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Educational 4

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Prayer Theurgy

Educational journal of C R P

Some prayers

PRAYER TO ST. MICHAEL THE ARCHANGEL

St. Michael the archangel, defend us in battle, be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray. And do thou, oh prince of the heavenly host, by the power of God- cast into hell Satan and all the evil spirits that wander through the world seeking the ruin of souls.

Amen. +

Prayer to call for help

Almighty God, Creator of Heaven and Earth and all that they comprise, come to my aid and pity me! Forgive me we implore You so that N... escape also from those who want him harmed. May the darkness, O Jesus, blind them and to mark their vileness, may they be bent towards the earth. Lord! May You spread on them the effects of Your justice and that Your Anger inspires in them terror and continued fear. May the horror and fear damage their audacity in the sole idea of Your Strength. Lord, may they become still like stones until N..., your servant who confides in You, be safe and sound.

Jesus, free him and save him from all who want to do him harm.

O Lord, guard him from the hands of evil people and free him from the hands of bad people. Save him and defend him from those who want to spill his blood.

Glory be to the Father, the Son, and the Holy Spirit, now and forever, as it was in the beginning and throughout all eternity.

Amen. +

Prayer against an Invasion or an aggressor people (real, psychic, moral...)

Lord Jesus Christ, God of Our Salvation, who told the Apostles and their successors to chase away Demons and thus bring to the world formerly submitted to Satan equity, purity and kindness, I beg You, by the Mysterious Virtue of Your Holy Name IEHOSHOUAH, by the Virtue of this Psalm that the Holy Spirit inspired in Your servant David, to allow my words to have the same mysterious Virtue that You gave to those of Your servant David.

Grant, O Lord Jesus, the request of Your servant N..., and thus Grace be rendered to You, now and forever.

Amen. +

Psalm XLVI – The Eternal is our refuge and our strength, a very present help in trouble. Therefore, we will not fear though the earth gives way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging.

There is a river whose streams make glad the City of God, the Holy Place wherein dwells the Most High; God is within her, she will not fall; God will help her at break of day.

The nations are in an uproar, the kingdoms fall.

He lifts His Voice and the earth melts but the Eternal, the God of Armies, is with us!

The God of Jacob is our fortress...

Come and see the works of the Eternal! And the desolations
He has brought on earth.

Such is He who makes wars cease to the ends of the earth,
who breaks the bow and shatters the spear, who consumes
through the fire the chariots of war!

Be still and know that I am God! I will dominate the nations; I
shall be exalted in the earth! This is the Eternal, the God of the
Armies is with us, the God of Jacob is for us a fortress...

Psalm LXVIII

- Summon Your Power, O God; show us Your Strength O
God, as You have done before. Because of Your Temple
at Jerusalem, kings will bring you gifts.

Rebuke the beast among the reeds, the herd of bulls among the
calves of the nations. Humbled, may it bring bars of silver.

Scatter the nations who delight in war.

Almighty and Eternal God, we remind You of the Song of
Deborah the Prophet, and Baruch, the son of Abinoam, so that
it once again becomes powerful and at the reminder of their
words You give to Your people again salvation and victory:

“The kings came and fought, then fought the kings of Canaan
at Taanach by the waters of Megiddo; no silver booty did they
take. From the heavens, too, the stars fought, from their
courses they fought against Sisera.

The river Kishon swept them away, that ancient river, the river
of Kishon; O my soul, thou hast trodden down the heroes!

There were horse hooves broken by means of their prancing,
the prancing of the mighty ones...

Thus perish all Your enemies, O God Eternal!” (Judges v, 19-
22, 31).

May, by Your Strength and Power, through the protection of Your Angels and the Virtues of Your Saints, O God of the Armies of Heaven, the enemies of our nation be chased away. May the sword of the Exterminator Angel strikes their armies and may their soldiers fall like ripe corn just like the sons of Midian fell under the sword of Your servant Gideon in the Valley of Jezreel alongside Abel-Mehola, near Tabbath, and also at the ford of Beth-Bara, on the shores of the wars cease to the ends of the earth, who breaks the bow and shatters the spear, who consumes through the fire the chariots of war! Be still and know that I am God! I will dominate the nations; I shall be exalted in the earth! This is the Eternal, the God of the Armies is with us, the God of Jacob is for us a fortress...

Amen. +

Prayer against religious War

Almighty and Eternal God, Eternal Giver of Well-being, we pray to You and we beg You to soften the hearts of the enemies of our Faith, may they calm their furor and leave Your servants in peace, O my God. Through Jesus Christ Our Lord and Master and through Saint John His servant. Amen. +

Prayer for the Peace of the World

O Eternal God, through whom our desires become good, our plans become right, and our works become just, may You, Lord of Mercy, give to Your servants this Peace that the World is unable to give him so that our hearts be submitted to Your Holy Will and may our days be without you will not

loan him money bearing interest. You will not loan him wearable provisions. If your brother becomes poor before you or sells himself to you, you will not give him the works of slaves and he will stay free.....”, we pray to You, O Almighty God, so that there would be among men a form of government based solely on the merits of its citizens and not on the possession of wealth and gifts from Mammon, Your Adversary as well as ours. May birth and fortune never allow anymore the usurpation of responsibilities and places in the leadership of the City but be given to the best and most able by Your kind protection and that of Your Holy Angels. By Your Grace, O Almighty Lord, may the Terrestrial City gradually take the one above as a model, as would the first man made of all Souls consumm himself around his Divine model, Christ Jesus. Through Jesus Christ Our Lord and Master and through Saint John His servant. Amen. +

Prayer for the sisters and brothers of the Orders their close relatives and all Past Masters

O Eternal God, You who dispenses forgiveness and who desires the well-being of men, we beg Your Holy Clemency to give the Brothers and sisters of the Order, their parents and close relatives as well as our Past Masters who left this century, to abide with Your saints and Your Angels, the Eternal Bliss by their return to their celestial origins and the Original Unity reconquered at last. May You give these Souls, O Lord of Mercy, Eternal Rest for time immemorial, and may the everlasting light shine its rays upon them. Through Jesus

Christ Our Lord and Master and through Saint John His servant.

Amen. +

Prayer for the union of the Sisters and Brothers of the Orders

“May God arise, may His Enemies be scattered! May those who hate Him flee before Him! As smoke is driven away, so are they driven; as wax melts before the fire, so the wicked perish before God. But the just rejoice and exult before God; they are glad and rejoice. Sing to the Lord, chant praises to His Holy Name; extol Him who rides upon the clouds, whose Name is the Lord; rejoice before Him. The Father of orphans and the defender of widows is God in His Holy Dwelling. God gives a home to the forsaken, he leads forth the prisoners with singing, the rebellious live in a sun-scorched land...” (Psalm 68, 2-7).

“How good and how pleasant it is for Brethren to dwell together in Unity! It is as when the precious ointment upon the head runs down over the beard, even Aaron’s beard, until it runs down upon the collar of his robe. It is a dew like that of Hermon, which comes down upon the mountains of Zion; for it is there that the Lord has pronounced His Blessing: Life Forever!” (Psalm 133).

O God, Unique Dispensator of Peace, Almighty Keeper of all things You created, this is why we pray to You so that our Brothers be, for time immemorial, faithful to the Mysticism and to the Works they have freely chosen and accepted by

entering the Order and by Your Grace, submit to the Hierarchy and discipline of the Order, and never fail in their Promises.

Through Jesus Christ Our Lord and Master and through Saint John His servant.

Amen. +

Prayer for the triumph of Spirituality

Almighty and Eternal God, You who revealed His Glory to all Christian Nations, may You keep, Lord, the works of Your mercy so that Your Universal Church here on Earth, reflection of the one in Heaven, persevere with a firm and indestructible Faith in the confession of Your Holy Name. Through Jesus Christ Our Lord and Master and through Saint John His servant. Amen. +

Prayer for the establishment in the World of the Spiritual and Mystical Synarchy

Lord Jesus Christ, You who told Your Disciples: “I tell you truthfully, a wealthy person will enter the Kingdom of Heaven with difficulty and I repeat that it is easier for a camel to fit through the eye of a needle than for a wealthy person to enter the Kingdom of God...”, we pray to You so that there would be among men a social organization based on the merits of its citizens and not solely on the possession of wealth and Gifts from Mammon, Your adversary as well as ours.

Lord Jesus Christ, You who told Your Disciples: “No one can serve two masters at the same time, because he will end up either hating one and loving the other, or get close to one and despise the other; you can’t serve both God and Mammon...”, we pray to You so that there would be among men a government in which the leaders put in this position by the mysterious ways of Your Providence be worthy of this trust, zealous directors of this organization, may they maintain it against all attempts of deviation or destruction, and may they carry it through under Your kind protection, O Lord Jesus Christ, who is Order, Liberty, and Life.

Almighty and Eternal God, Father of Our Lord Jesus Christ, Distributor Just and Wise, You who ordered through Your servant Moses the Sabbath Year, thus defining the very principles of the Celestial City and forcing men to give up unequal riches and unjust profits, declaring that “If your brother becomes poor and his arm becomes weak, you will support him. You will do the same for a foreigner living in the country so that he lives with you. You will not use him, you will not loan him money bearing interest. You will not loan him wearable provisions. If your brother becomes poor before you or sells himself to you, you will not give him the works of slaves and he will stay free....”, we pray to You, O Almighty God, so that there would be among men a form of government based solely on the merits of its citizens and not on the possession of wealth and gifts from Mammon, Your Adversary as well as ours. May birth and fortune never allow anymore the usurpation of responsibilities and places in the leadership of the City but be given to the best and most able by Your kind protection and that of Your Holy Angels. By Your Grace, O Almighty Lord, may the Terrestrial City gradually take the one above as a model, as would the first

man made of all Souls modeled himself around his Divine model, Christ Jesus. Through Jesus Christ Our Lord and Master and through Saint John His servant. Amen. +

Old accusations

Did the Church Inquisition kill folks? Yes.

