

THE MARTINIST TRADITION



VOLUME 4



A
HISTORICAL REVIEW
OF
MARTINISM

BY
JEAN BRICAUD



LECTURES TO THE
SECRET DEGREES
OF THE
KNIGHTS BENEFICENT
OF THE HOLY CITY

7^o PROFESSED KNIGHT
8^o GRAND PROFESSED KNIGHT

THE GNOSTIC CHURCH



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EXORDIUM

Mon Amis

It is an honour for me to have been asked by our good brother René Cossey to write a prelude to this Volume 4 of the Martinist Tradition. Because of constrained space I must be brief:

The creation story presented in Genesis is a parable, but parables, allegories, symbols, fables & 'fairy tales' are the Keepers of Truth — they preserve, conceal & reveal instruction on several levels. On the outside they tell a story which is apparent and obvious; on the inside they conceal a deeper truth evident only to those prepared to understand.

Original Man, (Primitive Adam), was a pure Spiritual Being. He dwelt on a high spiritual plane, near God. He had been emanated to be a guardian over certain Perverse Spirits left over from a previous creation. Primitive Adam was seduced by the leader of these Perverse Beings; he fell victim to his own pride and "sinned". This brought about his "fall" into physical matter where he and consequently we, men & women of this world, are now confined.

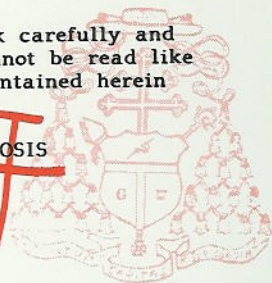
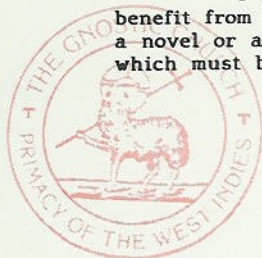
Finding ourselves in the soup, our primary and urgent task is to get out of the pot, retrace our steps, and wend our way back to our First Estate. Man is still essentially a spiritual being, but we will continue to wallow in the Forest Of Errors ... the physical and material worlds ... until we are reintegrated. (Incidentally, properly understood, this is the story of the Prodigal Son as related in the New Testament.)

Martines Pasquales taught the Elus-Cohen particular and practical techniques for accomplishing reintegration and very important information concerning this whole problem is the subject of the material presented in this Volume.

I therefore hope you will study this book carefully and benefit from it. But I must warn you that it cannot be read like a novel or a magazine ... very deep truths are contained herein which must be pondered upon and inculcated!

Sincerely in the Light of the HOLY GNOSIS

+ *Tau Thomas*
Very Reverend Bishop Tau Thomas



I N T R O D U C T I O N

To You Who Hold This Book

Friend, you have in your hands a most extraordinary book. What makes it so is: 1. It is historical, 2. The documents which compose it are rare and have been generally unavailable. 3. It is instructive. It reveals and imparts teachings that were once given only to a small and select few.

You are able to hold it, only after the asking of a thousand questions, the plodding down of endless paths, until the successful culmination of a search which spanned many long years hunting in the libraries of Europe and rummaging through private and personal files.

I am referring particularly to the instruction given to the Professed and Grand Professed Knights in the two secret degrees of the KNIGHTS BENEFICIENT OF THE HOLY CITY, and which is presented in this Volume, along with a Review of Martinism by Past Master Jean Bricaud.

Let me give you some background information:

The name **Martines Pasquales** conjures up the picture of a man of mystery. Mystery in the sense that, to this day, comparatively little is known of that personage who appeared suddenly and passed through Europe in a flash, and disappeared. He was a man of mystery in that no one quite seems to know from where or from whom he learned the techniques of theurgy which he had mastered and was able to demonstrate. He was a man of mystery in that he obviously knew far more than he revealed; it is felt he did not think even his closest disciples capable of bearing, or perhaps understanding, the depth of spiritual knowledge he possessed. Indeed, about such "high truths" as Louis-Claude de Saint-Martin described Martinez' teachings, he said, "I am persuaded that we should have arrived at them at last, had we kept him longer".

But Martinez wanted to teach. He held a Masonic Patent from Charles Stuart, King of England and as early as 1754, as a first step, he founded a Masonic Lodge. His aim, however, was to create a more spiritual Order than regular Freemasonry, so he went on to organize a movement that eventually turned out to be not strictly Masonic, but nevertheless composed only of persons who were Masons, and which he called: **Ordre des Chevaliers Maçons Elus-Cohen de l'Univers** (Order of Knights Mason, Elect Priests of the Universe).

This Order of Elus-Cohen developed and grew rapidly until 1772 when Martinez sailed for Haiti in the West Indies to see after some personal business. There, two years later, he succumbed to a fever and died. His untimely death also meant the end of the Elus-Cohen because, sorrowfully, there was no one else who could follow in his footsteps and provide the leadership and teachings required.... One by one the Elus-Cohen Temples began to close.

Seeing this, Brother J. B. Willermoz, one of Martinez' staunchest disciples and a keen Freemason, fearing that the Martinist doctrines would be lost, conceived of a plan to implant the basic teachings of the Elus-Cohen in the Templar Rite of **Strict Observance**. This he did by adding two secret degrees at the top: Professed Knight and Grand Professed Knight.

It is the lectures, given in these degrees, that are presented in this Volume.

The **Strict Observance** was a German Masonic Order and it became known in France as the **Knights Beneficent of the Holy City**. This Order continues today, but the two secret degrees have disappeared. And with the disappearance of the degrees, so too did the lectures.

I have intimated that it has taken a long time, many years in fact, to find these lectures and those who are associated with their presentation here, have made it possible for you to have them, only after considerable cost to themselves and after considerable labour as well.

This issue of the Martinist Tradition is Number Four and we hope, dear Friend, that you will not take these Volumes for granted ... all of them are giving teachings from the *Initiatic Tradition* and contain material that is not easy to come by. All of them are presented only after a great deal of work, which is being done charitably, by a few. We hope you will benefit from this Volume and that in turn you will support our endeavor by obtaining, as well, the others.

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

René Cossey

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HISTORICAL REVIEW
OF
MARTINISM

BY

JEAN
BRICAUD

NEW EDITION
plus an appendix on the
personal role
of
Jean Bricaud
and doctrinal comments by C. C..

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P R E F A C E

The first edition of this historical review by Jean Bricaud, Grand Master of the Order, appeared in 1928 and is now completely out of print.

Therefore, in order to meet the needs of adepts and of some associated spiritualist groups we are now reprinting it in its original form. However, we shall simply add a brief summary on the following points:

1. The personal role of J. Bricaud which, since his death in February this year (1934), has passed into history.
2. Doctrinal comments specifying the internal instruction of the Order, adapted to the needs of current scientific understanding, but bequeathed in their original substance, by Martinez, Willermoz and Saint-Martin.

These comments, which are addressed "to all concerned", represent only an outline and do not constitute any particular conclusions.

The continuation of his work, consisting of the Martinist chain, fully restored, will no doubt gladden the spirit of the Master, who has left us far too early.

C. C.

Editor's note: Papus was the first Grand Master of the organization bearing the name MARTINIST ORDER.

He was succeeded by:

Téder

Jean Bricaud (author of this Historical Review)

C.C. (Constantin Chevillon)

- and then -

Henri Dupont

HISTORICAL REVIEW OF MARTINISM



Of all the Orders of Illuminist Masonry which flowered in France during the 18th century, none has had an influence comparable to that which entered into history under the name of Martinism. Its appearance coincided with that of a strange personage named Joachim Martinez Pasqualis. Even today some people still say he was of an oriental race whilst others maintain he was a Polish Jew. In fact, however, he was neither. His family came from Alicante in Spain, where his father was born in 1671, according to the Masonic credentials submitted by his son on March 26, 1763 to the Grand Lodge of France.

According to the same document, Joachim Martinez Pasqualis himself was born in Grenoble in 1710.

Moreover, in 1769, in the course of legal proceedings against a man named Du Guers, he attested that he was a Catholic. Therefore he was not Jewish.

Martinez Pasqualis, who also called himself Don Martinez de Pasqually, spent his life teaching in the Lodges, in the form of a higher Masonic rite, a religious system to which he gave the name of the Rite: the Elus Cohens, that is to say the Elect Priests (Cohen, in Hebrew, means Priest). Only those masons in possession of the rank of Elus were permitted to enter the Elus Cohens.

Martinez, in a mysterious manner, travelled through various parts of France, chiefly the south-east and south. He used to leave one town without telling anybody where he was going and he arrived at a place without revealing from where he had come. Whilst propagating his doctrine, he gained adherents in the Lodges of Marseilles, Avignon, Montpellier, Narbonne, Foix and Toulouse. He finally settled down in Bordeaux in 1762, where he married the niece of an old adjutant of the Foix Regiment.

In Bordeaux, Martinez joined the La Française Lodge, which was the only one of the four symbolical lodges active in the city at that time. He endeavoured to revive the enthusiasm of the masons of Bordeaux and after having ensured the co-operation of several of them, he wrote as follows on March 26, 1763 to the Grand Lodge of France: "I have established a temple in Bordeaux to the glory of the Grand Architect, comprising the five perfect orders of which I am trustee under the constitution of Charles Stuart, King of Scotland, Ireland and England, Grand Master of all the regular lodges spread across the earth's surface, and which are today under the protection of George William, King of Great Britain, and under the Grand Lodge title of "Elect and Scottish Perfection". At the same time he addressed to the Grand Lodge a copy of the certificate in English issued on

May 20, 1738 by the Grand Master of the Stuart Lodge to his father Don Martinez Pascualis, Esquire, with authority to transmit it to his elder son, Joachim Don Martinez Pasqualis, to constitute and direct it as Grand Master of the Temples Lodge to the glory of the Grand Architect.

After an exchange of several letters, the Grand Lodge of France concluded by issuing to Martinez a formal document authorizing him to constitute his Lodge under the title of Française Elue Ecossaïse (French Elected Scottish), under which name it was inscribed in the records of the Grand Lodge on February 1, 1765.

That same year he departed for Paris and got in touch with several eminent masons, including the brothers Bacon de la Chevalerie, de Lusignan, de Loos, de Grainville, Willermoz and some others to whom he gave his first instructions. With their cooperation, on March 21, 1767, he established the foundations of his Sovereign Court of Paris, after appointing Bacon de la Chevalerie as his deputy.

In 1770 the rite of the Elus Cohens had temples in Bordeaux, Montpellier, Avignon, Foix, Libourne, La Rochelle, Versailles, Metz and Paris. Another temple was about to be opened in Lyons, thanks to the efforts of Brother Willermoz, who was due to become the most active and important figure of the Martinez rite.

The rite of the Elus Cohens* consisted of nine degrees, split into three main divisions, as follows:

First division: Apprentice, Fellow, Master, Grand-Elu and Apprentice Cohen.

Second division: Fellow Cohen, Master Cohen, Grand Architect, Knight Grand Commander or Grand-Elu of Zerubbabel.

Finally, the **Third division**, which was secret and reserved for the Réaux-Croix, a type of higher class of Rosicrucian.

