIX (not to be confused with Rose+Croix!). There were in circulation only a few rare copies little or not collated at all and this accounts for the numerous variants.

The Treatise was supposed to be, like the Zohar, an esoteric commentary and pseudo-historic complement to the Pentateuch. The Master comments upon the first emanation of the spiritual essences (absolute beings), the prevarication of some of them and, the creation of matter to form a prison for and to punish the perverse Spirits. God divided the first spirits emanated from the divine sphere (world) and who had not prevaricated, into two classes: Superior Spirits - what Martínez calls otherwise the Supercelestial World, and the Major Spirits for whom the Celestial World was reserved. Matter, a prison for the perverse Spirits, was called the Terrestrial World by Martínez.

God created the first Man or the Spiritual Minor Adam to guard the perverse Spirits, but Adam himself, tempted and deluded by the spirits whom he should have been controlling, prevaricated in his turn and was punished in an analogous manner - like the perverse spirits. He had to leave the "glorious form to become clothed in a passive material form subject to corruption" and was banished from the Celestial into the Terrestrial World.

All this is more or less an esoteric version of what one can read in the first chapters of Genesis. However, what is original and profound in the exposition of Martínez, is the definition of the nature of the fault made by the first emanated spirits and by Adam.

The crime of these spirits was that of attempting to create some "spiritual beings who would depend directly on them just as they depended on God who emanated them". God cut short this attempt before it was executed; He aborted it when it was still in a form of conception: "Their ugly thoughts and plans were aborted by the Creator who foresaw the act and immediately stopped the operation of such will."

Their fault was therefore in having attempted to create not spiritual beings (essences) according to the intentions of God, but beings that would submit solely to them. The fault of Adam was analogous: he wanted to create spiritual beings resembling him, not caring whether or not the Spirit of the Creator was in accord with him. Thus, instead of "a glorious form he obtained only a sinister, animated form of matter. This was Eve the She-Man."

These two faults, committed at the beginning of Time by the first Spiritual Beings, such as Martínez has described to us, summarize all the tragedy of Humanity from its origin up to our days. The God within us wants to create

His work is shipwrecked, foiled, killed, on the Celestial Plane even before it passes from a stage of conception into an act. On the temporal plane, the will to create pure spiritual valors becomes distorted since all our efforts are unsuccessful in anything more than making "forms of matter" which are poor reflections of the glorious form of our proud dreams.

Thus conceived, the narrative of the double fall can be related, according to Martinez, to the efforts and disillusion of the everyday life of all conscious men, and first of all of all Men of Desire.

The Treatise continues to comment upon the history of Adam. He has been forgiven, but after having received order to reproduce "forms resembling them" the couple Adam-Eve has in the beginning put too much material zeal into their work thus retarding "his whole reconciliation".

Between the children thus procreated we find Cain. Later on, "Adam and Eve cooperated" to create the form of a son Abel "through an operation" executed "without any excess of their material sense". Thus "the Creator could not refuse to respond to their operation, in constituting to the form which they have operated, a Minor Being, endowed with all spiritual divine virtue and wisdom".

Reading the passages of the Treatise concerning the cohabitation of Adam and Eve one has the impression that Martinez encroaches upon what is called Sexual Magic which actually has enjoyed some success. (Randolph's "Magia Sexualis")

After the murder of Abel by Cain, "Adam conceived...with the consent of the Creator, a third posterity which he named Seth". The whole Humanity descends either from Cain or Seth. The lineage of Cain, which continues after the Flood by Ham, include men with gross tendencies. They are prisoners of matter and exert their mastership on it. The posterity of Seth, continued through Shem and Japheth had originally "all the spiritual divine consciousness transmitted to them by Seth".

Unfortunately for mankind, the posterity of Seth "did not delay in corrupting itself through its alliance with the posterity of Cain". That is where present Humanity finds itself. An inextricable medley operates in its members: from one side, eagerness towards material realisations, pleasures of and through the flesh and demoniacal perverse temptations; and from the other side, recollections and desires throbbing towards a spirituality without any impediments. What a lamentable condition, nevertheless it could have been even worse!

Fortunately, the Treatise gives us an important consolation. Martinez, identical here with all esoteric traditions of the world, teaches us that there live among us Beings entrusted with work towards our "reconciliation". They are the Minor Elect Spirits, born "by the sole will and divine operation". They are, to speak in modern language, Superior Spirits incarnated not by necessity but by a devotion for the poor humans who want to help us by sacrificing their spiritual liberty.

Thus the ladder of the spiritual entities is completed. From the Minor in Privation (the vulgar man), we go up through the Reconciled Minor to the Regenerated Minor. The Elect Minor forms a transitory stage with the free Superior and Magic Spirits of the Celestial and Supercelestial worlds; the hierarchy ends in God.

The Treatise also contains a mass of occult, esoteric, mystical information on many subjects such as cosmology, geometry (gematria), sacred history, occult science of numbers and a doctrine of biblical symbology. It furnishes the theoretical and theosophical basis for magical operations, and draws in a way more or less abstruse, the limits, the aims, the End which initiates can attain in their theurgic works; the sign of reconciliation of the operator with God given by a Major Spirit.

Wonderful teachings on the Astral Light may be found scattered in the Treatise. Martinez treats it under the curious name of "axis central fire". It is a remarkable indeed to state how Martinez conceived the importance of the Astral and of the ether vital for the life of animals and plants.

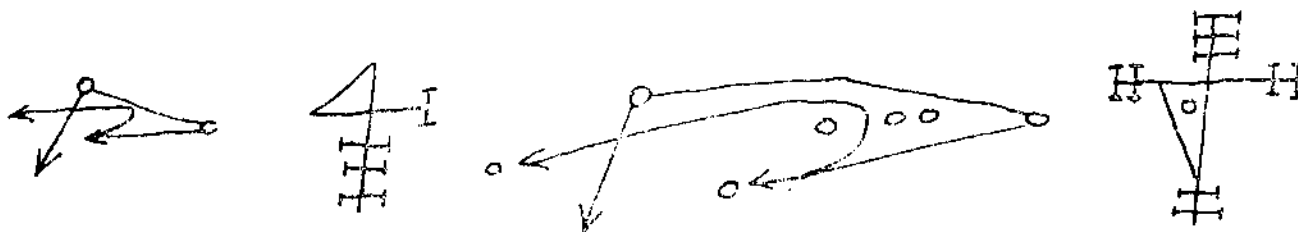
The lack of any order, system or logical subdivisions in the Treatise makes the finding of what one wants to look for extremely difficult. The notions, whatever they may be, are exposed partially. Every subject is suddenly abandoned, retaken later on, to be dropped and retaken again, rearranged to the point or out of place, with a total want for the slightest didactic effort. The reading of the Treatise is thus rendered hopeless. However, there is a number of strokes of genius, where Martinez shows himself with all respect the precursor of the theories and teachings developed well after him.

