

The Union of the Martinist Orders

THE MARTINIST OPERATIVE & GENERAL RITUAL

High Martinist Authorities constituting the Union of the Martinist Orders prescribe and recommend the adoption of this GENERAL RITUAL by all Martinists of both sexes, provided they satisfy their conscience as to their ability to conform to it.

The aim of this General Ritual is to permit Martinists of all initiatic degrees, dispersed throughout the world, to unite their efforts by working together, at certain monthly periods, on their common Work; the UNIVERSAL REINTEGRATION.

This Ceremonial, of necessity, combines the two Traditional Paths of MARTINISM: the Operative Way and the Way of Heart, so that all Martinists may participate in its working regardless of their particular lineage.

It may be recalled that while the direct disciples of Louis-Claude de Saint-Martin have practised exclusively the method of ACTION THROUGH PRAYER from the nineteenth century, the emulators of Martinez Pascuallis had to follow obligatorily both methods; PRAYER AND OPERATION, from the eighteenth.

This General Ritual is therefore a return to the most traditional sources since it constitutes a manifestation of a true CULT, in the sense given to this word by the original Founders of our secular chain.

Given at the Orient of the Union of the Martinist Orders, Paris, December 25, 1961.

The Sovereign Grand Master of
L'ORDRE MARTINISTE
JEAN

The Sovereign Grand Master of
L'ORDRE MARTINISTE DES ELUS-COHEN
AURIFER

It is, indeed, a. happy event to be able to present the OPERATIVE AND GENERAL RITUAL to all English speaking Martinists throughout the world.

Martinists of the 'Way of Heart', followers of Louis-Claude de Saint-Martin, practising exclusively the method of ACTION THROUGH PRAYER, will now recognize the perfume of a much older tradition in their own particular rituals and teachings; Martinists Elus-Cohen of the 'Operative Way', followers of Martinez Pasqualez, and practising the method of ACTION THROUGH PRAYER AND OPERATION, will feel at home. This Ritual takes us back to the very sources of the Martinism of Tradition and unites us, now even more, in our common work : the Universal Reintegration.

Very little has been written in English on Martinism, but even less can be found concerning its Founder, Martinez Pasqualez and his Order of Elus-Cohen. The last part of this issue is, therefore, but a humble effort to fill in the gap.

This publication is of a general nature and is thus accessible to everybody. I would like to stress, for the benefit of our non-Martinist friends and readers of the Martinist Review, that the particular rites and practices are observed only and exclusively within the regular and Traditional Martinist Work.

I take this opportunity to express my thanks to all those whose help made possible the publication of this General Ritual in its present form. Especially, I wish to thank the members of l'Ordre Martiniste & Synarchique of Canada (Loge 'La Canadienne' and Circle 'Sophia'), for their generous help - in its many forms. They have given us a perfect example of MARTINIST UNITY.

"Behold, how good and how pleasant it is for Brethren to dwell together in unity." (Psalm 133)

November 1962,
Orient of Toronto,
Canada.

Sendivogius
Grand Master

INTRODUCTION

INTRODUCTORY NOTES ON THE DIVINE NAME "IESHOUAH": IOD-HE-SHIN-VAU-HE.

The following notes concern a very ancient Divine Name called at times the Pentagrammic Name which was well known to the Kabbalists, especially Christian Kabbalists, as well as to the Doctors of the original Christian Church.

The letter SHIN : Hebrew Kabbalists knew this letter Shin as one of the three mother-letters (with Aleph and Mem) and that it signified the FIRE. St. Jerome in his "Mystic Interpretation of the Alphabet" defined this letter Shin as the symbol of the Vivifying WORD. Much later, Papus tells us¹) that this letter Shin, inverted, in the Flamboyant Star (the Pentagram) with its point up, represents to the Rosicrucian Initiate the Incarnation of the Divine Word in the Human Nature.

Dr. R. Allandy, in his work on the symbolism of numbers, adds this to what Papus had already said: "... the addition of SHIN to the sacred Tetragram (I.H.V.H.) marks the passage of the Quaternary into the Quinary for the formation of the living Creature. Jesus, the Word made flesh, kabalistically represents all Creatures, but particularly MAN, as Man is the most evolved of all creatures ..."

Having been taught, and which is in accordance with the general Christian tradition, that the entire Nature had fallen with Adam as a result of his own Fall, we can easily understand how in effect this same Nature can evolve, with Man, back to its original state, starting with the Redemption of Man by the Word.

Henry Cornelius Agrippa tells us in his famous "Occult Philosophy"²: "... during the time of the Law, the Ineffable Name of God was composed of four letters : IOD-HE-VAU-HE, in place of which and out of respect, the Hebrew simply read ADONAI (the Lord) and which is composed of ALEPH-DALETH-NUN-IOD. During the time of the Grace, the Name of God becomes the Effable Pentagram IOD-HE-SHIN-VAU-HE which, by a mystery which is no less great, is invoked also under the Name of Three Letters IOD-SHIN-VAU ..."

Let us note that the Name of Five Letters is IESHOUAH, while that of Three Letters is ISHOUH.

In his recapitulating table, 'The Ladder of the Quinary', this famous occultist shows us that IESHOUAH is a synonym of ELOHIM - (ALEPH-LAMED-HE-IOD-

¹ "Martinisme & Franc-Maconnerie", Paris, 1899, page 98.

² Cologne edition, 1533, Book 2, Chapter VII.

MEM), and also of ELION (AYIN-LAMED-IOD-VAU-NUN), and that these two Divine Names deal with the Archetypal World.

Shortly after Agrippa, Heinrich Khunrath in his famous work "Amphitheatre of Eternal Wisdom" (Hanau, 1609), placed the Divine Name of Five Letters -- IESHOUAH - in the centre of the fifth plate representing Christ on the Cross³, and on the twelfth and the last plate called the Pentacle of Khunrath (see page 6 of this issue for its drawing)⁴.

Louis-Claude de Saint-Martin expresses very precisely his thoughts on this Name in one of his letters⁵:

"... when the Christ came, He made the pronunciation of this word still more central and interior, since the Great Name expressed by those four letters was the quaternary explosion, or the crucial sign of all life; whereas Jesus Christ, by exalting the Hebrew SHIN, or the letter 'S', united the holy ternary itself to the great quaternary name of which three is the principle. Now, if, in the ancient ordinations, the quaternion had to have its own source in us, with much greater reason should the name of Christ take from Himself alone its whole efficacy and light ..."

"... No doubt, a great virtue is attached to this true pronunciation whether central or oral, of that Great Name, and that of Jesus Christ, which is as its flower. The vibration of our elementary air is a very secondary thing in the process by which these names make sensible what was not so before. Their virtue is to do to-day, and at all times, what they did at the beginning, in creating all things; and, as they made all things before the air existed, no doubt they are still higher than the air when they perform the same functions now; and it is no more impossible for this divine word to make itself audible, even to one who is deaf and in a place the most deprived of air, than it is difficult for spiritual light to make itself visible to our physical eyes, even though we be blind, and shut up in the darkest dungeon..."