Although Martinez had not given a complete exposition in writing of his teachings, thanks to the incomplete text of his Traité de la Réintégration des Etres (Treatise on the Reintegration of Beings), also the reports on his writings and a study of the meetings of the adepts, it is nevertheless possible to

*The Catechisms of the first three degrees and an Elus-Cohen ritual are given in Martinist Tradition Vol I. The Prayers of the Elus-Cohen are given in Martinist Tradition, Vol. II.

obtain an understanding of the aims which were pursued by Martinez and the measures utilized by him.

Like many of his contemporaries who were alarmed by the materialism of the philosophers, Martinez strove to resist this trend which was prevalent among the intellectuals at that time. Against those who defended materialism he put up a vigorous resistance in the shape of an idealisation of life, a change in attitudes to the attraction of physical appetites. He submitted that in each human being there was something divine which was lying dormant and which it was necessary to revive. According to Martinez, this spark of divinity could be ignited to a point where it would be almost entirely freed from materialism.

Under such conditions man is able to acquire powers which would permit him to "communicate with the invisible beings, those whom the Churches called angels and to attain not only personal wholeness but also the wholeness of all disciples of good will".

To metamorphose man in this way would be to regenerate him and to reintegrate him gradually into his original state; it would enable him to achieve that perfect state to which each individual and society should gravitate, since Martinist illuminism also included collective social activity.

However, it is not possible to arrive immediately at this state of perfection. Too many follies have been allowed to accumulate over a period of centuries and too many prejudices weigh down the whole of humanity. It is necessary to permit light to spread little by little, otherwise it would be too dazzling and blind mankind instead of lighting up the true path.

This was why Martinez distributed his teachings in small doses and by degrees. He wanted the adepts -- at all events those called upon to penetrate the most profound mysteries of initiatory doctrine* -- to devote themselves to a study of the secrets of nature, the occult sciences, the higher branches of chemistry, magic, the Kabalah and Gnosticism, in order to arrive by slow degrees at illuminism and perfection.

This doctrine achieved a striking success and the Grand Lodge of France subsequently realised that as a result of all the mystical rites, it was able to obtain a large number of members and it was therefore necessary to preserve with the greatest care, the secret of its mysterious tasks.

*This doctrine is covered in Martinist Tradition Vol. II. It is hoped the reader will obtain a copy for it contains a great deal of valuable information which will clarify the two lectures which follow, as well as a classic article written by Willermoz.

In May 1772, Martinez set sail from Bordeaux for Santo Domingo (now Haiti) where he intended to find a successor. He died at Port-au-Prince on September 20, 1774, leaving a son who was studying at the college in Lescar, near Pau. Before he died he appointed as his successor his cousin, Armand Caignet de Lestère, Chief Administrator of the Navy at Port-au-Prince.

Among the disciples of Martinez there were a large number who later achieved fame. They included Baron d'Holbach, author of Système de la Nature; the Hebraist and Kabalist Duchanteau, the inventor of the Magic Calendar, who died following a bizarre experiment in alchemy which had been performed at the Lodge of the "Amis Réunis" in Paris; Jacques Cazotte, the celebrated author of the Diabole Amoureux (The Loving Devil); Bacon de la Chevalerie; Willermoz, who played an important part in Masonry; and finally the 'Unknown Philosopher', Claude de Saint-Martin.

Saint-Martin was serving as a lieutenant in the Foix Regiment when he heard about Martinez Pasqualis and his rite of the Elus-Cohens.

After he resigned from the army he went to Bordeaux where he was initiated into the degrees of the Cohens by Balzac's brother. For three years he acted as secretary to Martinez and as a result he came into contact with the principal adepts. He rapidly achieved considerable progress as his massive studies enabled him to penetrate very quickly into the depths of Martinist illuminism. He travelled frequently to Lyons which had become an influential center of the Rite. In Lyons he drafted the book Des Erreurs et de la Vérité (Of Errors and Truth). This book had a considerable impact on Masonic ideas at the end of the 18th century.

Saint-Martin, who was of a delicate nature which was sharpened by his intense intellectual labours, found himself disturbed and even alarmed by the operations involving magic, associated with his master's teachings. By slow degrees, he withdrew from the active practices being carried out by the Réaux-Croix in order to devote himself solely to the study of spirituality and mysticism. He went to Paris where he received a warm welcome from high society. Women in particular quarrelled among themselves as to which of them should be privileged by his company and many of them asked him in a way for spiritual guidance. He was therefore led to form a kind of group which was purely spiritualistic and excluded ritualistic ceremonies and operations involving magic. Without breaking away from his brother Cohens, he proceeded more and more along the path of the development of the philosophical theories contained in the Martinez system and which he taught orally and in his writings. Up to the outbreak of the French Revolution, he alternated the lessons to his adepts with travel abroad where he established

firm connections. It was during his trips to Strasbourg and Germany that he discovered Jacob Boehme whose theories he added to those of Martinez. Moreover, they could also be superimposed, as Boehme was in addition an Illuminato.

He was very worried during the French Reign of Terror in 1793. However, some of his old disciples who had come to power protected him and thanks to them he escaped being committed for trial at a revolutionary court. He died in 1803, leaving behind him several adepts in various European countries.

Confusion has often arisen, under the description of "Martinists", between the disciples of Martinez and those of Saint-Martin. Although the theories were the same, there was a sharp difference between the two schools of thought. The Martinez school remained within the framework of higher Freemasonry whereas that of Saint-Martin addressed itself to the uninitiated. The latter school therefore rejected the practices and ceremonies to which the former attached great importance.

After the death of Martinez (in Haiti) the powerful master Cagnet de Lestère, his successor, was unable to devote himself actively to the Order; splits occurred. He died in 1778 after transferring his powers to the formidable master Sébastien de Las Cases.

The latter did not consider it necessary to renew the relations which had been broken off between the different Temples of the Elus-Cohens and to re-establish unity within the Rite. Little by little, the Temples' activities came to a standstill.

It was then that the head of the Elus-Cohen of Lyons, J. B. Willermoz, in order to safeguard the Martinist tradition, decided to establish it in the Rite of the **Strict Templar Observance**, of which he was one of the respected heads. This was done by agreement with the powerful deputy Master of the Elus-Cohens, Bacon de la Chevalerie.

It is known that the **Strict Templar Observance** of Germany had sent a scion of its movement to France. Its center was in Lyons, in the Lodge of La Bienfaisance. Under the influence of Willermoz, the **French Strict Observance** had gradually moved towards Martinism.

At the general assembly of the Gaules Freemasons organized in Lyons by Willermoz in 1778, fearing that the revival of the Order of the Temple would arouse the susceptibilities of the police, the **Strict Observance** had replaced the French Templars by the **Knights Beneficent of the Holy City (C.B.C.S.)**.

In the higher degrees of this Order the experienced adepts were entitled to receive the deeper knowledge of the Martinist Elus-Cohens.

The **Knights Beneficent** of Lyons and their leader Willermoz therefore considered the **Strict Observance** as a preparatory school from where the Elect were introduced into the inner circle of Martinism. At the general assembly of the Gaules Freemasons, the *French Strict Observance* group decided to lead their parent body, the *German Strict Observance*, on to the path which they themselves had pledged to follow.

In order to do this, Willermoz added *two secret degrees* to the six degrees of the **Strict Observance** and in 1782 he went to the general assembly of Freemasons in Wilhelmsbad, Germany, with the intention of ensuring success there for his system. He obtained the support of two brothers, who were the most powerful members of Templar Freemasonry, i.e. Prince Ferdinand of Brunswick and Prince Charles of Hesse. However, the French Martinist Illuminati were faced with powerful adversaries — the Illuminati of Bavaria.

The Wilhelmsbad Assembly turned out to be a bitter and desperate struggle between the French Martinists and the Illuminati of Germany, resulting in the triumph of the Martinists.

Willermoz was able to present his plans of reform and his new rituals to the Assembly. Moreover, he succeeded in getting the title of **Knights Beneficent of the Holy City** accepted for all the brothers of the Inner Order, as was the case in France. Henceforth the Scottish ritual would follow, for the greater part, the ritual of Lyons, in which Willermoz had inserted preparatory references to the Martinist Doctrine.

Finally, a special Commission led by him was entrusted with the task of drawing up the rituals and instructions of the heads of the Inner Regime which would include, at the top, the two secret Martinist degrees* practised in the **Strict Observance** of Lyons. This task was making good progress when

* The **Strict Observance** was a Templar Order founded in Germany around 1754 and subsequently spread to France where the French Templars later took the name of "Chevaliers Bienfaisants de la Cité Sainte" (Knights Beneficent of the Holy City, or C.B.C.S.). **This is the Scottish Rectified Rite of today.** The degrees were: 1° Apprentice, 2° Fellowcraft, 3° Master, 4° Maître Ecosais (Scottish Master), 5° Ecuier Novice (Squire), 6° C.B.S.C. (Knight) to which was added the "Profession" class of 2 degrees: 7° Chevalier-Profès (Professed Knight) and 8° Grand-Profès (Professed Grand Knight). The lectures of these two secret degrees are those given in this volume. The "Knights Beneficent" are still in existence today but the two secret degrees introduced by Willermoz have disappeared from the present day workings.

the French Revolution broke out. It interrupted Freemasonry and as a result destroyed the influence of Willermoz and of the Martinists with regard to the **Strict Observance** in foreign countries.

The **Knights Beneficent of the Holy City** was not re-established in France until 1806. It claimed kinship almost immediately with the Grand Lodge with which the **Strict Observance** had previously had treatises. As for the Martinist Elus-Cohens, they did not resume their tasks officially. Bacon de la Chevalerie, however, the universal deputy of the **Order of Elus-Cohens** for the northern area, held office in 1806 by virtue of this position, at the Grand Consistory of the Rites of the Grand Lodge of France. Nevertheless, in spite of his repeated solicitations, he was unable to achieve the reorganization of the Order within the body of the Grand Lodge. In a letter to the Brother Marquis de Chef-debien, dated August 5, 1807, he deplored the lack of activity and "absolute silence of the Elus-Cohens, still acting with the greatest reserve in carrying out the orders of the Supreme Master".

In Switzerland the Martinist system of **Knights Beneficent** was operated through the intermediary of the Directoire of Bourgogne which transmitted its powers to the Swiss Directoire. It is believed that this became the present Rectified Scottish Regime. (This is correct - Ed.)

Willermoz died in Lyons in 1824, bequeathing his powers and Martinist instructions to his nephew Joseph-Antoine Pont of the Rectified Scottish Regime. As for the old members of the Order of Elus-Cohens, they continued to propagate the doctrines of Martinez, either individually or in secret groups comprising nine persons who were called the Kabalistic Areopagites.