The dogmatic contents of the Treatise have been ably analyzed by Le Forestier in his book and the eager reader for theosophic teachings is referred to it.

FROM: "Martinez de Pasqually" by Gerard Van Rijnsberk, Raclet, Lyon, 1938

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Magic glyphs of Martinez Pasqually



10. The Technique of Elus-Cohen

The technique of Elus-Cohen of Martinez de Pasquallis consists of three distinctive elements: EXORCISMS, CONJURATIONS and PRAYERS.

EXORCISMS - are intended to keep in check demoniacal action in the bosom of the Cosmos, to impede their effect on man and break their power on the Operator and his assistants, to end or to limit certain plagues and to annihilate the Operations of Black Magic.

CONJURATIONS - are intended to establish contact with the Angelic World, with the Holy Assembly of Saints; it is from the latter that the Operator chooses his particular "patrons" and, from the Angelic World, his Guardians and Guides. The Cohen begins to contact higher and higher Hierarchies in proportion to his successive Ordinations. The first are the "baits", to quote an expression used by Don Martinez himself, intended to allow an access to Beings more and more elevated.

PRAYERS - are addressed to God, to the three Persons of the Holy Trinity, and are intended to obtain His Grace and Mercy for the attainment of the Reintegration. They are integrated in the conjurative Rituals which precede and are designed to direct and amplify them.

The whole constitutes what Martinez de Pasquallis calls "le Culte", the Divine Worship, and is therefore, a liturgy. The entirety of this "Culte" includes ten kinds of Operations:

1. Culte of expiation - Man manifests his repentance as much for his own faults as for the Fall of the initial Prototype, the First Adam, Choregus of the Choir of Pre-existing Souls. From there take root his ascetisism and penitentiary Ritual. (Sephira - Malkuth)
2. Culte of General Particular Grace - Operations consist in replacing oneself for the whole terrestrial Humanity of the moment and to make it participate in the fruits of the individual Operation. (Sephirah - Yesod)
3. Operative Culte against Devils - against the cause of the initial degradation at the beginning of Time; they tend to maintain their grip on the whole Humanity. The Cohen combats them and throws them out of the terrestrial aura by Exorcisms (the famous Operations of the Equinoxes). (Sephirah - Hod)
4. Culte of Prevarication and of Conservation - follows the preceding. This Operation has as an aim to fight and chastise the followers of Black Magic, sorcery, and to chastise, especially, the Fallen Spirits who collaborate with them. (Sephirah - Netzach)
5. Culte against War - While Homicide is the greatest of all crimes, collective homicide is evidently the worst. The Cohen fights the Powers of Hate stirring the Nations and tends to divert their action. If this is impossible, he provides the help of his theurgy - outside of any political or material interests - for the party unjustly attacked or representing unquestionably superior moral rights. (Sephirah - Tiphareth)

6. Culte of Opposition to the Enemies of the Divine Law. The purpose of this theurgic Operation is to fight those human actions which tend to diffuse atheism, satanism, luciferism, under their equally human forms. (Books, reviews, propoganda, sects and etc.) (Sephira - Geburah)
7. Culte to Procure the descent of the Divine Spirit. This Operation has as the aim the infusion of the Holy Ghost and Its Gifts. It is specifically the "Interior Way" - Way of Heart. (Sephirah - Chesed)
8. Culte of Strengthening of Faith and of Perseverance in the Divine Spiritual Virture. The Operation aims at the understanding and the comprehension of the Divine Mysteries, permitting the Emulator to strengthen his faith in an absolute and definite way. (Sephirah - Binah)
9. Culte of Establishing of the Divine Conciliating Spirit within One-self. This is a wholesome reception of the Holy Ghost, the descent of the "tongues of fire of the Pentecost", the final illumination with all privileges it allows. Here, one could apply the words used during the consecration of a priest:

"Allow him, O Lord, to become a craftsman of
Reconciliation in words and deeds by the power
of Signs and Omens"

 (Sephirah - Chokmah)
10. Culte of annual Dedication of all Operations to the Creator. This part consists of an entirety of consecrations, benedictions, etc., by which the Operator attempts to sanctify all human actions susceptible to be. By virtue of the principle of Universal Reintegration, all acts should be enclosed within a framework having it, precisely, as an aim. Hence the benediction of the fruits of earth, harvest, domestic animals, religious or initiatic rites, institution of Sacraments, etc.

One can see from this concise account that the Operations of Martinezism (to use this neologism of Papus) are parallel to religious Ceremonies since they have the same aims. Unfortunately, the latter contain Rites rarely used either due to the lack of civil powers or negligence of the religious authorities; to name some: benediction of the works of art (dams, bridges, monuments), exorcisms against the earthquakes, floods, drought, and etc.

It is the application of the words of the Apostel Paul:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty". I Timothy 2, 1-2.

The Old Testament already understood it:

"And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it, for in the peace thereof shall you have peace." Jeremiah 29, 7.

there it is again - the true rosicrucian path

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From: "L'Alchimie Spirituelle. Technique de la Voie Interieure"
by Robert Ambelain.
(La Diffusion Scientifique, Paris, 1968)

Magic

THE THEORY AND PRACTISE OF MAGIC & THEURGY



A. Magic, Theurgy, Goety

To talk today about Magic without a smile of derision seems to be an anachronism and a plain absurdity.

Actually, what is Magic? Does it exist? Do increate Beings, Angels, Fallen Angels, etc exist? Is there an occult knowledge which is in truth a power that works wonders comparable to the miracles of authorised religions?

There are many who will promptly explain Magic as an art of producing effects in the absence of causes. On the strength of such a definition they will say, with much injustice, that Magic is an absurdity.

Even the most rationalistic mind cannot deny that physical influences, still imperfectly known and understood, can as waves, or otherwise, be projected through space. The little we know now about subconscious life is enough to make us reject an absolute denial of its efficacy; but, on the other hand, we cannot overemphasize the fact that while psychic phenomena may explain many cases which appear abnormal, they are not sufficient to dissipate all the mystery.