Did the Church slaughter the Templars?

It was the French who slaughtered the Templars. As they seem to have scattered to other centres and been quickly absorbed by the other groups at the time, and since all the casualties seem to be those targeted by the French taxmen, I really don't see this as a "Church" issue per say.

Did they insist that some sort of reconciliation of all observations of the cosmos with their paradigm?

They felt, and still feel, that the core of their faith was a universally potent one. Ergo the whole universe must correspond to it in some way. I find it terribly ironic that they enforced the Platonic paradigm, however, as Plato was certainly no Christian!

Eggs at Easter from Astarte?

Maybe, but Eggs in the spring are typical spring symbols derived from a base archetype – and thus applicable to the Pasch.

Is the Church banning the five pointed star?

And so many...

No answer is a good answer when I have not mine!

Archetypes

The Anima or Animus

The second most prevalent potential patterning is that of the Soul (Anima is the male name for soul; Animus is the female name for soul). Here we meet our inner opposite. Males meet their Anima; females their Animus.

The Anima may appear as an exotic dancing girl or a weathered old hag—the form generally reflects either the condition or the needs of our soul presently.

Remember the wicked witch encountered by Hanzel and Gretel.

The Animus may appear as an exotic, sensual, young man or as an old grouch.

Remember the Great Oz who ran the Emerald City?

There is always Simon Legree (‘uncle’s Tom cabin) who took in Little Eva.

Consider Super Man and Lois Lane. Clark Kent is the inferior, shadow side of Super Man, but he is also closer to ordinary people. Lois Lane has no interest in Clark. She is infatuated with Super Man, her Animus; the masculine completion of her personality.

Wonder Woman offers us an example of the Anima in action.

The Divine Couple

If one comes to terms with the Shadow and the Soul, one will encounter the enchanted castle with its King and Queen. This is a pattern of wholeness and integration. The opposites of the outer and the inner life are now joined in marriage.

Great power arises from this integration.

Christ and the Church, God and Israel are syzygy images. The believer who aspires to be the “bride of Christ” is modeling his or her experience in response to the syzygy archetype.

The Child

The Child Archetype is a pattern related to the hope and promise for new beginnings. It promises that Paradise can be regained. Child images like the New Year’s Babe obviously derive from this archetype. So do the golden ring and the golden ball and most flower and circle related images. The birth of the Christ Child who unites Heaven and Earth, Man and God, is a powerful archetypal event. Were the life of Jesus not interpreted by this archetype, it would lose most of its meaning. Jesus would just be one more teacher from the Hellenistic world.

The Self

The ultimate pattern is the Self. For Jung this is the God image. Human self and divine self are incapable of distinction. All is Spirit. Images of Spirit abound. Wind and breathe being two very common ones.

The Spirit descends as a Dove upon Jesus in the wilderness. The voice declares to him his true nature: “You are my Son, my Beloved.”

This is an archetypal drama of the Self.

Galahad achieving the Grail and ascending with it to Heaven is likewise an archetypal drama of Self.

Lancelot’s failure to achieve the Grail speaks of his failure to achieve the final discovery of Self. Chariots and cars point in this direction. Remember the death car which comes in Darby O’Gill and the Little People?

Enoch is taken up in a chariot of fire. Ezekiel Chapter One describes the chariot conveying God into the world.

Examples of Archetypes in the Gospel of Mark

The Shadow

And when his family heard it, they went out to seize him, for people were saying, “He is beside himself.” And the scribes who came down from Jerusalem said, “He is possessed by Beelzebul, and by the Prince of Demons he casts out the demons.”

Jesus’ family and the religious leaders understand Jesus’ curious behavior in terms of the shadow-world of the Universal Unconscious. Both perceive him in terms of the negative energies of the unconscious. His family relates to Jesus through the image of “the crazy man.” The religious leaders propose the image of Satan. Jesus’ healings could, of course be understood positively in terms of the shadow-world. The reader knows that Jesus is the Son of God.

The Anima

And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove.... The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him.

By entering the waters, Jesus has crossed over into the realm of the positive Unconscious or Super-conscious.

The feminine figure of the dove—the image of his soul or psyche—descends to form a bridge between Jesus and the realm of the negative Unconscious—the wilderness—where

Jesus will have to face the Shadow of the Son of God. In this battle, the positive energies support him—angels—even as the negative energies assault him—the wild beasts. The key point is that the anima serves as Jesus’ guide.

The Divine Couple

...a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head....Some...reproached her. But Jesus said, “Let her alone; why do you trouble her? She has done a beautiful thing to me....She has anointed my body beforehand for burying. And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her. (Mk 14:3 ff.)

Jesus projects onto this woman’s actions his own anima who now acts as his guide preparing him for his ordeal in Jerusalem. Clearly, Jesus embraces his anima, thus he defends the woman against charges of wanton waste. Jesus has embraced the inner woman. The scene suggests that she is a type of the Bride of Christ (Revelation 21).

Judas takes Jesus to be a false teacher and goes to betray him. He fails to see the spiritual drama.

The Child

The Transfiguration scene in Mark serves the same purpose as the birth stories in Matthew and Luke. Here we see that the human does coincide with the divine. This is the basis for the hope of salvation. Everyman can experience the divine realm as a dimension of ordinary life.

And after six days Jesus took with him Peter and James and John, and led them up a high mountain apart by themselves;

and he was transfigured before them, and his garments became glistening, intensely white, as no fuller on earth could bleach them. And there appeared to them Elijah with Moses; and they were talking with Jesus... And a cloud overshadowed them, and a voice came out of the cloud, "This is my beloved Son; listen to him." (Mk 9:1ff)

Jesus and the three disciples cross over into the realm of the Super-conscious—i.e., they ascend a high mountain. Jesus the carpenter's son is perceived simultaneously in his eternal form as the Son of God.

Moses, who starts the Jewish tradition at Mt. Sinai, and Elijah, the prophet who comes at the end of the world, appear to Jesus to prepare him for his journey to Jerusalem and his own death. The disciples are urged by God to heed the teaching on discipleship which Jesus has just given (Mk 8:31-38). In that paradoxical teaching lays the path to salvation.

Soul Oriented Interpretation

Soul or Psyche is defined by an image embedded within a story.

In Apuleius' Golden Ass, the story of Eros and Psyche is related. It is our primary source for this myth which arose around 125 A.D. Psyche is frequently depicted in art as a nymph with wings, a butterfly. She often gazes into a circular pool

The soft drink Buffalo Rock bears a logo which shows her in this pose. The Psyche image is an interface between ourselves and feminine powers deeply rooted in the Unconscious.

Unfortunately, modern man has disowned the image and thus the powers that it connects us with. Why should this be so?

Remember: Martinism is not a way to become a psychologist !

But, you have to know many things about the psychological functions!

Erich Neumann writes in *The Great Mother*:

The psychologist of culture recognizes that the peril of present-day mankind springs in large part from the one-sidedly patriarchal development of the male intellectual consciousness, which is no longer kept in balance by the matriarchal world of the psyche.

In biblical studies, the patriarchal consciousness has led to the creation of “commentary” grounded in logical analysis and argument. Poetic materials are, for example, reduced through the process of commentary to a series of rational-discursive statements. The value of metaphor as a screen on which the mysterious forces of the world of the psyche are projected is lost. The same process transformed Jesus the Icon, the window into Eternity, into the Son of the doctrine of the Trinity, an intellectual abstraction. As a balance to this type of masculine interpretation, there must be added a feminine interpretation which honors images, metaphors, and icons.

Neumann observes that images are the form in which the invisible archetypal energy complexes are perceived by consciousness. The many different aspects of an archetype reveal themselves in a variety of different images. Images point consciousness to the archetype *per se* which is beyond the power of language to apprehend.

Indeed, images are prior to language. Language itself is built upon images, as are our concepts. “The representation of the instincts in consciousness, that is to say, their manifestation in images, is one of the essential conditions of consciousness in general.”

The archetype per se is a “‘disposition’ which starts functioning at a given moment in the development of the human mind and arranges the materials of consciousness into definite patterns” and is thus said to exist preconsciously. It is eternally present. It acts as a magnetic field which directs the unconscious behavior of the personality through the pattern of behavior set up by the instincts. “It also operates as a pattern of vision in the consciousness, ordering the psychic material into symbolic images.” The symbols belonging to an archetype are said to be its symbol group.

Archetypes are not uniquely isolated in the unconscious but intermingle and flow into and out of each other. The more highly developed the consciousness, the more uniquely differentiated are its archetypes and symbols. As unconscious contents come into consciousness, the archetype appears to split into a complex of more specific archetypes. The final step in the process is when a content becomes so highly conscious that it becomes a concept and loses its character as an image. The primary function of an image-symbol is to get the attention of consciousness. It fascinates and thus focuses the attention of consciousness upon it until its contents are assimilated. The general progression is: the

archetype per se comes into primitive man's consciousness as a primordial archetype—a constellation of meaning and emotion that overwhelms primitive man's ability to represent it to him. Fear and terror characterize such an initial experience. Consciousness is gradually able to break the primordial archetype into constituent archetypes. As these less powerful archetypes are assimilated into consciousness they become concepts. Concepts eventually become just so much neutral data. As contents are made more conscious their energy levels diminish. Only fresh experience of the Universal Unconscious can release a new cycle of experience.