The occult teachings of Martinez were therefore transmitted during the nineteenth century on the one hand by the Elus-Cohens, of whom one of the last direct representatives was the powerful Master Destigny who died in 1868, and on the other hand by some brothers of the Rectified Scottish Rite who were the keepers of the secret instructions of Willermoz. Finally, the disciples of Saint-Martin spread the doctrine of the Unknown Philosopher in France, Germany, Denmark and above all in Russia. It was through one of them, Henri Delaage, that in 1880 a young Parisian occultist, Dr. Encausse (Papus), became acquainted with the doctrines of Saint-Martin and decided to become their champion. For this purpose, in 1884, together with some of his associates, he established a mystical Order which he called the **MARTINIST ORDER**. Several freemasons who had an interest in matters mystical & occult joined this Order.

In 1893 the Martinists of Lyons entered into possession of the archives of Willermoz and of the Elus-Cohens of Lyons. The widow of Brother Joseph Pont had bequeathed these archives to Brother Cavarnier after the death of her husband.

At that time Dr. Encausse did not know that the transmission of the Martinist tradition of the Elus-Cohens had never been broken and that this tradition has never ceased to have representatives not only in Lyons but also in different cities abroad (in Lyons the Brothers Bergeron and Bréban-Salomon; in Denmark Carl Michelsen and in the United States, Dr. Edward Blitz). Dr. Edward Blitz, Knight Beneficent of the Holy City and holder of the high degree of Memphis-Misraïm, was the direct successor of Willermoz and of Antoine Pont. He became president of the Grand Council of the Martinist Order, revived by Papus, for the United States. In 1901, in his capacity as the rightful heir of Martinez, he decided to re-establish the Order in the United States on the old traditional bases. His representatives in France, Dr. Fugairon and later Charles Détré (Téder), did their utmost to follow in his footsteps. In fact, the latter, by agreement with Papus, was able to organize a congress of the Spiritualist Masonic Rites in Paris in 1908, the purpose being to link the Martinist Order with High Degree Freemasonry.

Finally, in 1914, after reaching agreement with the Grand Master of the Rectified Scottish Rite (Dr. de Rib...), it was decided to create a Martinist Grand Chapter consisting solely of high-degree freemasons, in order to serve as a link between Martinism and the rectified Scottish movement. The events connected with the war, the death in 1916 of Grand Master Papus and in particular the changes which had occurred in the situation relating to the Grand Master of the Rectified Scottish Rite in France, prevented this plan from being carried out. Papus' successor, Brother Charles Détré (Téder) died in 1918, his powers as Grand Master being transferred to Brother Jean Bricaud of Lyons. The latter, during the reorganization of Martinism after the war, re-established the Order on the solid foundations of Symbolic Freemasonry and it was decreed that henceforth only those masons possessing the degree of Master would be permitted to join the Martinist Order.*

On September 25, 1918, following the death of Téder, Brother Jean Bricaud was appointed Grand Master of the Martinist Order. He had been in touch with Dr. Blitz through the intermediary of Dr. Fugairon and of Téder himself. He had called on the last representatives of the Willermoz movement in Lyons -- Mr. C. and Dr. L. in particular -- and collected their teachings. He therefore belonged to the traditional line of the disciples of Martinez, from which Saint-Martin had formerly departed in order to take refuge in pure spirituality and

* This Masonic prerequisite has since been done away with. - Ed.

mysticism. The latter, i.e. mysticism, revived by Papus in 1887, went very well theoretically with the Martinezist trend, but it gave adepts, in the most absolute eclecticism, free access to all paths of mysticism. Moreover, like Saint-Martin, Papus appealed to those outside the fold, asking them only to show good will. In theory this was quite good, but as far as Illuminism was concerned, good will very often signified mere curiosity. However, the problem of **Reintegration** cannot be solved by curiosity or even by ordinary good will. In order to reach this level a threefold discipline is necessary, that of the spirit, the soul and the body. It is precisely this discipline which the progressive teachings of the **Elus-Cohens** were able to achieve and it was followed by that of the **Strict Observance** and of the **Knights Beneficent of the Holy City**. Bricaud understood it from the outset and that is why he worked to link up the Martinism of Papus with the discipline of Gnosticism.

In 1911 Papus signed a treaty under which he recognized the **UNIVERSAL Gnostic Church** as the official Church of Martinism. By so doing, he linked the Order revived by him to the secular Western doctrine from which Martinez had drawn his inspiration at the beginning. This treatise, confirmed and expanded by Tédér in 1917 into a second version, gave the members of the Gnostic High Synod the right to have their headquarters within the body of the Martinist Upper Council on the basis of reciprocity. The close union of the two bodies was thus achieved.

Upon taking over the position of Grand Master, Bricaud did even more. He reverted completely to the conception of Martinez and Willermoz which had already been the subject of examination since the general assembly of Freemasons in 1908. He superimposed Martinism upon Freemasonry and, as stated above, he decreed that only the regular masons of all rites would be allowed into the Order and, more conclusively, into its inner circle. In order to receive the first Martinist degree, one had to be a Master Mason and, to be invested with the other degrees, it was necessary to be in possession of the High Degrees (of Freemasonry) in accordance with a meticulously established hierarchy. Martinism had ceased to be incorporated into Freemasonry as had been the case at the time of Willermoz; it retained its own personality but it was based on Freemasonry and was obliged to develop the instruction received in the fundamental grades of traditional Freemasonry.

The war had weakened and, at times, broken the links which had hitherto united the different Martinist communities of the old and new world. The lodges had become dormant, the adepts had dispersed and they represented nothing more than a moral unity. The first step taken by Grand Master Bricaud was to re-establish the chain. He restored the unity of the Order in France at the beginning of 1919. The circle in

Lyons was the first to be revived, followed by the one in Paris and then by all the centers of the metropolis. The movement gained the colonies; Algeria and Madagascar were the first to reorganize their groups.

By 1921 all the international connections had been renewed and Martinism had even extended its influence. Britain was represented in the Upper Council by Brother Baron de Th...; general delegates were active in Poland, Denmark, Czechoslovakia, Italy, Portugal, Belgium and Rumania. Russian and Ukrainian groups, uprooted from their native soil, were established in France. The movement organized by Dr. Blitz in the United States in 1901, re-established contact. Mexico, Central America and Chile once again called their members together and contacted the Central Power in the person of its Grand Master. The directives issued by him within the framework of his reforms were followed by all those who cherished the early traditions of Martinism. It can be said that by 1925 the Order had sprung into vigorous action once more, restored its unity and accepted in its entirety the original constitution of Martinez and Willermoz.

Thus, when Bricaud died on February 21, 1934, his work had been perfected and the Inner Circle was established on firm foundations.

We saw earlier the general direction of the teachings imparted by Martinez to the **Elus-Cohens** and then to the **Knights Beneficent**. We saw how Saint-Martin had eliminated, for his personal disciples, the concept of magical operations in order to confine himself solely to the metaphysics of the system. It remains to define the traditional doctrine reinstated by Grand Master Bricaud since 1919 within the framework of current Science and Philosophy. An adaptation was necessary; here it is:

First of all we would point out that there have been no changes in the basic theories of Martinez. The objective to be reached and which will always remain is **the spiritualisation of the individual and of society**. The enemy is still the same: materialism coupled with agnosticism. However, this pernicious doctrine has increased its powers as a result of all the scientific conquests over the last 150 years and the philosophy on which it is based has strengthened its arsenal by the arguments of subjectivism, synthetism and other modern systems. It is therefore stronger than ever.

This is why, if we want to implant spiritualism in present-day society, it is necessary to start from irrefutable scientific foundations, to take into consideration the question of matter and the phenomena based thereon, also the question of the divine element, that is to say the spiritual aspect. Thus, at the root of the Martinist doctrine we shall find a psycho-physiology which determines the role of the body, the soul and the spirit.

This will lead the adept to the scientific conviction of a guiding spirit and, so to speak, a creative power at the base of matter, simple ways and means of the spirit necessitated by spatial and temporal contingencies. The spirit will be the sole reality and matter merely a semblance intended to be reabsorbed when the spirit will have no further need for a support in order to act and think, that is to say: when it will have regained its original power which had been lost in the involutive process of divine emanations.

Thus, Martinist psychology leads to preponderance and then to the primordality of the spirit, in order to end up as the sole reality. For this, the body and the phenomenal series of which it is the origin are an unstable result obtained by the dispersion of the spiritual elements originally emanated by the Divine Source.

The involution of its spiritual elements constitutes cosmogony, the development of which is rigorously adapted to the entire range of the modern theories of astronomy, geology and biology.

How they have been emanated and then made to become involute -- this is the purpose of MARTINIST THEOLOGY -- the deep roots of which must be sought in the depths of human thought; but, even nearer to us, i.e. in the tenets of Alexandrian culture and the esoteric doctrine of Christ, which manifests itself particularly in the **gnosis**.

This first part of the teachings consists of a double demonstration. In an ascending movement it goes from the body, that is to say from gross or organic matter towards the soul, the spirit, the external divine manifestations and, finally, towards the Source of Creation. Following the reverse movement it then abandons itself to the centrifugal current in order to be present at the spiritual emanations up to the extreme limit of the operation, which is matter.

It constitutes a philosophy and thus a theoretical science.

But it is a problem which has not been exhausted. Involution is a consequence of successive catabolic changes, the effects of which must be destroyed. This will be the task of the second part of the teachings.

The centrifugal force must be suppressed and the centripetal force enabled to recover the attractive power. It is necessary to subdue the body, discipline the soul and establish the human personality within its actual center, the spirit. And then, stage by stage, the spirit will have to be led back from the world of time and space into the world of the divine, its place of origin.

This is a science which is no longer theoretical but

practical. It begins with moral science, i.e. ethics, rises by way of universal religion and culminates in holiness, that is to say deification, a union which is not hypostatic but virtual with God, the principle and source of Being, of life and of all the manifestations derived therefrom. It is the highest summit of Mysticism, the Reintegration and regathering of dispersed energies, in a word it is Theurgy.

It is not difficult to conceive how such a science can be practical. It is not merely by theories that one can act upon matter and render it amenable to the point of ceasing to be an instrument. It is done by means of specific operations, by free-flowing action, by contact with and the handling of spiritual forces. Just as a scientist handles and directs material forces, so does the Martinist operate with spiritual energy. Having progressed from experimental knowledge he makes his way towards intuitive science, towards ecstasy which will open up for him the horizons of the spirit. From the contingent he proceeds towards the Absolute. Indeed, he will not reach it but at each stage of his undefined course, his being, magnified by divine aid, will become greater and his consciousness more complete.

Of course, we have depicted only a framework, the framework within which the Martinist will evolve. The very substance of the teachings, the methods and practices are communicated only to the adepts whose desire has been transformed into the will to succeed.

Such is the present constitution of the Martinist Order; such are its teachings. Essentially spiritualist, it is a center for the spreading of the Christian Western Tradition. It has, as its foundation, all the experimental sciences but it utilizes in particular the symbolic and hermetic sciences in order to arrive at the Gnosis. It pursues the reintegration of man into his original state and the spiritualization of the whole human family.

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CONCLUSION

by

René Cossey

The foregoing HISTORICAL REVIEW OF MARTINISM, was written by Pastmaster Jean Bricaud in 1928; since then there have been notable developments.