Thus, to examine Magic and its occult manifestations (or considered as such) and when all logical explanations have been exhausted, it is necessary to reject absolute scepticism and admit transcendental origin of certain phenomena. Those, who are not fundamentally hostile to all that goes beyond everyday's materialistic routine of life, will readily accept an esoteric explanation.

Many are urged to believe today, on the strength of the mastery of man over matter, that occultism and mysticism have disappeared altogether. The unknown is quickly labelled as hallucination, illusion, trickery, and yet many phenomena still remain unexplained. If there exists, what the Elus Cohen call with Paracelsus, the "astral", i.e. - an extra-corporeal vehicle of the powers of the Spirit, an "immaterial" matter, that invisible substratum of the Magic Works, of "Passes" which Martinez Pasqualles manifested to his Reaux-Croix and which are proper to the realm of metaphysics, such possibilities cannot be contested.

The word "Magic", admittedly and unfortunately, is applied without discrimination to many superstitions, fakes, criminal and objectional rites, although it also pertains to the most sublime and exalted rites and practises. Our interests lie, exclusively, with the latter which is, then, properly called THEURGY.

The efficacy of Magic has never been denied by any religion although all religions are vigorously opposed to its GOETIC version often called "the disease of religion". Magical rites are indeed the heart of religions and are actually performed everyday, in this XXth century, in the Christian Churches as well as in the Temples of all other religions. We can only mention here the mystery of the Transsubstantiation and the Rites of Death and Resurrection. It has been said that Magic is an integral part of religion just as much as is prayer. Our Bible and other sacred writings contain many accounts of magical activities.

Judgments on Magic have been influenced, all too often, by the far too important part attributed to what is called "black magic", "the disease of religions". The expression "black magic" originated only with the diffusion of Christianity, and if we went back to the time before the Christian era, we would find that identical practices were employed for both good and evil.

It should be noted that in Initiatic circles the word THEURGY is used instead of "magic", to distinguish "white Magic" from Goety (Goetia) or "black magic". The word theurgy derives from two Greek words: "theus" meaning good, and "ergon" - working; the word Goety from goetia - witchcraft. Thus Theurgy can be described as "a system of magic, to procure communication with beneficent spirits and by their aid produce miraculous effects" (Oxford Dictionary).

The word MAGIC is derived, through the Latin word MAGIA and Greek MAGEIA, and further through Persian and Assyrian languages, from a Sumerian or Turanian word *IMMA* or *EMCA*, meaning deep, profound.

In its strictest sense it refers to the religion, learning, and occult practices of the Persian MAGI, or priests of Zoroaster, in the form in which they became known to the West. The Biblical Magi, called otherwise KINGS (hence: the ROYAL ART), were said to come from a sacred caste of the Medes.

Eliphas Levi defines Magic as "the traditional science of the secrets of Nature which has been transmitted to us from the Magi. By means of this science the adept is invested with a species of relative omnipotence and can operate superhumanly - that is, after a manner which transcends the normal possibility of men". He adds, "thereby many illustrious hierophants such as Mercurius Trismegistus, Osiris, Orpheus, Apollonius of Tyana, and others whom it might be dangerous or unwise to name, came after their death to be adored and invoked as gods."

However, it was "in the sanctuaries of ancient Egypt, where, by magic, was created the vision of a luminous world beyond, a world that the Gnostics and Christian were to remember later on" (M. Bouissou, Magic, its rites and history, Rider, 1960).

The Magus

Eliphas Levi said this about a Magus: "to attain the SANCTUM REGNUM, in other words, the knowledge and power of the Magic, there are four indispensable conditions - an intelligence illumined by study, an

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intrepidity which nothing can check, a will which cannot be broken, and a prudence which nothing can corrupt and nothing intoxicate".

"TO KNOW, TO DARE, TO WILL, TO KEEP SILENCE - such are the four words of the Magus, inscribed upon the four symbolical forms of the sphinx. These maxims can be combined after four manners and explained four times by one another."

"An idle man will never become a magician. Magic is an exercise of all hours and all moments. The operator of great works must be absolute master of himself; he must know how to repress the allurements of pleasure, appetite and sleep; he must be insensible to success and to indignity. His life must be that of a will directed by one thought and served by entire Nature, which he will have made subject to mind in his own organs, and by sympathy in all the universal forces which are their correspondents. All faculties and all senses should share in the work; nothing in the priest of Hermes has the right to remain idle; intelligence must be formulated by signs and summarised by characters or pantacles; will must be determined by words and must fulfil words by deeds."

Ch. Barlet described a Magus similarly (L'Initiation, Jan. 1897 issue): "The magus seeks, by natural play of forces, to constrain the invisible powers of various degrees, to act according to his wishes. He therefore seizes them, he surprises them one might say, by projecting forces of which he himself is not the master but to which he can, in an extraordinary manner obtain access. Hence the pantacles, special substances, rigidly defined conditions of time and place which must be observed under pain of the greatest danger, for, if the operation is so performed that it does not attain its object, the rash man is exposed, by the action at a distance, to powers compared with which he is as but a speck of dust."

C. Theurgy of the Elus-Cohen of Martinez Pasquelles and its ultimate aim.

The theurgy of Martinez de Pasqually had many common points with the magic practices and ceremonies of other peoples about which the details have been preserved for us by tradition.

The operator traced one or several circles on the ground. They were the symbols of his isolation, the fluidic ramparts built by his will, magnetised against the powers of Evil. One or more luminaries were placed inside these circles and some symbols or hieroglyphs traced. The operator then prostrated himself seven times, in appropriate places, having been previously prepared by a certain ascetic way of life, through fasts and prayers, purified by incense, and thus he would start his invocations.

For the lesser Initiates it consisted of exorcisms to drive away the evil influences, but for the higher Initiates of his Elus-Cohen it meant true evocations. The magus made an appeal to the spiritual Entities and asked them to appear or, at least, to give him a sign, a token of their attention or condensation.

The Operations themselves were of different importance. There were very simple operations executed every day, day-by-day, (daily Invocations), while the more extensive operations lasted for three consecutive days (Invocations of three days) and were performed during the increasing moon. Lastly, there were twice a year, the most important of them all, the Work of the Equinoxes.

All the disciples who have reached the highest degree of Initiation in the Order of Martinez participated in these Operations of the Equinoxes each one in his own residence, and the whole Order cooperated, sympathetically, in the work of their Chief, with the Grand Sovereign preceding it.

