

THE MARTINIST TRADITION



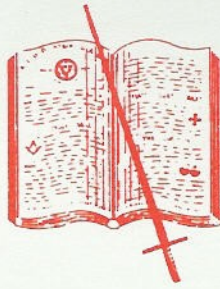
VOLUME 2

Rene Cossey

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THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



To Those Who Seek

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES

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This Great Work is being accomplished through a series of discourses privately issued to subscribers and through books.

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Sincerely,
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Sacco

Principal

P R E F A C E

IN PRESENTING THIS SECOND VOLUME IN THE SERIES "THE MARTINIST TRADITION" I HAVE CHOSEN A COLLECTION OF IMPORTANT PAPERS BEARING ON TOPICS WHICH WILL BE OF INTEREST TO EVERYONE.

I WOULD PARTICULARLY LIKE TO MENTION HERE THE ASSISTANCE GIVEN ME BY SÄRS ASUNTA WHO DID THE TRANSLATIONS AND MYRRH, WHO PUNCTUATED THE TREATISE "THE TWO NATURES ..." BY JEAN-BAPTISTE WILLERMOZ. THIS ARTICLE IS A CLASSIC IN THE FIELD OF CHRISTIAN LITERATURE.

IT IS AN HONOUR AND A PRIVILEGE FOR ME TO BE ASSOCIATED WITH THE MARTINIST ORGANIZATION WHO, THROUGH THIS SERIES, IS ENDEAVOURING TO MAKE AVAILABLE IMPORTANT INFORMATION FROM THEIR HERITAGE. IT WILL BE OF VALUE TO EVERYONE. VOLUME I OF THIS SERIES HAS BEEN VERY WELL ACCEPTED AND I HOPE THE COLLECTION GIVEN HERE WILL BE EQUALLY WELL RECEIVED.

I AM LOOKING FORWARD TO PRESENTING FUTURE AND FURTHER VOLUMES. I INVITE READERS TO WRITE FOR THE NEW BOOKLIST FROM TIME TO TIME, AS IT IS CONTINUALLY BEING UPDATED AND EXPANDED.

RENE COSSEY

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THE FALL OF MAN

(FROM THE MARTINIST DIGEST #7)

MARTINES DE PASQUALLY, founder of the esoteric school known as Martinism, was born at Grenoble in 1710 and died in Haiti, West Indies, in 1774. His teachings were written down in manuscripts, most of which were never printed. He stated his general doctrine in his "Traite de la Reintegration des Etres" (Treatise on the Reintegration of Beings), several copies of which were written out by hand by his close friends, including his secretary Louis-Claude de Saint-Martin (1743 - 1803), who called himself "the Unknown Philosopher". Saint-Martin interpreted and clarified his master's theories in a celebrated work: "Tableau Naturel des Rapports qui Unissent Dieu, l'Homme et l'Univers". (Table of Correspondences between God, Man and the Universe), but it is Martinez de Pasqually's own book* which must be referred to for an understanding of original Martinism. Martinez de Pasqually drew his ideas from Gnosticism, the Kabbalah, the Hermetica and the early Christian theologian, Origen. His central teaching was that there are two essentials for human salvation (thought of in terms of the soul's ascent towards its original source in the Divine).

First, there must be a revelation which brings the knowledge of the soul's origin, of its descent into the lower spheres of the universe and of the need to liberate itself. Second, in a magical ceremony, the initiate must evoke and unite himself with his "guardian angel", the "higher self" which is a small fragment of the Divine Intelligence itself.

Martinez taught that before the beginning of the universe, God emanated or sent forth from Himself certain beings, who came from the divine essence and who contained part of the divine power. They constitute four "orders" or classes of spirits, infinitely higher and more powerful than the cherubim, seraphim, angels and archangels who

*A synopsis of this book is given in Vol I of the present series.

were created later.

These beings strongly resemble the "aeons" (or patterns of thought) of Gnosticism. They existed originally only on the plane of Non-being, where God had left them free to act in accordance with their own impulses, where there was no danger of their producing the evil which some of them embodied. But they rebelled, left the plane of Non-being and brought into objective existence the evil which was part of their nature. It was this transfer to a plane which had been forbidden them, that constituted the initial revolt of these entities. Having rebelled, they tried to make themselves equal to God by sending forth spiritual beings dependent on themselves.

FALL OF THE JAILER

To prevent this threatened proliferation of evil, God created the world of matter by a kind of condensation or "densification" of the corrupted and rebellious beings, so that the world could be the stage on which these entities might act freely, exercising their own will-power and evil impulses. But this stage was also their prison, in which they were deprived of any form of communication with God Himself.

To provide a jailer, as it were, for the prison-universe which He had created, God sent forth as an emanation from Himself, the primal or **Universal Man, ADAM**, whose task it was to oppose the evil entities now confined within the material world : to fight against them and keep them in check. Although he had emanated after them, Adam was their superior in power and glory. The angels and secondary spiritual creatures were made helpers in the struggle.

The leader of the evil beings plunged the primal man, Adam, into a kind of rapture, in which he tempted him. Adam contained within himself all human souls and he had the power to provide each of them with a "glorious form", a garment which it would wear when it emanated from the totality. The Creator himself, however, had to provide the

divine spark which would complete each human soul when it came into being. The Tempter suggested to Adam that he should carry out this operation by himself, and make himself, in his turn, the "first cause", and Adam did so. This action resulted in the breaking of the spiritual bond which linked Adam with God.

As a result, Adam became spiritually degraded, (as the evil entities themselves had). He was shattered, i.e. he fell apart and disappeared. Like a pearl necklace when the string has broken and the pearls roll about in all directions, so too, the human souls which collectively comprised the being called Adam, roll haphazardly from one form to another, from one life to another, until a messenger from God, called the Repairer, comes to receive them and lifts them up into the hand of a new Master of the World, and who will remould them into a complete unit, identical to the first one.

Along with the primal man, the whole of Nature fell and was overrun by evil. The angels and secondary spiritual powers were also affected, for they lost their master, leader and protector. Martinez de Pasqually's "universal reintegration" applies not only to the reconstitution of the universal man and the repentance of the evil spirits, but to the re-establishment of the "planetary and stellar spirits," the beings which animate the most distant galaxies. For this purpose, the Creator raised up ten Human Guides or Chosen Minors: Abel, Enoch, Noah, Melchizedek, Joseph, Moses, David, Solomon, Zerubbabel and Jesus. These beings remind men of the truths which, under Satanic influence, they tend to forget.

MAGICAL OPERATIONS

Some people may consider the Christianity of the Martinists to be unorthodox as their "Saviour Jehoshua", the last of the Guides, is not necessarily the same as the Jesus of Nazareth of the Christians. After him comes lesser and temporary Guides, or "Regenerated Minors". These are the adepts, the masters of spiritual doctrine and this was the

stage which could be reached by those who attained the highest degree, or rank in the Ordre des Chevalier-Macons, Elus-Cohens de L'Univers (Order of Knights-Masons, Chosen Priests of the Universe): the degree of **Reau-Croix**, a term allegedly derived from the Hebrew words meaning "seeing" and "messenger" or "herald". This name Reau-Croix, especially when abbreviated as R+C has sometimes been mistaken for "Rose+Croix", but there is no connection. Lower than the Reau-Croix are the Reconciled Minors, or initiates who have not yet attained the highest rank, and finally the "Deprived Minors" or men of the "stream", the ungodly who are caught in the snare of gross desire, without spiritual aspirations.

The Order of Elus-Cohen had three main divisions, in ascending order: the Porch, the Temple and the Shrine, each consisting of three degrees. These were:

In the Porch - Apprentice-Cohen, Companion-Cohen and Master-Cohen.

In the Temple - Master Elect-Cohen, Grand Architect and Knight of the Orient.

In the Shrine - Commander of the Orient, Reau-Croix and Grand Reau-Croix.

Cohen is the Hebrew for Priest and Elus means the Elect or the Chosen.

It was only in the highest degree of the Shrine that evocation of entities belonging to the Divine Plane was carried out. The chief evocation was that of the Repairer, Jehoshua, and the basic methods were those of the Key of Solomon, including the use of circles, names of angels, planetary hours and symbols. The magical operations of the lower degrees were intended to establish contact between the operator and the Invisible World. Lofty and beautiful prayers recalled the goal which the Order tried to attain. There were also exorcisms intended to strangle demonic influence in the universe and thwart its power over men, and to combat black magic.

The principal initiation of the Order was the evocation and incorporation of an angelic entity which became permanently linked with the initiate. It acted as his guardian angel and he was its vehicle or agent. From then on, the angel and the man strode forth along the path of "reintegration".

After the death of Martinez de Pasqually the Order declined and in 1781 was allowed to lapse by the Order's then Grand Master, Sebastian de las Casas.

Jean-Baptiste Willermoz founded at Lyon in 1778, two secret degrees to perpetuate the teachings of the Elus-Cohen. The theurgic work of Pasqually is still practised today in the Inner Temple of Martinism, by certain carefully selected brethren.

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T H E O D I C Y

BY
P A P U S

The problems of evil, its origin and end, the Fall and Restoration of the human soul, the distinction between divine attributes and the relations between God and nature, have indeed been the almost exclusive object of the researches of the great mystics of all esoteric schools. The best known of these are Jacob Böhme, Martinez de Pasqually, Claude de Saint-Martin (the Unknown Philosopher) and Fabre d'Olivet, in his transcription of the ideas of Moses relating to this subject. In this short discourse we will sum up, to the best of our ability, the ideas of these masters.

The problem of evil may be stated in a few lines. **The problem of evil must be sought in the human being, and nowhere else.** Hoené Wronski, in his Messianisme, dwells with much wealth of detail on this point: the cause of evil, he says, is the Fall, and the end of evil will be the restoration of man in God, without the former losing anything of his personality. Such are the points we will now endeavour to develop.

To occultists, Adam does not represent an individual man but rather the SUM TOTAL of all men and women originally united in a single Being. This Original Universal Man, filled the whole of intra-zodiacal (or rather inter-zodiacal) space, over which he reigned as lord and ruler. This happened after the Fall and punishment of the rebel Angel who had become the animating principle of matter, which was not yet in existence as realization but only in germ, like the fruit in the seed or the child in the maternal ovum.

The imagination of Adam, called by Moses, **Aïsha**, stirred by the rebel Angel, presented before the mind of Universal Man a line of reasoning which has almost invariably and at all times, brought about every fall of man, both individual and universal. According to this

line of argument, that which resists and is seen immediately and materially, is more powerful than that which is ideal, invisible and perceptible only to the spirit. Adam, led astray by this idea of his imagination, fancied that if he supplied the principle of matter with the means of passing from the state of germ to that of reality, he would unite the spiritual power of God with material power (the consequences of which were still unknown) and he would thus become master of his Creator.

Once this idea was conceived, it was put into execution by the free will of Adam, and he gave to matter, by uniting with it, that principle of existence in which it was lacking.

Immediately, all his spiritual organs were envelopped in this matter, which he thought he could control as he pleased, and the principle of egoism, rebellion and hatred, which constituted material essence, endeavoured to bring down to its own level all the lofty aspirations of Adam.

In this connection, the Bible, exoterically translated, says the Adamic being was covered with the skin of a beast, a symbolical allegory of the real history of the Fall.

And so it was by his **free will** that the materialization of Universal Man came about; on this point all mystics are of one mind.

God had to intervene only in order to mitigate the consequences of this catastrophe that had materialized both Adam and the whole of nature, which constituted his domain, and was to participate in his restoration to grace.

To modify the act of his creature, the Creator, utilizing time and space, corollaries of the physical plane, created the **differentiation** of the Collective Being: each cell of Adam became an individual human being, and **Aisha** became the principle of universal life, and

plastic form, **Eve**.

From that time forward, man was to refine and purge away the lower principles he had added on to his nature, by means of suffering -- resignation in the face of trial -- and the abandonment of his will into the hands of his Creator.

Reincarnations were the main instruments by which salvation was to be acquired, and since all men are cells of one and the same being, INDIVIDUAL SALVATION will be complete only when COLLECTIVE SALVATION is an accomplished fact.

To help forward this salvation, the divine Logos or Word came down to share in incarnation and all its consequences, to overcome physical death and all its terrors in its own domain. It is thus evident that occultists, as far as their mystical conceptions are concerned, are essentially Christians; and Theosophists, like Jacob Böhme and Claude de Saint-Martin are quite characteristic from this point of view.

Man, then, ought to work not only for his own salvation and restoration to grace, or reintegration, as Martinez calls it, **but also for the reintegration of all other created beings**. For the purpose of attaining this end, mystics have formed associations, several of which still exist.

This story of the Fall and the restoration, upon which we have dwelt at some length, since it is very characteristic and affords a key to a whole body of literature which is mostly inaccessible, is a permanent one and is repeated, as regards its main lines, **in the case of every human soul**. Incarnation in the physical body, indeed, represents the first Fall, and the resistance or submission of the incarnate soul to the passional attractions of the physical plane, will either destroy, or constitute, the **second** Fall.

With regard to other aspects of Theodicy: occultism, speaking generally, holds with the Kabalistic doctrines. Thus, the constitution of God in three persons -- Father, Son and Holy Spirit -- has been the object of prolonged study on the part of Guillaume Postel and the Christian Kabalists, whose works have been collected by Pistorius.

Any occultist who is at all advanced would affirm that the proofs of the existence of God are derived from direct vision of the invisible plane; to the beginner in occultism, such proofs are obtained from absolute obedience to the commands of the Master; consequently, discussion along these lines would appear vain and unnecessary to initiates.

God is conceived as being absolutely personal and distinct from creation in which He is present, just as the mind of man is present in his body, without losing anything of his unity.

In the same way, **God is in us**, and there, **not in some region above the clouds**, we must first seek and find Him.

The divine emanations, everywhere working in nature, determine three fundamental planes of action:

- (1) the planes of emanation
- (2) of formation, and
- (3) of materialization.

To account for these divisions, we would need to make ourselves acquainted with the three worlds of the Kabalah.

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TREATISE ON THE TWO NATURES, DIVINE AND HUMAN,
INDIVISIBLY REUNITED FOR ETERNITY AND FORMING
ONE SINGLE BEING IN THE PERSON OF
JESUS CHRIST, GOD AND MAN, REDEEMER OF MEN,
SOVEREIGN JUDGE OF THE LIVING AND THE DEAD,
WITH REFLECTIONS ON THE CONDUCT OF PILATE
+ + + AND WITH A MEDITATION + + +
ON THE GREAT MYSTERY OF THE CROSS.

BY

JEAN-BAPTISTE WILLERMOZ

TREATISE ON THE TWO NATURES

In the early developments of the Doctrine, we saw that original man had been endowed with a great power which made him superior to all the spiritual Agents who had been placed with him in created space, to manifest their particular temporal activity under his direction; that he had principally been made the Ruler over evil spirits, which were held there in privation; that he himself had been placed at the center of the four celestial realms of the created universe, to exert his powerful universal activity, and that, because of this, he could have been a true intellect of good for the evil spirits by giving them some notion of that good from which they had been separated forever.

But this unfortunate man, who was so powerful, so well-armed against the attacks and tactics of his enemy, so superior to everything that existed with him in the universal enclosure with only his Creator above him; having been wronged, tempted, and having fallen into an excess of adversity and been condemned to the death with which he had been

threatened: which being was strong enough, pure enough to take him out of this state, if it was not God Himself? But this distorted image of his Creator affected his unity and all his powers; this iniquitous delegate, this unfaithful representative of his God, united and allied himself with his enemy to betray the most precious interest he had been given responsibility for; he greatly abused all the gifts, all the powers he had received and, with unbelievable excessive ingratitude, he unashamedly dishonoured his love and his tenderness. Thus, a great victim was needed to satisfy divine Justice; for if God's mercy is infinite and limitless, His Justice is too, and it can only be stopped by an atonement proportionate to the offence. Thus a pure, unsullied victim of sacrifice was needed, with the same human nature as the corrupt beings and since it was man who, through his crime, had caused death to come into the world, this holy victim voluntarily gave himself over to death, to an unjust, violent and ignominious death which could atone for so many offences. Finally, the just one, through his voluntary sacrifice, had to remain the conqueror over the death of sin, so that the death, which had been irrevocably pronounced by divine Justice against the race of the corrupt being, was only a sleep and a passing from temporal life to eternal life for all those who, following his example, BY GIVING UP THEIR FREE WILL, their own will to the will of God for the duration of their individual atonement, would deserve to reap its fruits.

A second Adam, emanated from the breast of God in all purity and holiness, sacrificed himself and gave himself up as a victim to divine Justice for the salvation of his brothers, and his devotion was accepted through Mercy. Immediately, uncreated Wisdom, the Word of God which is God, the only Son, the image and splendour of the Almighty Father, dedicated himself to uniting closely and for eternity to the human understanding of the new Adam, to

strengthen him in his sacrifice, to ensure and enhance his victory and, through glorious resurrection, to make him a true conqueror of death.

It was through the incomprehensible union of the Divine Nature with human nature, the masterpiece of God's infinite love for man, that the great work of the redemption of human kind took place, and the establishment of the holy religion which would teach him to know the true form of worship to give to his Creator, the only one that could please him: a religion which can only be firmly established through the revelation of an incarnate God speaking closely with men who, during his temporal mission, would for all time prove to them his Divinity, the truth of his dogmas, the purity and excellence of his doctrine, through the most striking miracles of all kinds. These were the two main objectives which in God's intentions of His Love and Mercy for degraded and corrupt man, made necessary the union of the two Natures in the person of Jesus Christ.

That intimate union which was absolute, and had become eternally inseparable from the creative Word of all beings with a pure human creation, so that it could instruct openly, suffer and die in that union, was an act of the Love of God for man, which is so great, so inconceivable and so strong, beyond all human understanding. Of all acts revealed to Christian faith, this one has always been, and still is, the most controversial.

The contemporaries of Jesus Christ, even though they witnessed a multitude of wonderful miracles daily, which he performed before them, only saw in him a man, denying his Divinity. His disciples, even his apostles, even though they had been taught by him and were witnesses of the same wonders, only believed in him a little, until three days after his death, convinced of the truth of his

resurrection, which he himself had predicted, and hearing his teachings for forty days, they saw him going divinely to the heavens in his glorified humanity.

Should it then be surprising if the man of today, who does not acknowledge any other evidence than that of his physical and material senses, still, to his own detriment, denies this great truth? There are many whose minds are more open who also deny it, or, who acknowledge it a little because they feel they have a duty which was suggested to them by the teachings, rather than through conviction, because they still do not feel the slightest need for direct and personal intervention by the Divinity in the redeeming act of atonement, which man owes to Divine Justice; and, having forfeited his glorious state, seeing in God and in man the two extreme ends of the spiritual order, they suppose the classes of angels to be intermediary spiritual agents who were pure enough and powerful enough to bring man closer to God, without which God Himself would have to undergo incarnation.