It is noticeable that all great names of the Kabbala of the 16-th, 17-th and 19-th centuries knew the profound value of the Pentagrammic Name. Sedir, in his "History and Doctrines of the Rose-Croix", quotes a disciple of the Rose-Croix, Wilhelm Menens of Antwerp, who:

"... says in his Aureum Vellus about the great force which is hidden in the Name I.H.S.V.H. ..."

which is, evidently, IOD-HE-SHIN-VAU-HE.

It should be noted that IESHOUAH (Jesus in Hebrew), has the same phonetic pronunciation as IESHOUAH (Joshua in Hebrew), although the latter is spelled IOD-

³ This plate was reproduced with an analysis in the Summer 1960 issue of the Martinist Review, pages 4 – 5.

⁴ See also Winter 1959/1960 issue of the Martinist Review, page 15.

⁵ Quoted verbatim from the Penny translation of "The Theosophic Correspondence". (Theosophical University Press, Corvina, Calif., USA, 1949, pages 197 – 198).

SHIN-VAU-AYIN. Moreover, an identical word but spelled IOD-SHIN-VAU-AYIN-HE, signifies in Hebrew welfare, help, assistance, deliverance, salvation, victory. (Ex.14.15, Job30.15, Is.26.1).

All this points to the fact that all Christian Kabbalists have known and utilised the profound mystery enclosed in the Divine Name IESHOUAH. It is by the virtue of all this that MARTINISM of TRADITION made from it its mysterious "WORD", and it imprints Martinist prayers with a true esoteric character and with an indelible possibility.

To know that the Kabbalists of the calibre of Pic de Mirandola and Reuchlin worked on the mystery of the Pentagrammic Name, is enough to dismiss some malicious and/or curious and misinformed critics. Finding among students of the Mystery of Divine Name - names like A. Kircher with his 'Oedipus Aegyptiacus' (Rome, 1655), or that of Archangelo de Borgonovo, we see that Martinists of Tradition using the Divine Name - IESHOUAH - are in very good company.

To use a metaphor, just like the Angel separated the Israelites from the Egyptians at the time of the symbolic crossing of the Red Sea, so also the letter SHIN separates, into two parts, the four letters of the initial Tetragram I.H.V.H., expressing the Living God, God of the World, the Manifested God; the two numerical values thus obtained are very significant.

Yet, how more significant is this insertion of SHIN, the mother-letter designating the FIRE, into the centre of the Tetragram, when one recalls the words from the Gospel:

"I am the Bread and I am the Life ...
I came to put the Fire into the bosom of things ..."

Lastly, it is undeniable that this Divine Name unites all Martinists dispersed all over the world, regardless of their religious or philosophical beliefs, and as such, it is thus a factor of unity.

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Islam reveres the 'Lord Jesus' as the prophet 'SIDNA ISSA' and the Koran tells us that"

"... there are only two beings, Jesus and his Mother, whom the wings of Satan have not touched at all ..."

and comments further:

"... an Angel said to Mary : God announces to you His Word. His Name shall be Jesus, the Messiah, son of Mary, great in this world as well as in the other, and a Confidant of God..." (Koran IV.40)

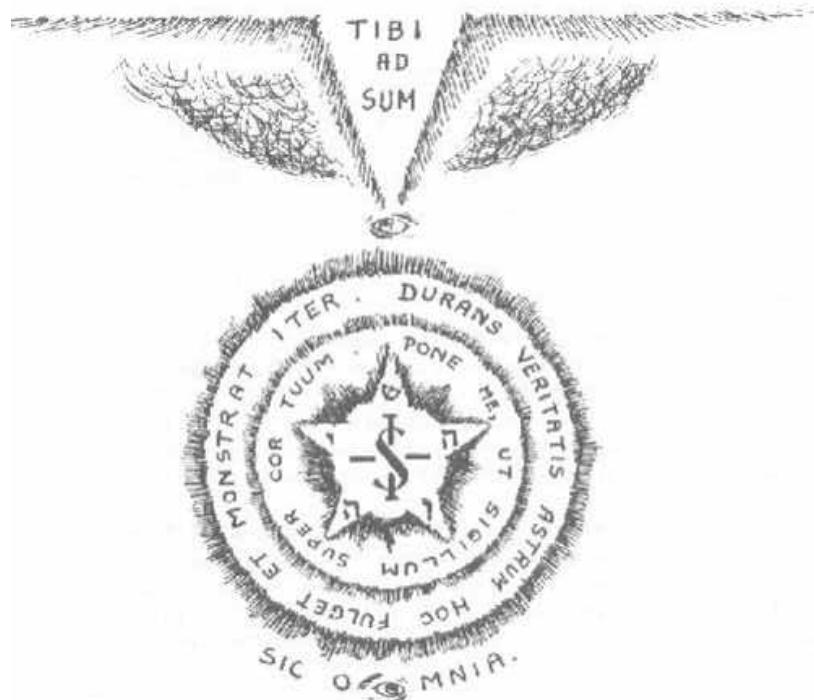
.... and God said to Jesus : I shall send death unto thee and shall raise thee to Me. Thou shalt be separated from the infidels and those who follow thee shall be raised above the infidels, until the Day of the Judgement ..." (IV.48).

Modern Hinduism, in its Order of Ramakrishna, knows a meditation on the 'Lord Jesus' on the same level as those on Krishna and Shiva⁶.

The Buddhists can find in Him one of the Bodhisattvas, very likely that of Avalokitecvara, ie: - of Mercy.

The theosophists on the other hand see there the Logos of our solar system, and finally, the Kabbalists see there one of the Names of the Messiah.

It is not without reason that the rationalistic, or rather atheistic magism ignores, no doubt deliberately, the all-powerful Name of the Repairer, as called by the Martinist Tradition of the eighteenth century. However, let us not forget that this current gathers in its folds, very often, what could be termed the luciferian elements of occultism - in this light all is easily understood.



The Pentacle of Khunrath.
(Hanau, 1609)

⁶ See "Practice of Meditation" by Swami Sivananda Sarasvati.

Part 2. GENERAL RITUAL

a) Preliminaries.

1. Alimentary Regimen:

Reasonable moderation should be observed during the day of the Operation; it will be advantageous to have light meals and to drink pure water only. It is recommended that the Operator abstain wholly, if possible, from smoking and drinking excitants such as coffee, etc during the whole day.

2. Sexual Regimen:

It is quite evident that any excess should be totally prohibited during the days preceding the Operation. The number of days will depend upon the age and temperament; however, the Operator should not have any sexual relationship for at least 24 hours prior to the Operation. If the Operator is a woman, she should never operate during the period of her menstrual "impurity".