One of Papus' chief reasons for organizing the MARTINIST ORDER was to ensure the perpetuation of **The Initiation** which, in all Orders since time immemorial, (and indeed in the Apostolic Church), has always, and is always, transmitted from person to person, i.e. personally, from Initiator to Candidate. After Papus died, his successor, Téder, reorganized the Constitutions and reshaped the Order along Masonic lines. He decreed that only persons who were Freemasons of the grade of Master Mason or higher, could enter the Martinist Order. Téder died in 1918, leaving Brother Victor Blanchard as Grandmaster designate. Because Bro. Blanchard disapproved the Masonic tendencies, he declined the Grandmastership and Bro. Jean Bricaud was duly appointed to office. The headquarters were moved to Lyons and this Order became known as the ORDRE MARTINISTE DE LYONS.

The departure from the original Constitution was not accepted by all Martinists, particularly as the Masonic prerequisite kept the Sisters out. Bro. Blanchard then decided to gather all those Martinists who adhered to the original Constitution into a new organization which would not impose the Masonic prerequisite for membership. He became the Grandmaster of this branch which took the name ORDRE MARTINISTE ET SYNARCHIQUE and was sometimes referred to as the "free" branch ... as distinct from the "masonic" branch.

In due time yet another branch of the Order was formed: the ORDRE MARTINISTE TRADITIONNEL of which the first Grandmaster was Bro. V. E. Micholet. He was succeeded by Bro. Augustin Chaboseau. The O.M.T. was well established in France but it later collapsed, leaving a branch in the U.S.A.. Unfortunately, the U.S.A. branch began to offer meaningless "postal initiations", a practice quite repugnant to tradition, and this impaired the regularity of its membership in the eyes of Martinists everywhere.

The activities of the Martinist Order were drastically curtailed during World War II but after it was over activities restarted and the situation today is that there is keen interest and much growth taking place in English-speaking countries. This activity called for information to be made available in English, thus the appearance of these Volumes of The Martinist Tradition and THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES, which issues information directly to subscribers.

SECRET
INSTRUCTION
FOR
THE
ADMISSION
OF
PROFESSED
KNIGHTS

SECRET INSTRUCTION FOR THE ADMISSION OF PROFESSED KNIGHTS

N.B. The Brother Grand Professed, who will be responsible for giving this instruction in the presence of the brother to be admitted, will begin by saying

My Dear and Beloved Brother,

The instruction which you are about to hear is not our work. It is fundamental to the admission of Professed Knights, and we are giving it to you just as we received it.

My Dear Brother,

When you entered the Masonic path, you were informed that important truths were hidden under the veil of the ceremonies and symbols; however, in spite of your efforts to discover them, you are still now uncertain about the kind of knowledge that Masonry presents for you to research into; and, dissatisfied with the instruction which has been given to you, you wish to be admitted amongst us, in the hope of finding the true Foundation of the Allegories.

Your doubts and your zeal would not suffice to help us decide, if you were not prepared to be positive about things which profane men try to forget, and which they scorn when they are given a glimpse of them; but, thanks to the fraternal links which bind us, we are assured of your respect for Religious Truths, and of the faith you have in them. Thus, we do not have to fear that you will reject them when they are presented to you along the path you are about to take.

It is all the more necessary to accept them, my Dear Brother, because the almost generalized estrangement of men from these sacred subjects, having found its way into the Masons, has prevented them from ascending to the truth of the Allegories. Thus, misunderstanding the goal to which these mysteries must lead them, they applied them to artificial, material knowledge, which had nothing to do with the Masonic initiation; thus, in adopting these arbitrary systems, they already ceased to conceive that initiation, which has man as its subject, must lead him to knowledge which is worthy of him, and fitting for his intellectual nature.

In order to help you to obtain a correct idea of the type of knowledge which could be the aim of initiation, it is necessary to give you some idea of the original state of man, and of the tragic revolutions which occurred within him, and in the universe, through the disordered and arbitrary acts of his free will.

Before original man had grossly abused his faculties in seeking material objects, as shown to us by the Religious Traditions which you profess to be a member of, he had an inner awareness of Divine Spiritual Nature, and a perfect knowledge of it; you cannot doubt this once you have learned, if you do not already know, that man, through his own essence, belongs to the class of Divine Spiritual Beings, and that, through the privilege of pure spiritual Beings, there is constant reciprocal action and reaction between all their faculties. It is for this reason that, before his crime, it was obvious that man knew himself, as he also knew the Universal Creative Principle and all the creations that emanated from it.

Now, this Divine Knowledge was, by nature, absolutely incompatible with the temporal affections and passions of the senses which man was prey to at the time of his corruption; since they had destroyed all his natural means of action and reaction with the Spiritual Beings. Having been cast into total deprivation of the Divine by the tenebrous knowledge he had acquired through his material works, he debased his praise by offering it to the most unworthy creations, and his faculties became confused to the point where he doubted his own spiritual existence and that of all the Agents of the Universe.

In fact, in this state, he remained deprived of the ability to perceive these Agents and all the direct connections he had previously had with them; for he could now only perceive material Beings, which were divisible and composite. This, my Dear Brother, is what made him totally forget the idea of the Unity and perfection of Divine Spiritual Beings, and what finally made him believe that matter was both the only principle of the Universe, and the Universe itself.

Through the things we have just told you, you must have a high idea (of the knowledge) (1) of man before his crime; for it was from the centre of light and of truth that he drew his activity, life and knowledge; it was due to the rays which emanated from that centre onto all Beings that not one of them escaped its view, and that he benefitted from boundless knowledge, being constantly in the sight of all the acts and faculties of the Spiritual Beings.

You must also have an idea of the potential of the darkness which spread over man's spirit, and of the deeds he committed against the law of the Creator; for, without regard to his glorious position as a pure spiritual Being, as soon as he had conceived of and executed the wicked plan of feeding on material fruits, he did not delay, as the Traditions have told you, to regard himself as a material Being.

From then onwards, he only took an interest in strengthening the links he had just made with his inner sensual being; he put all his ambition into discovering the visible faculties and properties of his body, so as to increase his bodily pleasures; finally, the only science he acknowledged as true was temporal, physical knowledge, because it was the only one which he could find evidence of. This grave error spread to his descendants, and, still today, men who call themselves learned people and philosophers do not acknowledge any other science, and most of them only believe in Beings which are subject to the senses.

You must not doubt, my Dear Brother, what we have just told you about the original cause of man's ignorance. This ignorance would have become universal, if, from the beginning, sages had not been created who were very knowledgeable in Divine spiritual sciences and who perpetuated them on earth by means of initiation.

You would perhaps object that, since true knowledge, as we have ourselves acknowledged, is incompatible with the current state of man, you cannot conceive what the knowledge of the sages and Initiates could be; to enlighten you on this important matter, we will tell you that there certainly is knowledge which is right for man today, in proportion to the extent to which he strengthens himself in his spiritual virtues; but this knowledge is very inferior to the knowledge he should have; this is what we are going to attempt to make you see.

In the original state of man, his knowledge consisted of full and perfect awareness of the Acts he had to do to fulfil precisely the law which he had received from the Eternal; it was a law he could not enact without at the same time knowing the nature and the prerogatives of all the Beings which had emanated from the Creator. It is therefore very evident that this ineffable knowledge could not be suitable for man after his crime; for, being enclosed in the narrow confines of a corruptible body, he was deprived of all the faculties he had received to fulfil his original law. That is why initiation and its mysteries, which can only relate to man in privation, were so different from original knowledge; for they confine themselves to teaching Disciples about the glorious state of Divine spiritual purity, which had been man's privilege, and to teaching them that it was through the impious and evil acts of his will that he had fallen from this original splendour, and that the Universe had experienced the most terrible revolutions. Thus, the first steps of the initiate were made in mourning and in tears, exposed to all the vigour of the elements.

When, through the revelation of these mysteries, he had succeeded in conceiving of the dignity of his spiritual nature, and in feeling his privation strongly enough to ask for the forgiveness of the Creator, he was informed of the power which was shown in

man's favour in this Universe; and to protect him from temporal illusions, he was shown the means by which the acts of this power could be returned to him.

This, my Dear Brother, is the extreme difference which exists between the knowledge of initiation and man's original knowledge.

In this short account, you must have caught a glimpse of the idea that, from the beginning of the world, when sinful man had bemoaned his crime, the compassion of the Creator had given him powerful and effective help. At that time he indeed had the blessing of penetrating the extreme darkness in which he was shrouded; but he was not able to immediately and directly enjoy his original Rights; for his sin (2) had put up insurmountable obstacles which prevented his perfect reconciliation, until the conditions necessary to bring this about had been fulfilled. However, from that time onwards, he had a true idea of his first state, and of the changes which had taken place in the temporal order for his benefit. This is what sages remind their disciples of through the ceremonial and symbols of initiation. But, among the first descendants of man, these facts were taught without mysteries or allegories; so that there was no initiation among the various families which inhabited the world at that time.

Thus, you must not put your faith in what philosophers who are ill-informed about the origin of this universe have dared to say about this beginning, claiming, according to their own conjecture, that the men of that time lived as savages with absolutely no knowledge of the Divinity. For never have men lived on this earth in such a deplorable state, until after they had obscured their understanding by the very abuse of the sublime knowledge which was theirs.

This abuse having become universal, the scourge which was brought on to destroy him, and to preserve future generations, was also universal, and it had to be.

After the Flood, the Knowledge preserved by Noah was passed on, unveiled, to his children, as the Traditions have represented it to you, so that it was perpetuated in its original purity to their descendants; but even from that time, one of this wise Chosen One's own children dared to abuse what he had just learned, by repeating the crime which the flood had obliterated from the earth.

The desecrations soon became proliferated amongst the children of men, and the sages of this second generation of descendants became reserved and guarded; for the nations gave themselves over to idolatry, and to purely material acts. The knowledge that

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The word sin was noted in different handwriting, the previous word having been deleted.

they had misused was obliterated from their memory, and the Truth was a mystery which could now only be revealed to those amongst men who showed themselves worthy of it.

However, the sages used all the means they had, and all the help they could obtain to acquire more perfect knowledge of it, and to make true knowledge prevail amongst men. 3

We shall not tell you, my Dear Brother, what these means and help were; the zeal for Truth which has led you into our midst will, if you persevere steadfastly, help you to find out what they were; but at this time, you must be fully aware that the path followed by these Masters was rough and absolutely contrary to the path that had thrown man into the earthly material Region.

These righteous men spread the fruits of their works abundantly over the human family, and were constantly opposed to the progress of evil amongst the peoples; but godlessness and corruption had become almost universal, and they were forced to resort to mysterious symbols to spread the knowledge without exposing it to desecration.

With this in view, they called to them men who were upright and pure in heart, steadfast and undaunted in the way of truth, and capable of making all the sacrifices it would require of them, once it was known to them.

Beware, therefore, my Dear Brother, of thinking that Disciples of knowledge can attain this by some more gentle and less difficult path than that taken by the first Masters. There is only one path which leads to the truth, and if you think otherwise, you must renounce this error before embarking on the road which is opening before you.