There are two key forces operating from the primordial archetype of the feminine: the conservative force that seeks to keep everything in the orbit of the Original Mother; the transformative force that impels one to break free and discover a new identity by developing Soul (anima or psyche). Both forces are important, but each can become a danger. There are times when conservation is needed for survival just as there are times when only a transforming experience can save.

The conservative tendency is at work in all forms of tradition and in settings where dogma and authoritative teaching are at issue. It is the nature of groups centered on tradition to preserve the heritage of the past and to keep all things in its orbit. New experience is anathema to tradition. Repetition not innovation is the goal.

The transformative tendency is at work in the heroic journey pattern.

The hero is called upon to brave the dangers of self-discovery and to build a soul (psyche) that individualizes him. Upon this foundation a strong ego may be founded.

The hero is a force to be reckoned with as an individual with a highly developed consciousness. The biblical paradigm of this type of hero is Jesus in Mark Chapters 8-9.

Peter speaks for the tradition of the warrior Messiah expected by first century Israel. Jesus condemns his speech as being the voice of Satan and of men. Jesus then challenges his disciples and the crowd to undertake the perilous journey to Jerusalem with him for the sake of the Gospel in full knowledge that the guardians of the religious tradition are going to kill Jesus as a blasphemer. Jesus challenges the crowds to choose to build a soul (RSV: "life") rather than being attached to the world. Jesus focuses on the transformation that will come through the suffering of the cross, the resurrection. Clearly, Jesus is responding to the transformative force of the feminine archetype which the New Testament calls Spirit.

Let us put the matter a different way. There are times when the universe speaks to us as a Mother whose protection and guidance we need if we are to survive. To the extent that we are "immature" or "children," we need to remain in the orbit of the matrix, our point of

origin. At these points in our lives, the support of tradition is what we need. There are other times when the inner feminine voice of the soul (psyche) urges us to rebel, to strike out on our own, to undertake the heroic journey for the sake of building our souls through the acquisition of greater levels of consciousness. At these moments, the pull of tradition can be fatal to our continued growth. Jesus is aware of living at such a moment. A new metaphor impresses itself upon his imagination—the image of the message from the King that is the “good news” that the Kingdom of God is now accessible to those who will reach out to take it. Jesus dared loyalty to this vision even at the price of fatally angering the guardians of the Jewish tradition who saw his new vision as a temptation laid before them by Satan. The outcome was the transfiguration. Through his journey to the Cross and into the Underworld, Jesus’ soul was perfected, transfigured into a perfect spiritual being that the disciples experienced as God’s Heavenly King. The release of spiritual energy from Jesus’ new metaphor created the Christian Church and energized Western culture for centuries.

Consider the case of St. Paul. Paul was dominated to the conservative tendency. He was the arch defender of the Pharisee faith who murdered Stephen and relentlessly pursued the new “Christians.” On the Damascus Road, the transformative tendency impressed it self upon Paul with such energy that Paul was both blinded and forced to take note of the new metaphor. The voice of God was addressing him through the form of Jesus of Nazareth,

the great enemy of the Pharisee tradition. Paul came under the influence of the transformative tendency and began a forty year journey for the sake of the Gospel and for the sake of building his soul.

It is Neumann's thesis that an archetypal representation or 'primordial image', when it exerts a power of fascination over a particular individual, achieves its power to do so by virtue of the stage of ego development that that individual has reached. The Ouroboros, or symbol of "the dragon devouring itself tail first" (which Jung first discussed in connection with alchemy), for example, dominates during the infantile phase of ego consciousness, according to Neumann. Some of the other symbols of which Neumann speaks are the son-lover connected with the image of the Great Mother: "they are loved, slain, buried, and bewailed by her, and are then reborn through her", the virgin birth associated with the image of the Hero, the image of the fertile-dead associated with the Transformation Myth, and the mythological formula expressing the goal of the Hero "I and the Father are one". Each image is essentially paradoxical when taken literally. The act of devouring necessitates a devourer separate from the devoured; to slay is to take life

An advanced consciousness will therefore split the bivalent content into a dialectic of contrary qualities. Before being so split, the content is not merely good and

bad at once; it is beyond good and evil, attracting and repelling, and therefore irritating to consciousness. But if there is a division into good and evil, consciousness can then take up an attitude. It accepts and rejects, orients itself, and thus gets outside the range of fascination. This conscious bias toward one-sidedness is reinforced by the rationalizing process we have mentioned.

But as consciousness becomes inflexible, overly biased or 'one-sided' to use Neumann's words, paradox can be used to break the hold habitual patterns of contexting have over the individual. Inherent in the confusion and interspersal techniques Erickson uses for 'depotentiating the conscious set' of a subject in order to replace it with an alternative is the possibility of the use of paradox for the intentional re-organization of personality. These techniques, in fundamental respects, resemble the individuation process of which Jung speaks, a process which, by virtue of the production of such archetypal designs as the mandala, a new wholeness of personality is to be achieved. Both can be analyzed in terms of a process in which consciousness is presented with a paradox which triggers the altered state in which consciousness is no longer bifurcated into object of attention and subsidiary awareness. The altered state, characterized by the dissolution of gestalt, and in these particular cases induced by paradox, allows for the restructuring of patterns of contexting. For this reason alone, we can understand why the mythological symbols corresponding to the later stages of life indicate a more

favorable attitude toward the non-bifurcated state than do the earlier stages, which treat it as inimical to the necessary strengthening of the ego.

All the differentiations and personality components that were built up during the first half of life, when consciousness was developing, are now inbuilt.

This “transformation process” is connected, via the transformation mythology associated with this stage of development, with the image of the ‘fertile-dead’. The wholeness that comes into being as a result of the individuation process corresponds to a profound structural change, a new configuration of the personality. Whereas in the first half of life there was a tendency to differentiation and ever-increasing tension at the expense of wholeness, the integration process tends towards increased stability and a lowering of tension.

Among the traditions which sanction the return to the primordial unity of the non-bifurcated state stands Yoga. Eliade summarizes the goal to be achieved in the following way.

All this amounts to saying that we are dealing with a *coincidentia oppositorum* achieved on all levels of Life and Consciousness. As a result of this, union of opposites and experience of duality is abolished and the phenomenal world transcended.

And speaking of the undifferentiated state, Eliade says: ...we are dealing with a transcendental situation which, being inconceivable, is expressed by contradictory or paradoxical metaphors.

But we should like to supplement Eliade's discussion by pointing out that the fundamental differentiation in normal consciousness is between figure and ground—it occurs when an object of attention is relevated from the whole which remains in subsidiary awareness. It is this initial bifurcation of consciousness which produces the subject-object distinction and creates for the subject his or her 'phenomenal world'. It is an elusive duality underlying everyday experience precisely because the experience of subsidiary awareness cannot be captured in attention, and yet subsidiary awareness plays a significant part in experience in influencing the deployment of attention. It is not surprising, then, that the traditions which advocate a return to the primordial non-bifurcated state should employ paradox, not merely as a way of speaking about that state, but as an instrument to achieve it. In the analysis we have given of the Shri Yantra we described paradox in terms of the double bind phenomena in which the subsidiary experienced context in which an object of attention is entertained is incompatible with (or contradicts) the object. Hence, to seriously entertain a paradoxical representation such as the Shri Yantra is to make an impossible demand on consciousness structured as subsidiary awareness/object of attention and to insist upon assumption of the primordial non-bifurcated state. We quoted a passage which suggested that the 'obscure, esoteric metaphors' of the East constituted an obstacle for a clear understanding of the insights such metaphors were intended to express. If, however, we give Eastern

systems the benefit of doubt, we might discern not a mere vagueness of expression which demands clarification, but an indication that the transcendental state of consciousness which is the primary interest of such systems is fundamentally different from normal consciousness. That the difference between the two is a fundamental one becomes apparent when we conceived of normal consciousness as subsidiary awareness/object of attention and the transcendental state of consciousness as lacking this characteristic bifurcation. We may then understand the esoteric pronouncements of the East to reflect both a reluctance to use descriptions which would confuse the altered state with normal consciousness and an attempt to induce the state in question or a facsimile by the use of paradox.

Remember: Martinism is not a new psychiatric system
You don't become a Martinist to be cured of your diseases!

Martinez Pasqually “les Chevaliers Elus Coens »

Out of the Illuminates of Avignon developed within the French Freemasonry a mystical-theosophical order founded by Jacques de Livron Joachim de la Tour de la Case Martinez de Pasqually (or Martinez Pasqually for short.) Pasqually was born in Grenoble in 1727. His inclinations towards mysticism made him join freemasonry, and he became Master mason in Montpellier around 1754. He was also supposed to have established a chapter of the Scottish Rite (Les Juges Ecossais). Pasqually tended very early towards speculative masonry. He made extensive travels through France in the years 1755 -1760, and met many masons that were fascinated by his thoughts. His ideas had by the time of 1760 gained enough resonance among freemasons that it allowed him to establish a lodge called “Temple des Elus Coen”. The members were known as “La Perfection Elue Ecossaise”. The Lodge blended with the mother lodge ‘La Française’ in 1764 under the name “La Française Elue Ecossaise” It received recognition by the regular Grand Lodge of France in 1765. This made it much easier for Pasqually to recruit new members for his Elus Coens.