In what consisted the supernatural manifestations which the disciples of Martinez wanted to obtain from the occult world and which were only vaguely described as "the Thing"?

They were optical phenomena rather than accoustic. Although sounds and voices manifested, more often there were sparks of faint coloured lights, rapid appearances of faint light or characters and hieroglyphs of transient fire, perhaps even apparitions although apparitions of phantasms seem doubtful. All these phenomena were called "the Passes" in the conventional language of the Initiates.

Louis-Claude de Saint-Martin, who showed some drawings of the Passes observed by himself to Baron de Gleichen, never did talk much about them. He restricted himself to affirm that in what he saw, "signs of the Repairer (Christ) were manifested."

Such Passes made sure that the spiritual Entities evoked by the Operator have obeyed his appeal and allowed him to catch a glimpse of their "glorious form". It was important for the Operator to obtain a Pass as it was a sign of his "reconciliation", i.e., a certitude that after his death he would become "regenerated", or in other words, admitted into the supercelestial world, to await there to become completely reintegrated into the First Estate, Virtues and Spiritual Powers of the First Man before his Fall.

Having obtained a "Pass" meant thus for the Operator that he has received an invincible seal of Divinity, an absolute guarantee of his salvation.

What was the ultimate accomplishment of the Works?

The Individual Man must detach himself from all that attracts him towards matter to escape from the cycles of successive reincarnations, to redeem himself from the slavery of material sensations. To attain this he must also elevate himself morally.

Fallen Entities fight, without pausing, against this noble tendency towards Perfection tempting him in a multitude of ways, to lure him into the bosom of the visible world and to retain their occult grip over him.

The Individual Man should fight them then by exposing and throwing them out of his domain. He can achieve this, on one hand through the INITIATION which links him with the elements of the Archetype, already rejoined and

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constituting the exoteric "Communion of Saints" (or the Holy Assembly), and on the other hand, by a liberative knowledge which teaches him the means to speed up, by his own personal work and apart from the rest of the blind Humanity, a definite emancipation.

Into the last possibilities enter especially, the great operations of the Equinoxes which aim at the purification of the terrestrial aura by means of appropriate exorcisms and conjurations that belong to the rites of Transcendental Magic and what the Elus-Cohen call, "the Works" or "Culte".

The great collective liberation will come finally from these definite individual liberations, and which, alone, shall permit the reconstitution of the Archetype, and then, its ultimate reintegration into Divinity from where it emanated originally.

The world of Matter, abandoned to itself by its animator, shall then dissolve itself, not being vivified, harmonised or conducted anymore by the Archetype. Under the naturally anarchic impetus of the Fall^{ed} Entities, this disaggregation of the parts of ALL will quicken. Thus the Universe shall end. This will be the proper "end of the world" forewarned universally by all Traditions. "Heaven and Earth will pass like closing of a book.

The Divine essence will take back the possession of those "regions" of its essence from where it has originally withdrawn. The momentary illusions, baptised with the name of creatures, beings, worlds, will disappear, because God is all and all is in God although All were not God! The Absolute has not taken anything of the illusory Nothingness which could not exist outside Him, without being Him. Nothing else but this withdrawal of the divine essence has permitted the Creation of the Worlds: angelic, material etc... and it is also the same withdrawal of the same essence which has allowed the emanation of spiritual Beings.

And thus shall be effected the symbolical "victory" of Good over Evil, of Light over Darkness, by a simple return of things into Divinity, by a reassimilation of beings, purified and regenerated.

Such is the esoteric unravelling of the Great Universal Work.

D. Two Experiences of Aurifer with Magic Squares.

(the two experiences of Aurifer, have been translated from French, especially for the Readers of the Martinist Review)

A profane reader would be greatly mistaken supposing that the Signs or Magic Figures are without any value or real occult power. Here below, we give you two proving examples of involuntary (automatic) manifestations which only have been experienced in 1958 and 1959 by Aurifer of Paris, France. The magic squares were added by the Editor.

"The manuscript of the Book of the Sacred Magic of Abra Maelin stresses that the Signs should be transcribed in the hieroglyphs of the IVth Hierarchy, but it shows only the three Angelic ones:

"The Order of the 1st Hierarchy
 The Order of the 2nd Hierarchy
 The Order of the 3rd Hierarchy

which is composed of:
 - Seraphim, Cherubim, Thrones,
 - Dominions, Virtues, Powers,
 - Princes, Archangels, Angels.

"Confronted with such an enigma I have made a supposition that this unknown IV-th Hierarchy could be either that of the Glorified Souls (the Izshim of the Qabala) or of the Demoniactal world. The Revelation 12:4 clearly tells us that the tail of the Dragon 'drew the third part of the stars of heaven and did cast them to the earth', there, it concerns the Fall of Angels. Now, if what remains of the Angelic World constitutes the three Hierarchies, the fourth is none but one third of the whole, which means, and according to the Revelation of Saint John, the Evil Spirits.

"To clarify this problem I decided to use the figure from the first chapter:

M	I	L	O	N
I	R	A	G	O
L	A	M	A	L
O	G	A	R	I
N	O	L	I	M

which "gives the knowledge of things Past and Future which are not however against God and His Holy Will."

Thus one evening, after having gone to bed (the occultists always have some excellent ideas!), I repeated, continuously, this formula of appeal, Milon Irago Lamal Ogari Nolim, Milon Irago Lamal...etc ...until I fell asleep.

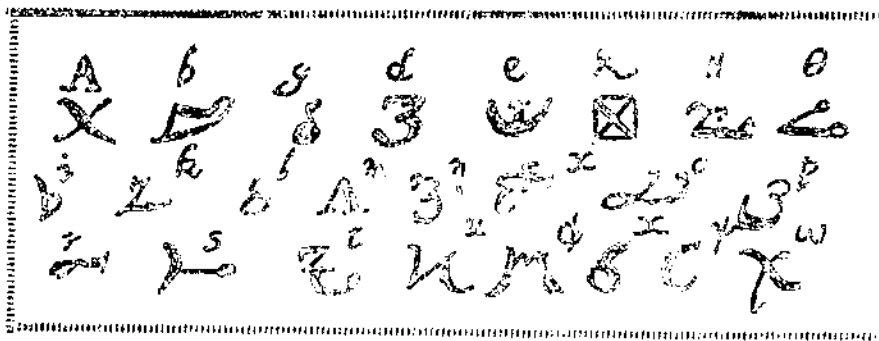
"During the night I had a strange dream. I heard a voice repeating several times: 'This is a very ancient language... a forgotten language... a language of confusion...'