3. Place for the Operation:

A room used exclusively for study, meditation and prayer is ideally suited for this purpose. A description of this type of Oratory can be found in specialized works on theurgy, practical kabbalah or ceremonial magic. Generally, one should operate in a room psychically appropriate, but if such room is not available, then a study or reception room, a dining room or, as the last resort, a studio, will do.

The chosen room should be well ventilated several hours in advance and its temperature kept between 64 to 68 degrees (F). In case where a dining room is used, it is necessary to close it for at least 12 hours before the Operation and, after having it well ventilated, a small quantity of incense should be burned to purify it.

Once the room is closed, it is absolutely necessary to forbid entry into it to any woman during her menstrual "impurity".

4. Clothing:

The best, of course, is to wear an Alb made of white linen as it is a traditional vestment. A red, silk or cotton cordelier is worn, long enough to make two turns around the waist and to hang over the left leg in two fringes. The fringes, each no more than 24 inches long,

should end, each, with a tassel made of the same material ie.: cotton or silk. Such Albs and cordeliers can be obtained from the choral and church supplies firms, but of course, they can be self-made as well. Cotton sheeting may be substituted as material for the Alb

if linen is not available. The length of the Alb should extend to approximately four fingers from the floor.

Sandals made from raffia should be worn in summer while woollen socks with an interior insulating sole made of cork or rubber, in winter.

The head must be left uncovered and all metallic objects like rings, watches, keys, etc, removed prior to the Operation. (No gloves should be worn).

An Operator who performs the Ritual in his ordinary clothing should know that he deprives himself of an important portion of his efficacy on the immediate 'planes', and that he is exposing himself to the penetration of certain psychic currents which can take away from him a part of his own spiritual powers.

The Operator clothed in an Alb or not, will wear a bandolier or a collar proper to his/her degree but without the usual Jewel of the Order.

5. Operational Cloth:

The Operational Cloth is made from a piece of crimson red cloth, linen or silk, approximately 25 square inches - which is according to the dimensions of the pyramid cubit, the sacred cubit of the Egyptians, which served as a unit of measure since the construction of the Temple of Solomon⁷.

The traditional Martinist Pantacle, of approximately 8 $\frac{1}{4}$ in. in diameter should be embroidered, painted or otherwise adorned in lace, in black and white, in the centre of this cloth. It will be perfectly satisfactory and as efficient, to place as a substitute the metal Jewel of the Order on the right side of the Central Luminary, if the Pantacle cannot be embroidered, etc.

The Pantacle should be embroidered in red and white if the Operational Cloth is made of white linen or silk.

The Operational Cloth should be hemmed plainly, without any trimmings like a fringe, lace, etc.

6. Accessories:

A metal candlestick of proper height will be required to hold the Central Luminary and will be placed, at the proper time, in the centre of the Pantacle. Another candlestick, a smaller one, will also be required, to hold the ordinary Candle - used to light the Central Luminary.

The candles should be made of pure beeswax, or of so called liturgical wax (30%

⁷ Approx. 25 inches is 635 mm and it is very curious to note that this is, approx., the length of the golden section of the meter.

pure beeswax), and can be obtained from specialized stores.

A bronze or copper Censer, or better, an earthenware cassolette, will also be required, and will be furnished with live coals at the proper time. The self burning charcoal for that purpose can be obtained from the same stores as the candles.

The incense must be pure OLIBANUM (frankincense), called male incense, in its original weeping tear drops and should be kept in a metal box or in the classic incense boat. The use of any other incense like that prepared for the churches etc, pulverised and compounded from different resins, is interdicted.

The Poignard (or a sword) should have a hilt made in the form of a cross and a flat double edged and pointed blade either straight or flamboyant. The ornaments on the handle, hilt, or on the pommel, should display either the Martinist Pantacle, or the symbols of the Temple of Solomon (the so-called "Masonic type" ornaments). It is preferable that the handle itself be inlaid with wood or horn, or if it is entirely made of metal - that it be covered with an isolating binding of wool or silk braid.

The Altar will be set up on a wooden table facing the true Orient. It will be covered with the Operational Cloth with its Pantacle properly oriented. The censer will be placed on the Altar to the right of the Pantacle ie.: to the left of the Operator, and the Poniard, pointing towards the Orient, to the right of the Operator ie.: on the left side of the Pantacle; in the centre of the Pentacle - the Central Luminary. The 'ordinary' Candle will be placed to the right of the Operator, and before him - the Ritual.

7. The Posture:

The Operator works standing erect. During his Orisons he should keep, if he can, his hands open and slightly cupped facing the sky with his elbows pressed against the body. He will read from the Ritual placed in front of him. He may hold the Ritual in his right hand and the candlestick with the ordinary candle in his left hand, if the space is restricted.

8. The Luminary:

All profane light, particularly electric lamps, must be extinguished beforehand. There must be no more than the two luminaries as set in the Ritual: the 'Central' and the 'ordinary', as there is an occult law which stipulates that a third 'light' is brought about whenever two lights are already present.

9. Generalities:

The Operator should keep his alb and cordelier in an absolute state of cleanliness and they must not be kept with any dirty linen except for washing. ALL ritualistic accessories should be kept under lock and key, out of reach of the profane, to be protected from any defilement. It is suggested that a small, new suitcase be provided

especially for that purpose.

It will be of advantage to operate standing on a woollen rug however small it may be.

The Operator should know that the contents of this Ritual come from old texts of the traditional Martinism of the 18th century or from the ritualistic texts of ceremonials even more ancient, and as such, they have been already 'vitalized' by usage. Those coming from the so-called original Martinism as is the case of the majority of the Orisons, have as their author, MARTINEZ PASQUALEZ, himself.

10. Time for the Operations:

Since Easter, commemorating in a yearly cycle the Resurrection of Christ and His victory over death, is an image of the Reintegration and Resurrection of the Whole Humanity, it is advantageous to operate choosing a monthly cycle which would reverberate, in the Invisible, this solemn commemoration by a sort of a psychic and spiritual echo.

This is the reason why the monthly periods for this General Operation have been fixed for the Sunday following each full moon (Easter takes place on Sunday following the full moon of the Vernal Equinoxes.)

The hour has been set: from 11 p.m. until midnight, standard time. This time has been chosen because the traffic and outside noise level starts then to subside. Local time should be taken into account as it is often advanced from the standard time. In such cases the time for the Operation should be properly compensated.

11. The Sacramentary and the Ritual:

The Orisons and Prayers of consecration are traditional formulae at least many centuries old and as such they are in principle, strongly imbued with virtue by their long usage.

The Ritual has been deliberately simplified, but it draws, nevertheless, inspiration from a fundamentally traditional basis and is of a definite efficiency.