The inflation of new High grades systems within French freemasonry around the year 1766 led the Grand Lodge to prohibit these systems. The Grand Lodge asked Pasqually to shut down his “La Française Elue

Ecossaise”. He thereby lost his freemasonic basis, but filled with an urge to again receive acceptance by Grand Lodge he consumed around France and met with masons of a very high standing. Thereby he again received license to go by Grand Lodge, but only for a short while. When The Grand Lodge of France received notice of the Elus Coëns system’s occult nature, it was prohibited all over France. Strangely enough: Even more masons became interested in his system after this prohibition! Pasqually reorganized the whole system, and established as substitute for a Grand lodge in 1767 a “Tribunal Souverain”. Pasqually constituted himself as ‘Grand Souverain’, and established the Bacon de la Chevalerie as ‘Substitut Universel’. The members of the ‘Tribunal Souverain’ named themselves “Supérieur Inconnu” –Unknown Leader. This term is also used by the Strict Observance and Gold-und Rosenkreuz systems.

The members of the Order was called le Chevaliers Elus Coëns de l’Univers. The name Coen has been said to be a French version of the Hebrew word “Cohanim” : a name for the highest class of priests in Jerusalem in biblical times. That’s a fantasy of Robert Ambelain, a confusion between cohen and coen.

They believed they descended directly from Aaron, the brother of Moses.

Pasqually met Saint-Martin in Foix in 1768, and Saint-Martin joined the Elus Coens shortly thereafter. Saint-Martin was really influential in the Elus Coens.

Due to an ever increasing amount of internal conflicts and strifes within the Order, Pasqually left for Port-au-Prince on Haiti in 1772. After a few years, he had established a Tribunal Souverain on the island. His cousin, Armand Caignet de Lester, was constituted as 'Substitut Universel'. In 29onsumma it thereby existed two Tribunal Souverains and two substitutes in the order. A Lodge was established in Port-au-Prince, and another in Léogane. The lodges in France received in the following years more complete formulas for magical evocations and procedures for the higher degrees of the system. In October 1773 Pasqually sent a « Répertoire général des noms et nombres en jonction avec les caractères et hiéroglyphes » to France. This was a general "grimoire" or outline of a system of correspondences to be employed in the invocation and evocation of sprits. In 1774 he constructed a particular initiation rituals for ladies of the order. Pasqually died in Port –au- Prince in the year 1774. Some says : His grave has never been found.

Pasqually had named his cousin Lestère his successor, but the death of the Grand master led to a schism in France. The group in Haiti, which was called "Temples Coens de Port-au-Prince et de Lèogane", functioned up until 1780. Lestère died in 1779, and his successor was Sébastien de las Casas. He dissolved the order in November 1780 after an unsuccessful attempt to gain influence over the European branch. He resigned as Grand master in august 1780, and requested the members of the order to join either the Strict

Observance or the Philalèthes. We find traces of activity up until 1784, but most authors on freemasonry seems to suggest that the original order died out with Casas.

The Grade structure of the Elus Coens:

The system was based on three classes with nine degrees, and also a fourth class with a sub degree. The first class was called “Maconnerie symbolique” (Symbolic masonry) or “ordinaire”, and in it were the three degrees Apprenti, Compagnon and Maître.

The second class was called 30onsummat Porche, and contained the degrees Apprenti, Compagnon and Maître-Elu Coën.

The third class was called “les Degrés du Temple”, and contained the degrees Grand Maître Elu Coën, or Grand Architecte and Chevalier or Commandeur d’Orient or Grand Elu de Zorobabel.

In the fourth, secret Class, was the content of the Réau-Croix grades comprised.

An initiate of the Réau-Croix grades was also entitled to carry the name “Très Puissant Maître” (T.’P.’M.’), a term we also find amongst the later Martinists. Another term was the Grand Elect of Zorobabel, a biblical term that refers to the widow of King Jojachin, Serubabel. A good deal of the system within the Elus Coens seems to be based on legends of the Old Testament. The name of the second Class of degrees, 30onsummat Porche, also give hints to Blue Masonry.

The “Grand Architects” of the Order performed magical operations to drive away ‘The Forces of Darkness’ To

be able to perform these ‘Operations’, the member of the order had to go through an ‘ordination’. Through the Most Mystical Master (Très Puissant Maître), the member received empowerment to perform the magical rituals that were to take place in the Temples –the “Chambres d’Opération”.

The esoteric content of the grade of “Grand Elu de Zorobabel” prepared the candidate for the secret Class “-la Classe Secrète”. Saint-Martin called this grade “Grand Réau-Croix” or Grand-Réau”. The original significance of this grade according to Pasqually was through magical evocations to establish contact with the highest realms of the Spirits of the Elus Coens. When the Grand Architect had driven the demonical forces away from the sphere of the Earth, it lay in the hands of the Réau Croix to attract the Celestial Forces, and transport these forces into the mundane Aura. These forces were brought down by either visual or acoustic manifestation through the Réau Croix, in order to create a link to the original image of man and thus integrating it within each individual soul. This philosophy was the main goal of Pasqually’s teachings.

As original sources of the Elus Cohens lies:

- 1) Pasqually’s handwritten text : « Traité de la Réintégration des Etres dans leurs premières propriétés, vertus et puissances spirituelles et divines ».
- 2) the handwritten Rituals and catechisms of the Order,
- 3) the correspondence between Pasqually and his followers, especially Jean-Baptiste Willermoz from Lyon.

The Traité contains Pasqually's Secret Doctrine, which was delivered to members of the Rêau-Croix degree. It is the doctrine of the Fall of the Angels, the fall of mankind into the material realm, the secret esoteric history of the Cosmos, the esoteric role of the evil and demonic forces, and finally of mankind's possibility of returning to the glorious, original shape. These teachings are developed in the rituals and catechisms, and furthermore supplied with legends. In his letters, Pasqually give examples of his conversations with spirits and angels.

Gerard Encausse and the French Occult revival.

Gerard Anaclet Vincent Encausse was born in Corogna in Spain in 1865. By 1891 he had already established his first occult order as well as published his first occult magazine, 'Traité méthodique de science occulte'. He delivered a exam in Medicine at the University of Paris in 1894.

The name Papus derives from Encausse's reading of Eliphas Levi's translation of Apollonius of Tyena's 'Nuktemeron'. Encausse apparently started his studies in magick in 1882. His conversion from a materialistic view of life is described in his memoir entitled 'Comment je devins mystique'. He may have established contact with the 'older' martinist movement, and studied the works of the chemist Louis Lucas who was an acquaintance of Eliphas Levi. Encausse called himself a pupil of Lucas, and dedicated his 'Brochure L'Occultisme Contemporain' to him in 1887. In 1890 he issued the journal 'Le Voile d'Isis' on a weekly basis. Among the editors were Sédir. Papus was a member of the Ordre Kabbalistique de la Rose croix (the Cabalistic order of the Rosy Cross), led by Stanislas de Guaita (1861-1897) and Joséphin Péladan. The order was formed by de Guaita in 1888. It was upheld by a Supreme Council of twelve. Six of these remained unknown with the idea that the order could be resurrected in case of apparent destruction.

McIntosh deems it highly unlikely that there ever were six such 'Unknowns'. It has been speculated by various authors whether this order upheld a genuine line in Rosicrucian's, some dare say dating back to the original Brotherhood (see cf. Robert Ambelain's 'Templiers et Rose-Croix' from 1955). It would have been imported via Levi, Bulwer-Lytton, Abbé Lacuria, Adrien Péladan and unto his brother Joséphin.

This line of succession is highly doubtful.

The main participants of the order were de Guaita, Péladan, Papus, Francois Barlet, Marc Haven, ^{abbé} Melinge and Paul Adam. There were three grades of initiation: baccalauréat, licencié, and doctorate of the Cabala. Each stage required the passing of examinations. The purpose of the order was threefold: to study the classics of occultism, to enter communion with the Divine through meditation, and to spread the word among the uninitiated. The syllabus for the first examination involved the study of the general history of the Western esoteric tradition with particular emphasis on the Rosy Cross, the formation of Hebrew letters, their names and symbolism. The second consisted of the general history of religious tradition through the ages, with special reference to the unity of dogma behind all symbols, knowledge of the constitution of Hebrew words. This part of the examination was oral, and accompanied by a written paper dealing with a philosophical, moral or mystical question.

Guaita was descended from a Lombardy family. He was a poet, and in 1881 he published his collection *Oiseaux de Passage*, followed by *La Muse Noire* and *Rosa Mystica*. His friend, the writer Catulle Mendès, introduced him to the works of Eliphas Levi.

Pèladan (1858-1918) was “a character who personified everything eccentric and fin de siècle. He was originally a bank clerk, but soon set himself up as an occult propagandist, calling himself Sar Mèrodack Pèladan: “Sar” being the Assyrian word for king, and Merodack the Chaldean god associated with Jupiter. He published a series of remarkable novels –some with underlying occult themes. In 1890 he broke away from the group after a series of conflicts, and formed a group of his own, called *l’Ordre de la Rose Croix Catholique, du Temple et du Graal* (The Catholic Rose Cross). McIntosh says it was much more than an occult order: “Pèladan envisaged it as a nucleus from which would emerge a whole set of religious, moral and aesthetic values. He assumed the role of standard-bearer in the field of art, music and drama, and carried it out.

Yhvh and Martinism

(that is, the first three degrees that are generally associated with Martinism), but that there is, or at least should be, a significant tie in with the Elus Coen and any operations dealing with the twelve zodiacal signs, and the 72 Names derived from the Schemhamaphoresh (the seals, angels, and associated Psalms).

This however, is somewhat advanced as far as ceremonial magic goes, and few people stick it out long enough to actually do these operations.

Manipulations of the YHVH allow for a direct effect on matter and consciousness by artificially creating their corresponding ‘cycle’ or astro-cyclic pulse/phase. After this is done a few times, then the rituals are no longer so needed.