"After a short spell of silence, this mysterious voice resumed: This is a very ancient language... a forgotten language... a language of confusion...

"The dream persisted very clearly in my mind in the morning and then, suddenly, I understood its meaning. The language of confusion, the confusion of languages, this brought to my mind the Tower of Babel, on which supposed ruins Babylon was built later on.

J.B. Hepburn, a monk and librarian to the Pope Paul V published, in 1616 his famous "Virga Aurea" where, among the 72 Magic Alphabets there is a Babylonian Alphabet. We reproduce it here below, extracted from this most rare work

Alphabetum Babilonicum



Here is a second example of the strange powers of the Signs which have been transmitted to us by Abramelin.

"Having already copied the precious manuscript of Abramelin some time before, and spending long hours in the Library of the Arsenal in Paris, I was now working on my copy. One can notice that the last Palindrome, designed to obtain the seal which should be traced on the white veil of the Child, spells the name of the Angel Uriel" (See the two palindromes below)

"One day, (as I said, long after I have copied the manuscript) I studied at length, for the whole evening, this mysterious square in my copy of the manuscript. To put me in a proper mood, a perfume given in the ritual of Abramelin was burning in a copper incense burner in my study.

"When I closed, finally, the big black book containing my copy and raised my eyes, I saw an 'object' of an astonishing hallucination! A human, in a reptile-like form, seemed to be looking at me smiling. This form was approximately six feet tall and seemed to be in three dimensions (the proper hallucinatory images have generally only two dimensions, height and width), and was stretching and leaning on its elbow, the entire body being covered with a shining and absolutely smooth skin. This skin was of a yellow colour, spotted in dark green like that of certain serpents, the face was without a beard, eyebrows or any hair. This being was just standing there with an impressive reality!

"I took all this for an hallucination caused by mental fatigue and prolonged fumigations; however, I managed to dismiss this vision with difficulty. Next morning, the image came back to me, but this time it was nothing else but a phenomenon of visual memory as the three dimensions were not there anymore... In time, the recollection of this phenomenon faded slowly from my memory altogether.

"Some weeks after, when resuming my studies, I found that the Sign I from the Chapter III, "to cause a Spirit to appear in the form of a bird", was actually that of the Veil of the Child, a palidrome made on the same name of Uriel but with a very slight variation.

U	R	I	E	L
R	I	L	U	E
I	L	I	L	I
E	U	L	I	R
L	E	I	R	U

U	R	I	E	L
R	A	M	I	E
I	M	I	M	I
E	I	M	A	R
L	E	I	R	U

"However, it was only a year later, that I noticed when checking my copy, that it was in error. The Sign I from Chapter III, made as well on the name Uriel, should 'cause a Spirit to appear not in a form of a bird but in the form of a serpent'...

Here, the subconsciousness could not play any role at all as it could not possibly establish a correct form of the apparition as I was not aware of the error in my copy.

* *Erata:*
should have read: PALINDROME

"I must advise the Reader in a most serious manner, NEVER to attempt to make any use of such strange Figures without having obtained, FIRST, an Angelic Manifestation which should culminate an ascetism of the six lunations. But, first of all, NEVER USE THEM FOR THE SOLE SATISFACTION OF YOUR CURIOSITY, 'just to see'.

"I can affirm, in advance, that an imprudent Operator may pay for his thoughtlessness of that kind with his happiness and even with his life. One day I may tell you about some experiences, as hazardous and as mysterious, that were attempted by some ironically curious people, by 'magi' without proper spirituality, or by those who practice Goety without scruples. The conclusions of all of them are alike. The thirty years of uninterrupted Occultism have, all the same, permitted me to make an experience in this domain!

"To command the Demons, you must first conquer them!

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places.
Ephesians 6, 11-12.

"Then he called his 12 disciples together, and gave them power and authority over all devils.
St. Luke 9, 1.



" It is why none shall truly be a Magus if he has not received the Sign of Christ, the Anointment of the Holy Ghost, and if he does not participate in the immortal and radiant life of Christ".

" The Magus lives in a domain where the nervous fluid, vehicle of evil, does not reach and where the power that the black Magician draws out of his cerebral substance with a view to harm you comes back against himself."

"Nothing can resist to the mystical weapons of the Magus."

^
Sar Hieronymus.

20.

Magic and the Magus

Excerpts from

"BRÉVIAIRE DU ROSE + CROIX" par un Maître en Rose + Croix.

(Editions Rosicrucienne, Lausanne, 1958)

"It is dangerous for men to aspire for power. Everybody dreams of power only to abuse it, for man is unjust because he is man, but, he becomes deadly when powerful.

"A transmitted initiatic secret is useless. In magic, a par excellence science of secrets, no one has ever done anything by mere reading. To become a thaumaturge it is necessary to reach the mystery through one's own arthesian well.



"Magic, it is putting the occult into practise. The occult is the very spirit of religion, and religion is the very body of the occult. The occult is the head where the mystery is conceived, and religion the heart from where the mystery takes its dynamism.



"In the domain of the occult, which belongs to the Holy-Ghost, ignorance is punished as well as the errors.



"Magic and Religion unceasingly permeate each other, in the soul of an illiterate as well as in the brain of a theologian, because they are the two facets of the unknown.



"The method of magic is called analogy. It implies that the unknown is parallel to the known; the major arcanum is not obscure at all: to accomplish unity, the invisible is like the visible.

"There is danger in making untimely and thoughtless evocations. Curiosity is a passion and not a virtue.

"When the unknown is manifesting, its will is either superior to yours - and then it does come from itself, or it is inferior - and what good could you then derive from it?

"You can only command what is inferior to you; the imperfect, the formless, and only those down-below will obey you, the questionable, greedy beings, who will graft their own vacillating life upon your own, the parasites on your health and reason.



"The larvae which one has coagulated cannot be dissolved as easily as one would like to wish, that is why this domain swarms with dangers for nervous people.



"Magic should serve only to defend the ideals and justice.



"Symbols are forces. To clothe, to surround oneself with forms, colours, which correspond with the goal is the beginning of realization.



"The rites of ceremonial magic are divided into the magic of the dead or necromancy, the magic of the living or magnetism and the magic of the future or disincarnation.