Such was the origin of initiations, they were made necessary by the ignorance and sinfulness of men.

However, do not believe that all initiations which have taken place in the various epochs of human Society have been equally commendable; for there have been some of Divine institution and others which were arbitrarily established by Masters who were knowledgeable to a greater or lesser degree.

This leads us to tell you that, even though there is only one true knowledge for man, the form of initiation is nevertheless infinitely variable, because the signs and types of truth are innumerable.

Amongst the ancient peoples, the names of Priests, Kings, Magi, Sages or Philosophers have been given to those for whom the

3
prevail - compare note 2.

secret of this knowledge was reserved. Through their enlightenment, they acquired a kind of sovereignty; because they were the enlightened leaders for the nations; and you do not have to seek elsewhere the origin of the first union of priesthood with temporal power.

Those who have learned about the history of the various initiations know that there is not one which has existed for a long time without gradually changing, due to the neglect of the true principles and to the natural penchant of animal man to put his trust in inferior material things. This was the true cause and origin of idolatry, through the execrable mingling which soon occurred of the sacred with the profane, and of the symbols of Divine spiritual knowledge with the superstitious practices of the corrupt peoples.

This decadence was the inevitable effect of unwise or excessive initiations, and was mainly due to the influence of the errors which were widespread on earth, and which even penetrated into the Temples of initiates.

However - even though, in spite of the work of the Sages, initiation could not protect men of darkness from idolatry, and even though there were some amongst their Disciples who dared to consider the powers of nature as equal to those of the Divinity himself, and who, after having misused the mysteries of the knowledge, lost sight of the true meaning of the Allegories, or changed them by apocryphal applications - we still owe it to true initiations for having preserved on earth the Dogma of the immortality of the soul, and that of the existence of a Unique intelligent Being, the universal Principle of all that exists.

The established doctrine of the Sages of antiquity does not leave any doubt about that; indeed, the main aim of initiation has always been to instruct men about the mysteries of the original Religion and knowledge, and to prevent them from totally forsaking their spiritual faculties, which they would do under the influence of inferior corporeal Beings.

Initiations must, therefore, be the refuge of Truth, as it could create Temples in the hearts of those who know how to appreciate it and pay tribute to it.

Egyptians, as well as the majority of ancient peoples, were able to be acquainted with that knowledge in its original purity. This knowledge taught, as we have said, the laws of things spiritual, Divine and temporal. It showed to the Initiates the means of participating in the activities of the powers which are responsible for operating in this Universe for the benefit of man, to support and protect him in the difficult course which he had been subjected to through his degradation; but the Sages of Egypt, who had learned of the diversity of facts which could result from the activity of these powers, soon engaged their attention on those which most flattered man's natural leaning

towards sensual and material things, so that they lost sight of the facts of a superior order, even to the extent of completely forgetting it, as has happened since then to all those who have imitated them.

Thus, their Initiation soon had no other aim than the knowledge of material nature; and it must be agreed that they made great progress in this, having benefitted from the enlightenment which their Masters had acquired in that matter, through a brighter and more certain rule. From that time onwards, their hieroglyphs and their Allegories ceased to be elevated to the universal spiritual activity which is manifest in the Universe by order of the Creator; and they had no relation to the secondary agents who operated temporarily for the production and continuance of Material Beings. This is why their mysteries expressed much more the worship which the initiates rendered to the active powers of temporal nature than that which they should have rendered to the only Principle of all general and particular power.

The characteristic signs of each one of those powers, which some have called hieroglyphs, had been presented to peoples in public worship, and so they worshipped them as they would have worshipped the Divinity himself, and they bowed down before the symbols that knowledge had used. This was the origin of the material idolatry of common ignorant people; for the priests and the Initiates of the Egyptian Religion had confused the powers of nature with the sensual signs which expressed them; but they had fallen into an even more fatal error, for, after having assured themselves of the effectiveness of the activity of the various Agents of Nature, they thought they owed their adoration to all the Beings whose power they could conceive of; and they had been blind enough to put up temples and altars, not only to benevolent Beings, but also to evil and corrupt Gods. This heinous spiritual idolatry was the only cause of the idolatry of images, for, whereas the Priests invoked, through sacrilegious ceremonies, the same powers represented by the hieroglyphs, the profane people, before these material displays, addressed their prayers directly to them without going beyond their outer appearance. Thus, impious worship spread on earth, and the majority of nations were exposed to the most terrible scourges; the favourable powers which act in the universe on behalf of man having ceased to be returned to them through the purity of their worship.

These errors on the part of the Egyptians, which you must be aware of, as they are borne out by all the monuments, must keep you on your guard where modern writers are concerned, who, judging from a few fragments of these mysterious ceremonies of Egyptian initiation, attributed to its Priests a wisdom and knowledge which had not existed amongst these people for a long time. The vain efforts of the Magi to counter the triumphant wisdom of Moses provide you with concrete proof that, even from these times, their initiation had deviated from the true aim of

knowledge and, however great their success in their material works, they were unable to resist the powerful effectiveness of Divine spiritual knowledge.

The original initiation became corrupt amongst all the ancient peoples, rather as it did with the Egyptians; the diversity and plurality of the Powers, the effects of which they could see all the time, made them forget the Creator, the only source of all powers, and, instead of paying tribute to his eternal Unity, they bowed down before individual Agents who, by Decree of the Eternal, are the possessors in this Universe of partial emanations of Divine Power.

However, my Dear Brother, do not think that these disastrous errors were so universal that there was no sage amongst these people who had been taught the Truth of the original initiation; for it is certain that, since the beginning of time, true worship has not ceased for one moment to be offered amongst men before altars pleasing to the Divinity. In the various regions of the earth, there have always been Chosen Ones who, in all their saintliness, have presented to the Eternal pure praise which is worthy of him; as true representatives of the human family, in the name of and on behalf of whom they beseech Divine goodness and mercy. And could that have been otherwise without the Earth, this unique refuge reserved for man after his repentance, changing into a terrible abyss, to remain for ever, with its inhabitants, in eternal Divine deprivation; for in this universal depravity, no man could have been worthy of the Creator's attention. This is what Traditions have told you, when God insisted that there were at least a few righteous people in Sodom, to whom he could show his compassion. Moreover, you are totally aware that, in order to confess the true religion in the Universe and on earth, an ineffable Power was sent there by the Decree of infinite mercy, and that, after having recreated the link between God and man, it continues to give life to a religion among man's descendants which is only valid because this all-Divine Power is himself the Great Priest who presents to the Eternal the pure offerings of men of Desire.

The corruption of religion had become almost universal amongst men, and this gave rise to initiations of Divine institution and to the choosing of a particular people responsible for practicing on earth the true religion in all its purity.

Moses, the lawgiver of this nation of Chosen people, which appears only to have been kept to force man to think correctly, had begun to be aware of the Knowledge the Egyptians had; but, enlightened by a superior light, he rose above his masters and made them aware of his superiority. He restored the knowledge amongst his fellow-men, in its original purity; for they had forgotten it, having been in captivity for a long time amongst a corrupt people. It was at that time that he initiated into the various degrees the heads of Tribes and families, to help him in

his duties and to pass on successively what they had learned from him. But, almost immediately, lapses and abuse were seen amongst them, for which they were always severely punished.

After Moses and his immediate successors, knowledge further degenerated, and for a long period of time, it only appeared as passing flashes. Great men who rose up in those unhappy times were persecuted; and this blind nation even went as far as to grow weary of these powerful Leaders, and to demand a King. This was granted to them. Saul was chosen and initiated by Samuel; but he was not very faithful to the law he had been given, and he was rejected. A long time before acceding to the throne of Saul, David had been initiated. Having transgressed while on the throne, he was severely punished; but, as he had still remained faithful to the knowledge, he was pardoned and deserved to receive the secret plans of the temple which was to be constructed by his son.

Solomon had only just acceded to David's throne when he received the fullness of the knowledge and wisdom he had desired and requested so fervently. It was then that he renewed the alliance that his father had made with Hiram, King of Tyre: an alliance which obtained for him the greatest and most famous of Architects, whose allegorical works still form the basis of those of the Masons.

Solomon, having acquired profound knowledge of nature, passed it on, through initiation, to the workers who were worthy of carrying out the plans of the Temple which he had to build; and on the day of the consecration of this building, they received together the reward for their sublime works.

The Temple having then reached its full perfection, the workers were dismissed with distinctions relating to their particular work. However, the heads of the Gangs remained close to the Prince and it was through the advice of these wise collaborators that Solomon reached the highest degree of his glory, which no man can attain. But then, bedazzled by his power, and by the splendour of his throne, he completely lost sight of the wisdom which had elevated him.

The Companions of these works, frightened by the abuse he made of the knowledge, went right away from his Court, and took into other lands the initiation of the Temple of Jerusalem, whence it spread to the various peoples.

This initiation was basically no different from the original initiation; it was the same knowledge and the same original mysteries, without anything impure or foreign that had been added to it by the ignorance and perversity of men; and it was presented under the symbols of the Temple.

Almost all of the Kings who succeeded Solomon misunderstood this knowledge, or abused it. However, it was always specially protected in the race of Judaea; for the Temple of Solomon having been destroyed, Zorobabel had it reconstructed; and having overcome all the obstacles, he reestablished the initiation in Jerusalem.

Shortly after Zorobabel, the knowledge began to degenerate; abuses increased to such an extent that it finally disappeared from amongst these people. The Temple was destroyed even to its foundations, and the Jews, who were scattered all over the earth, were subjected before all nations to punishment for their extreme blindness. For they had misunderstood the Universal Restorer of all knowledge, who had come to give life to it in the Centre, and restore its original purity, so that, from there, it could spread everywhere and over everyone.

The Great Example of Masons was, therefore, fulfilled by this event, the knowledge was secretly cultivated by a few Sages who preserved the initiation of the Temple, whereas the general instruction of the peoples took a form which brought the nations closer to the true aim of all the original mysteries. Indeed, if one examines with a little attention the writings of the Sages who enlightened men at the beginnings of Christianity, one will find much proof of the secret initiation, as they spoke and acted like initiates.

Now is the time, by Dear Brother, to remind you that admission into Christianity was a true initiation into sacred and ineffable mysteries. One could not obtain knowledge of them or participate in them until after having successively undergone long and rigorous tests in the four Degrees, known by the names of Auditeurs (Listeners), Cathecumenes (Catechumens), Competants (Competent), or Elus (Elect), and Neophyte (4) or acknowledged and baptized Christian.

We will not mention at this point the four superior or sacerdotal Degrees to which were admitted only those who were destined to run Temples, celebrate mysteries, teach initiates, and confer the nature of the initiation.

The Great number of those who wished to be initiated into the mysteries of Christianity, and the violent persecutions which began to occur, forced them to protect themselves from the inevitable indiscretion of excessive numbers and of the debasement which results from this. Meetings became very secret and true initiations became extremely rare. They restricted themselves to admitting the Elus of the various classes, to some

4
Translator's note: these names have been left in the original French.

part of the Doctrine or mysterious ceremonial, but without giving them the knowledge; for they were only given pious, moral or Dogmatic interpretations, which sufficed for the majority.