12. The TAU's + traced during the Orisons:

The sign + or rather X has been the cursive Hebrew Tau used well before, and after, the beginning of our era (see Jean Danielou's "Les Symboles Chretiens Primitifs", Paris 1961). It was the 'Sign of the Elect' of the Old Testament, even before it was mentioned in the Revelation of St. John (the Apocalypse) and also well prior to its adoption by the Christians as a sign recalling the Passion of Christ. For example we read in Ezekiel that it was supposed to have been traced upon the foreheads of the Elect by the Angel of Yaveh.

The ancient Egyptians, the Eleusinian mysteries and those of Dionysos, the Gnostics, all had known and used this TAU for the same reason as Ancient Israel and her Kabbalists - thus it can be used by Initiates of any religious or philosophical appurtenance.

It used to be traced in Oil of Unction upon the forehead of the High Priest of Israel at the moment of his consecration. Lastly, it is a 'Sign of Salvation' for Christians of all denominations, a sign which makes the Daemons flee and disperse. It is a reminder of the triumph of Christ over death.

During the first centuries the Christians in North Africa used to have it painted and tattooed on their foreheads. It was also a short version of the Divine Tetragram and the mediaeval Rabbis endeavoured to visualize it, flamboyant, upon their foreheads in a sort of interior vision, when thrown into the flames of the stakes.

The Operator will restrict himself to trace it upon his forehead, each time, with his right thumb. He could as well, according to another formula, trace it in front of himself with the flame of the Ordinary Candle (which it represents in this Ritual), either moving the candle upwards, or downwards along the vertical line of this letter Tau. Actually, it consists of tracing in space, a figure four (4), four proper, or inverted. Martinism of Tradition knows well the importance of this glyph -- the four proper symbolizes RESURRECTION and the four inverted INCARNATION.



EXTRA

ANTICIPATING questions which may be asked about the *preliminaries* the following is voluntarily given and simply comprises information which the compiler knows is being substituted by certain brethren who practice the operation regularly.

- (1) If the room being used for the operation has any unsuitable pictures on the walls, these must be turned around.
- (2) If the operator is not a Martinist he/she will wear the alb, cordelier and sandals.
- (3) If the metal jewel of the Order is not available, the Pantacle () may be drawn on a piece of white virgin paper (Virgin paper is paper that has not been drawn on or written on before.)
- (4) A French Onion Soup bowl makes an excellent censer.
- (5) If the frankincense cannot be obtained in its original "tear drop" form, regular frankincense may be used. The important point is that it be pure frankincense and not a mixture of incenses.
- (6) Any sword or poignard may be used as long as it has a straight hilt. All metallic objects that will be touched during the operation must be insulated.
- (7) The operation may be done at any time between new moon and full moon, and at any hour of the day or night.

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This Operative and General Ritual was released in
Volumes 3 & 4 of the Martinist Review, 1962/63.

b) Sacramentary.

Sanctifying the Alb and Cordelier:

“O Lord, my power is in Thy Name, Thou who hast made Heaven and Earth, Grant, O Lord, my prayer, And may my cry ascend to Thee. Peace be with Thee, And with Thy Spirit.”

“Alb and Cordelier, sacred vestments which I ordain for the Cult of my Celestial Reconciliation, I exorcise you in the Name of Him who commissioned you for the protection of Man in the presence of the Evil Spirits and for his purification in the presence of the Celestial Powers. Become thus henceforward, immaculate and blessed vestments (+), pure (+) and radiant (+), protected from any power and any prestige of the Demonical Spirit and his Ministers, become protected from any attempts of theirs and any malefice of theirs whatever they may be. Do not retain in yourselves any diabolic force but become Pure (+) Holy (+) Blessed (+) and sanctified (+) Vestments.

“Deign thus, O Lord, Eternal God, Almighty Sanctifier, to purify (+), to bless (+) and to sanctify (+) this immaculate Robe and this Cordelier.

“By IESHOUAH, Our Lord, Amen (+).”

Sanctifying the Sandals:

Use the above formula replacing the words 'Alb', 'Cordelier', 'Robe', by the word 'Sandals'.

Sanctifying the Operational Cloth and the Place, or the Premises to be used for the Operation:

“O Lord, my power is in Thy Name, etc ... etc...

“Deign, O Lord, Almighty and Eternal God, although Heaven and Earth cannot contain Thee, to take a dwelling here below where Thy Divine Name is being incessantly invoked. We beseech Thee, by the intercession of the merits of Thy Angels and Thy Saints, deign to visit this operational place and this cloth. Look upon with merciful and benevolent eye, deign by infusion of Thy Grace to preserve them from any defilement, to preserve them pure and without any stain.

“Thou, who hast answered the vows of Thy Servant David by making his son Solomon complete the works of his, deign to fulfill my expectations by chasing away and forever from this place thus sanctified, all Powers of Darkness.

“By IESHOUAH, Our Lord, Amen (+).”

Sanctifying the Poignard (or the Sword):

“O Lord, my power is in Thy Name, etc ... etc...

“I exorcise thee Creature of Metal in the Name of the Almighty God, YAVEH SABAOTH, the Lord of Hosts, so that nothing shall remain in thee of the Dark Power that ruled over thee to this day, but on the contrary, that thou mayest become an exorcised Blade, Poignard (or Sword) of Justice in the hand of Man of Desire reconciled with his Creator.

“Let us pray.

“Eternal God, Almighty Sanctifier, in whose hands resides all victory, Thou who gave David marvellous power to vanquish the rebellious Goliath, I appeal to Thy Goodness in a humble prayer, deign in Thy Mercy to bless this Poniard (this Sword) and to consecrate it for my victorious fight against the Perverse Spirits. O God Almighty, grant Thy faithful servant to use it victoriously for the defense of himself and his family, his Brothers, against all Enemies - visible and invisible.

“By IESHOUAH, Our Lord, Amen (+).”

Sanctifying the Ink for drawing the Operational Cloth:

“O Lord, my power is in Thy Name, etc ... etc...

“O Lord, Almighty and Eternal God, deign to bless (+) this Liquid Creature, this Holy Ink: may it become salutary to Men and whosoever transcribes with it the Divine Name, those of Thy Angels and Thy Saints on the girth of this circumference, may obtain, by the Invocation of Thy Most Holy Name and by their intercession and merits, a health of the body and Soul, illumination of his mind, the opening of his interior eye, and first proofs of his Reconciliation.

“By IESHOUAH, Our Lord, Amen (+).”

Sanctifying the Incense:

“O Lord, my power is in Thy Name, etc ... etc...

“Let us pray.