"In fact they are the three terms for the same power which is retrospective, actual and preventive.

"One should know that an evocation of a spirit of a great person is ridiculous because the illustrious dead cannot become benevolent tutors of a human curiosity even studious.

"Such evocations are absurd - what could thus come from the beyond, at the call of the sorcerer, if not a chaotic current.

"Would the masters who have left their own works behind, like Plato, obey those, who neglecting to read their works, want to know? Actually nobody summons the genies to come to one's private home to entertain; and, although an abyss of progression has been made between the master of thought and the life, some would like to flatter themselves to be able to bring him back here!

"The mystics call up the heaven and see it, one does understand them. The magicians call up all that lingers in the inter-world, which is not beautiful at all, being out of line. How can one understand them?



"The whole regimen of the magus is contained in the famous formula:

TO KNOW, TO DARE, TO WILL, TO KEEP SILENT.

To know: cultivate your intelligence before anything else.

To dare: be firm in evidence and constant in will.

To keep silent: the silence is the matrix of the word and work.

"The office of magus is not to flatter, but to reform the opinions."



22. A note to the Magic of Arbatel

A "Preliminary Note" by Dr. Marc Haven to "The Magic of Arbatel".

"This is not a grimoire. It is a sacred book of Divine Magic. This Magic is eternal and cannot be lost. God has given it to Abraham; it has been transmitted by Moses; Jesus spoke about it to his disciples; the children of God know it and the Spirit, according to the promise, reveals all things to them through it.

"All is magic.

"Magic is a unique science; all actions, just as all knowledge, are magic.

"Magic is the only force. It is by magic that the Verb of the Father becomes incarnate. It is due to the eternal magic of Love of the Spirit that the world is being unceasingly reborn from its continuous absorption into God.

"The philosopher finds it at the very beginning of the world and at the root of thought. The poet catches a glimpse of the world in its splendour when his voice singing the glory of the mysteries resounds in a magical way that stirs up his own emotions. The scientist stops bewildered before magic when it causes beings to appear, alive, and multiplies them before him.

"Human intelligence has been drawn to magic with the very first efforts to know. When man is searching to become aware of his thoughts, he becomes conscious that he cannot leave himself, he awakens - in proportion to his meditation - legions of notions that slumber within himself. His own consciousness seems to him to expand but he never encounters anybody else but himself. He becomes aware that he has, within himself, the whole Universe. When nothing is strange to him anymore, it is because ALL is in him. Beings exist to him only in proportion to their participation in his thoughts, his own being universalizing itself, knows and absorbs them. The light itself which illuminates him, the god who talks to him, the nature which keeps him alive, are all HIMSELF. The great revelatory sentence:

אֵלֹהִים יְהוָה אֵלֵינוּ
יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ

assumes a miraculous meaning: the Eternal, Him, the gods, are ONE, a spiritual world surrounds the neophyte. He becomes affected with emotions. He listens, and the earth receives its daily bread, he speaks and events take birth; the Lord then reckons one servant more.

"The oratory of the Magus is a palace where the Shekinah descends at midnight, it is a temple where the nuptials of Love and Wisdom are celebrated.

Paracelsus and Agrippa

23

WHAT PARACELSUS WROTE ABOUT MAGIC.

"Magic is the most secret of the arts and the highest wisdom concerning the supernatural on earth..."

"Magic has power to experience and fathom things which are inaccessible to human reason. For magic is a great secret wisdom, just as reason is a great public folly. Therefore it would be desirable for the doctors of theology to know something about it and to understand what it actually is, and cease unjustly and unfoundedly to call it witchcraft.

"After all, God has permitted magic, and this is a sign that we may use it; it is also a sign of what we are; but we must not interpret this sign as a summons to practise magic. For if a man practises false magic, he tempts God... And if he tempts God, woe to his soul!

"A test and a proof are always required to distinguish the sacred from the profane, and to discover from what virtues the various miracles derive. A careful examination is required before one can establish whether it is the spirit of nature or the spirit of God which appears to us in such a miracle.

"Learn to recognise this distinction well!

"It is most indispensable to know what comes from divinatio and what from divinitas. These terms are alike, they derive from the same root, but not so the miracles - these spring from different sources!

"The Holy Scriptures call sorcerers - without distinction - all those who were versed in supernatural things and were not at the same time holy. But this matter must be given some consideration. God wills us to live simply, like the apostles, and not to brood over things and explore hidden things which occur in a supernatural manner, because it is not His will that we misuse such knowledge to the injury of our fellow men, and thus damn our bodies and souls.

"For this reason we must not regard as sorcerers all those who are so called in the Holy Scriptures. If we did we should have to look upon the three Wise Men of the East as arch-sorcerers, for they were more versed in the arts and things supernatural than anyone before them or anyone living in their time. But Holy Writ speaks of them not as sorcerers but as magi.

"How should we interpret this?

"Only to mean that they did not misuse their art and their great occult wisdom. For magic is an art which reveals its highest power and strength through faith. It is true, however, that if it is misused, it can give rise to sorcery.

"As God awakens the dead to new life, so the "natural saints", who are called magi, are given power over the energies and faculties of nature.

24.
For there are holy men in God who serve the beatific life; they are called saints. But there are also holy men in God who serve the forces of nature, and they are called magi.

"God shows His miracles through His holy men, both through those of the beatific life and through those of nature; what others are incapable of doing they can do, because it has been conferred upon them as a special gift."

From: "Philosophia Magna. Sauria." "Astronomia Magna." and others.

HENRY CORNELIUS AGRIPPA ON MAGIC.

"Magic is a faculty of wonderful virtue, full of most high mysteries, containing the most profound contemplation of most secret things, together with the nature, power, quality, substance and virtues thereof.

"Also the knowledge of whole Nature, and it doth instruct us concerning the differing and agreement of things amongst themselves, whence it produceth its wonderful effects, by uniting the virtues of things through the application of them one to the other, and to their inferior suitable subjects, joining and knitting them together thoroughly by the powers and virtues of the superior bodies.

"This is the most perfect and chief Science, that sacred and sublimer kind of Philosophy, and lastly the most absolute perfection of all most excellent Philosophy.