The doubt and error of those people only stems from the ignorance into which men have lapsed for a long time concerning the chance cause of the creation of the universe; the intentions of God in the **Emanation** and **Emancipation** of man; his high destiny at the center of created space; and finally, concerning the great privileges, the great power and superiority which he was given over all beings, good and evil, which were placed with him: all things which the leaders of the Christian Church, to whom knowledge was practically exclusively reserved during the first five to six centuries of Christianity, knew perfectly well (**sic**); better educated about these important things, they would have concluded that, to reinstate such a great, powerful being, they needed God Himself. There were also others who, recognizing the need for a great and holy

sacrificial victim who would voluntarily subject himself to suffering and death to satisfy divine Justice; but at the same time recognizing that God is impassive in all His Being, that atonement for sin could only be worthy if it was undertaken by a being of the same nature as the person who committed it, denied the Divinity of the Redeemer.

Yes, God undoubtedly is impassive and nothing in divine nature can suffer and die; it would be a great blasphemy to dare to suggest the contrary. This is why Christian orators who, giving themselves over to excessive zeal in the pulpit of truth, using inappropriate expressions which seem to them to give more vigour to their thoughts, so often exclaim: God died for mankind! They miss their main objective, for they ought not to expect to persuade their listeners, when they set out to make them believe the impossible.

But in Jesus Christ, who united in his own person, in a way which is eternally inseparable, Divine Nature and human nature in its highest degree of perfection, the pure man suffered and died alone; and with his human mind, when he left his body, he emanated his divine essence which was inseparably united with it. The power of the Word of God which was to be found in all its fullness in his holy humanity, and was concealed by it, sustained him in his frequent mortal battles, increased his strength, strengthened his will, his submission, and his complete resignation, until the accomplishment of his atoning sacrifice, and ensured his triumph over all the powers of hell unleashed against him, leaving him all the glories of victory; and, as a reward for the good use he made of his own means and of the powerful help He gave him, He brought him back to life from the tomb; He glorified him, He deified him, He took him to the highest heavens where He put him to sit with Him on an eternal throne and where He merged with him; He made him

the sovereign judge over the living and the dead, and made him (or *he became* [Translator]) eternally visible to angels and to holy men whom he recognized as his brothers.

The two natures which we have recognized in the person of the universal Divine Repairer are united to such an extent, and apparently merged together, that they usually seem to act simultaneously; yet each has its own distinct action, and they act separately in many instances. Thus it is very important for the true Christian, to whom one of them is offered as an example, not to confuse them all the time and to learn to distinguish between them. Such an examination can only strengthen the faith of the believer and it can be particularly useful to the large number of the weak and unconcerned Christians who, in order to excuse their lethargy, continually repeat: **it is not possible for man to imitate the conduct of a God who is always wise and blameless.** Undoubtedly, it is not possible for man, who is so weak, to be so perfect; but, weak as he is, he can, even ought to, continually strive to imitate, as far as he is able, the pure man, united with God, whom God Himself offers as an example.

The Divine Reconciler of men, the Desire of nations, the Messiah promised to Abraham, father of believers, foretold by the dying Jacob to his children and so clearly heralded by a succession of numerous prophets over a period of many centuries as going to be born of a virgin, a descendant of Abraham into the family of King David, finally appeared on earth at the end of the fourth thousand years of the world, at the time appointed by uncreated Wisdom, to accomplish the grand designs of his divine Mercy.

The Archangel Gabriel was sent by God to the little town of Nazareth to the Virgin Mary to announce to her the glorious motherhood through which she was destined

to participate in the great work of the redemption of mankind; but the sudden appearance of the angel assigned to her troubled the spirit of this virgin so pure, that her sense of propriety was alarmed at the pregnancy which was announced to her. Declaring that she knew no man and that she would only consent to it after she had been reassured about the way it would be accomplished, the angel told her that her pregnancy would be the work of God Himself through the operation of the Holy Spirit alone, and that her virginity would remain intact.

At the very moment of her agreement, the accomplishment of the Great Mystery was begun; for at that very moment, the Word of God, which is God Himself, the second Person and power of the Holy Trinity, hastened by His ardent love for His human creation, became indissolubly fused for eternity with the pure, holy, human soul of Jesus, who, through his love for his brothers, and in order to reconcile them with God by satisfying divine Justice for them, sacrificed himself to shame, suffering and death. The all-powerful Word of God, the image and glory of the eternal Father, came down from the heavens to be incorporated in the human soul of Jesus in the chaste womb of the blessed Virgin Mary, to be henceforth united in one and the same person with two distinct Natures; thus it was that at the very moment of her consent, the physical body of the man-God was formed in Mary's virgin womb, of its pure substance, of this truly pure quintessence of the virgin body of his mother; he was made and formed there, like all other men who came to earth for a while, from the three-fold substance, that is, of a pure, intelligent, immortal spirit, of a passive Soul or passing life, and of a body of matter; but of pure, unsullied matter which did not originate, as in the case of all other men, through the lust of the senses, but solely through an act of the Holy Spirit without the help of any man or of any physical agent of matter. It was through

this wonder of the infinite love of God for his dear, tempted creation which, through its sin, became the eternal victim of the Devil, that was accomplished the ineffable and incomprehensible wonder of the divine incarnation for the redemption of mankind through Jesus Christ our only Saviour and Master, who, in order to ensure its effectiveness, united in him, through indissoluble fusion, the human nature of the sinner and his own divine Nature.

We have acknowledged in its case that the animal or beast is a two-fold element made of a soul, or passive and passing life, and a material body, which disappear completely after the time allotted to them, that man, during his temporary stay on earth, is a three-fold element, i.e. the same two temporary substances we have just mentioned which make him animal and beast, and an intelligent immortal spirit through which he becomes a truly divine likeness and image. But in Jesus Christ, the divine man-God, there was, throughout his temporal life on earth, a four-fold union which distinguished him from all creation; that is: the three elements we have just noted in temporal man, in addition to the Being of God which was united for ever with the intelligent and immortal part of man, to make a unique being, a single person with two natures.

The one who, through this glorious union could have been born as he pleased into the most wealthy family amongst splendours, on the most illustrious throne, preferred to be born in a stable into a poor, unknown family, into a lowly profession, the most exposed to the contempt and humiliations which usually go with poverty; it is most obvious that, from his arrival on earth, he was to be the example and consolation of the poor; that at the same time he was to inspire a contempt for riches and make those who have them understand the great dangers to which they expose all those who do not use them as prescribed by his morals

and his precepts.

Let us now see in the Holy Gospels in what contexts the divine Messiah is presented to man, how the evangelists name him and describe him, and how he describes himself. We shall find other references there, a new fund of teachings, with confirmation of what we have said earlier on this important subject.

We see him sometimes called Jesus or the son of man, sometimes God-man or Man-God, and finally the son of God or Jesus Christ.

These diverse names, given to the same being, could, at first glance, appear to be synonyms, yet they are not at all so, for they have all different meanings which must not be confused; they relate to the two distinct Natures which are united in one and the same being. A careful study of his acts during his temporal life demonstrates this truth.

Indeed, one sees in Jesus only the pure, holy man with an exalted destiny, and not the Divinity within him, which has not yet been manifested. In son of man, one only sees this same human Nature; he described himself that way for as long as he wished to conceal his Divinity from the Jews and from Demons who made themselves his spokesman, introducing himself to them as a descendant of Adam, father of all mankind, presumed to be only the son of Joseph, until the great mystery of the Incarnation was revealed to man. In the man-God it is the pure, holy man whose action seems to predominate over that of the Divinity which is concealed in him. On the other hand, in the God-man it is divine action which is seen to predominate over man's action. In the son of God, which is the essential quality the Archangel attributed to him when he announced his incarnation to Mary, it is

his Divinity which is revealed in splendour through his holy humanity. Finally, in Jesus Christ it is man, both God and Divine: the two Natures are united in one single being, operating together in a human form, the united acts with belong to each of them.

In general, from his birth to his baptism in the Jordan, in the temptation he is subjected to by the Devil in the wilderness, in his agony on the Mount of Olives, during the entire Passion and on the cross, Jesus only shows a pure, holy and perfect man, totally dedicated to Divine Justice and left to his own devices, to his own free will. The Divinity which is basically within him seems to suspend its action and leave all the glory of his redeeming victory to his human holiness, without however separating himself from it for a single moment; it remains there as the spectator of a great battle and supports him throughout by its presence; that is where the man-God, thus abandoned, is truly the accomplished example of all mankind.

But when Jesus Christ, beginning his mission, changed water into wine at the request of his mother, who was present with him at the feast of the Wedding at Cana; when, in the wilderness and on the mountain he increased a few loaves of bread and a few fish into a sufficient amount to feed 4,000 or 5,000 tired, hungry people, with enough left-overs picked up, after everybody had been satisfied, to fill more baskets than there were when they were shared out; when he forced the demons to obey his orders and to immediately leave the bodies of sinners they possessed; when as Master he commanded the sea, winds and storm to become calm, and they obeyed; when he made the paralysed man take up his bed and walk when he had waited in vain for 38 years by the pool for the help of the angel to heal him; when he revealed the deepest, most secret thoughts of the woman of Samaria and many others; when he brought back to life the daughter

of Jairus and the only son of the widow of Naim, who was being buried, and especially Lazarus, the dear brother of Martha and Mary, whom Jesus loved, who for four days had been buried in the sepulchre and whose rotting flesh was already spreading infection, yet who, at his command, left his grave and walked before all those present, with his legs and other parts of his body bandaged up; when one sees all these acts being performed, as well as a multitude of others just as phenomenal, who could doubt that it was the Word of the Almighty God speaking to and commanding the whole of Nature through the mouth of the man-God?

Thus, having seen in him the two Natures indivisibly united in one and the same person, let us quickly go through the main circumstances of his temporal life. They will complete our teaching.

As a child, adolescent and up to the age of 30, Jesus appeared to be an ordinary man, different only because of his wisdom beyond his years, his gentleness and submission towards his parents. He went through all the trials, stresses and needs of an ordinary life.

When he reached the age of 30, the time when he had to begin publicly his mission as redeemer and the teaching of his disciples; after having been baptised in the river Jordan by John, who recognized him and proclaimed him to be the Promised Messiah; his Divinity was manifested for the first time through the descending of the Holy Spirit which came down on him, and through the glorious words of the heavenly Father who loudly proclaimed him to be his beloved son whom he dearly loved and commanded all men to listen to. It was then that his divine mission began.

He went out into the wilderness to prepare himself as a man to fulfil his mission through prayer and fasting

for 40 days. After these 40 days, he experienced hunger, a human need -- which clearly shows that it was his pure, simple humanity which was so rigorously being prepared for the important acts it was to perform.

The moment he felt this physical need of mankind was the very moment the Prince of Devils chose to tempt his whole being; that is, the physical needs of his body in the passive, passing life of this body and in its active spiritual Nature, to clear up the suspicions he had (**sic**) concerning the true nature of Jesus and to prove to himself whether or not the Divinity was within him, and whether he was the Messiah or not -- the mystery which divine Wisdom wished to conceal from the Devil so that it could be completely accomplished.

Here, the three different kinds of challenge which the devil made to the three components of Physical man must be carefully noted: 1. He challenged Jesus in his physical form concerning his needs by saying to him: **If you are the Son of God, command these stones to become bread.** 2. After this vain attempt, he challenged his passive, animal, physical life by saying to him from the top of a high mountain: **If you are the Son of God, jump down, you will not be hurt.** 3. After this second challenge, which was refused him as with the first, he aimed a third one at the physical being of Jesus, which was the most important, by saying to him: **If you bow down before me and worship me, I will give you all the kingdoms of the earth that you see and which belong to me.**

The Devil's approach is always the same: he always attacks man through his physical form; he tries to tempt him through his material senses, through his love for his passing animal life and through his sensitive animal affections; these are the ways through which he tries to enter him and

attack his spiritual being more successfully.

The man-God withstands these three attacks through the strength of his human will and immediately receives the reward because the angels come to serve him. His triumph over the Devil reminds us of the Fall of Original Man in a similar case. Jesus, the Second Adam, does here what the First Adam, left to his own free will, should have done and did not do; we are all feeling the disastrous consequences of the Fall of the First Adam and all the beneficial effects of the firm, atoning resolve of the Second.

First Adam, as a divine image and likeness, as the representative of the Divinity in the created universe, was endowed with all the strength, all the virtues and powers necessary to fulfil his mission. The main objective of this mission was to attack the principle of evil, to contain him within the limits that Divine Justice had prescribed (sic) for his evil acts, and to restrict him to such an extent that he will be forced to recognize his inferiority and his original dependence on the divine Creator of all things, to whom he claims himself to be equal, and at the same time to recognize the superiority of man over him and over all his followers. This would have destroyed Evil through the repentance of the one who had created and given birth to it. This is the great aim of divine Mercy over the first sinners that man's corruption had destroyed.

The Second Adam in Jesus Christ, as a pure man who had not taken part in this corruption, nor in the vices of the creation of physical forms which contaminated all his descendants, was not only endowed with the same powers, virtues and strengths as the First one, but they were greatly increased in him through the intimate, eternal union which the divine Word had made between his own nature and man's, to ensure the complete success of his mission of atonement.

We will not go into the particular facts of the public life of Jesus Christ here, as this can be learned by reading the Holy Gospels; they leave no doubt as to his Divinity, for it is manifested in him at all times by a multitude of the most wonderful miracles.

However, we must point out that by accomplishing so many incredible acts which we basically must attribute to the Divinity within him, he tried to show his disciples that there is a great innate power in reconciled man, through which he can accomplish marvellous things when he is united with God through his active faith: for, seeing his apostles full of surprise and admiration when they saw the wonderful miracles he performed, he reproached them for their lack of faith and told them that if they had the faith required, they would perform the same wonders and even greater ones; he would not have been able to say so if such power was not innate in man's nature; for it was never acknowledged in the angels who are only ministers of the Will of God in the particular cases he uses them for.

One is surprised, on reading the Holy Gospels, to see the care and precautions Jesus took to hide his Divinity and only manifest the son of man, and one tries to find out the reasons.

The incarnation of the Word of God united with human Nature and the coming of the Messiah to earth had been so clearly predicted by the prophet Isaiah and many others that mankind was expecting its fulfilment; but they were forgetting that he was a willing victim of a violent, shameful death, through which he was to bring about mankind's redemption. The Devil must have known of this promise and of its consequences, which would have wounded his pride; he realized it would have to be done, which would take so many

victims away from his wrath and protect others from it. Thus, it was greatly in his interest to belie the prophesy and use all his power to prevent Christ from being put to death; and if Jesus, from the principle, from the beginning of his mission, had loudly and publicly proclaimed himself to be the son of God, proving it to the whole nation, convincing them publicly through his miracles that he really was, what human power would have dared and would have been able to condemn him to death? And if he had not died, what would have become of the redemption promised by his death? Therefore, for him to die, he had to remain unrecognized. That is why the devil tried to explain his doubts, his suspicions about his dual nature, and if he persecuted and had him condemned to an ignominious death, it was only through spite on his part, considering Jesus Christ only as a pure man whose doctrine and holiness, and the power of his human acts, took away his followers in droves.

But as the Divinity of Jesus Christ was the basic dogma of the holy religion he came to establish, and was the proof of the truth of his doctrine, the dogma of his Divinity was also declared and proven by him to bring about conviction of all those whom the heavenly Father gave him (sic) and who had to be saved by faith in him; this is also what he did.

If, at the beginning of his mission, he showed some reluctance to admit what was asked of him on this very important point, it was to teach us that the Truth is only revealed to pure souls and that it can only enter into hearts that are ready to receive it. That is why the declaration, the formal admission of his Divinity, was preceded by the teaching of his doctrine, preparing souls to believe in it; and when he increased his followers by the great number of miracles he performed and by the irresistible attraction he inspired in them for his doctrine, from then on he

no longer concealed his Divinity, he even declared it before his mortal enemies, who took advantage of his admissions to persecute him more vigorously, to bring about his downfall, and to have him condemned to death. That is how even they, through their ignorance and their malice, became the unwitting instruments of the accomplishment of the divine decree for the redemption of mankind.

The time for Jesus Christ's earthly mission having come, he prepared himself to return to his Father; but first he wanted to have the Last Supper, which he so ardently desired, with his disciples, during which the divine Almighty and the most inconceivable love of God for mankind shone forth. In leaving them, he wished to remain constantly with them and give himself to them in both the divine and human Natures which were united in him. For in the sacrament of his body and his blood, he gave himself truly and entirely to them and to all those who partake of them in faith until the end of the world.

The truth of this noble sacrament has often been attacked vehemently. It is the result of pride which tries to reason where feeble human reason should remain silent; of that pride which tries to submit to the material, physical senses anything which cannot be conceived of by pure intellect enlightened by faith. Let us pity the tragic fate of the heads of religious sects whose pride has so devastated the field of truth. Let us also pity those who have adopted as their masters, men whom they ought to have been more suspicious of, and who did not conceal the spite and pride which directed them in their wrongdoings; but let us be indulgent and pray for those who remain of good faith in error and continue in their faith and love of Jesus Christ; let us hope that, as he himself said, they will not perish and that the faith they continue to have in him will save them.

Of all the Christian sects which have attacked the truth of this sacrament, the most thoughtless and the most guilty is that which will only allow a simple commemoration of the Holy Supper, based on the words: do this in remembrance of me. If they had put a little good faith into the study they rashly allowed themselves, they would have soon realized that they put Jesus Christ in an obvious contradiction with himself; for they do not deny that Jesus Christ said in formal terms: This is my body which will be delivered for you. This is my blood which will be shed for the remission of sins: take, eat, take, drink, all of you.

Now, was (sic) the real body given to the Apostles, who alone were present at the Supper, to eat and the real blood given them to drink? Then tell us where this interpretation has been proven. Elsewhere, he said: my body is truly food, my blood is truly a drink: anyone who eats of my flesh and drinks of my blood remains in me and I in him; and yet if the Apostles, as the only ones witnessing the truth, were the only ones able to eat of his flesh and drink of his blood, and if all we can do is merely commemorate this reality, all men, apart from the Apostles, must go without ever seeing Jesus Christ dwelling in them through this true partaking which would be impossible for them. Is this conceivable? Can one ever believe in good faith, that he would have wished to make such express promises, to give to mankind, with whom he says he will reside until the end of time, such comforting hopes, to mislead them in their expectations by making it impossible for them to see its fulfilment?

Further, he says elsewhere: If you do not eat of the flesh of the son of man and if you do not drink of his blood, you will have no life in you and you will not become part of me. That is an eternal curse, formally put upon anyone who does not eat of his flesh and drink of his blood.