“Deign, O Lord, to bless (+) and to sanctify (+) this Incense and to accept its perfume of sweet scent by the intercession of all Thy Elect, of all Thy Saints and all Thy

Angels. O Merciful Lord, may this aromatic combination become perpetual defense of Thy servants redeemed by Thy precious Blood, against all Evil Spirits, against any Incantation, Prestiges and any other diabolical vexations uttered and exerted over the World. May this Incense become the means of perpetual expulsion of all Spirits of Prevarication and may the diabolic malefice or molestation never be able to sojourn in whatever place this Perfume gives off its sweet scent; but be chased away and disappear under the immensity of Thy Might and Thy Force. May in return all Angels and Spirits of Light, as well as all Souls of our Brothers finally reconciled, crowd around this altar and its Sanctified Circumferences - as if by an invisible call - as soon as the sweet scent of this aromatic mixture expands.

“Let us pray.

“Deign, O Holy Lord, God Almighty, before whom stand full of respect numberless armies of Angels, to bless (+) and to sanctify (+) this aromatic Creature. May the Celestial Spirits called by word of Thy servant come and assemble thanks to its penetrating perfume. May the Spirits of Darkness and Error that prowl around to destroy us, flee at the same time, forever, and may their malefice and prestiges never subsist.

“By IESHOUAH, Our Lord, Amen (+).”

Prayer to be said while vesting the Alb and Cordelier before the Operation:

“O Lord, whiten me and purify my heart so I may one day with my Soul finally reconciled bathe in the Eternal Joys - after having been washed in the Blood of the Lamb. O Merciful Lord, deign to extinguish in me the ardour of evil passions and allow the Virtue of Power and Purity to dwell in me.

“By IESHOUAH, Our Lord, Amen (+).”

Prayer to be said while putting on the Sandals:

“O Lord, happy are those who are honest in their ways and who walk according to Thy Will. O Almighty God, may thus my actions be regulated, as well as my steps, so that I may preserve faithfully Thy ordinances and Thy Commandments. May they both lead me victoriously during this terrestrial life unto the Original Plane which I have left of my own fault.

“By IESHOUAH, Our Lord, Amen (+).”

Prayer to be said while vesting the Bandolier or Collar of the Degree:

“Grant me, O Lord of Hosts of Heaven, the power always to preserve in honour

and faithfulness this precious Adornment of my Reconciliation, and may this Shoulder Cloth, Symbol of Avenging Combats, remain a Symbol of Thy Victories by my acts.

“By IESHOUAH, Our Lord, Amen (+).”

Prayer to be said while unrolling the Operational Cloth :

“Deign, O Eternal Lord, Wise and Strong, to descend unto this place. Sanctify it by Thy Own Presence and Thy Majesty and may purity, chastity and plenitude of Thy Law reside there. Deign to keep Thy Promise.

“In all places where I record my name I will come unto thee, and I will bless thee..” (Ex.20.24)

“By IESHOUAH, Our Lord, Amen (+).”

Prayer to be said while arranging the Central Luminary and Censer:

“O Lord Almighty, may everything be done according to Thy Will, Thou who hast disposed all things by measure, number and weight, as the Sovereign Might belongs to Thee alone and Thou dwellest forever.
(Wisdom XI.)

“By IESHOUAH, Our Lord, Amen (+).”

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c) Ritual

The room is lit by a small Sanctuary Light or very dim luminary which will be extinguished later on. The Operator makes the Sign of the Cross, standing erect facing the Altar and the Orient, (+), and says:

“O Venerated Masters who have passed through the Portals and have accomplished the ultimate Voyage, I appeal to you 1 Let us become united at this moment and in this place, become united with our Brothers dispersed all over this vast world, become united in hearts and spirit. Amen. (+).”

Operator now lights the ordinary Candle (which he will use to light the Central Luminary) and says:

“I conjure thee Uriel invoking thee by the word, by all that is in thy power and in mine: may thy Spiritual Fire embrace the matter which I consecrate to the Eternal in the bosom of these circles.

“May the elementary fire residing there unite with thine to contribute to the Spiritual Light of Men of Desire - my Brothers, and may they thus become animated by thy Fire of Life.

“By IESHOUAH, Our Lord, Amen (+).”

Operator inhales lightly the Flame of the Candle and says:

“O Pure Light, symbol of the Superior of my Soul to whom the Eternal has entrusted the care of my thought, of my will, actions and words, make thy Radiant Fire purge my Soul of its dross and my lips - sanctified for the words I am going to pronounce, to operate for a greater Glory of the Eternal, for my own tuition and for the edification of my fellow men.

“By IESHOUAH, Our Lord, Amen (+).”

Now, Operator extinguishes the sanctuary light (or the dim luminary) and lights the Central Luminary from the flame of the ordinary Candle saying:

“I purify thee Wax and I bless thee (+) in the Name of the Eternal and by the virtue and powers that have been entrusted by Him unto me. Be thus commanded and consecrated by my words and by my intentions for the service to which I designate thee - which is to enable me to keep hold of the impressions of things that shall be communicated to me by the Spirits whom I invoke according to the innate power in myself. Become thus just and real to my eyes as were the Lights which the Elect

privileged by the Creator were employing in their own Operations, Lights united in support of the Spiritual Regeneration of Men, my fellow Brothers, for the greatest Glory of the Eternal Thought, for the greatest Glory of the Eternal Will and for the greatest Glory of the Eternal Action, by IESHOUAH, Our Lord, Amen (+).”

Operator lights the charcoal in the Censer, or in the Cassolette, from the flame of the Central Luminary and says:

“I Purify thee Fire and I bless thee (+). I sanctify thee in the Name of the Eternal, in the Name of Him who created thee and who appeared to His servant Moses in the form of the Burning Bush, may thou become, as then, an Altar of Perfumes of the Holy Temple of Jerusalem and carry the incense, which is due to His Glory and Goodness, up to the throne of God Himself.

“By IESHOUAH, Our Lord, Amen (+).”

Operator waits for a short moment and then resumes:

“Holy Ghost, descend ! Surround the Fire which has been consecrated to Thee to become Thy Radiant Throne dominating over all regions of the Universal World! Govern my thoughts accordingly.

“Govern over me and my Brothers, remove all Spirits of Darkness, Error and Confusion from these Circles so that my Soul may profit from the Works which the Order extends to those who prove worthy to become penetrated by Thee, the Holy Ghost, who livest and reignest forever with the Father and the Son.

“By IESHOUAH, Our Lord, Amen (+).”

Next, Operator throws some Incense on the Charcoal in the Censer, takes the Censer (or an earthenware cassolette) into his hand, and makes the first turn around the Altar saying:

“O Eternal, may this Incense which I offer Thee within these circumferences become a true Image of the purity of my words and intentions, for Thy greatest Glory and Justice.

“By IESHOUAH, Our Lord, Amen (+).”