"For seeing that all regulative Philosophy is divided into Natural, Mathematical and Theological: (Theological Philosophy, or Divinity, teacheth what God is, what the Mind, what an Intelligence, what an Angel, what a Devil, what a Soul, what Religion, what sacred Institutions, Rites, Temples, Observations, and sacred Mysteries are. It instructs us also concerning Faith, Miracles, the virtues of WORDS and FIGURES, the secret operations and mysteries of SEALS; and, as Apuleius saith, it teacheth us rightly to understand and to be skilled in the Ceremonial Laws, the equity of Holy things and rule of Religions).

"These three principal faculties Magic comprehends, unites and actuates; deservedly, therefore, was it by the Ancients esteemed as the highest and most sacred Philosophy. It was, as we find, brought to light by most sage authors and most famous writers.

"Whosoever, therefore, is desirous to study in this Faculty, if he be not skilled in Natural Philosophy, wherein are discovered the qualities of things, and in which are found the occult properties of every Being, and if he be not skillful in the Mathematics, and in the Aspects, and Figures of the Stars, upon which depend the sublime virtue and property of everything; and if he be not learned in Theology, wherein are manifested those immaterial substances, which dispense and minister all things, he cannot be possibly able to understand the rationality of Magic.

"For there is no work that is done by mere Magic, nor any work that is merely Magical, that doth not comprehend these three Faculties.

Elemental Beings

"Those who sought to control elemental spirits through ceremonial magic did so largely with the hope of securing from the invisible worlds either rare knowledge or supernatural power. The little red daemon of Napoleon Bonaparte and the infamous oracular heads of de Medici are examples of the disastrous results of permitting elemental beings to dictate the course of human procedure.

"While the learned and godlike daemon of Socrates seems to have been an exception, this really proves that the intellectual and moral status of the magician has much to do with the type of elemental he is capable of invoking. But even the daemon of Socrates deserted the philosopher when the sentence of death was passed.

"Many a magician has lost his life as the result of opening a way whereby submundane creatures could become active participants in his affairs. When Eliphas Levi invoked the spirit of Apollonius of Tyana, what did he hope to accomplish? Is the gratification of curiosity a motive sufficient to warrant the devotion of an entire lifetime to a dangerous and unprofitable pursuit? If the living Apollonius refused to divulge his secrets to the profane, is there any probability that after death he would disclose them to the curious-minded? Levi himself did not dare to assert that the specter which appeared to him was actually the great philosopher, for Levi realized only too well the proclivity of elementals to impersonate those who have passed on.

"The majority of modern mediumistic apparitions are but elemental creatures masquerading through bodies composed of thought substance supplied by the very persons desiring to behold these wraiths of decarnate beings."

From: Manly P. Hall in his "Secret Teachings of All Ages".

Editor's note: The Entities like elementals are sometimes referred to as the "debris of the interworld" to stress their low natures and to make a clear contradistinction from the superior and pure ANGELIC Beings who are devoted entirely and solely to the cause of GOOD.

Handwritten symbols and signatures, including a signature that appears to be 'Levi' and a signature that appears to be 'Manly P. Hall'.

26.

Holy Magic of Abramelin

The First and part of the Second Chapter (Second Book) from the

HOLY MAGIC OF ABRAMELIN, 1458 A.D.

Translated by S.L. MacGregor-Mathers; de Laurence Co. edition, Chicago, 1948.

"What and how many be the forms of veritable Magic.

"Whoso should wish to recount all the Arts and Operations which in our times be reputed and preached abroad as Wisdom and Magical Secrets; he should as well undertake to count the waves and the sands of the Sea; seeing that the matter hath come to such a pass that every trick of a buffon is believed to be Magic, that all the abominations of impious Enchanters, all Diabolical Illusions, all Pagan Idolatries, all Superstitions, Fascinations, Diabolical Pacts, and lastly all the gross blindness of the world can be made with its hands and feet is reckoned as Wisdom and Magic!

"The Physician, the Astrologer, the Enchanter, the Sorceress, the Idolater, and the Sacrilegious, is called of the common People a Magician. Also he who draweth his Magic whether from the Sun, whether from the Moon, whether from the Evil Spirits, whether from Stones, Herbs, Animals, Brutes, or lastly from thousand divers sources, so that the Heaven itself is astonished thereat.

"There be certain who draw their Magic from Air, from Earth, from Fire, from Water, from Physiognomy, from the Hand, from Mirrors, from Glasses, from Birds, from Bread, from Wine, and even from the very excrements themselves; and yet, however, all this is reputed as Science.

"I exhort you, ye who read, to have the Fear of God, and to study Justice, because infallibly unto you shall be opened the Gate of the True Wisdom which God gave unto NOAH and unto his descendents Japhet, Abraham, and Ishmael; and it was His Wisdom that delivered Lot from the burning of Sodom. Moses learned the same wisdom in the desert, from the Burning Bush, and he taught it unto Aaron his brother. Joseph, Samuel, David, Solomon, Elijah, and the Apostles, and Saint John particularly (from whom we hold a most excellent book of prophecy) possessed it.

"Let every one then know that this, this which I teach, is the same Wisdom and Magic, and which is in this same Book and independent of any other Science, or Wisdom, or Magic, soever.

"It is, however, certainly true that these miraculous operations have much in common with the Cabalah; it is also true that there be other Arts which have some stamp of wisdom; the which alone would be nothing worth were they not mingled with the foundation of the Sacred Ministry, whence later arose the Mixed Cabalah.

"The Arts are principally twelve. Four in number, 3, 5, 7, 9, among the numbers; in the mixed Qabalah the second is the most perfect one, the which operateth by Sign and Visions. Two of the even numbers, namely 6 and 2, which operate with the Stars and the Celestial Courses which we call Astronomy. Three consisteth in the Metals, and 2 in the Planets.

"As to all these Arts, the which be conjoined and mingled together with the Sacred Qabalah; both he who maketh use of these same, either alone, or mingled with other things which be in no way from the Qabalah; and he who seeketh to exercise himself in performing operations with these Arts; is alike liable to be deceived by the Demon; seeing that of themselves they possess no other virtue than a natural property; and they can produce no other things than probable effects, and they have absolutely no power in spiritual and supernatural things; but if, however, on certain occasions they cause you to behold any extraordinary effect, such is only produced by impious and diabolical Pacts and Conjurations, the which form of Science ought to be called Sorcery.

"Finally, let us conclude that from the Divine Mystery are derived these three kinds of Qabalah, viz.: the Mixed Qabalah, and the True Wisdom, and the (True) Magic. We will, therefore, show forth this last, and the manner of becoming its possessors in the Name of God and of His Celestial Court!