And what! this God, full of love and mercy for me, who would suffer and die in his flesh for me, would send me to eternal damnation for not having done something he had not left me the means to do? It is an inconceivable excess of folly to imagine that; and yet if a means had not yet been set up amongst the people who came after the Apostles to perpetuate the real consecration of the bread in his body and the wine in his blood, as he himself had done in their presence, then for that reason alone I would inevitably be condemned to eternal damnation; for never can the commemoration of an act so noble, so important that his sectarians substitute its reality, replace the true consumption that he so expressly recommended. The error of these proud men tends therefore to make man eternally unhappy because of the injustice of God who had asked the impossible of him.

After the ever memorable Last Supper, in which Divine Love and Almighty Power were so radiantly manifest in the person of Jesus Christ; in which he completed the teaching of his Apostles by the sublime speech in which he revealed his own Divinity concealed in his humanity to them more clearly than he had done hitherto; the suffering, the shame and the death of which he was to be delivered because of the betrayal of one of their number; his glorious resurrection three days later, the great hopes they were to conceive of because of it, and finally the perfect and eternal glorification of his humanity; let us follow him in this agony of death during which he made the total redeeming sacrifice of his human will, which had to precede the sacrifice of his very life through the death which he was to undergo on the following day.

That is where we found Jesus alone, seemingly forsaken by heaven and earth; forsaken by his beloved disciples whom he had just called his friends, who remained shrouded in deep sleep when he most needed the help and consolation

of their friendship, when he called them with such touching tenderness, confessing to them that his soul was in a deep state of great affliction and that it was weighed down with deep sadness; there we saw him alone, left to his own free will, only the will of pure man, who nevertheless continued to be closely united with the Divine Word which was within him, strengthening his humanity, but whose action seemed to have been suspended during the awful conflict which took place to leave the man-God the honour and fruits of victory.

Jesus Christ, bowing down to earth to pray to his Father, saw himself as a sacrificial victim and came to offer himself to fulfil this sacrifice; but his divine foresight showed his humanity how much suffering, humiliation and shame had to come before his death; his humanity was distressed and frightened by it and he cried out: **My Father, with you all things are possible, take this chalice far from me.** This was indeed the cry of revulsion so natural to man for suffering and death; but the submission, the resignation of the pure man quickly resurfaced and he cried out again: **Thy will not my will be done.** He rose up to go to his disciples whom he found asleep so near to him; he bowed down a second time, filled with the same sorrow, feeling the same repulsion, making the same request, but yet submitting his will to the will of God; he went back to his disciples whom he found in the same condition, and bowing down again for the third time, he said the same prayer, he expressed the same desire and submitted with the same resignation; his human strength was exhausted by such great effort; a sweat of blood covered his body and flowed down to the ground; but the sacrifice of his will, of that will which was so active, so powerful in the pure man, was accepted; and an angel was sent to him to console him and strengthen him.

The descent of the angel, the celestial help which was sent to him, do they not prove manifestly that in this

awful battle, only humanity was acting to carry the weight of it and that it was as if the divine power of Jesus Christ had no part in it at that time?

It had to be so and it could not be otherwise; Original Man, the First Adam, through misuse of his freedom, by the poor use he had made of his free will and of all his powers, having betrayed and reversed all the plans of mercy on the first offenders, had brought the wrath of divine Justice against them; thus, this abuse of his freedom and his free will could only be put right by a being of the same level, of the same Nature, by a pure man, accepted as a victim, whose complete submission could appease and satisfy divine Justice. The union of the divine Word with this pure man, ensuring the success of the sacrifice without in any way diminishing the worth of the will of the victim who was making it, would at the same time ensure the forgiveness and grace of humankind. Let us therefore not doubt that in everything that happened on the Mount of Olives, it was the man alone who wanted, the same as God wanted of him, and who submitted to it; for, as we well know, God is impassive and cannot suffer or die.

But before leaving the Mount of Olives, let us examine the circumstances which are worthy of the greatest attention for the instruction of man.

Original Man, the First Adam, had transgressed and confirmed his crime by the abuse of his three intellectual faculties of Thought, Will and Action; he had offended the Father, the Son and the Holy Spirit who together form one single God. Thus the Second Adam, the man-God, had to restore (sic) the same offences in the same ways and in the same proportions. That explains why the man-God, the Repairer, bowed down on three separate occasions with the same anguish, saying the same prayer, always showing the

same resignation; it is also why the sacrifice of his will was not accepted until after the third time, and it was only then that he received the sign through the angel who was sent to him to console and strengthen him.

As soon as the man-God had accomplished the sacrifice of his will, he regained the calm and serenity of the pure man who had completely submitted to the will of God; it was with this tranquillity of spirit that he returned to his disciples, invited them to rest and went before those who, guided and led by the traitor Judas, came to seize him. It was still the pure man, acting freely and voluntarily, who was manifest during the remainder of the Passion. Yet even here, his divinity was manifest for a moment; -- by making the servants who came to take him go back and fall down, when, after asking them, who are you looking for? he replied: It is I. The divine power of these words filled them with fear and overwhelmed them; but he reassured them, as he wished to suffer and die. Thus, this happened only to teach us that, if he had wished, he could have escaped at that time, as he had done on other occasions, but, as the hour had come, he did not resist and he voluntarily succumbed.

We will not follow him in all the other events of his Passion, nor in the crucifixion which he was made to undergo; the Evangelists have said everything; the act of reading them is enough to admire his patience and perfect submission at all times. The victim openly sacrificed himself; the rest of his Passion was only the consequence of his sacrifice. He was still seen on the cross, as on the Mount of Olives, as a pure man, strengthened to the end by his unity with the Word, but still left to his own free will, so that through his free will, he could, on the fulfilment of that sacrifice, merit the glorification that this fulfilment secured for his godly humanity. He did not wish us to doubt this, for, before his death, he cried out in

distress: **Father, Father, why have you forsaken me?** Yet, as he did not wish us to think that, on the cross as before, his Divinity was separated from his humanity, he manifested his Divinity here by promising the repentant criminal crucified next to him a place in Paradise with him that very day; who else but God alone could have made such a promise?

The great work of the redemption of mankind having been accomplished, the man-God died on the cross; at that very moment the whole of nature appeared to have been upset; its wonders broke forth from all sides and in such a striking and general way that a heathen philosopher who was watching them from his land called out: **The author of nature is suffering at this time, the whole universe is going to break up.**

Amongst the secondary causes which more or less contributed to the fulfilment of the divine decree of the redemption of mankind through the death of Jesus Christ, the main one, which unquestionably deserves our more serious attention, is the criminal, iniquitous and appalling conduct of Pontius Pilate, governor of Judea for the Romans, -- not so much because of the great consequences which it had at that time, since they all fitted in with the plans of infinite Love for man, as because of the scandalous example it left for this large number of weak, hypocritical Christians who, every day, more out of habit than out of remorse, imitate it like cowards.

Pilate, having been given the authority of the Prince he represented, and the responsibility of rendering the justice he owed to everybody, after having heard the complaints and accusations of the priests and chiefs of the Jewish nation had made to him in requesting his death, with a harshness and anger which revealed the true reasons for them, and which no longer allowed the judge to doubt that it

was only due to hatred and jealousy that they so fervently solicited his condemnation; after having heard and misled witnesses whose evidence is known to be vague and too insignificant, and after having interrogated the man-God several times, and admired the wisdom of his conduct, of his replies and even of his silence when he did not think he had to answer certain questions, he declared him innocent of the accusations made against him, and yet, through unbelievable thoughtlessness, undoubtedly thinking he would appease the anger of his enemies by cowardly complying, he sentenced him to a shameful scourging, which in some cases was the punishment given to slaves; but this sentence could not satisfy justice, for Jesus, whom he considered to be innocent, was not a slave; nor could it satisfy the anger of his enemies, who demanded his death. It was only a cowardly, violent means employed by an iniquitous judge who was trying to come to terms with his conscience.

After this cruel beating, Pilate showed Jesus to his enemies saying: Ecce homo, believing he would appease their hatred by the pitiful sight he brought before them; but he was wrong, for they shouted loudly for him to be killed. Pilate, wishing to save him, remembered that, at Easter time, he owed the country the release of a prisoner, and he offered the assembled crowd the release of Jesus; but the chiefs and priests incited the people to ask for Barabbas to be released and Jesus to be crucified; they even threatened that he would incur Caesar's disfavour if he persisted in refusing their demand.

Pilate, like all ambitious people in similar circumstances, was afraid of the consequences of that threat and yielded to their entreaties, even though he was certainly convinced of Jesus' innocence and disdainful of the warning he received from his wife who asked him not to take any part in the persecution of this righteous man, revealing

to him that she had been tormented on this subject in a dream she had had the night before; (nevertheless) he had water brought to him and washed his hands, declaring himself innocent of his death, and after this ridiculous demonstration of equity, he condemned him and handed him over to the Jews to be crucified. The soldiers siezed him immediately and took him to Calvary; there he was crucified and a few hours later he died on the cross.

Misled Christians, cowardly slaves to human respect, who consider your first duties towards God and the holy religion which you profess to as worthless; who continually sacrifice them to please the world and those who follow its principles; who are ashamed of the precepts, advice and principles of the Gospel and who do not even know them or study them; considering yourselves to be more free in your ignorance and less rigorously constrained to put them into practice: see in Pilate the true picture of your usual behaviour, of the bad disposition of your heart, and be ashamed of yourself, if you are not already totally corrupt.

Protected during the first part of your life by the principles of the Christian education you had received (**sic**), you fought for a while against the stream of unbelief which floods the world, flattering yourself that you may still be able to resist it; but soon your passions awoke: ambition, love of vain glory and the passing honours it can sometimes bring, took hold of you; the society of semi-scientists, who were almost all infected with the poison of unbelief, has become yours by desire and choice, and its impious, dangerous doctrine has completed your undoing.

If you dare not yet openly renounce public acts of Christianity, you engage in them as infrequently as possible, always carefully examining the degree of consideration

you can acquire or retain, with the more or less commendable company you keep for such acts; for you are no longer thinking of God and your acts no longer relate to Him, only to the world, and you only perform your religious acts mechanically and through what remains of habit.

Hypocrites! is that the promise you made to God when you were baptised, or which was made on your behalf, and which you yourself confirmed? You may well delude yourself, but can you deceive the One who is Light and Truth itself, who can sound out hearts and read their most secret thoughts? He asks of you pure and sincere worship, in which all the powers and faculties of your being should participate; he wishes to be worshipped in spirit and in truth, and you only respond to him with ridiculous play-acting. Oh, tremble with fear that he may not carry out against you the awful threats he made to your fellow men: **Whosoever declares himself against me before men, he said, I will declare myself to be against him before my Father who is in heaven.** Pray therefore from the depths of your heart, so that the thoughts presented here will germinate in your heart and cause you to make firm resolutions against the accursed respect of humanity which will inevitably be the ruin of you.

You have firmly and steadfastly acknowledged the intimate, perfect, and ever indivisible union which was made in Jesus Christ from the very moment of his conception in the womb of the Virgin Mary, of uncreated divine Nature with created human Nature; and if what we have said about it could leave the slightest doubt in our firm belief, it could only be because of poorly chosen or poorly interpreted phrases.

After having considered the original excellence of the First Man, his high destiny, the great power and author-

ity he had been given in order to be able to accomplish the plans of divine Love and Mercy for the first sinners, and having subsequently seen him render all these powerful means useless, through his transgressions, we saw the need for the union of these two Natures in Jesus Christ to render infallible the success of the universal redemption which was his mission; this union was necessary to make him invincible in the accomplishment of the sacrifice which he had to make, by voluntarily submitting to the wrath of his enemies, to the most shameful insults and humiliations and to the most shameful death, without weakening the merit of human will which consented to sacrifice itself to them. We also acknowledged that the two Natures, even though they remained united in Jesus Christ, still operated their particular action separately, and sometimes together, according to the situation and circumstances. Finally, we saw that, although both natures were always united and present in Jesus Christ, without his being able to make any real distinction between them, the action of his divinity appeared to have been suspended in him, somehow separated in certain circumstances from his temporal life. We saw this suspension as being particularly marked during the temptation he was subjected to in the desert, after a 40-day fast; it appeared even more striking during the agony, the mortal sorrow which overcame him on the Mount of Olives and on the night of the Passion, up to his death on the cross; it was during these awful battles that he appeared completely left to himself, to his own free will, to his human will alone, always strengthened by the presence of the Word which, until the end of the battle, left him the credit for the victory over death and for the most complete triumph over the powers of hell that were unleashed against him.

But Jesus Christ, having died as a victor, immediately returned to the rights of the immutable union of Divine Nature and human Nature glorified in his being. His

pure, blessèd soul, unified with the Almighty Word, descended into hell, into that place of awful privations, into that place where the multitude of men before him, who were lost because they were enticed by the Prince of the World, who had made them heap up crime upon crime, groaned under the most awful tyranny; he brought the first help towards the general redemption of mankind to these poor oppressed people: he went into that dark place to link forever the power of the one who said he was his equal and, in order to prove to him his inferiority and dependence, he wrested from him the victims of his malice against men, and of his fury against God; he returned to these unfortunate victims the freedom to once more use against him their will that he had hitherto linked with his, and to be able to reap the fruits of redemption once more.

After these, he went to purify the realms of atonement and purification, those places where less guilty men who had known and worshipped a God, creator of all things, painfully atoned for their temporal transgressions and bore the suffering due to the transgression of their temporal father and his descendants; he consoled them, he strengthened them by showing himself to them as conqueror of their enemy, and he showed them an end to their suffering and shortened its duration.

Finally, he revealed himself to the patriarchs and all just people who had waited on earth in faith and hope for the day he would shine before them; that happy day which Abraham, full of faith, had seen and desired so fervently. He comforted them for having waited so long, and, to reward their faith, he broke the barriers of that place of captivity which we call **Limbo** and led them in triumph, being perfectly reconciled, to the place of repose and of temporal blessing, where all happy, reconciled men wait in peace until the end of time, afterwards to go together, blessed by

the Father, ever to enjoy the sanctification beyond created space, in that glorious infinity which the blood of Jesus Christ had opened for them.

It was these great and sublime works of Love and Mercy that Jesus Christ, conqueror over death and Satan, devoted the three days of his burial, those three days during which he remained unknown and invisible to all earthly men.

But the third day had hardly begun when he rose again in glory from his tomb through his own divine power, and began to reveal himself to those who loved him the most, in a new physical form, similar in every way to the one in which he had lived amongst men, but glorious and impassive, in which he had clothed himself and which he could also cause to disappear at will. It is with that new glorious form that, after having talked, walked, even eaten with his disciples for 40 days, suddenly appearing to them and equally suddenly disappearing from before them when he wished, after having recommended to them to baptise in his name, and to teach people the ineffable mystery of the divine Trinity of the Father, of the Son and of the Holy Spirit, forming one single God, he rose to heaven in glory in their presence, where he will remain eternally the God made visible to angels and blessed men in that glorified human form.

But what was the nature of that new physical form, and what was the basic difference between that one and the first? This was what those physical men of flesh and blood, who see nothing except through physical eyes, and those who are unfortunate enough to deny the spirituality of the being, as well as those who see only the literal sense of religious traditions only wish to see in the material body of Original Man before his Fall: a body like the one he now possesses, acknowledging only that the matter was more

refined. Jesus Christ himself was to prove to them the basic difference between these two material forms, and their destiny, by clothing himself in one of them after his resurrection, having destroyed the other one in the tomb.

Jesus, man-God, wishing to make himself just like the man of his time, in order to be a model for him to copy in all things, submitted to being clothed, at the time of his birth, in a physical body exactly like that of the suffering, defiled man. It differed, however, in this one respect: that the physical form of man conceived by the sin of the flesh was perishable, whereas the material form of Jesus, conceived by the sole act of the Holy Spirit with no participation from the physical senses, was imperishable. But Jesus Christ left the physical elements in the tomb and rose in a glorious form which only had the outward appearance of matter, which did not even retain the basic principles and which was only a non-material exterior of the basic being wishing to manifest its spiritual action and make itself invisible to men clothed in matter.

If one could still doubt this important truth, then reflect seriously on the astonishing appearances in human form of the Archangel Gabriel to Mary and Zacharias, father of John the Baptist, upon those of the angels sent to Abraham to predict the birth of Isaac and the punishment of Sodom; of the angel who led the young Tobias and of a great number of similar appearances of pure spirits, whose physical form was reintegrated within them, and disappeared as soon as their particular mission was over; they all prove the same truth.

The risen Jesus Christ clothed himself in that glorious form every time he wished to manifest his real presence to his apostles, to let them know that it was in this same form, that is, in a form exactly like the one

Original Man was clothed in before his transgression and with the same properties; and to teach him that he should aspire to be clothed in it again after his complete reconciliation at the end of time. This is that glorious resurrection of bodies which at the same time will be changed *for* (or *in the case of* - translator) reconciled men as St. Paul said, but will not be changed for (*in the case of*) the damned. Finally, it is that glorious resurrection, the fruitful seed of which is brought through true partaking of the body and blood of Jesus Christ, to all who worthily participate.

All men who have been instructed about the original excellence of the First Man, about his high and sublime destiny in the created universe, about the great virtues, strength and authority he had with which to fulfil it; seeing the man of this time deprived of his glory, having fallen into degradation, wretched, and having become the slave of the inexorable enemy he was created to rule over, cannot conceal that he has been subjected to a state of severe punishment which is justly deserved; that it was pride, from which he suffers anew daily and at all times, that caused his downfall; that it was the great misuse of his power, his will and all his intellectual faculties that separated him from God; that through his choice he is linked to evil, (all this) has made himself incapable of returning to good by himself, and that he would remain eternally separated from his God if the infinite Love of the Creator for his beloved creation had not destroyed that eternal barrier of eternal separation, through his incarnation in the body of a man, in which he wanted to be clothed to suffer and die in this body and thus to repay for the sinner all that he owed to Justice.

But in order for man to be able to individually gather the fruits of the redemption of humankind and to take

full advantage of his share, he has to make every effort he can to help to achieve this; and, as it was through misuse of his free will that he sinned and deserved his punishment, it is only through better and consistently good use of his will that he can rectify his mistake; thus he must, unceasingly and at all times, however important, make and renew from the depths of his heart the sacrifice of his own will; of that will of the Former Man which he retains to his own detriment; he has to take on the good habit of complete renunciation of his own will and total resignation to God's, which will always be made clear to him if his resignation is sincere.

We feel so strongly how important it is, that we ask God for this daily in the prayer Jesus himself taught us (*sic*); but let us agree in good faith that often we do so out of habit and without much reflection. If that is so, what can come of it?