Operator throws more Incense into the Censer and makes his second turn around the Altar saying:

“O Eternal, may this Perfume which I offer Thee in testimony of the purity of my

Soul have the same success as the one which Zerubbabel offered Thee in Babylon for the deliverance of the remnants of Israel. O Eternal, deliver me from the slavery of Darkness which surrounds and keeps me in privation of Thy Will and of Thy Science. Hear my prayer so that my words and my will may conform with Thine.

“By IESHOUAH, Our Lord, Amen (+).”

Operator again throws more Incense into the Censer and makes the third turn around the Altar saying:

“O Eternal, may my prayer become from now on a true Perfume which I offer Thee for Eternity. May this Perfume become a symbol of the fervour with which I shall invoke Thee for my Reconciliation, so that I may become sincerely united with him whom Thou hast established as my Guardian and given the care of guiding me.

“I invoke him, that helpful Guardian, in the bosom of this circumference although I do not see him with my eyes of flesh, to become my Counsel, my Guide and my Support in this lowly world and in the Other, for Thy greatest Glory and for my perfect sanctification.

“By IESHOUAH, Our Lord, Amen (+).”

Operator now replaces the Censer on the Altar and resumes his place standing erect and facing the Orient. He extends his hands, open but slightly cupped, palms up, elbows against his body, saying:

“Hear, O Eternal, Ineffable God, Sacred Father of all things, Thou who seest and encompassest all, the Prayer of Thy servant prostrated before Thee. Grant me the calm, fervour and sincerity necessary for the feelings which I want to convey to Thee. O Ineffable Father, be favourable to me and to all those for whom I am going to supplicate Thee, for all my Brothers in the Order, for my Parents, for my Friends, for my enemies, for the Living as well as for the Dead and also for all Thy Creatures. Hear, O Lord of Mercy, my prayer. Grant me, O my God, the ability to pray to Thee efficiently. I submit myself here to Thy Holy Care. Take pity of me and may Thy Will be done. Amen (+).

“I conjure you, my Patrons, Spirits freed from the chains of Matter and who are enjoying the fruits of your Virtues and whose names I have the good fortune to bear, I conjure you by the same Name which you have been invoking yourselves with such Fervour, confidence and success. I conjure you to contribute towards my eternal salvation, by your holy intercession, by your protection nigh the Father of Mercy, nigh the Son Redeemer, nigh the Holy Ghost Preserver. Secure for me and for my Brothers the Grace of the Divinity, Its favours and clemency with which you have been rewarded for the combats you fought when still in this sojourn - in which I still remain. Do so that through your salutary assistance I shall live and die like you, in Peace, Joy, and Holiness.

Amen (+).

“I conjure thee my Guardian, thou Pure Spirit commissioned by the Eternal to look after me for the Reconciliation of my spiritual being. I conjure thee by the Name of God of Mercy to come to the aid of my soul always whenever it will be in danger of yielding to the Evil, whenever it calls thee by its sighs, desires and its meditations, whenever it becomes hungry and thirsty for counsel, learning or understanding. Help me then, O my Guardian, to obtain the help and protection of the Patrons whom I have just invoked, as well as the submission of the Spirits who still remain to be invoked in the Operation.

“By IESHOUAH, Our Lord, Amen (+).”

Operator remains silent for a while and then throws rather a large quantity of Incense into the Censer. He will now pray for the diffusion of the Martinist doctrine over the whole World:

“Deign, O Almighty and Eternal God, Thou who deigned to reveal Thine Glory to all Nations and Who made our Masters profit from a Revelation essential to our common Salvation - deign then, O Lord, to perpetuate the Works of Thy Mercy so that the Message of our Masters may finally diffuse over the whole earth with its aim of Universal Reintegration of all created Beings into their First Estate, Virtues and Powers, both Spiritual and Divine: that it may penetrate all Men of good will; and that they may persevere in our Traditions and Works with an ardent and firm faith, as well as in the confession of Thy Holy Name.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates for a moment and then prays for a harmony among, concord and faithfulness of Brothers :

“We beseech Thee, O God, Unique Dispensator of Peace, Preserver Almighty of all things Thou hast created, may our Brothers and Sisters remain forever faithful to the mystique and to the Works of our Order - which they have freely chosen and accepted when joining the Order. May they remain submissive to the hierarchy and discipline of the Order and never fail in their promise.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates for a while and now prays for the Dignitaries and Masters of the Order:

“Deign, O God Almighty and Eternal, we Thy Servants implore Thee humbly, to

direct and guide Masters and Dignitaries of our Order. Deign to protect their souls and illumine their Minds so that they may always fulfill the duties they accepted, worthily and efficiently.

“By IESHOUAH, Our Lord, Amen (+).”

After a short meditation, Operator prays now for the Grand Masters of the Order living in different parts of the World:

“We beseech Thee, O God Almighty, may our Grand Masters - Thy servants - who received the power to govern our Houses thanks to Thy Mercy, enjoy everlasting growth of all Virtues and thus worthily adorned, may they elude the numberless Vices and attain to Thee, O Lord of Mercy, who art the Way, the Truth and the Life.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates a while and afterwards prays for the triumph of Universal Spirituality:

“O Almighty and Eternal God, Thou who hast revealed Thine Glory to all Christian Nations, deign, O Lord, to preserve the Works of Thy Mercy. May 'Thy Universal Church here below reflect the one of High Above, may it expand all over the world and may it persevere with a firm and indestructible faith in the confession of Thy Holy Name.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates for a moment again and then prays for the Peace of the World:

“O Eternal God, thanks to Thee our desires become holy, our aims and works just. Deign, O Merciful Lord, to grant Thy servants that Peace which the World cannot give them. May our hearts surrender to Thy Will and shielded from the terror of our Enemies, may our days stay peaceful under Thy Protection and that of Thy Angels commissioned to guide the Nations.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates for a while and in turn prays that Humanity may be spared the calamities like landslides and earthquakes:

“O Almighty and Eternal God, Thou who hast created the Heaven and Earth, and given them their original permanent stability, we implore Thy immense Goodness and Thy inexhaustible Mercy. Deign, O Lord of Mercy, to restrain by the power of Thy

Angels and the merits of Thy Saints, the Daemons cowered in the bowels of Earth. Deign to preserve its beneficial stability to the terrestrial succor, so mountains shall not topple into the valleys or valleys become plains and that earth's surface shall not open and thus endanger Thy Creatures.

"By IESHOUAH, Our Lord, Amen (+).

After having meditated awhile, Operator prays to avert the ravages of snow, hail, rain and storms which bring grief and sorrow to Humanity.:

"O Almighty and Eternal God, Thou who deigned to sanctify the waters of this world as well as to cause the Living Water to flow from the rock of Horeb, and who used water from Jordan for the Baptism of Thy Divine Son, O God of Mercy, we implore Thy immense Goodness and Thy inexhaustible Mercy, may we be spared by the power of Thy Angels and the merits of Thy Saints from the ravages of Water under whatever be the form: storms, tidal waves, cloudbursts, or hurricanes, and may the Daemons who haunt them be kept in check by Thy Power and Justice, be kept off and chased away forever from the places inhabited by Thy Creatures and far away from Thy Creatures themselves.