Similar manipulations can be done with the attributes of the Hebrew letters and their corresponding planetary, elemental, and zodiacal powers. All of this is outlined in the Sepher Yetzirah, as well as the permutation of YHV (no final H, as it deals with the realm of Yetzirah, and not Assiah), for the creation of duality out of unity, or actual ‘time-space’. This is a very interesting and easy meditation to do. The ‘Cube’ thus created becomes a charged astral matrix and is very useful for meditation and every work.

The works on YHVH generally tie into anyone who has had at least a significant, but not lasting, experience in which they ‘listen to, and converse’ with their Inner Master/Guardian Angel. They are concerned with the 15th Path on the Tree of Life, from Tiphareth to Hockmah. If assuming Martinists are little cabalists, and work the Tree of Life, then this Path is concerned with increasing the direct influx of expansive, fiery power, of a very high nature, in all of its permutations, into the psyche of the adept/student.

Through work on the permutations, one might discover their personal ‘Inner Name’ or the Name of their ‘Master’ or ‘Angel’ whereby they can converse (ie. Achieve integration) at will with this part of their Being. In fact, one could easily say that after zodiacal magic, there are no further operations to learn or undertake (since it builds on all previous knowledge), except those that directly work upon experiencing the ‘regulus’ or ‘regularization’ of our consciousness to its primordial state of unity.

Papus wrote on the Shemhamaphoresch and the translation is published in the out of print Thorson’s volume. The 72 letter Name is permuted from a passage in the Book of Exodus. Robert Ambelain includes a practice in his book “Kabbale Pratique”. This also includes an old medieval engraving with the Names.

A few thoughts on such exercise:

For those who follow Gnostic traditions YHVH is a Demiurge, an imperfect and even evil overseer. Using the Shemhamforesh formula would be similar to Goetic work; to reign in unruly and destructive spiritual forces, perhaps the “Nephilim”.

Most practitioners of this tend to believe in an inherent power in the Hebrew language, it being the language of the Angels and God, but it comes with the burden of the Old Testament world view. Shemhamforesh is inherently attached to the Torah, which was first written down from the oral history and laws during the Babylonian captivity.

Large elements of Babylonian history and metaphysics are incorporated into the likely much simpler Hebrew oral traditions. From the Babylonians the Hebrews absorbed the Angelic hierarchies, based on the seven planetary Yazatas (the Menorah for example) of the Magian cosmology.

There is a big difference between how Jewish Cabbalists use the tree and its paths, and how the Mathers derived Golden Dawn people use it.

The latter use the tree as a glorified filing cabinet and vertical map of progression, somewhat delusional in my opinion. A more holistic approach is to balance the tree, which exists in microcosmic entirety in every person; some have preponderance in one part of the tree, or a deficiency in another. Creating homeostasis allows one to perceive more subtle levels. One doesn't automatically begin in Malkuth and finish in Kether.

A strong argument has been made that Jewish Kabala is merely absorption of Pythagorean and Platonic philosophy into Jewish theology. The original “Tree” being the tetraktys.

Reminiscent of the Zoroastrian “Daena”; the guardian angel who accompanies each of us through life and is reflective of our spiritual state, when we die, we are met at the Chinvat/Rainbow bridge by this Angel. The Magick (derived from Magi) tradition allows for the possibility that we can be meet this angel before we die, and therefore be better prepared for the “crossing”.

Many ideas are in this stuff, but all this is not pure martinism of Saint-Martin or even Martines!
Individually you do what you want, but in a group you are allowed to study such a stuff, not to use it as part of martinism.

Papus and the others have introduced in martinism many things which were not the way of Martines or Saint-Martin, even Willermoz.

Another lineage of a martinist order than those becoming with Papus, eventually Chaboseau, is certainly pure fantasy!

FRENCH FREEMASONRY, 1913

French Freemasonry is usually accepted as beginning in the years 1725-1730, with not just an English but with Scottish Stuartist influence also a major factor in the early years. But, if the French adopted English Freemasonry, the innovative Gallic mind would also inject esoteric, philosophic, and chivalric tendencies into the Craft. The early era also saw a fair amount of internal Masonic dissension and turmoil, as likely often existed elsewhere.

Through the years, numerous Rites and Orders came into being such as --the Scottish Grand Lodge, -- Council of the Emperors of the East and West, -- the Strict Observance, --The Scottish Directories, --the Scottish Philosophic Rite and many others. They would all impact on the development of the Craft in France, but such references will be noted only briefly, our interest aimed at a more modern period. As a matter of brevity, let us note simply that a Grand Lodge was established in the early years of French Masonic development, dissolved in the early 1770s, a National Grand Lodge organized in 1773, and then superseded by a Grand Orient (G.O.) that same year.

In the realm of Masonic history, however, one group does deserve particular mention. A member of the Lodge “Des Amis Reunis”, Savalette de Lange, was instrumental in setting up a study group between 1771-1775 to search for the “truth”; not just “Masonic Truth”, but “The Truth” – an admirable quest to be sure but

undoubtedly a difficult one. In time, a proposal was made to establish both a system of 12 grades, culminating in the grade of Philalethes, or Searcher for Truth, and a comprehensive Masonic Library which was an innovation at that time. With de Lange's death in 1797, however, the "Rite of Philalethes" would unfortunately disappear along with its founder.

Louis-Philippe, Joseph de Bourbon, Duke de Chartres, cousin to the King and known to history as Philippe-Egalité, had accepted the Grand Mastership of the new G.O. In reality, however, it was the strong administrative and leadership abilities of the Duke de Montmorency-Luxembourg, as General Administrator, who provided day-to-day guidance and moulded the young G.O. into a viable Obedience. Although there were continuing problems, these two high-level members of the nobility undoubtedly assured the Craft of a certain "protection" and stability, without which its survival might have been questionable.

In an unusual turn of events, however, some members of the former Grand Lodge of France (G.L.F.) met in June of 1773 and, unhappy with the "new" Grand Orient" reformed" their own G.L.F. The Count de Clermont, Grand Master of the old G.L.F. since 1743, had passed away in 1771 and the "reformed" G.L.F. was often called the G. L. of Clermont in his memory. Thus, for over 20 years, until after the Revolution, a rivalry existed between the G.O. and the Clermont G.L.

The Revolution of 1789 saw French Freemasonry as a body fall victim to the era's frenzy and Masonic activity

largely ceased during that bloody epoch. The G.O. and G.L.F. resumed labor in the late 1790s, although the Clermont body faced serious problems. Its activities and membership never equaled the level of the G.O.'s and it vanished in June 1799 when circumstances forced its disappearance and absorption by the G.O.

Through the years, there have been allusions that French Freemasonry instigated the 1789 Revolution, a false assumption but one still believed by some. In essence, there were American Freemasons involved in the American Revolution and French Freemasons involved in the French Revolution. But, in both instances, the Craft itself was not directly involved, only members thereof. In that members were prominent citizens and active in community life in both nations, it's quite normal and proper they were involved. (Northern Light Nov. 1992)

The first Active Scottish Rite Supreme Council was formed in Charleston, South Carolina, in 1801, with the first French Supreme Council formed in Paris in 1804 under Count de Grasse Tilly, the rise of the Scottish Rite an epic in itself. (Philalethes Oct. 1995). The early 1800s saw continued Masonic dissension among the various French Obediences, principally the G.O. and Supreme Council (S.C.), the waters somewhat "calmed" during the Napoleonic era. There is no clear evidence the Emperor was a Mason, but he clearly "favored" Freemasonry and his top-level advisors were invariably Masons, presumably as a means for him to "control" the Craft. Napoleon did not legalize Freemasonry but rather

“tolerated” it and is reported to have said: “It is better that they (the Freemasons) depend on me, rather than I depend on them.”

The fortunes of the Craft ebbed and flowed as the nation’s destiny swung back and forth between Royalist, Imperial, and finally Republican elements. Whatever the circumstances, the continual harassment by the Church with its religious intolerance was a constant specter on the horizon. The long history of Church and State persecution in many nations is well known, hence needs little further clarification here. Nonetheless, the Craft continued to prosper as the Masonic spirit captured French imagination. (Philalethes June 1994).

In 1877, the G.O. took the unprecedented action of deleting from its Constitutions the requirement for a belief in God and the presence of the Three Great Lights in Lodges. Masonically, their action can neither be accepted nor condoned. Viewed historically, it appears to have been brought on, first, by a wave of anti-Clericalism then sweeping France as a result of Church excesses and repressive religious and political policies; and, secondly, the G.O.’s position that “an absolute liberty of conscience was required.” Naturally, by rejecting traditional Masonic principles, such action resulted in withdrawal of Recognition by Regular Grand Lodges worldwide.

At the end of 1894, a number of Symbolic Lodges then under the S.C. founded a new G.L.F. A Symbolic Grand Lodge had been formed in 1880 and a large portion of this body then fused with the new G.L. A minority of

the membership, however, resisted the fusion and carried on their Grand Obedience, although it eventually disappeared. There have, of course, been other Masonic movements within the country, but the few noted represent a brief overview of the volatile French situation from the early 1700s to the beginning of the 20th Century.

In 1913, members of the G.O., disenchanted with that Obedience's continuing Irregularity and position vis-à-vis traditional Masonic landmarks, formed a new Obedience, today known as the Grande Loge Nationale Française (G.L.N.F. – French National Grand Lodge). The Grand Lodge of England and other Regular Masonic bodies recognized the new Obedience as being the only Regular representative of French Freemasonry, but early years were nonetheless difficult for the young G.L.

If WW-I hindered Masonic progress internally, conversely it brought the opportunity of providing for the formation of Military Lodges for American, English, Canadian, and Brethren of other nationalities. Post WW-I events saw the English and American presence, in particular, result in forging close and strong links with English and American Freemasonry, links which have endured.