It will be easy for you, my Dear Brother, to convince yourself of this by the most superficial examination of the first facts of Christianity, and of the very Rituals which have been kept for us without their original example having been passed down to us.

At that time, there were on earth, as there still are today, several kinds of initiation; the original initiation, corrupted or changed to a greater or lesser extent amongst the various peoples of the East, the initiation of the Gentiles or Egyptians, which is only a criminal and terrible abuse of the knowledge; and finally, the initiation of the Temple, established by Moses and perfected by Solomon. This is the same one which has come down to us, under the name of Freemasonry. It basically differs from the Christian initiation in that it can only figuratively represent the history of ordinary man and of the universe; as well as the relationships which unite them, whereas the latter, which is much more perfect, presents the actual development of the allegories and the true accomplishment of the Mysteries of the original universal Religion... Let us stop here, my Dear Brother, it is not here that you should be enlightened by such great matters. The true instruction, and your own works alone must guide you along this sacred path.

The mere admission into Christian initiation, having been granted to all Nations, has made the Doctrine of the fall of man and his regeneration practically universal. From then on, corrupt initiations practically disappeared from amongst the peoples: the persistent Agents of idolatry were overcome and confounded, and the law of the Divine Christ reigned in the Universe.

The Initiates of the Temple hastened to render homage to the Truth which had just appeared before their eyes in its greatest splendour; and thus having been convinced that the time they had spent waiting for the rebuilding of the Universal and personal Temple had not been in vain, they made it their duty to perpetuate the very initiation which had enlightened their spirit about the mysteries of mankind and the universe.

The Ceremonial and the symbols which they took care to pass on, have acquired in recent times, under the name of Freemasonry, a kind of publicity which arose from the culpable condescension of Masters with little knowledge, and from the indiscreet curiosity of the men of that century.

An ignorant, profane crowd was introduced into the Masonic Temples, the Professed Knights, seeing themselves no longer surrounded by brothers in knowledge remained profoundly silent about the secret initiation of Masonry, as well as about the true meaning of the allegories of the three Degrees, so that they were

separated from the Profession, which was the exclusive right of the Masters, by intermediary classes, which were useless in themselves.

It was then that a crowd of Masons was seen who were anxious about their lack of knowledge, but, as they were ill-disposed to the development of the Mysteries, they took it upon themselves to reveal our symbols, whereas, amongst the supposed Masters, there were some who were foolhardy enough to demand in Dogma their systems of doubtful authenticity, by supporting them with artificial and illusory Degrees. It would be fruitless for you if we put before you the innumerable and arbitrary interpretations which they were not afraid to offer the candidates.

However, there is a type of Mason which we should expose to you today; for indeed they indulged in a path which was totally opposed to the Divine Spiritual knowledge, which you are going to profess.

The same error which turned original man from his spiritual activity, to settle down in the dark consequences of matter, constituted the basis of the Knowledge of the Adepts: it was in the analysis of material Beings and by the experiments of their art, that they hoped to discover a true light for man, and to find the vivifying spirit of Nature; but he who is enlightened in the true knowledge knows that it is not in matter that light or the spirit of life is to be found.

In order to further the success of this vain research, the Adepts were blind enough to borrow from true knowledge some of its means, and to address their sacrilegious prayer to the Grand Architect of the Universe, as if they could ignore the law which he imposed on men, to constantly raise themselves above material activity to build Temples for him that are worthy of him.

Thus, what must estrange you from the art of the Adepts, is that they use most incompatible means at the same time, believing them to be also necessary to the success of their work; it is with this in mind that they add to their experiments activities of a superior order, which can never, without an unworthy desecration, be debased for material results.

Moreover, all that the most obstinate Alchemist who is most versed in his art, can expect from his perseverance is to reach the elementary Principles of the physical Beings subjected to his experiments, and to obtain different phenomena from the law of individual temporal action which is their nature; now it is precisely this which shows the vanity of the knowledge of the Adepts; for they will never know how to obtain from these Beings of apparent life any fruit which is really suited to man.

Yet this is the sole form of knowledge which blind men speak of only with enthusiasm and which in fact separates them from the one subject worthy of their research, that is, that light which every man can see, if he uses the means that are within him and in nature.

This, my Dear Brother, is what you must ever be mindful of concerning the Masonry of the Adepts. Remember that, whenever you are in the situation of giving your vote for the admission of an Initiate, you must rigorously examine those who have been partisans of the art, and that you must never give it until they are themselves convinced that such work can only be linked with the profession of Divine Spiritual knowledge.

My Dear Brother, the instruction you have just heard was intended by our Teachers, to give the Professed Knight a glimpse of the true purpose of ancient initiations. Give them your serious attention, so that the good we wished to do you will not serve to condemn you.

We beseech the Grand Architect of the Universe that, whatever knowledge you may acquire, he may preserve you, through his infinite Goodness, from the misfortune of abusing it.

S E C R E T
I N S T R U C T I O N
O F
G R A N D
P R O F E S S E D
K N I G H T S

APPENDIX

SECRET INSTRUCTION OF GRAND PROFESSED KNIGHTS Hitherto unpublished document introduced by ANTOINE FAIVRE

This is an astonishing document which is of great interest to complement the subject dealt with by Rene le Forestier. There are only a few copies of this text, hitherto unpublished, in masonic or private bequests (I know of three copies; cf. RHRI p. 55). Le Forestier did not know of this text, for he only commented on the Instruction of Simple Professed Knights published by Paul Vulliaud in 'Joseph de Maistre Franc-Macon, op. cit., p. 231 ff., according to the MS of Lyon. Let us remember that the class of Grand Professed was little known, except by the Grand Professed themselves! Cf. on this subject, W. to Charles de Hesse, 10 September 1810: "It is to this class - which is the last degree in France of the Rectified Rite, which was spread everywhere in small numbers, everywhere unknown, the existence of which has been carefully hidden since its origin to all knights who have not been recognized as worthy and able to be fruitfully admitted to it - that is owed the fact that Rite I spoke of above has prospered." (quoted by Steel-Maret, op. cit., p. 10).

This is the secret instruction which Joseph de Maistre received; by virtue of this, Maistre "belongs to a very secret group of superior initiates who seem to have had more profound knowledge and a more important role to play than the ordinary Masons manoeuvred by them in a more or less mysterious way." (E. Dermenghem, Joseph de Maistre Mystique, op. cit., P. 51f.). This teaching, reserved by Willermoz for those whom he considered to be the elite of his Masonry, complements the instructions given at the time of admission into the previous degree, that of the Professed Knight; it places even more emphasis on Martines' theosophy and in fact it prepares the adept to receive the theurgic rituals prepared by Martines de Pasqually.

The copy presented hereafter is the one which is found in the BT.(1) bequest. Several passages are written in the hand of W. himself.

My very respected and dear brother!

If man had kept himself in the purity of his first origin, initiation would never have taken place for him, and the truth would still be offered to him unveiled, for he was born to contemplate it and to continually render homage to it. But since he has unfortunately descended into a region which is opposite to light, it is truth itself which has subjected him to the work of Initiation, by refusing to let him find it.

To convince oneself of this, one only has to look at man, first after his birth, when he begins to enjoy perceptible light; at this time, his progress is slow and painful; the years pass, and he hardly has a superficial idea of the objects which assail his senses; it is by laborious and persistent study that he learns to recognize them, having reached an age at which he must himself remove the darkness which impedes his steps; he walks falteringly; the illusions of the senses and of habit mislead him to the point at which he can no longer separate truth from error, and if he succeeds in discovering some rays of light, it is only by freeing his mind with difficulty from all which is foreign to it.

This first initiation, based on the degradation of man, and required by nature itself, was the example and the rule of the initiation established by the Sages of old. The Knowledge of which they were the guardians was of a far superior order to natural knowledge and they could only reveal it to profane persons after having strengthened them in the path of understanding and virtue. It was with this in mind that they subjected their followers to rigorous tests and they made sure of their steadfastness and of their love of truth by presenting for their understanding only hieroglyphs or symbols which were difficult to fathom. This is what we wished to represent to you, my dear brother, in the degrees of masonry, through the allegorical works which were required of you. If you were to doubt the high destiny of man and his degradation, which is the only basis of every natural, human or religious initiation, it would be difficult for you to enter the path which you have set out to follow, for then you would have accepted that sentient animal man is what he should be; and, under this assumption, what connection could there be between him and the truth? It is true that there is a large number amongst philosophers who have adopted this pernicious error, having only considered in man his material nature. Indeed, if one only sees in him sentient faculties, one has to accept that his true place is amongst the sentient Beings and that he must be left, like the other animals, in the darkness of the senses and of matter.

However, although these Philosophers did not know the Rights of original man, they would undoubtedly have admitted the excellence of his Nature, if, after having seen the limits of his sentient faculties, they had also observed the extent of his intellectual faculties. This surprising Contrast would have proved to them

the Greatness of his origin and his Degradation. For man is basically endowed with spiritual action, which, by nature, has no limits, but this powerful activity is so restricted and confined that it is almost always ineffective. The inadequacy of the organs through which he has to manifest this action never allow him to exercise it to the fullest extent of his will, nor to achieve the aim he sets himself. However, in spite of the obstacles which continually arrest his Efforts, he is so firmly convinced of his natural superiority that he constantly tends to subject all the Beings around him to his action.

He is also endowed with unlimited Intelligence. No knowledge is beyond his perception and no limit has ever been set to the Knowledge he is capable of and yet, in spite of the extent of his intellectual faculties, the lowest Individuals of the universe are impenetrable Mysteries to him. Condemned to understanding nothing except through the mediation of the senses, these material, composite organs may well enable him to perceive corporeal Individuals because these bodies are themselves only elements which have been put together, but organized senses are of themselves incapable of passing on the Truths of Nature which are to be found essentially in the unity and the reality of Spiritual Beings. Thus, man, who could still know everything if nothing separated him from the Truth, is subjected by his body to only be able to perceive illusory things which are apparent to the senses. He has infinite faculties, but he is deprived of the means of using them, being separated from all the real Beings of the Universe on which he should have manifested them, such that, with an irresistible desire for influence and enjoyment, he sees around him only impediments and limitations, and in this state, all that he sees is finite and restricted, and there is nothing suitable for a Being which can only be contented with Infinity. Now, if all of these Individuals of Nature have only received relative faculties proportionate to their position in the Universe, it is difficult for those who observe man without prejudice not to recognize that, in accordance with Religious traditions, he is not in his natural place at this time, and that the divine, spiritual faculties which manifest in him should act on spirits which are superior to the material objects of the senses, otherwise, he would be the most inconceivable of beings.