"By IESHOUAH, Our Lord, Amen (+)."

Operator meditates awhile and resumes his prayer, that the Works of Man be spared from the winds, tornadoes and hurricanes:

"O Almighty and Eternal God, Thou who deigned to sanctify the breath of the Elementary Air on the Holy Day of Pentecost when Thou made Thy Holy Ghost descend upon the assembled Apostles and "a rushing mighty wind" come, we beseech Thy immense Goodness and Thy inexhaustible Mercy to spare, O Lord of Mercy, by the power of Thy Angels and the merits of Thy Saints, the places where Thy Creatures live or take shelter, and to spare Thy Creatures themselves from the ravages of tempests, whirlwinds and hurricanes.

"By IESHOUAH, Our Lord, Amen (+)."

Operator meditates for a moment and then prays that the whole Nature be spared from the ravages of Fire, but especially the Works of Man:

"O Almighty and Eternal God, Thou who deigned to manifest Thyself to Thy Servant Moses under the form of a Burning Bush and who made Thy Holy Ghost descend upon the Apostles and Disciples under the form of Fire of Pentecost, O Lord of Mercy, we beseech Thy immense Goodness and Thy inexhaustible Mercy, to spare by the power of Thy Angels and the merits of Thy Saints the places where Thy Creatures live or take shelter as well as the Creatures themselves, from the flames of the

subterranean fire, terrestrial conflagration and those caused by lightning.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates for awhile and then prays that epidemics, pestilence, cholera, small pox and all germs attacking the vegetable, animal and human realms be controlled and eventually disappear from the surface of the earth:

“O God Almighty and Eternal, Thou who deigned to heal the people of Israel wandering in the desert and a prey to the bites of eager serpents, we beseech Thee in memory of the faith of Thy people in the merits of the Brazen Serpent, Thy Divine Son, to keep away from Thy Creatures pestilential diseases which threaten them with cruel death, and to maintain them in health of body and Soul.

“By IESHOUAH, Our Lord, Amen (+).”

After a moment of meditation, Operator prays in turn for the fruits of the earth:

“Deign, O Almighty and Eternal God, Thou who hast created all things for the use of the Human Race - deign, O Lord, to spread over the surface of this Temporal World the necessary blessings of Thy Benevolence, that nourished with Thy Gifts and returning the thanks for them to Thee, we may seek with even greater faith the Bread of Eternal Life. Deign, O Merciful Lord, to give by a providential act of Thy Grace daily nourishment to all Thy Creatures, human, animal and vegetable, so that all of them be spared from the dread of Hunger, Thirst and Misery of Death.

“By IESHOUAH, Our Lord, Amen (+).”

Operator will now pray for the Brothers and Sisters of the Order, their relatives, and for all Masters of the Past:

“Grant, O Eternal God, Thou who grantest the pardon and desirkest salvation of men, we beseech Thee - grant that Brothers and Sisters of the Order, their parents and relatives, as well as Masters of the Past who have all left this age, may all share with Thy Saints and Thy Angels the Eternal Beatitude and the Original Unity finally regained through the return to the Celestial origins. O Lord of Mercy, deign to grant all these souls an Eternal Rest for a time immemorial and may the Light which never dies out radiate upon them.

“By IESHOUAH, Our Lord, Amen (+).”

Operator adds a larger quantity of Incense into the Censer, meditates a while and then

prays for the Wandering Souls:

“O Almighty and Eternal God, Thou who deigned to save the Sons of Israel from attacks of the fiery serpents during their long wandering of forty years in the Desert by merely looking with confidence upon the Brazen Serpent exposed to the view of all. Deign in Thy Clemency, O Lord of Mercy, to grant the Wandering Souls lost in the Darkness of Beyond, Grace so that they may recollect the Name of the Redeemer and thus escape the attacks and snares of the Demonical Spirits eager to destroy these Souls.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates for a moment and then prays for the re-illumination of the Souls lured into the Darkness by the atheistic materialism:

“O Almighty and Eternal God, Thou who savest Men and lettest not perish any of Thy Creatures. Deign, O Lord, to look down with favour upon the Souls misled by the ruse of Satan, our Adversary. May these Souls repent their errors and after having abandoned all malice, return one day into the Unity of Thy Holy and Eternal Truth. Hear, O Lord of Mercy, the prayer which I address to Thee. May the blindness of Men who have forgotten Thy Holy Name be removed; having seen Light of Thy Truth which is the Christ our Redeemer, may these Men be redeemed from the Darkness. O Lord, Thou who dost not look for the Death of men but for the Life even of sinners, deign, O Lord, to receive favourably my prayers for these Men. Deliver strayed Nations from the worship of Idols and reunite them into Thy Holy, Eternal and Universal Church, far from this World of sorrow, and for the greatest Glory of Thy Holy Name.

“By IESHOUAH, Our Lord, Amen (+).”

Operator prays now for the sick, afflicted and for prisoners:

“We beseech Thee humbly, O Almighty and Eternal God, to grant health and freedom to all infirm and sick, afflicted persons and to the prisoners, that thus delivered from illness and captivity, O Lord of all Grace, they may thank Thee for Thy Mercy.

“By IESHOUAH, Our Lord, Amen (+).”

After having meditated for awhile, Operator resumes his prayer, now for the Heads and Leaders of the Christian Nations:

“O Almighty and Eternal God, Thou who holdest in Thy hands all power and all authority over all countries of the world - hear us, O Lord of Mercy, we humbly implore Thy Holy Name. Deign to confirm in Peace and true Harmony the Heads of the Christian Nations. Deign to inspire them with a strong determination to deliver the whole world

from the scourge of Dissension and War, and from the ravages of fratricidal Fights between men.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates awhile and then prays for the Heads and Leaders of the non-Christian Nations:

“O Almighty and Eternal God, Thou who holdest in Thy hands all power and authority over all countries of the earth, we humbly implore Thy Holy Name. Deign, O Lord of Mercy, to inspire the Heads and Leaders of the non-Christian Nations, still in want of the actual grace of conversion to Thy Holy Law and to the Worship of Thy Divine Son, Our Lord the Christ, with the favour of a peaceful behaviour, dignified, wise and enlightened, charitable and tolerant, and may the Angel unto whom Thou hast entrusted the guidance of each of these Nations, or Countries, maintain them always on the path of Peace, Harmony and Tolerance, and in respect of Thy faithful Elect.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates for a moment and then prays for the entire Human Race:

“O Almighty and Eternal God, Thou who hast used Thine own Son as the Corner Stone to bring together Jews and Gentiles as if linking two Walls rising from two opposing Foundations, and hast thus reunited these two opposing Flocks under only one Shepherd, the Eternal Repairer, O Lord, knowing that one day the whole Humanity shall render Thee its pious tributes in Thy Holy City of Above, do so that Thy Creatures may in the near future finally live united by the unbreakable ties of Charity. Never permit, O Lord of Mercy, the discord of minds and perversity of hearts separate those who, at the beginning, were only one Family under the authority of only one Father, so that finding themselves one day in the same common Celestial Temple they may all dwell there eternally under Thy Holy Protection.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates for a few moments and then prays for the debased and fallen Spirits in the bosom of the mineral Kingdom:

“O Almighty God, Eternal Creator and Preserver of all Beings, here we pray to Thee and beseech Thee for all fallen and debased Spirits contained in the bosom of the Mineral Kingdom in consequence of our own Fall. Deign, O Lord of Mercy, to grant finally these Souls as well as all those of other Kingdoms the liberation and the return to the Initial Pleroma.