WW-II was a particularly disastrous period for French (and European) Freemasonry, the NAZI Regime seeking out and destroying the Craft and its members. Countless members of French Freemasonry were to serve the wartime Allied Cause; e.g., P.G.M. Derosière

who was imprisoned for providing England with information; P.G.M. Jean Mons, one of France's great Resistance fighters, who marched down the Champs-Élysées next to Charles de Gaulle when Paris was liberated; P.Lt.Gd.Cmdr. of the S.C. Michel Garder, arrested by the NAZIS and imprisoned for his activities in France's "Secret Services"; P.G.M. Van Hecke who carried messages on his bicycle from one Resistance Center to another; and Grand Master M.W.Bro. Claude Charbonniaud, who entered the Resistance at age 17, eventually joining the Regular Free French Forces. Countless others could be cited, but these few G.L.N.F. Members are representative.

In spite of repression, the Craft survived and, like a Phoenix rising from the ashes, the post WW-II period saw a Masonic resurgence throughout Free Europe. After the War, their former meeting rooms destroyed, the G.L.N.F. eventually relocated to Neuilly-sur-Seine, a Paris suburb. In June of 1967, in the presence of representatives from around the world, including England, Scotland, Ireland, other European Grand Lodges and almost a dozen American Grand Lodges, a new and modern Grand Lodge Temple Building was dedicated.

Growth was steady and, in time, the Neuilly premises became too small with additional space required. Planning began and in June of 1993 a newer and larger Grand Lodge Temple was dedicated in the 17th District of Paris, again with distinguished Grand Lodge visitors

in attendance including the Right Worshipful Grand Master of Masons in Pennsylvania.

The new four-story building, perhaps modest by some American standards, nonetheless comprises a Grand Temple with a capacity of 500, eleven smaller Lodge rooms, library, executive offices, and other areas including a snack bar, restaurant, several dining rooms, and an underground parking garage. With consideration given for future growth, and with the Neuilly premises also still in use, Regular French Freemasonry will have outstanding facilities available for many years to come.

Through the years, members of military forces stationed in Europe have been afforded the opportunity of being part of the G.L.N.F. As a result, some 10, 000 American, Canadian, English, and other Brethren have been able to practice Freemasonry, either as Initiates or Joining Members. Formerly, there were American-style lodges using American Rituals at most military bases throughout France. But, with the continual withdrawal of American Forces from Europe, such lodges have largely disappeared. There remains, however, a Continental District Grand Lodge grouping a handful of still existing lodges. (Northern Light August 1994).

French Freemasonry is very circumspect insofar as the general public is concerned. Masonic Temples are not marked as such with no exterior identification as to the purpose of the facility, there are no public notices of meetings, members wear no identifying insignia, nor do they generally identify themselves to non-Masons. One may then ask how prospective members are located.

Usually, when a Member knows someone he believes would make a good Mason, discreet comments are made as appropriate and selective introductory readings may be made available thus providing an opportunity for a man to learn about the Craft and petition and request membership if he is so inclined. But, following traditional Masonic principles, there is, of course, no direct recruitment.

French Freemasonry is not secret, however, being duly registered with French authorities. And, the G.L.N.F. forwards a Birthday message to the President of the French Republic each year who, in turn, expresses his acknowledgement and appreciation. On occasion, there are public meetings to explain more fully the Craft to interested parties, and from time to time there are “open house” invitations from the Grand Lodge to non-Masons. One such instance, for example, occurred in conjunction with the June 10th, 1994, D-Day celebrations in Normandy where numerous Paris citizens were hosted at the new Grand Temple.

There were also Masonic ceremonies conducted wherein a new lodge, the “Star Spangled Banner”, was consecrated in Paris. The Grand Master of the District of Columbia, M.Wor.Bro. William T. Jenkins, participated in the ceremonies in that the Lodge will use an American/D.of C. ritual. In addition to numerous Masonic dignitaries attending from the U.S., there were visitors from several other countries. As a part of the ceremonies, M.W.Bro. Jenkins presented the new Lodge

with a United States Flag which had flown over the U.S. Capitol.

Additionally, there were special Masonic ceremonies in Normandy to which visiting Brethren were invited. Underscoring the special relationship between France and America, there were four American guests of the French Prime Minister at a luncheon at his residence in Paris on June 2nd, 1994, one of whom was a Masonic Brother from Texas. The American, British, and Canadian Ambassadors to France were also in attendance.

One cannot compare the Craft in France to its North American counterparts solely in terms of numbers, French membership being much smaller, as is the country itself. In terms of Masonic Regularity, of course, the G.L.N.F. adheres to the same traditional landmarks and Masonic principles as all Regular Grand Lodges. The Masonic organizational structure also essentially parallels that of the North American and other Regular Obediences.

French (and European) Freemasonry, with the exception perhaps of the American Forces, have essentially only Symbolic, Scottish, and York Rite Masonry, including the Royal Arch and Mark. There are no appendent bodies such as the Shrine or Tall Cedars, no ladies' auxiliary groups such as the Eastern Star or Amaranth, nor any youth groups such as Demolay, the Rainbow, or Job's Daughters. Interestingly, however, insofar as the ladies are concerned, there are women's groups styling themselves Masonic in England, several European,

South American, and Mediterranean nations. Efforts are under way to establish similar bodies in those areas which were once behind the “Iron Curtain”. (Philaethes June 1995).

It is not easy to become a French Freemason and it requires effort to remain one. Entrance requirements are strict, although following traditional Masonic principles, and inquiry into the character of a prospective member may take a considerable amount of time. In that several Rituals are practiced, administrative and ritualistic procedures may vary slightly between the several groups. In some, for example, prospective members may eventually be invited to the Lodge for an examination “sous le bandeau”, to be blindfolded, then escorted into the Lodge, questioned by the Membership, and then escorted out of the Lodge thus quite naturally not being privileged to see the Lodge’s interior. A ballot may or may not be taken that same evening, thus affording the Membership ample time to reflect upon the candidate’s qualifications if additional time is felt necessary.

For favorable ballots, Initiation, Passing, and Raising follow in due course, although this, too, can be a lengthy process. And, in between degrees, a newly obligated Brother may be required to give an oral presentation in Lodge on his reactions and interpretations of what has gone before. In some instances, a catechism is required in essentially the same manner as in the American system. Examinations, while in the friendly spirit of brotherhood, are nonetheless

detailed both with a view of determining if the Brother has fully grasped the meanings imparted in the degree and in aiding him to a better understanding where necessary, an important part of his Masonic progress.

Recent years have seen the implementation of some Symbolic Lodges using what is known as the “York Rite”, essentially an American style ritual translated into French. This particular ritual has proven quite successful and is now being used by a number of French lodges with more in the offing. Visitors are always welcome in all lodges, but an American visitor would immediately recognize the workings of this particular ritual.

Members are expected to participate actively in the life of their lodge and repeated unjustified absences are not considered favorably. For the first year, however, a member is generally obliged to only sit and listen, without “active” participation, thereby absorbing knowledge from more senior members. It takes, on average, perhaps three years to become a Master Mason; i.e., a degree a year, although some advancements are more rapid. Masonic progress is not automatic and in both Symbolic and Scottish Rite Masonry a member must exhibit a knowledge of the Craft, its meanings, symbolism, and aims. In the Scottish Rite, for example, it can take a man years to advance to the 18th or 30th degree.

Lodges are, in general, rarely larger than 30-40 members who know each other well and attend regularly, with a new lodge formed when necessary to

preclude a lodge from becoming too large. Initiation and yearly fees are also significantly larger than North American Obediences. French Masonry is highly intellectual, it being common for papers of a historic, symbolic, philosophic, or spiritual nature to be presented in lodge followed by a discussion period.

Degree work, primarily in French, of course, except for several “American” and “English” style lodges, follows the traditional story lines familiar to Americans although presentations may vary slightly in the several rituals practiced. In general, lodges are opened and business conducted in the First Degree. This permits E.A.’s and F.C.’s to observe and learn, although they must naturally temporarily leave the room when the lodge goes to a higher degree than they possess. (Philalethes Aug. 1994).

France, being largely a welfare state, has a fairly large tax rate which supports public hospitals and other similar activities and the Social Security System reimburses medicines and provides funding in other areas. Consequently, there are fewer requirements for private charities than in North America. Nonetheless, while not on a comparable scale to the large American and Canadian efforts, both the G.L.N.F. and Supreme Council for France have charitable endeavors designed to provide aid in cases where the need arises. Lodges also have a “charitable collection” at the close of meetings destined to aid members in need.

Meetings are usually held monthly and are invariably followed by a dinner (agapes) either at a local restaurant

or one of the Grand Lodge dining areas, full restaurant facilities available. These after-meeting dinners are an important part of building fraternal friendships between members as well as expounding more informally the tenets of the Craft. While Masonic protocol is generally followed, being perhaps somewhat akin to a “Table Lodge” but in a more relaxed vein, it may happen that members will rise and give their thoughts on the evening’s work (planche); i.e., continuing discussions on a paper which has been presented earlier. It is also the usual rule for visitors to rise and say a few words.

Some critics have expressed concern about the 1913 G.L.N.F. establishment in not having three founding lodges. It should be noted, however, that it was only 16 years later, in 1929, that such stipulation was advanced. Thus, the 1913 formation was clearly legal. It should also be noted that the Grand Lodges of Georgia (1786), New Hampshire (1789), and Rhode Island (1791) were also formed by less than three lodges and that New Jersey was formed not by lodges but rather by an Assembly of Masons in 1786. It can safely be stated that, like the G.L.N.F., these American Grand Lodges are also eminently Regular and beyond reproach.