The sacrifice of one's own free will and the total renunciation of self are however so essential to man that he must not expect total redemption as long as the sacrifice has not been made, completed and accepted by Justice; his whole life is given to him to learn to do this, but often and almost always he comes to the end of his life before having begun it, and he is indeed to be pitied; yet divine Mercy, always acting in his favour, without going against the rights of Justice, comes to his aid; it grants him a second life which will be prolonged according to his needs; it has created for him a place of expiatory suffering, of varying degrees, and of purifying privation in which he can complete his work and earn his total reconciliation; for it is there that suffering as much and as long as Justice requires it, yet happy in the certain hope, he will repay his debt to the very last mite.

Therefore, Christians, do not delude yourselves and, whatever your opinions on the state of the just souls which leave this world, never forget that nothing that is impure can get into heaven and that he who takes with him the slightest stain cannot abide with the One who is purity and holiness itself. Let us therefore be full of love and gratitude for this good God who, knowing well your weakness, has established for you a means of atonement and satisfying purity.

The precept of total submission to the will of God and of perfect self-renunciation is so absolute, and constant submission to it is at the same time so difficult, that it appears that our divine Saviour and only Master, Jesus Christ came to earth to teach us both by his example and by his instruction. What greater example could he leave us than his consent, repeated three times on the Mount of Olives, to die shamefully on the cross in spite of the extreme reluctance his frightened humanity has just manifested? Oh, men, what a lesson! Meditate on it day and night and never forget it.

The work to which we have dedicated ourselves of distinguishing in certain cases the particular action of the two Natures united in Jesus Christ, leads us to several observations and explanations which have made it longer, and we leave it to our readers to appreciate the usefulness of it.

But, before coming to a close, let us pause for a few moments and meditate on the great mystery of the cross which was destined to be the instrument of the death of the man-God and of the great work of the universal reconciliation. This meditation will provide us with a new opportunity of admiring the ways and means of divine Providence, which uses at will all the events in the temporal and

political order to achieve its ends.

All the great nations carry on as usual, as long as they are free, in their own particular affairs through the laws, regulations and customs they have adopted. The law of Moses was, at the time we are speaking of, still observed literally by the Jews, and it directed them in all things concerning their religion, their worship and their internal government; but after they had fallen under the rule of the Romans, and Judaea had become only a Roman province, they were subjected to Roman laws; Moses' law sentenced those who were guilty of crimes against religion to be stoned (**sic**). Jesus, accused of having considered himself to be equal to God before a tribunal which only wished to see him as an ordinary man, in spite of his most wonderful miracles, would thus have been sentenced to be stoned; and yet the prophets had predicted that Christ would be put to death by a different form of suffering; he had himself indicated the form of suffering he was destined to undergo, by saying that, after having been raised from earth following the example of the serpent of bronze under Moses, **he would bring everything on to himself**. On the other hand, the Grand Council of Priests, which, for the Jews was the supreme court of the land, made up of the Grand Priest, and heads of the households of Priest's families, doctors of law, Scribes and Pharisees, had lost their authority over the life and death of the people, this authority having been handed over to the Romans, whose custom it was to sentence wrongdoers and rebellious slaves to crucifixion; thus a great revolution in the political order of temporal events was needed to replace punishment by stoning with death on the cross which fitted into the designs of Providence; it is even more remarkable that the Jews contributed greatly to it (**sic**), as, when Pilate was unable to deliver Jesus up and he sent him back to them to be judged by their own laws, they refused and shouted loudly, demanding his crucifixion.

Original Man, the First Adam emanated by God in all holiness, then freed into universal space, clothed in a glorious impassive material body, was placed in the center of the four celestial regions, which was called **Earthly Paradise**, although it was far from any part of earth. Having been made man-God over earth to represent the Creator there, this quaternary center was the main place for his communication with **good** spiritual beings, placed with him in the created universe and responsible for maintaining order in all parts of it; it was also the main place of his dominion over the rebellious spirits which he was responsible for harassing at all times, and for containing their acts of transgression. It was from this universal center of created space that man, using as he wished, yet still in conformity with the will of the Creator and with the rules He had prescribed for them, the Word of creation of pure and glorious forms like his own, would have called, in succession and until the end of time allotted by divine Justice and Mercy, all the other beings of his class destined **to help him** and to work with him for the accomplishment of that great work. Man would thus have had the glory of participating through his free will in the emancipation of each human mind that God undertook to send with him to abide in the temple or glorious form that his will intended for him.

Having received, in the first acts he had performed in the presence and by commission of the Creator, wonderful proof of the power he possessed and had just manifested, he was left to his own free will for the most important task he still had to perform. Dazzled by that great power, he took great pride in it, he forgot that he owed it to the love and generosity of his Creator to whom it belonged and that he was only its agent for the execution of His plans; he took great pleasure in this vain thought which was seen and taken advantage of by the chief of the demons. This

disorder in his faculty of thought soon became a dangerous anaesthetic for his mind, which remained a victim of it; his clever adversary exalted his pride, led him astray, made him forget his pledges and promises to the Creator, took over his will ... and led him into rebellion.

Man, having become guilty, was immediately banished from the pure, holy center which he had just defiled; he was sent down to earth and condemned to crawl on it in an imperfect physical form for which he had created the model and to which, as a necessary consequence, he had subjected all his descendants. Horrified by the result of his iniquitous act, he acknowledged and confessed his crime; his repentance earned him the promise of a liberator whose mediation would obtain his forgiveness; that is fortunately what he experienced through the mediation of the divine Redeemer and through his sacrifice on the cross.

The cross itself represents to the whole and to the various parts of the mind a great universal symbol, particularly in reference to the situation with which we are dealing. Through its lower part, which is the longest, it appears to be fixed in the center of the earth: this earth, defiled with so many abominations that all the waters of the flood were unable to erase, and that the blood of a great and pure victim alone could purify. From there it goes up into the highest part; where it forms a large repository with its four branches which, stretching out with nothing in their way, seem to touch the four cardinal points of the universe and take to them the fruits of the single act which occurred in the center of this repository through the man-God dying there to atone for everything. This makes it easy for us to conceive of the immense and incredible effects that the almighty act of the Word of God, united with Jesus dying on the cross, had on the whole of nature, both visible and invisible, physical and spiritual, which were both the

witness and the object of it.

This cross, by symbolically dividing space into four with its four branches, reminds us quite clearly of the four celestial regions which were man's first domain in his state of purity and innocence, like its center where the Divine Repairer died, reminds us of the center of the regions: that Earthly Paradise which was the Seat of his glory and of his dominion, which he defiled through his crime and from which he was shamefully expelled forever.

Yet, the glorious destiny of this place of delights was not totally destroyed; divine Justice then contented itself with establishing a sure guard there, **armed with a sword of fire** to prevent entry into it; but the man-God, having fully satisfied divine Justice by his submission and his death, gloriously rose again from this center of suffering and disgrace, and, triumphing in his humility, he reinstated man and all his descendants to their original right to be allowed to live again in the center of those celestial regions; he purified it once more to prepare it to become the place of repose and peace in which just souls, after having been purified and reconciled, could go and wait in the shadow of the great light, the full enjoyment of which is guaranteed to them at the end of time; that happy moment when, the barriers of space having been removed, they will all go together to follow the divine Redeemer and receive the ineffable reward of redemption which will be their eternal, absolute and permanent blessing.

What profound mysteries! What sublime truths the Christian is reminded of in the sublime, venerable symbol of the cross every time he wishes to be in the presence of his Creator and invoke his adorable Trinity, and he makes the sign of the cross on himself: the first time he makes this sign, if it is made with the necessary respect and confi-

dence, he puts his heart and mind in the presence of the Holy Spirit, invokes the almighty power of the Father and requests the beneficial effects for himself and for all those whom he intends to pray. The second time, with his thoughts, he quickly invokes the Love and Wisdom of the Son and asks for his mercy. The third time, he requests divine light, the need for which he feels to guide him, and the spiritual gifts the Holy Spirit dispenses. Finally, through the **Amen** which makes up the fourth time, he asks to receive divine will, he asks the three powers, which are but one God, to be restored to his original quaternary power and to be able to reap some of its fruits.

How is it then that such an expressive solemn religious act is for most Christians nothing more than an automatic act of mere form and habit; and yet the ungrateful one dares to complain of not having his prayers answered? He should look within for the reason and change his ways.

Weak and faltering Christians: meditate often about the great mystery of the cross; this meditation would provide sound nourishment (**sic**) to strengthen your faith, rekindle your love and gratitude and strengthen your fondest hopes.

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Jean-Baptiste Willermoz was born in 1730 and died in 1824. He was an ardent Elu-Cohen. The exact date when he wrote the foregoing is not known; it was written to be given to his son when the latter reached manhood but he died when he was only age 7, in 1812. We are fortunate that this treatise was not lost, a copy of it is to be found in the Willermoz collection at the municipal library, Lyon. It remains as superb instruction for everyone.

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AN INITIATIC DISCOURSE.

THIS DISCOURSE WAS GIVEN BY STANISLAS DE GUAITA, S :: I :: ,
AT A 3^o CONVENTICLE, AT PARIS, JUNE, 1889.

"You have been invested successively with the three hierarchial degrees of our Order. We salute you as S::I::, and after you have transcribed and meditated upon the discourses, you will in turn become an Initiator. Into your loyal hands we will then entrust an important mission: it will be your duty as well as honour to form a group of which you will become, before your own conscience and before Divine Mankind, the intellectual Father and, when necessary, the spiritual Tutor.

"It is out of the question here to impose upon you any dogmatic convictions. It does not really matter whether you believe yourself to be a materialist, a spiritualist, or an idealist, whether you profess Christianity or Buddhism, or proclaim yourself a complete skeptic or free-thinker. We are not going to hurt your feelings by molesting your mind with problems that can only be solved by yourself, in the quietness of self.

"Provided that you are kindled with genuine love towards all Mankind, that you never attempt at sever the ties of solidarity that bind you so closely with the Human Kingdom, considered in its synthesis, you will go on belonging to a supreme and truly universal religion because this it is that manifests and imposes itself (multiform, it is true, but essentially identical with itself) under the veils of all the exoteric cults of the West and East.

"As a psychologist, call this feeling what you like: LOVE, SOLIDARITY, ALTRUISM, BROTHERHOOD, CHARITY... As an economist, or philosopher, call it: TENDENCY TOWARDS SOCIALISM or, if you wish, towards COLLECTIVISM, COMMUNALISM... names mean nothing! Honour it, as a MYSTIC under the names of DIVINE MOTHER or HOLY GHOST.

"But whatever you may be, never forget that in all really true and

profound religions founded on Esotericism, the primary or essential precept of this Esotericism is to carry that feeling into effect.

"A sincere and unselfish pursuit after Truth; this is what your Mind owes to yourself. A fraternal kindness towards other men; that is what your Heart owes to your fellow men. With the exception of these two duties, our Order does not pretend to prescribe any others, at least not in an imperative manner.

"No philosophic or religious dogma is forced upon you. As to the doctrine which we outlined for you in its essential principles, we only ask you to meditate upon it in your spare time, keeping an open mind. **It is through its own persuasion that traditional Truth must win you over to its cause!**

"We broke the seals of the Book for you but it is for **you** to study the letter of its message first --- and then to fathom the spirit of the mysteries contained therein.

"We started you on the Path, and the role of your Initiators should be confined to that. If you attain by yourself the knowledge of the Arcana, you will **earn** the name of Adept. However, be well aware of this: the most learned masters would try but in vain to reveal to you the supreme formulae of Science and Magical Power. **The occult truth cannot be transmitted in a discourse. Everyone has to evoke, create and develop it WITHIN ONESELF.**

"YOU ARE INITIATUS, ONE WHOM OTHERS HAVE PUT ON THE PATH. STRIVE TO BECOME ADEPTUS, ONE WHO HAS MASTERED SCIENCE BY HIMSELF, IN OTHER WORDS, BECOME A SELF-MADE NEW MAN.

"Our Order, as I told you before, limits its expectations to the hope of fecundating good soil by sowing good grain everywhere; the instruction of the S::I:: is precise but elementary. Whether this humble programme will satisfy your spiritual ambition or whether your destiny will lead you, one day, to the threshold of the mysterious temple, in

which shines, for many centuries, the luminous landmark of Occidental Esotericism; listen to the last words of your unknown Brothers and may these words germinate in your mind and bear fruit in your soul. I swear to you that you may find there the infallible criterion of Occultism and that the keystone of esoteric synthesis is there and nowhere else. But why should I insist if you understand and wish to believe. If you do not, what could be gained from insisting further? You are quite free to accept what remains for me to say, as a mystical allegory or a literary fable without import, or even as an imprudent fraud.

"It is up to you, but LISTEN: - Whether you let the grain germinate or rot, I am going to sow!

"IN PRINCIPLE, AT THE ROOT OF BEING, IS THE **ABSOLUTE**. THIS ABSOLUTE, WHICH RELIGIONS CALL GOD, CANNOT BE CONCEIVED OF **AND HE WHO PRETENDS TO DEFINE IT ONLY DISTORTS ITS NOTION BY GIVING IT LIMITS.** (*'A God defined is a finite God' or, in another version 'A god defined is a God defiled' - said Eliphaz Levi.*)

"From this **unfathomable Absolute** springs eternally - the Androgynous Dyad - formed by two indissolubly united principles: the Vivifying sulphur of Spirit ♂ and the Universal Living Soul ♀ or Mercury. The mystery of their union constitutes the Grand Arcanum of the Word.

"Now, the word is **collective man** considered in his divine synthesis before the differentiation. It is the **Celestial Adam** before his fall, before this Universal Being became modalised through passing from Unity to Number, from the Absolute to the Relative, from Eternity to Time.

"Here are some elements of the traditional teachings concerning the Fall of Adam:

"Incited by an inner motive whose essential nature we must conceal here, which Moses terms נחש NACHASH, and which we will define as an egoistic thirst for individual existence, a great number of the

fragmentary Words, potential "consciousnesses" vaguely awakened under the form of emanations in the bosom of the Absolute Word, detached themselves from this Word that contained them.

"They detached themselves, smallest of subdivisions, from the Unity-Mother that begot them. Simple rays of this occult sun, they darted their newly-born individuality endlessly into the darkness, an individuality which they wished to be independent from the anterior principle, in one word: autonomous.

"But since a luminous ray has but a relative existence dependent of the source where it originates, these Words, likewise relative and void of self-divinity and of individual light, became fainter and fainter as they went further and further away from the Absolute Word.

"They fell into matter, illusion of substance in a frenzy of objectivity, into matter, which is to Non-Being as mind is to Being. They descended to the elementary existence, down to the Animal, the Vegetable, the Mineral. Thus was born matter immediately issued from Spirit, and the concrete Universe began an ascending existence, rising from stone craving for crystallisation to Man, capable of thought, or prayer, of surrendering to reason and able to sacrifice himself for his fellow men!

"Contemporary Science discovers the existence of this sensitive reaction of the captive Spirit, sublimating the progressive forms of matter and Life in an effort to leave its prison, and studies it under the name of EVOLUTION.

"EVOLUTION IS THE UNIVERSAL REDEMPTION OF THE SPIRIT. WHEN EVOLVING, THE SPIRIT RE-ASCENDS.

"But before re-ascending, Spirit had to come downwards and this is what we call INVOLUTION.

"How did the verbal sub-divisions stop at a given point of its Fall?

What force permitted him to retrace its steps? How has the dim realization of its collective divinity been finally awakened within itself under the still imperfect form of Sociability? These deep mysteries cannot even be touched upon here but, if Providence is with you, you will know how to acquire knowledge of them.

"I shall stop now, we have led you far enough on the path and you are now provided with an occult compass that, though it may not prevent you from going astray, will at least bring you back on the right path.

"These few ideas on the vast problems ('grand affairs' of Louis-Claude de Saint-Martin) of human destiny are concise and with you rests the onus of deducing the rest and finding the right solution. But understand this well, my Brother: I adjure you for the third and last time, that ALTRUISM is the only path that leads to the unique and ultimate goal. That is to say, the reintegration of the sub-divisions into the Divine Unity; the sole doctrine that may provide the means thereof and which represents the liberation from material shackles to enable the ascension through the superior hierarchies, toward the CENTRAL LUMINARY of regeneration and peace.

"Never forget that Universal Adam is a homogeneous whole, a living Being of which we are the organic atoms and constituent cells. We all live one with another and one by another and, should we be redeemed individually (to use Christian language) we should not cease to suffer and struggle till all our Brothers are redeemed with us!

"Intelligent egotism then reaches the same conclusion as traditional Science: *UNIVERSAL FRATERNITY IS NOT A MYTH BUT A FACTUAL REALITY.* He who labours for others labours for himself. He who kills or injures his neighbour, degrades himself. Let not such mystical terms frighten you; transcendental doctrine is never arbitrary. We are the mathematicians of ontology, the algebraists of metaphysics.

"Bear in mind, O Son of the Earth, that your great ambition should be to regain possession of the zodiacal Eden, from where you should never have come down; and to re-enter, finally, that Ineffable Unity, away from which you are nothing, and in whose bosom, after much labour and trial you shall find that Celestial Peace, that conscious sleep, which Hindus know under the name of NIRVANA, the supreme bliss of Omniscience, in God.

A MARTINIST LECTURE

GIVEN AT LODGE JERUSALEM, ROME, SEPTEMBER, 1906

BY
GREGORIUS, S::I::

Brethren:

PART I

Behold the benefit of our particular study: We find ourselves related by an immutable law with Nature below; and the Divine, above! We find the human and Divine are related by an intermediate of which we must become conscious if we are to make a practical use of our acquired knowledge and wisdom.

Martinism is a philosophy of Unity because in Unity **alone** is there power. According to the power enclosed in unity will be the outward manifestation. Unity can never be seen as unity, but in manifestation. As soon as it is manifested there is something more than unity; there is its expression, which is not one, but a reflection, and there is a suitable relation existing between the Unity and duality (or reflection) which is not easily seen, being invisible and spiritual, but nevertheless is always to be found between the two. This relation is the third principle or result for which all true Martinists are striving.

Looking to Nature for an example, we find the lilly in the valley drinking in air, earth and light during the brief season of summer, and then drawing itself into a mere bulb, to lie through months of silence and darkness, -- a unity which was manifested in the stalk, the leaf and the flower. Was the power in the manifestation? Could the flower or leaf produce anything? Was not all the power in the unity or bulb of the being hidden and invisible? Thus it is with the human Soul.

The aim of Martinism is, above all else, to evoke

the hidden man -- the man of divine powers, the superior being. This is most successfully accomplished by strict obedience in following a prescribed law. As man has two foci in his being, brain and heart, these must equally be called into requisition. The brain is to synthesize all knowledge, the heart is to synthesize all feeling, and, according to the perfection of this work, so the united rays of **Sol** and **Luna** blend and illuminate the Man of Desire.