THE SECOND CHAPTER

"What we should consider before undertaking this operation.

"We have already said what is the Science which I am to teach you, that is to say, that it is neither in any way human nor diabolical, but (that it is) the True and Divine Wisdom and Magic, which has been handed down by our predecessors unto their successors as a hereditary treasure. In like manner as I myself at present, so even should you think, before entering into this matter, and before taking possession of so great a treasure, how much this Gift is sublime and precious, and how vile and base are ye yourselves who be about to receive it.

"This is wherefore I say unto ye that the beginning of this Wisdom is the Fear of God and of Justice. These be the Tables of the Law, the Qabalah, and the Magic; they should serve unto ye for a rule.

"It is necessary that ye should begin to attach yourselves unto the very beginning, if ye truly do wish to have the Veritable Wisdom; and thus shall ye walk in the right Path, and be able to work all the which is contained in this Book, and all the which is therein prescribed.

"For to undertake this Operation with the simple intention of using it unto dishonest, impious, and wicked ends, is neither just nor reasonable; for it is absolutely necessary to perform this Operation unto the praise, honour, and Glory of God; unto the use, health, and well-being of your neighbour, whether friend or enemy; and generally for that of the whole earth.

"Furthermore, it is also necessary to take into consideration other matters, which though less important be still necessary; namely, whether ye be capable, not only of COMMENCING, but also of CARRYING THROUGH THE OPERATION UNTO ITS END; this being a necessary point to consider before coming unto a final determination upon the matter; because in this case we are not negotiating with men, but with God, by the intermediation of His Holy Angels, and with all Spirits, both good and evil.

"I am not here intending to play the Saint and Hypocrite, but it is necessary to have a true and loyal heart. Ye have here to do with the Lord, Who not only beholdeth the outer man, but who also penetrateth the inmost recesses of the heart.

"But having taken a true, firm and determined resolution, relying upon the Will of the Lord, ye shall arrive at your desired end, and shall encounter no difficulty. Often also a man is changeable, and while beginning a thing well, finisheth it badly, being in no way firm and stable in resolution. Ponder the matter then well before commencing, and only begin this Operation with the firm intention of carrying it out unto the end, for no man can make a mock of the Lord with impunity."

* * * * *

O Simon Magus !

O you wretched crew
who follow him, pandering for silver and gold
the things of God which should be wedded to

love and righteousness !

O thieves for hire,
now must the trumpet of judgement sound your doom
here in the third fosse of the rim of fire !

from Dante's Inferno.

.....But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

1 Corinthians 2::7

.....For He shall give his angels charge over thee, to keep thee in all thy ways.

Psa lmc 91:11

Loni's Cautions

Excerpts from his letters to his friends.

"A person who can mould Light by his voice can command concentrated (coagulated) Light and can create, with God, what appears otherwise formidable and inconceivable, as he is a coadjutor of God Himself at that moment. Otherwise, and to a lesser degree, it is possible to mould dissipated Light by resonance and this is done by the use of the secret names. Thus, if you discover one of these secret names given by Adam to the beings created by God, you will be able to control that particular being, or thing, on the condition that the name is pronounced in the correct manner."

* * * * *

"Optics account for all the miracles of our vision of God and that is why this must be altered in such a way as to enable us to arrive at the miracle of the sixth sense which is like the first, that of the touch, but much more exalted and sublime so to speak.

"Please note well what I have just said and you will begin to discover an unheard of gift which contains all others. To add, is it not then the greatest sign of confidence of God and, therefore, the greatest temptation to treason?"

* * * * *

"I despise, particularly, those ridiculous and vain beings who cover their own ignorance and inflated vanity under an air of the Mystery; they remind me somehow of those types who call themselves 'messiahs' and grow long hair. They also bestow upon themselves impressive diplomas otherwise refused them by mundane society.

"What is the cause of it? It is because everybody, each to a different degree, wants to be a 'somebody'. In reality it means that everybody wants to be taken for someone he really is not. Thus, there is always 'plenty of smoke and no fire'.

"This is a real snare for all those who think that they can become illuminated outside of God or without the intermediary of His sages or saints who prostrate themselves, in humility, before Him. It is then better to be left alone and 'ignorant' and approach God by oneself, rather than to pose as an adept and a scholar of whatever secret society it may be, yet remaining (spiritually) empty like a broken jug.

"Secret Societies are originated by Adepts who transmit Rites and Symbols which are capable of putting their successors on the Path. However, it just so happens that these eventual successors always come from the outside and are not submitted to the societies. On the contrary, the societies become submitted to them and yet, they themselves live ignored most of the time, free from any worldly bonds because they do not aspire to honours, money, mysteries, or anything at all, as they actually have everything."

10.
"As regards those poor human-monkeys who disguise themselves and flock together only to illude themselves and others, it is funny indeed; however, a frenzy for the mysteries and the folly for greatness does not give them the SEED nor the LIFE."

* * * * *

Excerpts from THE MESSAGE RETRIEVED
by Louis Cattiaux
Editions Denoël, Paris.

MR

"The unbelievers who attempt to force the secret of God and those who try to violate the holy nature will be destroyed within and without by their own malice and rebellion. XXXVII.

"The glory of wisdom is to converse with God and never to entrust oneself to the impious men. V.49

"Let us ponder upon this:
The action of God tends to unite, quietly.
The action of daemon tends to separate brutally. XVIII. 51"

The Satan does not forgive and does not yield even an inch...

"There are in this world of ours some who die out of hunger because they do not know how to lie, steal, or kill; whereas there are others who are loaded with riches to an absurd degree because they serve the destructive and homicidal daemon.

"Likewise in the future life, some will be loaded to an absurd degree with the celestial goods because they have served their God faithfully; but the others will die in the desolation of death with the daemons they have followed so imbecilely.

"This is the thing which will astonish many wicked and many simple men. XXIII. 25

"The angels of God mount a vigilant guard around those who are promised the Salvation, so that they will not go astray in the illusory possessions of this passing world. XXX. 17"

"Indeed, we do not know neither the angels whom He suscitated to guard our ways, nor the daemons whom He authorizes to test our hearts. God delivers those who follow His way without any protest, and pardons those who sincerely repent.

In Him is the judgment and the Glory. XV.12

"The saints and the angels of God engender the true believers who will be reborn into the glorious world of the Perfect, and it is the wicked and the daemons who engender the impious and the hypocrites into the world of beasts and brutes. XVI.41

* * * * *