From 1954-1964, there were merger discussions between the G.L.N.F. and the G.L.F., such talks finally ending in failure, the G.L.F. ultimately preferring its attachment to the so said Irregular G.O. Thus, while previously maintaining relations with the G.O., and long permitting inter visitations therewith, in 1964 the G.L.F. consummated a formal Treaty of Alliance with the

G.O. As a result, about 1,000 members of the G.L.F. re-evaluated their Masonic integrity and left that Obedience, joining the G.L.N.F. to find Masonic Regularity. While unification of French Freemasonry did not then prove possible, perhaps the future will prove more positive.

While placing the G.L.F. further into an Irregular position, the Treaty produced other ramifications as well. If the G.O. worked with the Grand Council of Rites as its high degree body, the G.L.F. worked with the Supreme Council of France. The Treaty meant that the S.C. would then be in amity with an Irregular body, a situation not acceptable to the Sov. Gd. Commander of the S.C. and others who eventually withdrew from the G.L.F. and formed a new Supreme Council. With a membership drawn from the Regular Masonic Obedience, the G.L.N.F., the new Supreme Council for France, with its subordinate bodies is now recognized by Regular Supreme Councils worldwide.

Concerning current European events, there is renewed Masonic activity in several "Eastern European" nations. Efforts by the G.L.N.F. to revive the Craft in Russia resulted in four Symbolic Lodges as well as French Supreme Council efforts which have resulted in the requisite subordinate Scottish Rite bodies. It's a delicate situation in areas once behind the "Iron Curtain", but such efforts have been crowned with success with a Grand Lodge of Russia created by the G.L.N.F. in Moscow on June 24, 1995. Efforts to reestablish a

Russian Supreme Council will undoubtedly also be realized in the near future.

The G.L.N.F., with other Regular Obediences, has supported consecration of Grand Lodges in Iran, Hungary, and Eastern European areas. Rumanians Lodges have also been formed in France in preparation for the day when they can return to that nation and reestablish the Craft there. Political events often intrude upon the life of the Craft as, for example, in Iran where a cessation of Masonic activity was dictated with both a Grand Lodge and Supreme Council in Exile being formed.

Also, since Wwl-II, the G.L.N.F. has been responsible for introducing Regular Freemasonry into Spain, Portugal, Morocco, Gabon, the Ivory Coast, Senegal, Togo and Benin. In brief, up until 1995, the G.L.N.F. had established Freemasonry in countries with over 200 million inhabitants, 15 different languages, 150 ethnic tribes with as many dialects and more than 10 different religions. Now, the new Grand Lodge of Russia with its millions of inhabitants and diverse cultures can be added to that already imposing list.

In summary, Regular Freemasonry in France is a dynamic and growing body whose influence has extended far beyond France's own borders. The "Miracle of 1913", the establishment of the G.L.N.F., has undoubtedly aided in mankind's hopes for the future and has left a profound Masonic legacy, one Masons worldwide can be justly proud of.

William E. Parker, M.P.S.

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A very good song, but just a G L N F's song!

Martinism is Christian!

No less!

No more!

Martinism is a system of philosophic thought. It is essentially Christic in outlook and the traditions are based chiefly on the works and writings of Martinez Pasqually, Jean Baptiste Willermoz and Louis Claude Saint Martin. Martinism also perpetuates a sacred system of initiation

Martinez Pasqually received his patent and initiation from his father who received it from Charles Stuart (Bonnie Prince Charlie), who in turn had received it from the Knights Templar.

Martinez founded the order of Elus Cohen. Martinez Pasqually initiated, among others, Jean Baptiste Willermoz and Louis Claude De Saint Martin.

Saint Martin was for many years an Elus Cohen, however, he gradually moved away from the technique used by his brothers to achieve their re-integration - a technique that involved ceremonial magic. His personal preferences turned to a search for a more inward means to achieve the same result. He thus developed what is known in Martinist terminology as "The Inner Way" of re-integration

A loose organization was built around him, formed of people who had received from him a special initiation. After his death his disciples carried on the work. This

organization was known under different names, but more generally as "la Société Des Initiés".

Modern Martinism dates from around 1890 and the creation of "The Martinist Order" by Papus. Among others, Saint-Martin had initiated the Abbé De Lanoue and Chaptal, Comte De Chanteloup. These two brothers transmitted in turn the initiation creating two, so said, lines of succession, one leading to Dr Gerard Encausse (Papus) and the other to P. Augustine Chaboseau. Papus and Chaboseau exchanged their initiations due to one unidentified brother in Papus, initiation line, and in 1884 l'Ordre Martiniste was constituted. In 1893 l'Ordre Martiniste received the archives and records of Willermoz and the Elus Cohen Temple of Lyons

Martinism grew and spread under the guidance of Papus. He added two degrees before the superior degree to serve as chambers of instruction and probation.

The first degree, that of associate is said to come from Cagliostro's Egyptian Masonic Rite and the second degree, that of Mystic, from Willermoz's Knights Beneficent of the Holy City (C.B.C.S).

On the death of Papus, the order was soon to become divided.

Bro Charles Detre (Teder) succeeded Papus and under his leadership the order took on a more Masonic outlook. Teder died in 1918 leaving Bro Victor Blanchard as Grand Master Designated.

Bro Blanchard declined the Grand Mastership and it was given to Bro Jean Bricaud. Bricaud took the order even closer to a Masonic basis and many Martinists rejected this. These Martinists gathered under the guidance of Bro Blanchard. In 1934 an International Convention of Martinists was held at Brussels. Bro Blanchard was unanimously elected Universal Sovereign Grand Master and it was decided to call the work, "L' Ordre Martiniste Et Synarchique". This order has operated in an unbroken line since its formation.

Theurgy and the Martinist Tradition

by Rectificus, S:::l:::l:::, XI/V, Elder of Circle #8

Introduction

I was asked by a friend, recently, why The Rose+Croix Martinist Order (commonly known as "The R+CMO," "R+CMO," or just "RCMO") practices Theurgy. She had read somewhere in AMORC's *The Rosicrucian Digest* that our V.M. Louis-Claude Saint-Martin abandoned Theurgy during the latter part of his life because he felt that it was "too dangerous." She was concerned about how "dangerous" Theurgy is. I realized then that there are misunderstandings, even among the esoterically inclined, not only regarding the differences between Magic and Theurgy, but also in understanding what our V.M. Saint-Martin meant by the term.

Theurgy and the AMORC

To begin with, it is important to understand that the author of the article in *The Rosicrucian Digest* is not a Theurgist, was never a Theurgist, and has no idea about genuine Theurgy. The AMORC, which publishes *The Rosicrucian Digest*, does not teach Theurgy, does not practice Theurgy, and knows nothing about genuine Theurgy. Therefore, the author of that article would not know what Theurgy is and would not be capable of actually writing anything informative or instructive about the Act and Art of Theurgy, other than to fall back

into the standard practice of the uninformed which is to breathe hushed and ominous "warnings" about it.

Secondly, understanding authentic and genuine Martinist history, and understanding (and using) the practices of authentic Martinism is not now and seldom has been a strong "forte" of AMORC and its officers.

Therefore, one must be very careful about Martinist "information" coming from such a publication as *The Rosicrucian Digest*. These statements are made, not disparagingly, but to provide facts which have bearing on the *Digest* author's confusion.

Theurgy and Magic

Thirdly, many persons have seriously and sadly misunderstood the term Theurgy, often confusing it with Magic. We find such misunderstanding and confusion even among those persons who consider themselves to be esotericists or mystics.

It is important to understand that the two operations of Magic and Theurgy can be confused because they are similar in certain ways. Both employ varying degrees of Ritual, and both may use mental imagery or words to express the desired goal. *But, again, Magic and Theurgy are not the same!* The major difference is the position of the Will in the operation.

In Magic, the Rituals, mental imagery, and words are used to raise and empower the personal Ego and its Egoic Will.

In **Theurgy**, the Rituals, mental imagery, and words are used to merge the personal Will into God's Will. This

merging is called in authentic Martinism, **The Way of the Heart.**

Therefore, we conclude that the essential difference between Magic and Theurgy is the position of the Will in the process of accomplishing our goals.

This essential difference has to do with the constitution of the human being as a creator in God's world.

Man as Creator

It is important to understand that man is a divine being, created in the image and likeness of God. Consequently, man is, among other things, also a creator. Make no mistake--man is a creator! Obviously, man is a creator on a very minuscule scale compared to God, but, nevertheless, man *is* a creator. He can create mentally, as well as by the use of the spoken word. When we sit back and do what is fashionably called "visualization" in many schools, we are mentally creating that which we are "visualizing." It is true that what we have created is on the mental or astral plane, but we can bring what we have created to manifest by an act of Will. In other words, we can "will" something to happen or to manifest. Here we are exercising our innate divinity--a power which God did not strip away from us after the Fall. Man can also create by use of the spoken word.

Man as Magician

By the mere proclamation of the word or statement "Be it done," *It is done*. With *So be it* or *Let it be done*, coupled with the Will, man sets in motion a chain of vibrations for the accomplishment or manifestation of

his desires. Of course, its manifestation may be modified, delayed, or mitigated by karmic influences. By the exercise of the Will, we are saying: "My will be done!" This is a simple example of Magic. Usually we associate Magic with only such romantic things as ceremonial, evocation to visible manifestation, spells, conjurations, and so on.