The first rule to be laid down designates the subjects of study. While Hermetic sciences and religious beliefs have their place, they must be brought into harmony with the truths of Martinism. In the realm of feeling we must place A SUPREME BEING, as did Saint-Martin, and like him, by every means in our power, establish intimate relationship with this Power. This can only be accomplished by studying the works of Nature and Providence, while at the same time cultivating the principles of true worship and love.

The one essential is the birth of the Word (**Light**) in us, and our union with it, which constitutes the mythical marriage that saints and holy men have known, that poets have sung and artists pictured.

This is accomplished by the one law. Its roots hold the life, and this may be traced through all the branches of the human tree, taking account of its diminution of power as it departs farther from the root. The cultivation of this germ is from the First Cause, from ourselves, and from Divine Wisdom, a substance created from the union of the two former, which brings it, like all things, under the law of the trinity.

There is in every Soul a most secret sanctuary which receives rays of heavenly [**Ineffable Light**] power, and can lighten every man that cometh into the world - **John I** - This Light shines eternally for all who have eyes to see. In the mirror of our mind we see everything reflected. When our imagination or desires cloud this mirror we can see only

the objects of sense and this lower illusory world.

Knowledge alone is of little use. True wisdom teaches **how** to apply this knowledge to our daily life and no Initiate can hope to win the Master's **rod** who has not learned to use it. Better to have less knowledge and be able to put it to greater practical use.

The expression 'Rose+Croix' is frequently used by Martinists. It is used as a reflex verb. Let every brother force himself to be a devoted soldier of the Christos. Every one can be this. And if everyone tries to follow the Christ, the Martinist Order can be instrumental in leavening humanity.

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PART II

As I said just now, to be a Martinist means, first of all, to be a **Man of Desire**. To be a Man of Desire means to be absorbed by **one single aim or purpose, to which all others must give way**.

To be thus singled-eyed and determined means ultimately to become an illuminated Soul -- this means **UNCEASING** effort.

To make this effort it is necessary to know the result to be hoped for, the foundation on which to build, and the **law** of building.

Martinism, as I said earlier, rests upon **Unity**. It teaches that by the law of synthesis the mass of mankind, today a heterogeneous mass of different beliefs, can be brought back to **one-ness** or unity with the creator from which this mass first came. This is the Law of reintegration, which is the only hope of mankind. Saint-Martin called the mediating power the 'Repairer', which sounds much like the faith of orthodox religious inculcations, but which varies from it in results. The latter does not **change the life**, does not **evolve latent powers**, and does not **bring the believer to Illumination**.

THE FORMER BECOMES A LIVING PRINCIPLE IN THE SOUL,
and grows until it fills the entire consciousness. It is
the tiny mustard seed that becomes the great tree.

It is incumbent upon every 'Soul of Desire', or
'Man of Desire', to keep the eye **fixed** on the goal to be
attained. Morning, noon and night, the mind must be cen-
tered on the spiritual world until it becomes as true a
reality as the material world to which we belong by virtue
of having a physical body.

Martinism, then, teaching and knowing that the
Initiate must **himself do the work**, can only give instruc-
tions for daily living, combined with truths to be absorbed
and lived. The result is **CERTAIN**. The work cannot fail if
the eye be **kept single**. 'If thine eye be single thy whole
body shall be full of light.' This can be proved literally
true. This is what is required to become illuminated.

'Whoso forsaketh father and mother, and houses and
lands for my name's (in my mission) sake, shall inherit an
hundredfold in this present life, and in the world to come
life everlasting.' These words are to be taken literally,
for they are always true; but they do **not** mean that the
ordinary duties of life are to be neglected; they mean that
material things are not to become of absorbing interest.

Martinism, then, stands for Unity, for the reinte-
gration of the race; but it also stands for eternal tri-
unity, which must be seen in everything -- God, Nature and
Man. Without a clear understanding of this we are like
ships at sea without a compass. The eternal hierarchy
CANNOT be changed. We become Priests in God's Holy Temple
only when we recognize these realms --- and serve according
to Law.

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AN INITIATIC CHARGE

GIVEN AT A CEREMONY OF RECEPTION
LODGE PERFECTION, LAGOS, 1956

The Martinist Order is a close organization that preserves within a small body of Initiates, something it has inherited from distant Adepts; a link with a few enlightened beings; and an unpretentious way of life for people who are of this world ... and who live in this world. It is a system of Christian Mysticism based on a particular conception of the origins of Man and of his place in the scheme of Creation; it aims at achieving the regeneration of Mankind through the reintegration of the individual. Only when all the cells of Mankind, who are the individual men and women of this world, have been reintegrated into Unity, can Mankind return to its status of Archetypal or Celestial Man, and fulfil its destiny.

This reintegration can be accomplished in two ways: One is by the interior development of Man's spirituality and the inner union with his Center -- this is called the Inner or Interior Way and is the one advocated by our Venerated Master Louis-Claude de Saint-Martin. The other is by acting directly on the forces that are keeping Man away from his First Estate, through theurgic practices. This is the Operative Way advocated and taught by Martinez Pasquales and perpetuated in the Rites of the Elus-Cohen and those that have descended therefrom.

Martinism presents the Man of Desire with two sets of symbols representing, one: a way of life, two: the framework of an esoteric teaching concerning the nature of God, Man and the Universe, with indications as to the ultimate Aim and Purpose of Man, and the Path to follow in order to achieve them.

In order to help you achieve the goal, you have been given three important emblems to wear at all times: The M... of the Unknown

reminds you of your spiritual independence and also of your absolute responsibility before your conscience. You are **always** responsible for **ALL** your acts before your conscience. The mundane excuse of a duty to perform, or of an order to follow **never** removes or lessens one's responsibilities before his own conscience. The public executioner, for example, could well claim that he is performing a necessary function of society, inherent in the duties of his post. This does not alter the fact that he freely chose that career knowing its implications and that he is always at liberty to leave it.

The C... of Silence is symbolical of the caution you must exercise and is an indication as to how to protect your integrity against the ill-will of the profane world. This mundane world seems to resent the search of the Initiate and it will try to ridicule and even to destroy him. The whole history of the the occult bears witness to this. All those who have tried to enlighten Humanity have been persecuted by their fellow men.

In your struggle on the Path, you are reminded by your C... that you are not alone. You have B... to guide and advise you. Also, through the chain of I... T... you have been linked to Light, to the M... of the I... R... who will watch over you.

Thus, the Martinist in the world, symbolically wears the M..., C... and C... of the Initiate. Persist in your search impervious to criticism, attacks and pressure. Seek God in yourself -- and consequently you will see Him in everyone and **find Him** in everything. Remember your duties: Help the poor, the bereft and the weak, without any hope or expectation of receiving anything in return ... **As soon as the good deed is done, withdraw into anonymity without waiting for thanks.** Raise your thoughts, your desires and your aspirations to the plane where you can commune with your Brothers. Pray incessantly for the help of the M... .

Be humble, generous, persevering, patient, kind, unassuming, trusting and true. Feel with deep intensity. Follow the "move of the

heart" without reasoning too much as to its utility. Be a Christian in the true and rarely met sense of the word.

Study the Secret and Sacred Science -- but for all that: do not be contemptuous of mundane science. Mundane science has an important part to play in the evolution of Humanity. If in the early days of our "scientific age" science had a tendency to be "materialistic" with the pretention soon to find a "formula" that would explain all mysteries: it has much evolved since then. This is mainly because every discovery has made it plainer that there could be no scientific formula to explain all. The more we discover of the mysteries of creation, the more we realize the infinite complexity of it all and the more we begin to see that the basic mystery will always remain a mystery beyond scientific solution. The wise man accepts all the discoveries of science but he also accepts the idea that, beyond the phenomenal world, there is another world that influences it but that remains closed to scientific investigations. That world can only be reached by Faith, by Prayer, by Meditation, and in Dreams.

If I could summarize it for you then --- Martinism is an attitude of mind, which determines A WAY OF LIFE, based on certain doctrinal principles.

Brothers & Sisters: the hope of humanity lies in thee.

F O R S A K E I T N O T

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THE ESSENTIAL ROSY-CROSS

BY

X X X

This article is taken from I.N.R.I., April-May issue, 1906

Ex Deo nascimur.

In Jesu moriemur.

Reviviscimus per Spiritum Sanctum.

The following words of Michael Maïer (Silentium post clamores, ch. xviii) sum up the ensemble of the Rosicrucian doctrinal tendencies:

"Nature will always have some secrets: the golden chain starts from the Infinite and re-ascends to the Infinite. Therefore, science would fall into decay if some reformers and some censors were not forthcoming in order to separate the pure from the impure, and to preserve the equilibrium between experience and reason; it has always been thus. These reformers who exist now in Germany (beginning of the XVIIth century) form the Institute of the Rosy-Cross.

"Art is the servant of nature; theory and practice must consequently always be on an equal footing; to learn the secrets, to polish or to adapt them, to fit or to realize them, such is the threefold duty that the adept accomplishes, and that is taught in the nine colleges spread over the earth: in Egypt, amongst the Eumolpides at Eleusis, amongst the Cabires at Samothracia, amongst the Magi of Persia and of Chaldea, amongst the Brahmins, amongst the Gymnosophists, amongst the Pythagoreans, in Arabia and at Fez, amongst the Moors.

"Alchemy is only a secondary art. The Rosy-Cross esteems virtue more than gold, although the latter may be useful as a means of action in the periods of publicity. The medicine of the adepts is triple: corporeal, animic and spiritual; they distribute it when mankind wants it, and when the therapeutic crisis has unfolded itself, they with-

draw it into secrecy until a new promulgation becomes necessary. The cubic stone is a symbol of that adaptation of the sciences, and of the arts to their ends, and of effects to their causes.

"The epochs of action of the Rosy-Cross are determined by the knowledge of the astral and by that of the laws of evolution of humanity. These periods of divulgation have for their aim the awakening of desire and also the testing of those who are worthy of being elected. The latter are, however, not numerous. The Rosy-Cross accept scarcely one candidate in a thousand (1).

"The schools of wisdom are divided into outer and inner schools. The outer schools possess the letter of the hieroglyphs, and the inner schools the spirit and the sense.

"Outer religion is connected to the inner form by the ceremonies. The outer school of mysteries connects itself by the hieroglyphs with the inner sanctuary.

"Son of Truth, there is only one Order, only one Brotherhood, only one association of men moved by the same thought, whose aim it is to acquire the Light. From that center innumerable sects have sprung through errors of understanding. Multiplicity belongs to outer ceremonial, truth belongs to the inner. The cause of the multiplicity of brotherhoods lies in the multiplicity of the explanations of the hieroglyphs, according to the time, the needs and the circumstances. The true community of Light can be only one....

"All the errors, all the divisions, all the misunderstandings, all that which, in religious and secret associations, gives rise to so many misconceptions, belong to the letter only; the spirit remains always intact and sacred. They all belong exclusively to the outer curtain on which the hieroglyphs, the ceremonies and the rites are written; nothing affects the inner....

"Our will, our aim, our office is to vivify everywhere the

(1) Celibacy is not an indispensable condition of the state of Rosicruciae; there are amongst them married men and fathers of families. The studies of medicine and of philosophy are not indispensable, since they have adjoined painters to themselves.

dead letter and to give everywhere to the hieroglyphs the spirit, and to the signs without any life the living truth; to render everywhere the inactive active, the dead living; we cannot do all that by ourselves, but by the spirit of light of Him who is the Wisdom, the Love and the Light of the world, who can become also your spirit and your light.

"Until now, the inmost sanctuary has been separated from the Temple, and the Temple besieged by those who were in the threshold; the time comes when the inmost sanctuary must become reunited with the Temple, in order that those who are in the Temple may act upon those who are in the threshold, until the parvis be put out.

"In our sanctuary, which is the inmost sanctuary, all the mysteries of the spirit and of the truth are preserved in all their purity: it has never been profaned by profanes nor stained by the impure. That sanctuary is invisible, like a force that manifests itself only by its work.

"In our school, all can be taught, because our master is the Light itself and its spirit. Our sciences are the inheritance promised to the elect or to those who are able to receive the light, and the practice of our sciences is the plenitude of the divine alliance with the children of men.

"Now, we have performed our task and we have announced to you the approach of the great noon, and the reunion of the inmost sanctuary with the Temple (1).

The preceding data are thus developed by the "**Echo der von Gott erleuchteten Bruderchafft**":

"Wisdom is the **summum bonum**. But one must distinguish between human wisdom and divine wisdom. The first is imperfect, uncertain, sceptical; all its defects are exposed in the book of the learned Agrippa whose insight had penetrated much further than human philosophy (2), and in that of the physician, François Sanchetz, **Quod nihil scitur**.

(1) *La nuée sur le sanctuaire ou quelque chose dont la philosophie orgueilleuse de notre siècle ne se doute pas.* Paris, 1819, pp. 67-84, *passim*. - *Le Serpent de la Genèse*, Stanislas de Guaita, pp. 395-96. (2) **De vanitate et Incertitudine scientiorum.**

The wisdom of the world is folly in the eyes of God (1). The sages of the world, with all their intelligence, often commit some foolish actions, even from their own standpoint, because their wisdom is perishable, transitory and inconsistent (2); it is with reason that Syrach says: 'All wisdom comes from the Lord God and is eternal with Him (3).'

"Scripture tells us that there is a Divine Wisdom; Solomon says: 'The Lord gives the wisdom and from His mouth knowledge and comprehension descend (4).'

He gives the characters of that wisdom: 'It is,' says he, 'the breath of the Divine power, a ray of the magnificence of the Almighty, the splendour of the Eternal Light, an immaculate mirror of the Divine power, an image of His goodness. It is transmitted on this earth by the mouth of all saints and of the prophets, but the Word of God is the pit of wisdom and the eternal law is the source of it (5).'

Job says that it is hidden to the eye of all the living (6). But the Lord's will is that man be intelligent and that he know how to recognize His will: it is consequently necessary that we endeavour to acquire His wisdom.

"In the Old Testament, Adam, Noah, Loth, Jacob, Joseph and Moses, Joshua, David, Solomon, Daniel, Esdras, have had the wisdom in common with Samuel, Elisha, Elisha, Isaiah. Jesus Christ has caused it to be given to his disciples. Very few men have received that divine gift; it is necessary for that to become an enemy to the world; those that the world hates are loved by God. 'There is not a wise man, Tertulianus says, that the world does not take for a fool; because the wisdom of this world is just the opposite of that of heaven, and in order to find this latter, one must renounce to any terrestrial wisdom which one has acquired.' That is so, because, according to St. Luke, (XVI,

(1) 1 Cor. III, 16.

(2) Syr. XIV, 10; Sap. 6-599. - Aug. VI, confed. exp. p.

(3) Syr. 1. 1; I,3; XV. 19; XXXIII, 8; XLII, 21; 1 Cor. I, 21; II, 7; XII, 8. - Ephes. III, 10; 1, Reg, II, 3. - Baruch III, 12 v. 32. Isa., XXI, 2; Psalm CIV, 24. - Prov. I. 19, 6.

(4) Sap. VII, 15.

(5) XXVIII, 20, 21.

(6) Syr. XXIV, 4, 6, 33, 45, and 1, 5.

15), all that is great before the world is naught in the eyes of God. Wisdom, consequently, is to be found amongst those that are humble, as Solomon says (1); humility does inflame the lights of the understanding, and the same may be said of sincerity and integrity.

"The purification of the heart is the necessary preparation to receive wisdom; but one must place the active life before the contemplative life. Wisdom's gifts are distributed in accordance with the needs of the receiver; it gives the power of speech, the knowledge of the key; it delivers up the key of the hidden things, past and future; it confers the science of all things on earth and in heaven; it teaches how to read the thoughts of men, how to speak all languages. It is the tree of life, it shows the road to the realm of God. It confers the power to restore health, to perform miracles; it is the spirit of grace and prayer; it gives the knowledge of the inner man and that of God. The Lord teaches directly the wise man in the nocturnal dreams and by visions; the angels appear sometimes before him. The beholder is sometimes moved to ecstasy: he sees the heavens open before him.

"The author of this little treatise bears witness to the great favours with which wisdom has endowed him. God has shown at first to him the true road with its three degrees, such as Jesus has showed them to his disciples; then the true manner of praying and the manner of distinguishing the enemies of God from His friends. After having received the second degree of wisdom, he acquired the art of discovering, after a certain preparation, future events in relation to temporal matters. He received in the same degree some subtle interpretations of the Scriptures; the first method consists in writing or in giving numerous combinations of a sacred word or of a sacred sign; the second teaches how to find seven senses in one sentence. These two methods surpass in ingenuity and in profoundness all that which Trithemius and Porta have written on the subject (2). He has discovered the root of all the languages and he has made, on that basis, a **speculum archetypum** which gives the sense of all the imaginable words; then the key of all the mu-

(1) Prov. XI, 2.

(2) See *Polygraphy* and *De Occult. liter. notis*.

sical systems. In the same way he has found the reasons why one meets on the earth so great a number of different men, and he has laid down for that research another archetype. He has had visions like Ezekiel and the Apostle John; he has learnt how to speak and write some new languages.

"The third degree of wisdom revealed some things which are above the human understanding: the secrets of the inner man, of the soul, of its birth, of the place where it inhabits in the incarnated man, what are the death and awakening of the soul, what will be the new body of our regeneration. The mystery of the Trinity with its correspondences was revealed to him, as well as the nature and the constitution of the spirits. He knew the hidden mystery of marriage, that of the fall and those which symbolize baptism, the Lord's supper, those of the Communion of the saints and of the Holy Ghost. Besides, God revealed to him many things about the third world, the second coming of Christ, the day of the Lord, the millenium of the Apocalypse, the resurrection of the dead, the last judgement, the disappearance of the visible Universe and its renovation; about two persons who will come before that day, about the new Jerusalem, its construction, its religion; about a new comprehension of the scripture, a new sacred book; about the Gospel and the new Alliance; about the new Sacrifice, the new Law, the new social state; about a new medicine, a new philosophy, a new magic; finally, about eternal life, the one religion and the one realm.

"The author received lastly the mystic intelligence of the scriptures and the revelation of their analogical sense. He has consigned some of the secrets of the second degree in two manuscripts on the mystical Theology and on the new reign of Christ on earth.

"Finally, our mystic refers again to the constant opposition of the precepts of the Divine wisdom and of those of the earthly wisdom. He develops the law of the first, in quoting profusely the sacred texts on poverty, on charity, on the trials, on humility. He finishes on adjuring his readers not to put their faith in the gloom of the human wisdom, but in the force of Light, because the splendour which comes from God shall never be extinguished (1)."...

(1) Sap. VII, 16.