“By IESHOUAH, Our Lord, Amen (+).”

After a few moments of meditation, Operator now prays for the debased and fallen Spirits in the bosom of the Vegetable Kingdom:

“O Almighty God, Eternal Creator and Preserver of all Beings, here we pray to Thee and beseech Thee for all fallen and debased Spirits contained in the bosom of the Vegetable Kingdom in consequence of our own Fall. Deign, O Lord of Mercy, to grant finally these Souls as well as those of other Kingdoms the liberation and the return to the Initial Pleroma.

“By IESHOUAH, Our Lord, Amen (+).”

After having meditated awhile, Operator prays then for the debased and fallen Spirits in the bosom of the Animal Kingdom :

“O Almighty God, Eternal Creator and Preserver of all Beings, here we pray to Thee and beseech Thee for all fallen and debased Spirits contained in the bosom of the Animal Kingdom in consequence of our own Fall. Deign, O Lord of Mercy, to grant finally all these Souls as well as all those of other Kingdoms the liberation and the return to the Initial Pleroma, by integrating them into the bosom of the Archetype.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates for awhile and then prays that the Demonical Spirits be chased away from the Earth:

“O Almighty and Eternal God, Creator and Protector of the Human Race, Thou who hast made the First Man and in him all the Preexistent Souls to Thine Image and Resemblance, deign, O Lord, to consider Thy servant fallen into the traps of the Serpent. This ancient Adversary of the Earth shrouds its Soul with the horrors of fright or benumbs its spiritual and reasonable faculties. Thus destroy, O Lord Almighty, this Diabolical Power, upset the perfidious snares by chasing away the Initial Tempter, his Angels and his Ministers, far away from our Universe. O Almighty God, may Thy Servants be defended and protected in their Souls and Bodies by this Sign of Salvation traced upon their foreheads.”

Here Operator makes the sign of TAU upon his forehead with his index, middle finger and thumb joined together, a cross : + or X , the cursive signs of the Hebrew TAU from the first centuries of our era as well as before. He then continues to pray:

“O Lord, Thou who hast arranged the ministry of Angels and Men in an admirable order for this, cause, O Lord of Mercy, that our terrestrial life be protected by those who serve Thee in Heaven.

“By IESHOUAH, Our Lord, Amen (+).”

Operator meditates awhile and then prays for the Salvation of the Prevaricated Spirits:

“O God Almighty, the Eternal Rewarder, we beseech and implore of Thee, not Thy Justice but Thy Mercy for all Spirits who have prevaricated at the Beginning. Make, O Lord of Mercy, a ray of Thine Divine Light finally awake in their essence a sorrowful and sincere repentance of this inexpiable crime. May they return forever into their *principle*⁸ on the Day of the last Sabbath, destroyed in their *accident* but saved at least in their *substance*, and may they thus, O God Eternal, just and powerful, proclaim finally Thy Glory in a world without end.

“By IESHOUAH, Our Lord, Amen (+).”

Operator recites now Psalm 68 which the Sons of Israel intoned at the moment of combat, when the Ark was being lifted and put on the shoulders of the Levites. It applies here to the Daemons:

“Let God arise, let his enemies be scattered;
let them also that hate him flee before him.
As smoke is driven away, so drive them away; as wax melteth before the fire,
so let the wicked perish at the presence of God.
But let the righteous be glad; let him rejoice before God;
yea, let them exceedingly rejoice.
Sing unto God, sing praises to his name;
Extol him that rideth upon the heavens by his name JAH, and rejoice before him.
A father of the fatherless, and a judge of the widows, is God in his habitation.
God setteth the solitary in families;
he bringeth out those which are bound with chains; but the rebellious dwell in a
dry land.”

To end, Operator recites Psalm 133⁹, for Unity of all Brothers:

“Behold, how good and how pleasant it is for brethren to dwell together in unity
“It is like the precious ointment upon the head; that run down upon the beard,
even Aaron's beard; that went down to the skirts of his garments;
“As the dew of Hermon, and as the dew that descended upon the Mountains of

⁸ In philosophy: PRINCIPLE – beginning, fountain-head, original or initial state, likewise, the initial archetype. ACCIDENT – an attribute which is not part of the essence and hence non-essential accompaniment. SUBSTANCE – a being that subsists by itself, a separate or distinct thing.

⁹ Psalm 133 used to be recited aloud by the Knights of the Temple at each reception into the Order. It still appears in the Rituals of Arming of the different chivalrous Orders, Protestant, Catholic or Masonic.

Zion; for there the Lord commanded the blessing, even life for evermore.”

Operator now dismisses the Celestial Spirits which he has invoked during his Operation:

“Celestial Spirits who assisted us, we thank you. May there be always Peace of God between you and us. Deign to continue to assure me, as well as my Brothers, of your holy and understanding protection.

“May we be always - you and myself - forever, inscribed in the Book of Life.

“By IESHOUAH, Our Lord, Amen (+).”

Operator replaces the lid of the Censer and then extinguishes the Central Luminary, but first he says the following:

“May the Invisible and Spiritual Light return into the Invisible and Spiritual World just as the Elementary Flame is being returned to its natural elementary source, but may the Divine Fire and Divine Light dwell forever in my Soul and in the Souls of my Brothers.

“By IESHOUAH, Our Lord, Amen (+).”

Operator now takes the Poignard (or the Sword) and knocks with it, successively, all four corners of the room tracing there with distinct knocks of the blade, a Greek Cross (+). Doing this he says at each corner:

“May any Spirit who does not proclaim the Glory of God fly away by this Sign.

“By IESHOUAH, Our Lord, Amen (+).”



Note: The French version of this Martinist Operative and General Ritual can be obtained from:
L' INITIATION,
Organe de l'Union des Ordres Martinistes,
6, rue Jean-Bouverl
92100 BOULOGNE-BILLANCOURT