Man as Theurgist

Now, let us examine another operation. We have visualized what we want to manifest. Then, instead of willing it to happen or to manifest, or instead of saying *My will be done*, we say, instead: *Holy Father, Thy Will be done....* In this instance, we have merged our personal Ego into God's Love, and we have aligned our personal will to God's Will. We have expressed our desire, but we have left its manifestation to His Will, not ours. This is a simple example of Theurgy. In Theurgy, however, because we are putting God's Will first and aligning our will with His, we do not need to mentally create every time we desire something. We can invoke His Name and ask for what we want. If it is His Will, it will manifest...

**For who, if his son asketh for bread, will give him,
instead, a stone?**

--Matthew 7:9

When we align our will with God's Will during our Work, we open our consciousness to the Divine flow of Consciousness. What often occurs is that we may approach our place of Work with a certain plan in mind,

and then find that we will do Work that we never really thought of before we entered the Holy Place! In Theurgy, we accept the role of being an agent of God's Will. One common example of Theurgy is the Celebration of the Holy Eucharist (the Mass).

The Work of Initiation

In order to practice true and genuine Theurgy, one must have the Knowledge, the Power, and the Authority to use that power! Innately, all human beings have the divine power that is our birthright ("This was the Light that lighteth every man that cometh into the world"). To truly apply that divine right, however, man's consciousness must be aligned properly with the divine current, in order to awaken the "sleeping giant" of inner divinity ("Christ in you, the hope of glory"). The proper alignment with the divine current is what true, authentic, and genuine Initiation does, and such Initiation must be received in person from one who stands in an unbroken Initiatic Chain of Initiators. The first link in that Initiatic Chain is always one who has established an Inner Plane Contact from which the Initiatic Power is received. By receiving Initiation in a Theurgical Order like The Rose+Croix Martinist Order, you are awakened, and the innate Divine Power which was formerly only a slumbering potential is activated--and you are "born to become a child of God."

Disadvantages of Magic

The disadvantage of Magic is that the personal Ego prevails and the personal Will is paramount--"My will

be done." That is, Magic inflates the Ego in order to have a source of energy, then channels the powers and energies of the inflated Ego into the Will which directs those powers and energies outwardly. It is no wonder that Saint-Martin rejected such a practice! He knew that because Magic exercises one's personal prerogatives as a divine being, one also assumes full responsibilities for the results of the magical acts. In other words, in Magic, we incur and accept the karma of the results--whether good or bad--usually bad. Because "we see through a glass darkly," working Magic is always a risky business because it is difficult--if not impossible--for the magician to see all the way through to the final outcome.

Advantages of Theurgy

In Theurgy, on the other hand, because the Theurgical Initiate knows those secret, Initiatic methods which perfectly merge the personal Will in God's Will so that there is a unity of the two Wills, the goals that are granted are given because God's Will has been done. In true and authentic Theurgy such as is taught in The Rose+Croix Martinist Order[®], God's Perfect Vision overcomes the human's imperfect vision (the "dark glass") and the "way of the Lord is made straight." Is there karma associated with this? Yes! Good karma because only Good can come out of the execution of God's Will! This is the true meaning of the Master's command,

Be ye, therefore, perfect, even as your Father in heaven is perfect.

--Matthew 5: 48

God and "the Cosmic"

Does this mean, then, that when we end our visualization with "If it pleases the Cosmic, it is done," then we are practicing Theurgy? NO! In the first place, the "Cosmic" does not encompass God! To illustrate the difference between the two, consider this analogy: think of yourself as the "Cosmic" and the entire Universe as God. You can see that God, in this illustration, includes you (the "Cosmic"), but that the "Cosmic" does not encompass God!

But there is an even greater difference between the two terms. The term "Cosmic" suggests a cold, soulless, and distant impersonality, a conglomeration of organized forces without persona, rather like an electric generator--a source of power which can be used (or abused) at the whim of the operator. However, the term "God" suggests persona, a Mind (the true meaning of the Greek "Nous"), and sentience. To Work Magic, you need only call upon the soulless, mindless Cosmic to do your bidding. To Work Theurgy, you must realize that there is a Greater Will and a Greater Mind and a Greater Heart into which you shall plunge. The authentic Martinist works with God, not with the mere "Cosmic."

Saint-Martin and Theurgy

Let us come, now, to examine St.-Martin's understanding of the term Theurgy. First of all, St-

Martin rejected the Ritual acts of Pasqually's "Elus-Cohen" as being unnecessary "to find God." The Ritual acts of the Elus-Cohen have almost all disappeared, but a few (a very few) manuscripts have survived. These show that Pasqually was using ceremonial magic very similar to the ritual found in the medieval grimoires. Even though Pasqually called these magical procedures, "theurgy," in fact, they were *not* in any way actually Theurgical! The Magic of the Elus-Cohen was nothing more than medieval magic, but Pasqually, despite his considerable genius, was unlearned and incorrectly called these acts "theurgy." Thus, all his life, Louis-Claude de Saint-Martin confused the two terms and incorrectly referred to Magic as "theurgy" because that was what he was taught in his "first school" (as he called the Elus-Cohen).

But did Louis-Claude de Saint-Martin use and teach genuine Theurgy? The answer is--Yes! But he used a different term: "Magism of God." For proof of this, note this statement he wrote in a letter to his friend, Baron Kirschberger:

...There were precious things in our first school. I am even inclined to think that [Martinez] Pasqualis...had the active key to all that our dear Boehme exposes in his theories.... From all this, it follows that an excellent match may be made by marrying our first school to friend Boehme. This is what I work at; and I confess to you candidly that I find the two spouses so well

suited to each other that I know nothing more perfect in its way....

--Letter XCII, 11 July, 1796 in *Theosophic Correspondence*

What does Saint-Martin mean by "marrying our first school to friend Boehme" (pronounced "Ber-mah")? Simply this: active Ritual should be combined with divine philosophy--which is what genuine Theurgy does! Also, let us examine the following statements from Saint-Martin's *Man: His True Nature and Ministry* (Penny translation):

All these things point to one and the same term, the Divine Magism [Editor's note: i.e., genuine Theurgy], which embraces all things, fills all things, penetrates all things. If men direct their aspiration... in any direction where this Magism is likely to be found,...they are not long in arriving at one of these springs, which all have the same Magism for principle, and they soon get intoxicated with delights, which, though coming through different channels, all have the same foundation in God. (p. 196)

Saint-Martin also writes in *Man: His True Nature and Ministry*:

The same law is laid down for you, O Spirit-Man, for the management of your domains as the officer of Truth. You are God's earth; you are a divine functionary in the

Universe.... He sends you this task, wishing you not to spare yourself in pains for its accomplishment, and warning you that He will rigorously exact His returns, which consist in nothing less than the restoration of order, peace, and life, in the portion of His domains which He trusted to your care. This work is the Magism of God, [Editor's Note: this is Saint-Martin's term which means genuine Theurgy] and the complement of prayer. When He thus sends His desire or thirst into you, He does more than admit you into His council, for He brings His council into you; and insinuates within you, the sweetest and highest purposes of His Wisdom; and impregnates you with the same relations, which He Himself has to all that is defective, and Himself provides you the needful wherewith to work its rectification; that is, He provides you with funds out of His own glory.... This work is the very complement of prayer, since it is the very action...of the divine order which passes into you. (pp. 176-177)

Thus, it is clear that Saint-Martin believed in the combination of the practical application of human powers as found in the Elus-Cohen, but he also believed that such application was to be raised to the sublime heights of Boehme's vision--and this is what Theurgy does.

Theurgy and the Martinist

There is no question that Saint-Martin used and taught Theurgy, and this is the secret Tradition passed on to **The Rose+Croix Martinist Order®** (commonly known as "The R+CMO" or as "R+CMO") and all genuine Martinism. A Martinist Order which has no Tradition of genuine Theurgy to give to its Initiates does not empower them to do the work which Saint-Martin commanded, which is **"the management of your domains as the officer of Truth."**

If the Martinist does not possess the Tradition of Theurgy, how can he or she follow the rule of God as Saint-Martin established it, which is "nothing less than the restoration of order, peace, and life, in the portion of His domains which He trusted to your care"? Can "order, peace, and life" be restored by simple talk? Can "order, peace, and life" be restored by merely Initiating (if, indeed, one possesses that Power) and then inviting the so-called Martinist to attend lectures? NO! Saint-Martin, as the man of action, understands that **"[God] sends you this task, wishing you not to spare yourself in pains for its accomplishment, and warning you that He will rigorously exact His returns."** True Martinists understand that merely lecturing about dinner does not prepare and serve the meal. True Martinists understand that the Work of Reintegration cannot be accomplished by merely talking about it, but by application through genuine and authentic Theurgy.

Authentic Martinism and Theurgy

The genuine Martinist Order produces a Martinist Theurgist whose Martinist Theurgy follows Saint-Martin's command to restore "order, peace, and life" in the world. The Martinist Order that denies Theurgy or that denies that Saint-Martin both practiced and taught Theurgy not only doesn't know what Saint-Martin wrote, but also fails to provide its Initiates with this all-important Theurgical Tradition. Such an incomplete Martinist Order must remember that Saint-Martin wrote that God "...will rigorously exact His returns" because of its failure and refusal to truly work for Reintegration. The Rose+Croix Martinist Order® will not fail in its duty to equip its Initiates with the full and complete Tradition of Martinist, and that Tradition includes Saint-Martin's practice and teaching of Theurgy.

Conclusion

Hence, we answer in the very words of Saint-Martin: because it is authentic Martinism, The Rose+Croix Martinist Order® ("The R+CMO") is a Theurgical Order that accepts "this task" of working for Reintegration, wishing "not to spare [it]self in pains for its accomplishment."

NOTE: The Martinist books mentioned herein, as well as other Martinist supplies, can be obtained from The Martinist Information Service. Please write for a free catalog and be sure to enclose a self-addressed stamped envelope.