The author of the singular piece of which we have just given a résumé is supposed to be Julius Sperber, councillor of Anhalt-Dessau, who died in 1616. But opinions on this subject are divided: Katzauer, in *Diss. de Rosaecrucianis*, p. 38, believes that Sperber was Julianus de Campis, but a resemblance of Christian names is not a sufficient presumption and the spirit of the two productions differs sensibly (1).

Before ending the exposition on the general characters of the Rosy-Cross, I will recapitulate the documents that the intellectual initiation has left us.

At first, the Kabbalistic tradition, which on that point is in accordance with the pamphlet entitled "*Frightful Compacts*," fixes at 36 the number of the Rose-Cross. In 1623, that number was divided as follows: 6 in **Paris**, 6 in **Italy**, 6 in **Spain**, 12 in **Germany**, 4 in **Sweden**, 2 in **Switzerland**.

That same tradition adds that there are always 12 **visibles** and 24 **invisibles**, and that they are the spiritual types of which the tribe of Levi are the material symbols, according to this Kabbalistic calculation:

		
30	6	(10)

They are above *Nachash*, consequently destiny does not exist for them, and immortality is acquired to them. Amongst the Kabbalists, their chiefs were Mosheh, Aaron, Hain-Levi, the Levites and the Singers. They know man, but man does not know them. The "*Canticle of Canticles*" which, for the Fathers of the Church, contains the mysteries of the Unitive Life (2), in the same manner as the "*Proverbs*" contain the mysteries of the Purgative Life and the "*Ecclesiastes*" those of the Illuminative Life, the "*Canticle*" I say, contains their initiation from the Kabbalistic standpoint.

"The '*Canticle*' contains all the mysteries of Law and Wisdom. And the Angels sang it on high in that manner until the birth of Levi. And after the birth of Levi, and later when Mosheh came into

(1) Cf. *Neue Erläuterungen die Gesell. der Rosenkreutzer und Goldm. betreffend* dans le *Wintemb. Repert.*, p. 544.

(2) St. Gregory of Nysse, in *Cant. Homel.* 1.

the world, when Aaron became sanctified and the Levites became consecrated, the Singers came out of the Tribe of Levi and descended (1). And they all became sanctified and remained near unto that which they had to guard. And some (those from the depths) became sanctified for the sake of the others (those from the heights). And those from the heights and those from the depths formed one single choir. And the one King rested upon them. Came Schlomoh who composed the book of these Singers (2).

The *Shir ha Shirim* is the book of the R.-C., because it expresses the "circumincession" of the three divine persons, when one interprets it from the analogic or secret standpoint which the Kabbalists call "the Sôd."

That is why one can say that their state joins the extremes of stability and of motion, in the same manner as the Holy-Ghost who unites the extremes of the Father, eternal stability, and the Son, infinite vital motion. That is what they expressed, when they said that their place is the Temple of the Holy-Ghost, where they receive the two sacraments of the primitive and eternal Church: the baptism of spirit of which the Gospel speaks and the plenary communion of the Word.

Fludd manifests under other words the same ideas in several chapters of his *Summum Bonum*, which we will rapidly sum up.

The	{ True and essential { which is rightly { versed in the true	{ Magic or Wisdom; { Kabbalah; { Alchemy.
Fraternity of the Rose-Cross divides itself into	{ Adulterous and { spurious, and then { the sects steal { the name of Rose- { Croix and their { moving spirit { is —	{ Avarice [rapacity] by which the { common people are deceived. { The pride of making themselves ap- { pear to be that which they are not. { Wickedness which incites them to { make it appear that the blemish of { their vicious life applies to the { true Fraternity.

(1) Formation of the Order.

(2) R. Iss.- Baer, *Comm. on the "Canticale of Canticles."*

"The castle of the Fraternity is that of which the Scripture speaks when it says: "We will ascend the mountain of Reason, and we will edify the house of Wisdom."

"It is the true Horeb, the spiritual Sion. It is the house 'which the sage edifies upon some deep basis, and of which he puts the foundation on the stone.' That stone is the Christ. 'God alone will build the house.'

"We have, the apostle says, a house which is not the work of the hand, but a spiritual body which is prepared for the celestial eternity. One cannot place another foundation than that which is placed, and which is the Christ.

"The Christ was born at Bethleem, but Bethleem gives us the house of the bread and the house of the war, that is to say the same thing as Beth-El.

"The sages of the Rosy-Cross and their spiritual residence are amply described by the apostle: To the Christ, stone himself, you will edify, as living stones, a spiritual residence, offering in holy priesthood the spiritual hosts agreeable to God by the medium of Jesus Christ. And you, chosen troop, royal priesthood, sacred assembly, people of election, called from the darkness to this admirable light in order to announce his virtues...

"Sons of God, elects of God, sacred troop, prophets, friends of God, sages, saints, true semence of Abraham, Christic Brothers: such are the names under which one knows them.

"The Rose of the Rosy-Cross is the blood of the Christ by which all our sins have been washed (JOHN). It is the rose of Sharon, of the '*Canticle of Canticles*;' it is this rose that does adorn the sacred garden, it is at its basis that the pit of the spring-waters is dug; it is the charity of Christ, by which, according to the word of the apostle, one arrives to the knowledge, with all saints, of the width, the length, the height and the depth; it is the blood until the effusion of which one must resist the sin (1)."

Fludd is not alone in his opinion; after him, Cohausen seems

(1) R. Fludd, *Summum Bonum*, &c., 1629.

also to believe that the manifested Rose-Cross is only a part of the total Rose-Cross (1).

Thomas Vaughn will afterwards establish a parallel between the residence of the Brahmins visited by Appolonius of Tyana and described by Philostrates, and the Temple of the Holy Ghost.

Nearer to us, our defunct master Stanislas de Guaita expresses himself in a magnificent language about the plane, the character and the mode of action of the true Rose-Cross. Here are the words of that noble writer and great Initiate:

"Elias the artist is infallible, immortal, proof against the imperfections as well as against the impurities and the ridicule of the men of flesh who offer themselves as His imitators. Spirit of light and of progress, He incarnates Himself in the beings of good will who evoke Him. But as soon as they slip on the way, the artist Elias ceases to reside in them.

"To make that superior Word a lie is an impossible thing, although one may lie in His name. Because, sooner or later, He finds an organ deserving of Him (should it be for one minute only), a loyal and faithful mouth (should it be for only the time to pronounce a word).

"By that organ of election or by that mouth of occasion - it matters little - His voice makes itself heard powerful and vibrating with the serene and decisive authority which the upward inspiration lends to the human word. Thus are those that His justice condemns in the abstract belied on the earth.

We must take care not to pervert the traditional spirit of the Order; we should otherwise be reprov'd from above, and, sooner or later, we should be disowned here below by the mysterious *demiurgus* that the Order salutes by this name: *Elias artista!*

"He is the Light, but, like John the Baptist, His mission is to bear witness to the Light of glory, which must radiate with a new heaven on an earth made young again. Let Him manifest Himself by some signs of strength and let Him clear the pyramid of the sacred traditions, disfigured by these heteroclite coats of detritus and of rubbish,

(1) *Hermippus*, t.ii.

which twenty centuries have accumulated on it. And finally, let Him open the ways to the coming of the glorious Christ, in the major nimbus of which - His work being accomplished - the precursor of the future times, the Holy Paraclete, the daemon of Science and of Liberty, of Wisdom and of integral Justice, Elias artist, will disappear himself."...

Dr. Franz Hartmann, in fine, after having emitted the opinion that one cannot find any living Rosicrucian on this earth, proclaims that they form a spiritual society whose conscience is in Heavens, and that, taking up at intervals some bodies on the earth, they escape the investigations of the historian; their fraternity, according to their own testimony, has existed from the first day of the creation, say they, when God said: "Let there be light," society of the children of the light whose bodies are formed of light and who live in the light for ever. They are taught by the Divine wisdom, the celestial bride. All the sages who have existed have studied at their school; they should be scattered not only on the earth, but also in all the universe; they have only a Book and only one method; their Temple is everywhere; they preserve in it a fire that nourishes them and which is thaumaturgical; therefore, everything is controlled by them, because their will is identical to the Law.

We are now, as we see, on the brink of the starry abysses of the mystics, or we reach the highest point of their most dizzy summits, and one will learn just how it is possible to live there.

Ruysbroeck the Admirable has described, with a rare truth of expression, the superior states of the spiritual life. The degrees of which he speaks are to be found in the following pages that he wrote:

THE SECRET FRIENDS AND THE MYSTERIOUS CHILDREN

There is an interior and unknown difference between the "secret friends of God" and His "mysterious children." Both stand straight in His presence. But the friends possess their virtues, even the most interior, with a certain sense of ownership, imperfect in its nature. They choose and embrace their mode of adhesion to God, as being the higher object of their power and of their desire; but their sense of

ownership is a wall that prevents them from penetrating to the sacred nakedness, the nakedness without images. They are covered with portraits that represent their persons and their actions, and these pictures place themselves between their soul and God. Although they feel the divine union in the effusion of their Love, they have nevertheless, at their core, the impression of an obstacle and of a distance. They have neither the notion nor the love of the simple rapture; the nakedness, unacquainted as they are with its manner of being, is a stranger to them. Therefore, their inner life, even at its highest moments, is fettered by reason and by human measure. They know and distinguish very well the intellectual powers, no doubt; but the simple contemplation, turned toward the divine light, is a secret for them. They stand erect towards God in the ardour of their love; but that sense of ownership, being an imperfection, prevents them from burning in the fire. Although determined to serve God and to ever love Him, they have not yet the desire of the sublime death, which is the deiform life. They make light of the exterior acts and of that mysterious peace which resides in the activities. They keep all their love for the inner consolations and for some imperfect sweetness; that is why they stop on the way, come to a halt before the mysterious death and miss the crown that naked Love puts upon the head of the victor.

They enjoy, it is true, a certain divine union; they exercise and cultivate their faculties; they have a clear knowledge of their state, and, in their own heart, they like the roads that lead upwards. But they ignore the sublime ignorance of the rapture that has ceased to know, and the magnificence of that vagrancy confined to the super-essential love, free from any beginning, end, or measure.

Ah! great is the distance between the "secret friend" and the "mysterious child." The first makes rapid, loving and measured ascensions. But the second goes to a higher death, in the simplicity that does not know itself. It is absolutely necessary to keep the inner Love; we will therefore await with joy the judgement of God and the coming of Jesus-Christ. But in the exercise itself of our activity, we die to ourselves and to any ownership; then, enraptured above all by the sublime excess of the void and naked spirit, we shall feel within ourselves with certainty the perfection of the "Children of God," and the

spirit will come into contact with us without any intermediary, because we shall be naked....

Moreover, the reinstatement of the incarnated man in all the privileges of his primitive celestial state, is described in the Apocalypse under the symbols of the "wedding of the Lamb" and of the "New Name".

The readers anxious to learn more will find some admirable developments of that subject in the works of Gichtel.

Here is the interpretation of Ruysbroeck's which will suffice to our readers in order to fix their ideas.

THE LITTLE PEBBLE AND THE NEW NAME

To the victor, the Holy-Ghost says in the Apocalypse, I shall give the hidden manna and a white pebble, and on the pebble a new name which nobody knows, except he who receives it.

The victor is he who has crossed and surpassed himself and all things. The hidden manna is an interior sentiment, a celestial joy. The pebble is a little stone, so little that one tramples it under foot without any pain (*calculus*, pebble; *calcane*, to trample). The stone is white and bright like the round flame, infinitely small, polished on all the faces, astonishingly light. One of the senses which that pebble presents might be the symbol of Jesus-Christ. Jesus is the whiteness of the eternal light; he is the splendour of the Father; he is the mirror without any stain, in which all living things live. To the transcendental victor that white stone is given, bearing with it life, magnificence and truth. The stone resembles a flame. 'The love of the eternal Word is a love of fire; that fire has filled the world, and it wills that all the spirits burn in itself.' It is so small, that pebble, that one can trample it under foot without feeling it. The Son of God has justified the etymology of the word *calculus*. Obeying until death, the death of the Cross, he has annihilated himself. No longer man, but an earthworm, the opprobrium of human-kind, and despised by the mob. He put himself under the feet of the people, who trampled him without feeling. If they had recognized God, they would not have erected his cross. Again: today Jesus is small and at naught in all the hearts that do not love him. That magnificent little stone is round and

equal to itself on all its faces. The round form, the form of the sphere, recalls the eternal truth, without commencement or end. That equality of aspect which the spheric form presents on all sides, indicates the justice that will weigh everything with equity, giving to each one his due. That which the little stone gives, each one will keep eternally. That pebble is extraordinarily light. The eternal Word weighs nothing; it sustains by its virtue the heavens and the earth. It is intimate with each one, and is not seized by anyone. Jesus is the senior of all creatures, and his excellence surpasses them all; he manifests himself to whom he will, there where he goes, carried by his immense lightness; our humanity has ascended over all the Heavens and seated itself on the right side of the Father.

The white stone is given to the contemplator; it bears a new name, known only to him who receives it.

All the spirits who return towards God receive a proper name. The name depends upon the more or less excellent dignity of their virtues, and upon the elevation of their love.

Our first name, that of our innocence, that which we receive at the baptism, is adorned with the merits of Jesus-Christ. If we reingratiate ourselves after the lost baptismal innocence, we receive from the Holy-Ghost a new name, and it will be an eternal name.

We will summarize and bring to a worthy close, by some words of truth, a work that is only the humble echo of the most mysterious language of our Occident.

Released from all their initiatic logosophy, the conceptions that we have just done our best to present, are found also in substance in a little book sunk into oblivion, and due to the pen of a mystic to whom has been given the honour of a rosicrucian affiliation: the councillor Von Eckartshausen. We conclude by a summing up of his Cloud upon the Sanctuary, and in advising anyone who wishes to attain the summits that it describes, the perusal of another little work called the "Inner Church", which, we believe equals, in the satisfaction of the wants of the modern soul, the "Imitation of Jesus-Christ."

That inner church exists really in a certain plane of the Invisible, since the creation of the world, and shall be perpetuated unto the end of all time. It is the Holy-Ghost, who himself teaches the

members thereof, and who presents to them the truth in all branches of nature; the members of that church do not belong only to the earth. Its aim is to prepare the reign of God; it is by its influence, by its assistance or with its co-operation, that any light has descended on the earth, has germinated on it, and has borne fruits. It is hierarchized in its constitution and in its initiation.

"The first degree - the lower - consists in the moral good by which the single will, subordinated to God, is led to the good by the pure motive which is in Jesus-Christ, that it has received by the faith. The means used by the spirit of that school are called inspirations.

"The second degree consists in the rational intellectuality, by which the understanding of the man of good, who is united to God, is crowned with the wisdom and the light of knowledge; and the means used by the spirit for that purpose are called interior illuminations.

"Finally, the third degree - the highest - is the entire opening of our interior sensorium, by which the interior man reaches the objective vision of the metaphysical and real truths. This last is the highest degree in which faith passes into vision, and the means used by the spirit for that object are the real visions.

"These are the three degrees of the true school of interior wisdom, of the interior community of the light. The same spirit that matures men for that community distributes also its degrees by the co-action of the matured subject"...

That interior school communicates itself, according to circumstances, to the exterior schools, that receive it according to their capacities; its members are never convoked or reunited in body, unless that becomes necessary. God is the chief and He is obeyed equally by all, whatever the work assigned to them might be. The entrance of that school is in us; but one can only find the door when one is matured, that is to say when one has conceived the true basis of humanity, of the death to the egotism, and of the confidence of the goodness of the Father.

We profess our inability to conclude our imperfect study with the expression of truer sentiments, and our earnest wish is that this work should at least have the result of giving a glimpse of the closed door to the travellers on the path of the Science.

WHAT ARE THE ADVANTAGES OF BEING A MARTINIST?

While there are disadvantages in any organization, it is conceded that the benefits are greater than the evils. Of the Martinist Order we can truly say the advantages are so many and so great that we see no evil whatever. In the first place, it is one of the few Orders that demand no adherence to creed or belief. Whatever the belief of the candidate, he does not need to change it or take up a new one. He is expected, however, to live up to his highest conception of it to the best of his ability.

He has no need to fear there may be some selfish motive in the Order, for each new member only increases the work of some delegate, who could go on with his own development without anyone else. There are no fees and dues, and the instructions which are sent out from time to time, are free. The suspicious man of the world asks:- "What can be the motive for increasing the membership?"

A true Martinist does not work for his personal interest, but to bring man back to his pristine powers. The time has passed when men can say they are doing the work of God and humanity, and live like the world and love the things of the world, and serve self like the rest of the world. Men have ceased to be influenced by this kind of christian work and the day has come that the standard is changing until men who claim to be the Apostles of Christ, must live his life and be able to prove by their works that they have some of the gifts mentioned in the latter part of the Gospel of Mark.

The Martinist Order stands for this, and for the equality of the sexes as to ability to develop the higher and Divine gifts.

Its center is in France, where it first was organized, but its members are found in every part of the globe. The founder was

Louis-Claude de Saint-Martin. His writings are unlike any others and would change the entire world if they were only translated into the different languages, but in the British Empire there are but few copies of two of his books, and these are in large libraries that prize them so highly that they will not permit them to be taken out. All the other works of this illuminated man are in his native tongue, and we hope in the near future we shall be able to have them translated and published. His teachings are the foundation of all that is taught in the Order. Whatever may be the knowledge attained on other lines, it cannot usurp the place of this.

Martinism does not only show the way to illumination, but holds the light on the path that leads to it. It stands for the most generous, and liberal and Christ-like teachings that are given in any organization, without restrictions as to belief or lines of reading; it insists on the daily living in communion with the Logos or **Word**.

As the little leaven will leaven the whole measure of meal, so this Order should change the whole world till those who see the sick, either in body or mind, healed, will say: "They must belong to the Order of Louis-Claude de Saint-Martin."

Another benefit of belonging to this Order is the advantage it gives of help and counsel from the wise men who (both in the body and out of it) are ever ready to send by the finer forces of nature, the strength or help needed. Many do not believe the words of Saint Paul: "We are surrounded by a cloud of witnesses," but no one can be a Martinist long without proving the truth of his words.

From **I.N.R.I.**, Vol I. No. I.

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PRAYER

Much has been written on the topic of prayer ... the message is simple: but each time it is given from a different angle. I hope these few words will give you a new insight into the importance of prayer.

Prayer is a gift from heaven and a grace which is given us by God. Papius gave a magnificent definition of it known to all Martinists: *"Prayer is the great mystery and to those who perceive the influence of Christ, God made flesh, it can enable them to receive the highest influences in action on the divine level."*

Sedir wrote: "Prayer is an affable act. Because it does not claim to be anything, it can do everything."

Louis-Claude de Saint-Martin tells us: "It transforms all misfortunes into delights; because it is the daughter of love, because you have to love it (love) to pray, and you have to be sublime and virtuous to love."