(2)

This, my Dear Brother, is what we had to say to you concerning the original Rights of man and his Degradation, which makes him unworthy today of coming near the Sanctuary of Truth, for this Doctrine has always been the basis of initiations, and the Sages who had been perfectly taught this took great care to teach it to

2 There follows a paragraph which has been crossed out: "That, My Dear Brother, is what we had to tell you about the original Rights of man and on his degradation which makes him unworthy today of going near the Sanctuary of Truth. These things having always been the basis of initiations..."

their disciples (end of added text), as we can be convinced by the multitude of rituals of purifications of all kinds which they demanded of Initiates, and it was only after having thus prepared them that they revealed to them the only way which can lead man to his original state and restore to him the rights which he has lost. That, my dear brother, is the true and the Sole purpose of Initiations. Such is the mysterious, Sacred knowledge, and it is a crime for those who know it not to make use of it, and it leads astray those who have not been raised above the things of the senses.

It is according to these Principles that initiations were mysterious and harsh. Truth itself required this to be so, because it was hidden from men who had been corrupted. The symbols and allegories which the Sages used were seen in the material, sentient objects of Nature, which render invisible to us the driving forces of the Universe and of the individual Beings contained in it.

In man's current state, deprived of light, the most awful thing which could happen to him would be to forget or deny this light, so the main objectives of the Sages who Institute Initiations, was not exactly to teach the Peoples the truth, but to bring them, by their example and their doctrine, to believe in the Truth with confidence, and to sincerely render homage to it, even though it was concealed from their sight. With this in mind, they built amongst the Athenians a Temple to the unknown God, in order to distance the Peoples from the ungodly doctrine of the Philosophers, who dared to openly deny the existence of any creator or driving force of Nature in general or in particular. However, these men, who were vain about their Systems, had in their own power of inner action, invincible proof of the possible, or rather the actual, existence of individual agents. But they resisted this inner thought and they attributed all the forces and powers of Nature to chance organization, which they considered sufficient to order the Universe and produce all active or organized individuals. Thus, these Philosophers did not admit to anything beyond what they could find out through their superficial sensations, even though they could not doubt that the senses are incapable of giving the slightest indication not only of Nature, but also of the true form of any material individual.

However incredible their doctrine may have been, it had made even more rapid progress throughout the Nations because it did not require any effort on the part of its adherents. By limiting all possible existence to material Beings alone, which were organized to a greater or lesser extent, it would leave man totally to the pleasures and perceptions of the senses. The universal Principle, the creative agent of all that exists in the universe and outside of the universe, was generally regarded as an imaginary Being, and people no longer believed in the powerful, active agents he had placed in Nature to watch over all Beings who were under Privation from the divine, as well as to direct or

produce the general or specific forms of material individuals. It is by this tenebrous way of the senses that men, renouncing the means of regaining their original rights, would have lost their religious and natural links without realizing it, if the Sages faithful to the original doctrine had not prevented it from being generally forgotten by preserving it through initiations. But, by respecting the veil in which Truth itself is concealed they only introduced it through symbols and hieroglyphs, so as not to expose it to disdain or desecration by ignorant and perverted men. This is how, in a famous temple, of which every part, from the porch to the Sanctuary, was filled with initiates of various grades and functions, the man of desire was shown a perfect picture of the Universe and of the agents appointed to direct it.

The freemasonry which resulted from this Initiation of the Temple was divided into two classes; one was preparatory and represented, through the allegories of the first three degrees, the senses which veil all truth from the eyes of man today; it consisted of the well thought out study of the Symbols; here, the discretion and steadfastness of the mason, his perception and constancy in the works were put to the test. His Confidence and his love of Truth were sustained, without satisfying the desire he had of finding it out. This prize could only be given by following the degrees proportionate to the efforts of the aspirant. Thus, every degree had its own particular Symbols and Tests. The Second more Secret Class was totally unknown, even to the Initiates of the first three degrees. It explained the true meaning of the allegories and opened a wide path to the works of those who were admitted into it. Its objective was not, as some thought without reason, to convince the Initiates of the existence of a sovereignly active and intelligent Being, the only universal Principle of everything which exists, and of the immortality of the soul of the spirit. This fundamental basis of all true knowledge had been rigorously tested and demanded in the earlier degrees, and anyone who still had the slightest doubt was totally abandoned by his brothers in the class of Symbols. Thus, this later Initiation only admitted those who showed themselves to be inwardly convinced of the existence of a universal Creative Principle, and of the future eternity of man's Spirit. This could not be otherwise, because the main aim of Knowledge is to make every spiritual being capable of rendering to this Sovereign Being an homage worthy of him, which he could not receive from purely passive and transient Beings. The Lessons for the Initiates of this second Class were founded solely on this basis, which is even more essential because, still now, those who dare to reject them cannot be admitted amongst masons, nor can they use this name without usurpation. Thus, as the Initiates were totally convinced of these basic principles, they were taught the truth concerning the physical means which the creator used for the formation, maintenance and the ending of all temporal things; the physical and elemental nature of the universe; the origin, nature and destiny of man; all things of which he wished knowledge to be for ever preserved on earth, so that the man of

desire could know the law and the functioning of the powers which activate this universe and so that he could conceive of the possibility of the things which were done on his behalf. In a word, so that he could penetrate the veils with which religion and Nature cover the greatest truths. These things were above all absolutely necessary to the Heads of the Nations and to the ministers of religion, but they could not be revealed without crime to frivolous and corrupted men. That is why the Masters took so many precautions, before they were revealed even to the most tested brethren, and why they then made basic changes to the forms of initiations. For when the majority of those who had entered the symbolic degrees made them fear indiscretion, or the importunity of the aspirants, they took the course of establishing an undefined intermediate class between the symbolic Initiation and the subsequent Initiation, which they made up of the various successive degrees, and which were also suitable for enlightening the zealous brethren through their symbols, and for holding back indiscreet masons. But do not confuse these instructive degrees with the so-called illusory degrees, which have nothing to do with the mysteries of Initiation, having been invented in recent times by ignorant, dishonest men.

You have seen, My Dear Brother, from this talk about Initiations, that they all used Symbols and allegories to exercise the Intellect of the Aspirants and prepare them for the unfolding of the mysteries which were their subject. Thus, the Triangular form of the Pyramids, which in Egypt covered the underground areas used for Initiations, the dimensions and Decorations of these underground areas, the form and the number of the Paths which led to them, all the Ceremonies which were performed there, afforded a sense of mystery to the aspirant concerning the main object of the Initiation. His perception, constancy and steadfastness in the tests brought him to a greater or lesser extent closer to the final conclusion, or made him realize that he was incapable of attaining it.

The Initiation of the Temple of Jerusalem, from which the masonic Initiation originated, followed the same course; but it was vastly Superior. This building presented a true classic example, which the distinctive signs of the preceding Initiations had merely indicated. And indeed, these early signs had only come from a choice which was arbitrary and a purely human convention, whereas the Temple of Jerusalem, which was destined to be a universal Symbol, was constructed according to plans drawn by a superior hand, which were not the invention of any man.

This building, which was very celebrated, particularly among masons, was only built for man in order to remind him in a tangible way of his origin, destiny and all the important facts which he had the misfortune of having forgotten.

Independently of the true value of the symbolic signs and ornaments, which were placed in the inner part, where the Priests fulfilled their secret functions, it also had an outer symbolic

form, signs, and symbolic ornaments which were shown for the multitude to study. That is why it is so much recommended for masons to study, steadfastly and without becoming discouraged, everything to do with the Temple of Solomon, its proportions and divisions, the numbers which express them; the time and duration of its construction; the ground on which it was built, the number and types of materials and workmen which were used; and finally the various revolutions it underwent: none of these things were determined in vain; all basically tend to retrace the history of man in general, and show relationships between the Temple and the Universe. Thus it is just as important for masons to study these symbols as it was in the past for aspirants to undergo the first Initiation to find out the meaning of the preparatory symbols they were given; for truth always has the same aim, whatever symbols it may take on: it is to become known to those who make themselves worthy of it through their efforts and through the love they have of it, for it is only concealed from men to prevent them from abusing it, or to prevent the crime which they would become guilty of if they thought nothing of it when it was before their eyes.

In spite of the extent of your desires, one dare not hope that you would succeed in discovering the true meaning of the fundamental symbols of masonry, since it has so to speak been lost in the multitude of incorrect applications which have been made of it. It is what has made the Order decide to put you back on the path by revealing things to you, the discovery of which should have been the fruits of your own work.

But before showing you the history of the universe contained in the symbols of this memorable Temple, and to enable you to more easily glimpse the true application of all these allegories, you must, My Dear Brother, have a correct idea of this universe itself, of the occasional cause of its formation, on the original law of man, and of what distinguished him from all the other animals with which he is so often confused.

The created universe, which is philosophically known as the Universal temple, and which was represented by that of Solomon, began with time to remain for all of its individual eternity. It is there that spiritual Beings, the principles of secondary action, implement with precision and in an invariable order the law which they received from the beginning of temporal things and the corporeal beings, which are contained in it, manifest themselves according to their nature for the whole duration which is prescribed for them.

The Temple was of a nature totally foreign to any infinite, divine action, and so the grand architect of the universe could not have conceived it in his thoughts and ordered his agents to construct it without having been brought to do so by a cause which was opposed to his eternal unity; and it is certain that

this occasional cause of the universe was known to man, that he must have known it, and that, however dim it may appear to be, he is still capable of knowing it.

Thus, this Temple and all of its parts were made and are kept by the agents or secondary causes responsible for manifesting the Glory, the justice and the decrees of the Creator on all beings contrary to his unity. These divine agents, who, by their nature, should only exercise their action in the very centre of Perfection and of Eternity, were from then on subjected to temporal action by the revolution which the various Epochs of Prevarication caused in spiritual Nature, and they lost for a while the perfect possession of Unity, which was their privilege, without, however, ceasing to enjoy it through their love and their will. This state must continue for them until the time of the fulfillment of divine Justice, when those amongst the guilty beings who tried to take advantage of the very workings of these agents, and of the means of reconciliation which were granted to them, are united again to the law of Eternal unity.

That which proves to you the violence which gave rise to the creation of the universe, and which maintains its existence, is the perpetual tension which one notices in it between moral and physical good and evil; a tension which shows the existence of two constantly opposed causes; thus it cannot be the dwelling place of eternal unity, which gave it its being and which controls, vivifies and maintains it for the fulfillment of its decrees; thus it is foreign to its infinity, which has no limits and which no space can contain; to its eternity which has neither a beginning nor an end; to its purity, which allows nothing impure to come near it; to its all-powerfulness which knows no rival nor competition, when it wishes to unfold; lastly to its own nature, which, being good par excellence, cannot exist with evil.