Everything lives in creation and everything prays because everything evolves. The tree which lacks water asks for a refreshing shower, the animal which is hungry asks for its food. And man too, even if he does not believe it.

Prayer is the simplest act because it is a grace which God very generously gives us. It is also the most difficult act because it requires us to build within ourselves an inner temple, which enables us to develop our spirituality, change the bases of our life and make the spiritual world available to us.

Prayer is an act of love, "for God is love" and the creation is an act of love. What man does to attain the very source of life must be of the same nature as that which presided over his creation. That is why in our prayers there is also an outpouring of our soul which remembers

its former dignity, its temporarily lost abode. Prayer is also an act of absolute confidence.

The success of our undertaking depends above all on our desire and our sincerity in our faith. The objective will have been reached when through our prayer the veils fall one by one and a new world appears to us: that of principles.

Prayer is the only way to reach the sources of life without any of the risks which lie in wait for the unwise at all moments along his path. He whose only weapon is prayer, who has no other rights than sincerity, no other weapons than his love of the creation and the Creator, is apparently the most unprotected of men, and it is true; but prayer puts us in possession of a leading thread which makes of each of us a new Theseus, brings us out of the labyrinth where the "man of the stream" looses it, and enables us to see the brilliant sun which lights up the way of the "Man of Desire."

If we need light to advance, it will be given us, for we are never abandoned; and if we do not receive any, our prayer will also achieve its objective -- let us be certain of this, for it is true. If it is not answered, it is because Heaven knows better than we do what we need, or what is best for the person for whom we pray.

To whom should we pray? Jesus Christ in the prayer he taught us addresses "Our Father who art in Heaven." Therefore it is to Him that our prayers ultimately go. For some, this Father who is so good, seems inaccessible or too distant. They address intermediaries who pass on their requests. These supplications are also answered, for some are authorized representatives of Heaven.

Let us not forget that our prayers are brought to life **by our deeds**, if they are in accordance with the gospel teachings. *Prayers without deeds are oak trees planted in sand.* Neither go very far, their life is very short!

When should we pray? We can pray at any time. At any moment of the day when we have thanks to express or requests to make. Every day Heaven intervenes several times in our life and it is certain we are never alone.

Let us attach the least importance to our poor little selves. What are we in fact without the help of Heaven? Very little indeed. If we are conscious of this obvious reality, we will receive unexpected help and our prayers will gain in effectiveness what we have lost in conceit.

"Watch and pray, Heaven will do the rest"

t. SEURET

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

THE MARTINIST DOCTRINE has to do with the Fall of Man from his spiritual home, his subsequent bondage in this physical world, and the way for us to regain our original status in the intimacy of God. This technique was taught by Martinez Pasquales in the Temples of a secret society founded by him: The Order of Elus-Cohen, or Elect Priests. The members of this Order were drawn from the ranks of high-degree Freemasons. Two members of this Order were to play an active part in the spread of the Martinist Works: Jean-Baptiste Willermoz and Louis-Claude de Saint-Martin.

The prayers that follow are some of the prayers of the Elus-Cohen, which are to be found in the Willermoz section at the Municipal Library in Lyon, France. (Ms 5526(1)).

These prayers are contained in a small book which can be held in the hand; it is covered in old worn cloth and contains 175 pages in Jean-Baptiste Willermoz's own handwriting. It sets out the 4 prayers of the Elus-Cohen to be said from 6 o'clock to 6 o'clock, followed by "special prayers for the Order of the Elus-Coens de l'Univers".

To touch and open this book seems almost a desecration. What a testimony it is of that very important era of French freemasonry and spirituality which was so wonderfully unified at that time.

An indication of the date of the book appears on page 100 ... there we find a prayer for the young Monarch Louis XVI, for his noble wife and the birth of a young prince and heir. This book was therefore compiled between 1774 (accession to the throne) and 1785 (birth of the Dauphin), it is probably closer to the earlier date. It thus appears to have been compiled at the time of the Conference of the Elus-Cohen of Lyon, before the Convent of Gaules (around 1776).

In presenting the following formulae, it is hoped that you, whose privilege it is to have them, will use these prayers daily for their intended purpose ... to uplift you spiritually ... and hasten your reintegration with God, our Father. We will then be eternally grateful for having had the honour of making them available,

PRAYERS
FOR 6 O'CLOCK
IN THE MORNING



In the name of the Eternal
Amen. Amen. Amen. Amen.

Lord open my lips,
and my mouth shall pour forth your praise.

O God! Make speed to save me;
O Lord! Make haste to help me.

Glory be to the Father and to the Son,
and to the Holy Spirit,
as it was ere the beginning, is now and evermore shall be;
world without end.

Amen.

O Divine Word!

O Jesus!

O Saviour of the world!

I join at this hour and at this moment with all
the Spirits of Creation which form your Celestial Court;
and who, now, as you travel through all the worlds of the
universe, manifesting your glory, justice and mercy, do
repeat in excellent harmony this hymn -

HOLY! HOLY! HOLY! LORD GOD OF HOSTS:
HEAVEN AND EARTH ARE FILLED WITH YOUR GLORY;
HOSANNA TO THE HIGHEST IN THE HEAVENS!

+ HYMN +

Come, O Holy Spirit, come;
And from Your celestial home
Shed a ray of light Divine;
Come, O Father of the poor,
Come, O source of all our store,
Come, within our bosoms shine.

You of Comforters the best,
You the soul's most welcome guest,
Sweet refreshment here below;
In our labour rest most sweet,
Grateful coolness in the heat,
Solace in the midst of woe.

O most Blessed Light Divine
Shine within these hearts of Thine,
And our inmost beings fill;
Where You are not ... man hath nought,
Nothing good in deed or thought,
Nothing free from taint of ill.

Heal our wounds; our strength renew;
On our dryness ... pour Your dew;
Wash the stains of guilt away;
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

On the faithful, who adorn
And confess You, evermore
In Your sevenfold gifts descend:
Give them virtue's sure reward,
Give them Your salvation Lord,
Give them joys that never end.

Send down Your Holy Spirit and it will make a new creation
and You will renew the face of the earth.

+ PRAYERS +

O God! Who has taught the hearts of the faithful through the light of the Holy Spirit, grant us this same Spirit which allows us to experience good; and which endues us for ever with His divine consolation.

+

Kindle, Lord, our body and our loins with the sacred fire of Your Spirit, that we may serve You as You would have us do, through the chastity of our bodies and the purity of our ways.

+

Lord, we beseech You to influence our actions by Your Spirit and to guide them through Your constant help that all our prayers and our works shall begin and end in You.

+ PSALM +

O God, You are my God, I seek You early with a heart that thirsts for You and a body wasted with longing for You: like a dry and thirsty land that has no water. So longing, I come before You in the sanctuary to look upon Your power and glory. Your True love is better than life; therefore I will sing Your praises. And so I bless You all my life ... I lift up my hands in Your name in prayer . I am as satisfied as with a rich and sumptuous feast and wake the echoes with my praise. When I call You to mind upon my bed and think about You in the watches of the night, I remember how You have been my help and that I am safe in the shadow of Your wings, for Your right hand is my support.

Those who seek life bent on evil, shall sink into the depths of the earth; they shall be given over to the sword: they shall be carrion for jackals. The king shall be joyful in God, and whoever swears by God's name shall rejoice triumphantly ... the voice of falsehood shall be silenced.

+

To the Immortal and Invisible King of all ages;
to God alone be honour and glory for ever.

Amen

O Christ! Son of the living God, have mercy on me!

You who are seated on the right hand of the Father!
Have mercy on me.

Lord have mercy on me!
Christ have mercy on me!
Lord have mercy on me!

Our Father, who art in heaven, hallowed be &c...

Hail Mary, full of grace,
The Lord is with you,
Blessed are you among women
And blessed is the fruit of your womb, Jesus.
Holy Mary, mother of God
Pray for us sinners,
Now ... and at the hour of our death.

I called upon you Lord, and my prayer
shall go before me in the morning.

May my mouth be filled with your praise that I may
sing all day of your glory and of your greatness.

Turn away Your face from my sins and blot out my guilt.
Create a new heart in me, O God, and give me a new and
steadfast spirit; do not drive me away from Your presence
or take Your Holy Spirit from me.

Lord, do not turn your face from me, nor turn Your Holy
Spirit from me. 7.

Give me the joy of Your salvation and strengthen me
with the power of Your Spirit. 10.

I have entreated You to have mercy on me ... heal my soul
from the stains it has received from its sins.

Look upon me Lord, and let Yourself be moved by
the ardent prayers of your Minor.*

Deliver me, Lord, from evil; deliver me from the evil one.

+

Rescue me from my enemies, O my God,
Be my tower of strength against all who assail me,
Rescue me from these evildoers,
Deliver me from bloodthirsty men.

+

Thus I will sing to eternity to your Holy Name; and as
I wait, I will pay tribute to you every day.
Lead me, Lord, in the path of righteousness, and teach me
the way ... for You are my God and my Saviour.
Remember, Lord, Your mercy ... and have mercy on me forever.

+

Bless the Lord, my soul;
my innermost heart ... bless His Holy Name.
Bless the Lord, my soul and forget none of His benefits.
He pardons all my guilt and heals all my suffering.
He rescues me from the pit of death
and surrounds me with constant love, with tender affection;
he contents me with all good in the prime of life,
and my youth is ever new like an eagle's.

+

Minor* ... Martinez Pasquales calls Man by this name in his
book: **Treatise on the Reintegration of Beings.**

Our help is in the name of the Lord
Who has made heaven and earth.

+

I confess to God Almighty,
I admit before my brothers and sisters, that I have sinned:
in thought, in word, in deed, and by omission;
(Here you stike your chest with your clenched fist)
Yes ... I have truly sinned.
For this reason I ask the Virgin Mary,
The Angels, and all the Saints,
And you also, my brothers and sisters, to pray for me
to the Lord our God.

+

May God Almighty have mercy on me; and having forgiven my
sins, may He lead me to eternal life. Amen.

May the Almighty and Merciful Lord grant me forgiveness,
absolution and remission of my sins. Amen.

Vouchsafe, O Lord, to keep me this day pure and without sin.
Have mercy on me O Lord ... have mercy on me. Heal my soul,
for it has sinned against you. Lord, let Your mercy lighten
upon me as my trust is in You. In You I have trusted, Lord,
let me never be confounded. At whatever hour of the day I
invoke you, O Eternal, make haste to answer me.

Lord, hear my prayers and let my cry come unto You!

+

+ PRAYERS +

O God! Who has safely brought me to the beginning of this day, save me by Your grace that I may not commit any sin today; but that all my thoughts, words and deeds may only be in accordance with Your just laws.

Lord, King of heaven and earth, please order, sanctify, lead and rule this day: my body, my soul, my feelings, my thoughts, my words and my deeds, according to Your law, so as to obey Your commandments: that I may deserve, through Your grace, O Saviour of the world, to be redeemed and saved, now and for ever.

Amen. Amen. Amen. Amen.

+

Holy Mother of God incarnate, I invoke your powerful protection; do not refuse my prayers in worldly and spiritual need, but deliver me, through your intercession, from all dangers --- O Virgin, filled with blessings and glory!

Pray for me, Holy Virgin, my protector, my aid, that I may become worthy of Christ's promises.

+

+ ORISION +

Grant Lord, that I, (*your name*), your servant, may always enjoy health of soul and, temporally, of body, according to Your will and through the Blessed Mary ever Virgin, that I may be delivered from present sadness to experience eternal joy. May I experience Your mercy at this present hour of

this day as I pray to You, O my God and Father! That, having tasted the sweetness of Your law, I may end it with the most humble acts of grace. Preserve me from all accidents throughout this day. Bless the works I will undertake to fulfil my worldly needs, keep me from all motives of greed, ambition and vainglory. Protect me from the danger of riches and the ills of poverty. Keep me in modest mediocrity for fear that either of the two extremes may corrupt my heart.

Give me, O Father! my daily spiritual and worldly bread and above all, may Your Holy Will be accomplished in me.

I know, O my God, that the life of a sinner must be a life of humiliation and sorrow; knowing this, I submit myself to all those whom you please to subject me to this day. I am ready to suffer without complaining, the rebuffs, the scorn, the insults and injustices of man. This I render to You, O my God, the task to which You have subjected me, for my sin; the trials and practices of my faith; caring for my needs and all the anxieties of life. Help me, Lord, to fulfil all these duties faithfully; may Your grace accompany me all day: that I may make the most of every hour; and when I give account of them to You, may they be full of works worthy of You.

I ask all these graces of You
through the intercession of Mary.

Amen

+

+ PRAYER TO THE GUARDIAN ANGEL +

O Divine Spirit! Spirit of strength, wisdom and light!
Powerful being with whom I desire to have the closest unity
... I call you and invoke you! Come to my aid; guide me
throughout this day along the path of salvation. Kindle me
with that divine love with which you are aglow: send me your
wisdom at all times; give me the weapons I need to conquer
my spiritual enemies. Guide my steps in truth; I surrender
myself with the greatest confidence to your leadership.

+

O Divine Word! Who has sent Your Angels to protect and
guide us; grant that I may benefit from their powerful acts
and be protected from all sin this day. May I get to know
intimately this Spirit which You have assigned to me
personally.

I ask this grace through Your precious blood which has
become the seal of my atonement with You.

Amen

+

End of prayers for 6 o'clock in the morning.

PRAYERS
FOR
MIDDAY



In the name of the Eternal
Amen. Amen. Amen. Amen.

O Divine Word!

O Jesus!

O Saviour of the World!

I join at this hour and at this moment with all
the Spirits of Creation which form your Celestial Court;
and who, now, as you travel through all the worlds of the
universe, manifesting your glory, justice and mercy, do
repeat in excellent harmony this hymn -

HOLY! HOLY! HOLY! LORD GOD OF HOSTS:
HEAVEN AND EARTH ARE FILLED WITH YOUR GLORY:
HOSANNA TO THE HIGHEST IN THE HEAVENS!

+

That in the name of JESUS every knee shall bow
in heaven, on earth and in hell;
and every tongue shall confess that Our Lord
Jesus Christ is in the Glory of God his Father.

Amen!

Lord, open thou my lips and my mouth shall pour forth thy
praise. O God, make speed to save me; Lord, make haste to
help me. Glory be to the Father, and to the Son, and to the
Holy Spirit, as it was ere the beginning, is now and ever
shall be: world without end.

+ HYMN +

Come, Holy Spirit, Creator Blest
Vouchsafe within our souls to rest;
Come with Thy grace and heavenly aid,
And fill the hearts which Thou hast made.

To Thee, the Comforter, we cry,
To Thee, the Gift of God Most High,
The Fount of Life, the Fire of Love,
The soul's anointing from above.

O Finger of the Hand Divine,
The sevenfold gifts of grace are Thine;
True promise of the Father Thou,
Who dost the tongue with power endow.

Thy Light to every sense impart,
And shed Thy love in every heart;
Thine own unfailing might supply
To strengthen our infirmity.

Drive far away our ghostly foe,
And Thine abiding peace bestow;
If Thou be our preventing Guide,
No evil can our steps betide.

Grant us through Thee, O Holy One,
To know the Father and the Son;
And this be our unchanging creed,
That Thou dost from Them Both proceed.

Praise we the Father, and the Son,
And Holy Spirit with Them ONE:
And may the Son on us bestow
The gifts that from the Spirit flow.

Send down Your Holy Spirit and it will make a new creation;
and You shall replenish the face of the Earth.

+

+ PRAYER +

O God! Who has taught the hearts of the faithful by the light of the Holy Spirit, grant unto us this same Spirit which enables us to know good and which fills us forever with His divine consolation; through Jesus Christ, our Lord.

+

+ PSALM +

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul; and do not forget all his benefits: Who forgives all your misdeeds; who heals all your sicknesses; who redeems your life from destruction; who crowns you with lovingkindness and tender mercies; who satisfies your mouth with good things; so that your youth is renewed like the eagle's.

The Lord executes righteousness and judgement for all who are oppressed. He made his ways known to Moses and his acts to the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, nor will he stay angry all the time. He has not dealt with us in accordance with our sins; nor rewarded us according to our wrong-doings.

Just as the heaven is high above the earth, so too is his mercy great toward those who love him. As far as the east is from the west, so also has he removed our transgressions from us. Just as a father pities his children, so too does the Lord have compassion on those who love him.

For he knows our frame; he remembers we are dust. As for man, his days are as grass: he flourishes just like a flower of the field; the wind passes over it, and it is gone and

the place where it grew will not even remember it. But the mercy of the Lord is from everlasting to everlasting upon those who love him and his righteousness, even unto children's children, will be upon those who keep his covenant and

those who remember to keep his commandments.

The Lord has prepared his throne in the heavens; and his kingdom rules over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word. Bless the Lord, all ye hosts; ye

ministers of his that do his pleasure.

Bless the Lord, all his works in all places of his dominion;

Bless the Lord, O my soul.

+

+ EIGHT INVOCATIONS +

O Wisdom! which has come from the mouth of the Most High; which reaches with strength from one end to the other and which orders all things with wonderful gentleness: come, teach us the way of truth.

O A.* Head of the House of Israel! Who appeared to Moses in the form of a burning bush; and who gave him the law on Mount Sinai, come, use the strength of your arm to deliver me.

O Root of Jesse! You who are shown as an object of admiration to the expectation of all people! You who shall be viewed with astonishment and silence by Kings; and who shall receive the prayers and wishes of nations ... come and deliver us and do not delay any longer!

O Key of David! O Sceptre of the House of Israel! You who open and close the door so that when you open it, nobody can

*A = Adonai

close it; and when you close it, nobody can open it: come
and deliver the captives and free the prisoners who are
seated in darkness.

O East! O splendour of Eternal Light! O Sun of Justice! Come
... light up those who are seated in darkness and in the
shadow of death!

O King of Glory! O Beloved of all nations! O Cornerstone
who joins together the two natures; come ... save man, who
has been formed out of the mud of the earth.

O E* Our King and our legislator! O Hope and Saviour of
nations! Come, O God our Saviour ... come and save us.

O Expect of Jesus Christ my only hope! Grant that in this
elementary course, firm faith, steadfast hope and fervent
charity may prepare me to know your ineffable joys.

Amen. Amen. Amen. Amen.

+ INVOCATION +
OF THE HOLY NAME OF JESUS

O JESUS! Be the object of my tenderness!
JESUS! Be my knowledge, my strength, and my wisdom!
JESUS! Be my help, my protection and my King!
JESUS! Be my greatness, my example and my law!
JESUS! Be my hope!
JESUS! Be my destiny! Peace my heritage!
JESUS! Be my joy, my preference and my desires!
JESUS! Be my repose, my happiness, my pleasures!
JESUS! Be in my heart! JESUS! Be in my mouth!
JESUS! Be my path! JESUS! Guide my steps!
JESUS! Be me JESUS, the day of my departing!

Amen. Amen. Amen. Amen.

+ ORISON +

LORD JESUS CHRIST! who has said: ask and you shall receive; seek and you shall find; knock and it shall be opened to you: grant us your Charity, we humbly pray ... that, loving You in thought, word and deed, we shall never cease praising you.

LORD JESUS CHRIST! grant us at all times the fear and love of Your Holy Name; for You never leave those to whom You have once shown the steadfastness of Your love. You who live and reign forever!

Amen.

+

+ PRAYER TO THE HOLY VIRGIN +

He whose being is Infinite,
Encloses Himself in your breast by His Almighty Power,
Virgin mother of a God made man like us.
Your purity remains steadfast,
Even though He takes on the form of a sinner in you,
To lay Himself open to heavenly wrath.
All the Orders of Creation entreat your tenderness,
They speak to you after your Holy Son.
Grant them your aid, O Mother of Kindness!
Render the Father, Son and Holy Spirit kind,
That man, forever happy, may thank Them,
Equal in the brightness of their glory and beauty.
Grant, O Immaculate Virgin! that I may sing your praises;
And give me the strength to overcome all obstacles in my
path.

+

O Most Merciful God! support my weakness with Your strength;
and deliver me from my sins through the help of the
intercession of Mary, my guide and my protector.

END OF PRAYERS FOR MIDDAY

PRAYERS
FOR 6 O'CLOCK
IN THE EVENING



In the Name of the Eternal
Amen. Amen. Amen. Amen.

O Divine Word!

O Jesus!

O Saviour of the World!

I join at this hour and at this moment with all
the Spirits of Creation which form your Celestial Court;
and who, now, as you travel through all the worlds of the
universe, manifesting your glory, justice and mercy, do
repeat in excellent harmony this hymn -

HOLY! HOLY! HOLY! LORD GOD OF HOSTS:
HEAVEN AND EARTH ARE FILLED WITH YOUR GLORY:
HOSANNA TO THE HIGHEST IN THE HEAVENS!

+

O Lord open my lips; and my tongue shall announce your
praise. Incline to me O God! O Lord make haste to help me.

+

Glory be to the Father and to the Son, and to the Holy
Spirit, as it was ere the beginning, is now
and forever shall be; world without end.

Amen.

+

+ HYMN TO THE GUARDIAN ANGELS +

They come, God's messengers of love,
They come from realms of peace above,
From homes of never-fading light,
From blissful mansions ever bright.

They come to watch around us here,
To soothe our sorrow, calm our fear:
Ye heavenly guides, speed not away,
God willeth you with us to stay.

But chiefly at its journey's end
'Tis yours the spirit to befriend,
And whisper to the willing heart,
'O Christian soul, in peace depart.

To us the zeal of angel's give,
With love to serve thee while we live;
To us an Angel-guard supply,
When on the bed of death we lie.

Amen.

Holy Angels, our guardians, defend us in the hour of battle
so that we shall not perish on the terrible
day of judgement.

+

+ PRAYER -

O God! who by your ineffable providence, has put us under
the care of your Holy Angels, listen to our very humble
prayers and grant that we may be shielded by their powerful
protection and that we may enjoy their eternal company.

Amen.

+ PSALM +

Hear my prayer, O Lord, give ear to my supplications:
In your faithfulness and righteousness ... answer me.

Do not enter into judgement with your servant:
For in your sight no man living shall be justified.

The enemy has persecuted my soul;
he has smitten my life down to the ground;
he has made me dwell in darkness,
as those who have been dead a long time.
Therefore is my spirit overwhelmed within me;
my heart within me is desolate.

I remember the days of old;
I meditate on all your works;
I ponder on the work of your hands.

I stretch forth my hands to you:
My soul thirsts after you, as a thirsty land for water.
Hear me speedily, O lord: My spirit fails:
Do not hide your face from me, lest I be like them
that go down into the pit.

Cause me to hear your lovingkindness in the morning;
for I trust in you:

Cause me to know the way wherein I should walk;
for I lift my soul to you.

Deliver me, O Lord, from my enemies:
I flee to you, to hide me.

Teach me to do your will; for you are my God:
Your spirit is good; lead me into the land of uprightness.

Quicken me, O Lord, for your name's sake:
Bring my soul out of trouble for your righteousness' sake,
and, of your mercy, cut off my spiritual enemies;
destroy all who afflict my soul:
for I am your servant.

+ 10 PETITIONS +

+

For the light of the Holy Spirit

Grant me, Lord, the help of your grace, without which I can do nothing good, so that through it I may be able to accomplish works worthy of your Holy Spirit.

Amen.

+

For Faith

O God! Eternal Light and Truth, who has established Faith as the basis of the salvation of man and of all justice; light up and strengthen my heart by the virtue of the Holy Spirit, so that believing fervently in your Word, and confessing my belief, I may receive as a reward for my faith, the salvation of my soul.

Amen.

+

For Hope

O God! Consoler of those who hope in you, impress upon my heart the gift of hope of a true Christian, through which, expecting nothing of myself ... but everything from your gracious mercy, I shall work unceasingly and with the most humble confidence towards my eternal salvation.

Amen.

+

For Charity

O God! who allows everything to prosper for those who love you, grant me the gifts of ardent love for you, so that the desires of my heart, conceived by your holy inspiration, can never be changed by the efforts of my enemy.

Amen.

To know the will of God

O God! who makes our happiness consist in knowing and in doing your will, light up my soul with the rays of your vivifying light, so that I may be able to see what I have to do, and accomplish what you command.

Amen.

+

For Wisdom

O God! whose Eternal Wisdom has created man, and who has ever sought to redeem him since his fall; give me the grace, by your Holy Inspiration, to love you with all my soul and to abandon myself entirely to you.

Amen.

+

For the gift of prayer.

O All Powerful God, help me in my weakness; and since, by myself, I can neither fulfil your law nor ask you for the means to fulfil it ... create in my heart, through the power of the Holy Spirit who sustains me, sighs that are beyond words and the most fervent of prayers. Grant that through your goodness ... I may receive both the will to perform the purest act of worship ... and the most effective means of doing it.

Amen.

+

For Humility

O God! who offers resistance to the proud, and who gives grace to the humble, grant me the gift of true humility of which your only Son gave me the example during the course of his rudimentary life.

Amen.

+

For Patience

O God! who by the patience of your only Son has crushed the pride of the old serpent ... grant that through the difficulties and sorrows I suffer, I may always remember the bitter pains he endured for me; and may I endure with patience the crosses you send me for my atonement. Give me the strength to drink the cup of bitterness to the end. May your will be accomplished, O my God.

Amen.

+

For the grace of a happy death

O God! who through your adorable providence : in order to preserve us from a terrible sleep ... has wished that the hour of our departure from this life into the next be unknown to us, grant me the grace to keep continual watch over myself and to always be in a state of prayer, so that when the time ordained by your eternal decrees arrives, I will not be taken unawares, and that, on leaving this world, I might be accepted into the bosom of your mercy and remain there with you eternally.

My God! I desire to be free of this body of death and to be with Jesus Christ. I desire to be rid of this mortal envelope and to be clothed in immortality. How unhappy I am that my exile lasts so long! I live among the inhabitants of Cedar, my soul has been living in this gloomy earth for a long time! O my God, may all my sufferings serve towards my purification and the accomplishment of your merciful justice!

Amen. Amen. Amen. Amen.

+

+ HYMN TO THE HOLY VIRGIN +

Holy light on earth's horizon,
Star of hope to fallen man,
Light amid a world of shadows,
Dawn of God's redemptive plan.
Chosen from eternal ages,
Thou alone of all our race,
By the Son's atoning merits
Wast conceived in perfect grace.

Mother of the world's Redeemer,
Promised from the dawn of time:
How could one so highly favoured
Share the guilt of Adam's crime?
Sun and moon and stars adorn thee,
Sinless Eve, triumphant sign;
Thou art she who crushed the serpent,
Mary, pledge of life divine.

Earth below and highest heaven
Praise the splendour of thy state,
Thou who now art crowned in glory
Wast conceived immaculate.
Hail, beloved of the Father,
Mother of his only Son,
Mystic bride of Love eternal,
Hail, thou fair and spotless one!

+

O God! who has willed that your Word take flesh in the bosom of the Blessed Virgin Mary, as announced by the Angel, listen to our prayers and grant that, as we believe that she is truly the Mother of God, we may, through her intercession be admitted into your presence through the same Jesus Christ, our Saviour.

Amen.

+ PRAYER TO THE GUARDIAN ANGEL +

O Divine Spirit, Spirit of Strength, Wisdom and Light! Powerful Being with whom I desire to associate in a most intimate way, I call upon you and invoke you. Come to my aid!

Lead me during the rest of this day along the path of salvation; kindle me with the Divine Love with which you are inflamed. Send me your understanding at all times. Give me the weapons I need to conquer my spiritual enemies. Guide my steps in truth.

I abandon myself totally and confidently to your guidance.

Amen.

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END OF PRAYERS FOR 6 O'CLOCK IN THE EVENING

PRAYERS
FOR
MIDNIGHT



In the name of the Eternal
Amen. Amen. Amen. Amen.

O Divine Word!
O Jesus!

O Saviour of the world!

I join with all the Spirits of Creation
at this memorable hour when you incarnated in the bosom of
a Virgin, and whose coming was announced to shepherds by an
admirable choir of Angels; and to wise men by a planetary
sign, which guided them on their way and in their searches:

At this hour when, overwhelmed in the Garden of Olives
by all the suffering that the transgressions of your M...*
were causing you and for which you were about to atone
by your death,

you made an offering to Divine Justice
of the sufferings of the body, the soul and the Spirit
that you were enduring for us ...

by prostrating yourself at three different times;
at this memorable hour when, at the end of your sacrifice
of atonement, you came out of the tomb in all your glory;

I join, I repeat, O Divine Word! O Sovereign Master!
with these Spirits who, at this moment and at this hour,
while they accompany you around the circles of this universe
through which you travel, manifesting your glory,
your justice and your mercy,
do repeat in excellent harmony this sublime hymn:

*M... = Minors. Pasqualez' pseudonym for 'people'.

HOLY! HOLY! HOLY! LORD GOD OF HOSTS:
HEAVEN AND EARTH ARE FULL OF THY GLORY:
HOSANNA TO THE HIGHEST IN THE HEAVENS.

+

Our help is in the name of the Lord who has made heaven and earth. Instructed by your precepts Lord, and since you yourself have given us the words from your adorable mouth to use, I shall pronounce the prayer you taught us:

Our Father, who art in heaven, &c.....

+

Deliver us, we beseech you, O Lord, from every evil: past, present and to come; and give us through your goodness: peace in our days, through the intercession of the Blessed Virgin Mary, mother of your son Jesus Christ and of all your Elect, so that, being assisted by the help of your mercy, we may never be the slaves of sin, nor ever be in fear of any worry. We ask it of you through the same Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, in all the ages of ages,

Amen.

+

Hail Mary, full of grace,
The Lord is with you.
Blessed is the fruit of your womb, Jesus.
Holy Mary, mother of God
Pray for us sinners,
Now ... and at the hour of our death.

+

I confess to God Almighty,
I admit before my brothers and sisters,
That I have sinned:
In thought, in word, in deed, and by omission;
(Here strike your chest with your clenched fist.)

Yes, I have truly sinned.
For this reason I ask the Virgin Mary,
The Angels and all the Saints,
And you also, my brothers and sisters,
To pray for me to the Lord our God.

+

May Almighty God have mercy on me, forgive all my sins and
bring me to life everlasting.

Amen.

+

May the Almighty and merciful Lord grant us pardon,
absolution and remission of all our sins. Convert us O God,
you who are our salvation, and turn your wrath away from us.
Incline unto our aid O God! O Lord, make haste to help us.

+

Glory be to the Father,
and to the Son,
and to the Holy Spirit,
as it was ere the beginning, is now
and ever shall be;
world without end.

Amen.

+

Have pity on me Lord, and hear my prayer.

+ PSALM +

Have mercy on me, O God,
according to your lovingkindness: according to the multitude
of your tender mercies ... blot out my transgressions. Wash
me thoroughly from my iniquity and cleanse me from my sins.
For I acknowledge my misdeeds and my sin is ever before me.

Against you, and you only, have I sinned ... and done this
evil in your sight. You are proved right when you speak and
justified when you judge. I have surely been a sinner from
birth: sinful from the time my mother conceived me. You
certainly wish me to know truth: therefore teach me wisdom
in my heart and soul. Teach me to hear joy and gladness:
that my sorrows may be turned to happiness.

By your grace, spare my sins O God and renew a steadfast
spirit within me. Do not cast me from your presence. Do
not take your Holy Spirit away from me. Restore to me the
joy of your salvation and grant me a willing spirit to
sustain me. Then I shall be able to teach transgressors
your ways ... and sinners will turn back to you.

+

You are with us Lord, and your Holy Name has been invoked
upon us; you will not abandon us, O Lord our God.

+

Protect us, O my God and hide us under the shadow of your
mercy. Protect us when we are awake, preserve us when we
sleep ... so that we may rest in peace through the grace of
Jesus Christ.

Amen.

Vouchsafe, O Lord, during this night, to keep me pure and
sinless. Have pity on me Lord ... have pity on me.

Pour forth your mercy upon me, according to the hope I put
in you. I have placed all my trust in you Lord. I will
never be put to shame.

At whatever time of day or night I call on you ... answer me
speedily. Lord, give ear to my prayer and let my cries come
unto you.

+

+ PRAYER +

I beseech you Lord, to visit my abode and to drive away from
it all the snares of the Devil, my enemy: may your Angels
live here so as to keep me in peace, and may your blessing
be always upon me through Jesus Christ our Saviour.

Amen.

+

+ HYMN TO THE MOST HOLY TRINITY +

O Trinity, most blessed light,
O unity of sovereign might,
as now the fiery sun departs,
shed thou thy beams within our hearts.

To thee our morning song of praise,
to thee our evening prayer we raise;
thee may our souls for evermore,
in lowly reverence adore.

All praise to God the Father be,
all praise, eternal son, to thee,
whom with the spirit we adore,
for ever and for evermore.

Let us pay immortal homage to the Father, to the Son, His Word, and to the Spirit, their love; who, although separate, in Eternity are one and the same God: all-powerful and all-wise. Amen. Bless the Father, the Son and the Holy Spirit; give Him eternal praise.

+ PRAYER+

Almighty and Eternal God,
who has made known to your servants through the light of Faith, the Glory of the Eternal Trinity, and who has made them adore the Unity of its Nature in its all-powerful Majesty, we beseech you to ensure that the firmness of our faith might render us steadfast throughout the troubles of this life. Through Jesus Christ, our Saviour.

+

+ PRAYERS +

ON THE PASSION AND DEATH
OF OUR SAVIOUR, JESUS CHRIST

O Divine Master, I wish to live and die within your arms, within this sacred refuge where I will sing without fear, together with your prophet:

" I will shout out your praises Lord,
because you have kept me in safety,
and you have not allowed my enemies to triumph
over my weakness. "

I beseech you, O adorable Jesus! my God and my Redeemer! May your holy passion by my only strength so as to defend me and to protect me; may your sacred wounds be the spring which gives my soul a delicious drink, which quenches its thirst and elates it; may the ignominy of your death be the glory of my life, so that the meditation of your sufferings may be my food, my comfort, my health, my education, my joy, my

desires and the salvation of my soul. O adorable and glorious cross! O admirable and precious wood by which the Devil was conquered and the world redeemed: I put all my trust in you, and I want you to be ever the object of my love and my gratefulness, since you are the cause of my salvation!

Amen.

+

+ PRAYER +
TO THE MOST HOLY VIRGIN

Hail Holy Queen, Mother of Mercy; Hail, my Life, my Sweetness and my Hope! To you do I cry, poor banished child of Eve. To you do I send up my sighs, mourning and weeping in this valley of tears. Most Gracious Advocate: turn your eyes of mercy towards me and after this, my exile, show me the Blessèd Fruit of your womb. O clement! O loving, O sweet Virgin Mary! Pray for me, O Holy Mother of God, that I may be made worthy of the promises of Jesus Christ.

+

+ PRAYER +

Almighty and Eternal God! who, through the works of the Most Holy Spirit, has prepared the body and soul of the Glorious Virgin Mary so as to make it worthy of being the Tabernacle of your Word, grant that through the intercession of your Most Holy Creature that I may be delivered from my present evils and from spiritual death. I ask it through Jesus Christ, our Saviour.

Amen.

+

+ PRAYER +
TO THE GUARDIAN ANGEL

O Divine Spirit! Spirit of Strength, of Wisdom and of Light! Powerful Being with whom I desire to associate in a most intimate way: I call upon you and invoke you. Come to my aid! Lead me throughout this night along the path of salvation. Kindle me with the Divine Fire with which you are inflamed. Send me your understanding at all times. Give me the weapons I need to conquer my spiritual enemies. Watch over me while I sleep; protect my body and my spiritual being. Drive away all obscene and fateful ideas that the demon mind may seek to introduce to me. Keep me in spiritual and physical purity. Drive away from me the dreams and phantoms which may disturb me. Make me to rest in peace. I abandon myself totally to you with the greatest confidence in your guidance.

Amen. Amen. Amen. Amen.

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+ +
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END OF PRAYERS FOR MIDNIGHT



The Ordre Martiniste et Synarchique is one of a group of Martinist Orders, descending from the original Ordre Martiniste, created by the French philosopher and mystic, Papus, (Dr. Gerard Encausse) during the years 1888-1890, to preserve and perpetuate THE INITIATION which is its heritage. The OM&S is the second oldest of the Martinist Orders and **has the honour of being the only one which has operated continuously from its inception in 1920.** (the work of the others was interrupted by World War II).

The genuine Martinist Orders are dedicated to the perpetuation of the Esoteric Tradition as expressed by Martines Pasqualez and his renowned pupil Louis-Claude de Saint-Martin. The OM&S was founded by Victor Blanchard, Deputy Grand Master of the Ordre Martiniste under Teder (Charles Detre), Papus' successor. He died in 1953 and Sâr Alkmaion (Dr. Edward Bertholet) of Switzerland became Sovereign Grand Master. In 1958, Sâr Gulion received from Sâr Alkmaion the Charter for the Britannic Grand Lodge and later succeeded him as Sovereign Grand Master of the Order, continuing as such up to the present time. In 1986 Sâr Savitar received the Charter for the Grand Lodge of Barbados from Sâr Gulion.

The Ordre Martiniste et Synarchique is open to all men and women of goodwill, who profess a belief in God or a Supreme Being and who are desirous of receiving the Light of Initiation, which has been transmitted to us, from person to person, from the distant past.