The two opposite causes which act in this universe are not at all equal, even though both of them, through their essence, have infinite action and they both appear to manifest their power with a kind of equality. That which belongs for Eternity to every created spiritual being according to its class is called infinite action. This action, which is inseparable from their existence, can never be taken away from them without destroying the work of the Divinity himself; but the Creator can, through the invincible counteraction of his agents, prevent its effects, and enclose them in infinitely confined limits; as has happened to every spiritual Being which has tried to use his faculties against divine law, and particularly to man at the time of his prevarication. Thus, to enable you to realize the difference which exists between the two causes, it suffices to tell you that the first, which draws its action from the very breast of the Creator, unfolds the infinity of its power on everything which exists; no being can escape its universal and limitless action. For on the one hand it works in unity and together with all the agents and powers of the creator; on the other hand, it exerts

its power without obstructions on all the Beings which have fallen into divine privation, without ceasing to contain and torment their ungodly will by its invincible force. The other one, since its degradation, it is true, bears within it and outside of it all the horrors of disorder, confusion and death; but it cannot penetrate the pure essence of spiritual Beings, and, in spite of its efforts, its impure action can only extend to Beings which are receptive to its attacks, just as light, as soon as it appears, dissipates the darkness, but darkness has never been able to affect its brightness. As the unfortunate being we are speaking of lacks effective action against pure spiritual Beings, his power is always ineffective when he wishes to use it against the very law which constituted it, that is against his own nature of divine Spiritual Power, so his perverse action is contained and he can never use it without feeling the torment of the obstacles inherent in an unrestrained will. Thus his power cannot extend beyond the narrow limits prescribed for it. For no matter how this perverse Being and his agents refuse to admit to their crime and their inferiority, their power can only serve as their own suffering, its effects always being anticipated or destroyed by those who are appointed in this universe to contain and torment it. However, the duration of this combat is set by the decree of the Eternal, as well as the place where it occurs; when the times of mercy are fulfilled, the superior cause will irrefutably prove his Power, by shackling for ever the original cause of disorder and confusion. For, since the action of Spiritual Beings is infinite, it cannot be destroyed, even though their will can be changed. This, My Dear Brother, is the difference which exists between the two temporal universal Causes. You must therefore regard the Universe as a place absolutely foreign to eternal Unity, but sanctified by the agents responsible for manifesting the kindness and justice of the Creator, for those who are kept there in divine privation for having joined the cause of evil and disorder, also find in it the punishment for their crime as well as the sure means of reconciliation, which should be enough My Brother, to enable you to glimpse the Causes of moral and physical evil, which act upon man from the moment of his birth, as well as on all the Beings of this created universe.

By created universe, we usually mean all the bodies, forms and corporeal Principles which are contained in the space of the universe, and all the temporal acts which are visibly manifested in it and which must remain with it. Thus, we distinguish it from the indestructible spiritual Beings which work within and outside of the universe.

Religious Traditions indicate that the Creator only ordered temporal works for the six days; but nothing indicates that he carried them out himself. It says: that this thing should be done, and immediately it was done; and these material creations having been presented to him in conformity with the idea he had had, and with his decree, he said that they were good. But when it came to man, the direct act on the part of the Eternal is

clearly expressed, since, for this act of divine creation, he invoked so to speak his council and all of his powers, by saying, let us make man in our image and in our likeness.

If the Being par excellence, the only principle of life, who basically gives it to all his creations, had himself directly performed the creation of the universe, the result would have been that the universe would be for ever as eternal as the Creator, for the one who is life itself cannot create death; for nothing which comes directly from him can cease to exist.

Thus, there is no comparison between the nature of the direct Creations or Emanations of the Divinity, and the nature of the temporal creations or emanations of the secondary agents, because the former are, from the moment of their separate existence for ever indestructible as God himself, and come under the category of Eternal Beings; whereas the latter only have a passing temporal existence; if this was not so, there would be no divine unity, and the secondary agents would be as powerful as the Creator.

This, my Dear Brother, is why the intelligent Being which constitutes man, is spiritual and immortal, and why bodies, matter, animal, man himself as an animal, and all the created universe can only have a momentary temporal duration. Thus, all these material Beings, or those endowed with a passive soul, will perish and be totally obliterated, for they are only the products of secondary acts, in which the single Principle of all living action only participated through his own will, which ordered these acts.

(The following passage, up to "likeness of the creator", is in Willermoz' handwriting)

However, My Dear Brother, Beware not to Confuse the Eternity and the infinity of God with the Eternity and infinity of the spiritual beings emanated by him, For Divine Eternity and infinity exist of themselves, they have no bounds, nor beginning nor end, whereas spiritual Beings obtain from the Creator their eternity and infinity, which began with their individual existence.

The Creator, the only and eternal Principle of all Beings, is the source of Life, he is Life itself, and all beings Live only through Him. He has always Thought, Wanted and acted, and in him these three indivisible faculties form a perfect union; his ternary, infinite and Boundless faculties, having always acted to manifest themselves outside of him, have always necessarily resulted in Life, for Divine life cannot exist for one moment without acting and without Producing.

Thus, God as the absolute Principle of all Beings is one in essence; as manifesting his Powers outside of himself through his own faculties, he is three and through the Power which is in him

of Divine Production or Emanation, he manifests the quaternary number of Divine Perfection of which, at will, he increases the images around him. To prove this to yourself, do the philosophical addition of the number four. You will obtain the number ten, which contains in it the sign and the expression of all Divine and Spiritual, corporeal and temporal material existence; and by reducing this same number to its Root, you will recognize that all beings originate directly or indirectly from unity.

It is therefore through their direct Divine emanation that man and all spiritual Beings acquire the future Eternity and infinity of their action, even though it may be limited in its effects when these beings cease to remain attached to the unity of Divine action, as we have already seen.

According to these teachings concerning the difference between divine Eternal infinity and Created infinity, you will see that man is a special unity with similarities to Divine unity; like the latter, he manifests his Powers through the three faculties which are innate in him, which makes him a true Divine image; we will have reason elsewhere to say what also makes him a likeness of the Creator.

Masons cannot deny this truth, because it has been visibly retraced by the construction of the Temple of Jerusalem, the plans of which were given to David by superior hands. This King by no means made them, but he only prepared their fulfillment by gathering the necessary materials. The construction, which was then ordered by Solomon and presided over by its grand Architect, was done by the work of the craftsmen they had chosen, so that the latter were its true builders, according to the plans they had received. The same was true of the grand Universal Temple and the Temple of Jerusalem, which represented it. The plans of both were also formed in the eternal thought of the Creator; but they were carried out by secondary agents. And, just as this material Temple, erected by the Orders of Solomon, was destroyed as soon as the glory of the Lord, and the virtues he had given it were taken away from it, so the universal temple will cease to exist when divine action removes its Powers and the time prescribed for its duration has expired.

We have just shown you the infinite difference which exists between spiritual Beings, works of the Creator himself, and the grand Universal Temple, which was only produced by his agents. However, man, as a corporeal spiritual Being, has striking connections with the grand Temple of the Universe and with the Temple of Jerusalem. But to enable you to grasp them, it is necessary first to study man as an intelligent Being, the divine image and likeness, then as a corporeal animal being, uniting two opposite natures. From the latter point of view, the form, divisions and dimensions of his material body must be examined. This study will lead you to realize that he is truly the image and copy of the general Temple and of the Grand universal Temple.

Man as an intellectual, spiritual Being is a direct and immediate emanation from the Divinity, of whom he is the image and likeness. Like him, he thinks, he wants and he acts, and his actions produce results. Having originated from the divine Essence itself, he participates through his nature in all the virtues and powers it has. We only say that he participates in them, for he can only possess them to a degree very inferior to his origin, and as simple emanations of the very infinity of his powers. From the Being who is, was and shall be, from whom all life has come, man has obtained a forever indestructible life. In the breast of All-powerfulness, Perfection and infinite Intelligence, he was born powerful, Intelligent and perfect. We call a perfect, powerful and intelligent Being one who, through his own action as a spiritual Being, works and acts voluntarily and in unity with the Creator, according to the full extent of the faculties he has received from him. Thus, there can be no imperfection in the spiritual Being until the time he ceases to act in unity with the Creator and in accordance with his laws. From then on, he ceases to be perfect, his will being opposed to the unchanging law which constitutes it. He also ceases to be powerful, for impenetrable boundaries separate him from the Beings on which he could exercise his power; finally he is no longer intelligent, being deprived of all divine spiritual knowledge; this is what we call an imperfect being.

This, My Dear Brother, should give you a true idea of man's origin, and enable you to glimpse the cause of the state of temporal privation which afflicts him today. However imperfect he must seem to your eyes, he has not lost all the Rights of his nature, nor the great privileges attached to it. He may have weakened them and failed to recognize them, but he has not destroyed them, because they are part of his very existence. Through these explanations, you can better judge certain facts, attributed to a few men who, having united themselves firmly and with confidence to the superior will, have deserved to see the acts of their own will vivified, and have felt the extent of their original rights. If its effects have seemed unbelievable to the multitude, it is because they were totally ignorant of what they were founded on, and, unfortunately for them, a blind impediment daily increases this terrible ignorance.

We have said that all spiritual beings, having originated from the same divine source, participate to a greater or lesser extent, according to their class, in the virtues and powers of the Creator, and that these Rights are also indestructible in them, as they make up their own essence. Thus they are all endowed with distinct virtues and faculties, related to the superiority or inferiority of action which is given them for the fulfillment of the unchanging Decrees of the Eternal. Thus, in order to know the measure of the virtues and faculties with which man was originally endowed, you have to know what act he was responsible for performing in this universe, what mission he had to fulfil here, and lastly, what were his relationships of

superiority or of inferiority with the various agents which were placed there with him. For, in spite of his current degradation, this destiny, founded on the very Decrees of the Creator, has not been destroyed; and undoubtedly, man still has some means of fulfilling it.

Man was the final and most perfect act of temporal creation; he was put there to be in charge of its agents on behalf of the one who had given them their being; and it was on the seventh day, which has been called the day of rest, that he received proof of his mission and the extent of his dominion. All the agents who were to work with him in the space of the universe, also received a degree of power related to their particular mission; but man received the fullness of it, having been made superior to all spiritual Nature, and he was clothed in an indestructible form, in order to be able to manifest his action on all the Beings which were in privation, which found themselves subjected to corporeal frames, and on all the agents of the universe responsible for participating under his orders in the work which was entrusted to him. For he had come into the universe to be the special instrument of angry justice against the guilty and of Clemency, which was trying to restore them. The power of man over all these Beings was so great and so effective that he was so bedazzled by it that he wanted to use it, as if he himself had been the creator of his own action. He was great, strong and powerful; he believed himself to be greater, stronger and even more powerful; finally, he abused in an ungodly manner the gifts he had been given, and he lost the use of them. His impassive form, through which he should have manifested his temporal work, was changed into a material, perishable body, in which he crawled on the surface of the earth. This body was an impenetrable barrier, which separated him from all the spiritual Beings over whom his action could have extended, so he died intellectually, having been deprived of his original rights and suspended from using his powers.

(The following passage, up to "thinking, intelligent being" is in Willermoz' writing)

My Dear Brother, here we must explain to you what this intellectual death was. Man had been destined, by the Creator, to manifest all his Divine Powers in this universe, in order to Glorify the Eternal in the presence of all the Divine spiritual Agents and to torment the Principle of evil and all its followers. He was also meant to be for the latter an effective means of Reconciliation, of Return to Eternal unity.

In this state of Glory, man was in direct communication with the Creator, his Thinking was always in union with Divine Thinking, from which he constantly drew his own. Thus, all the works resulting from it were Good and Perfect. His spiritual Life, therefore, consisted of Virtual Action and Reaction which went on directly between him and the Divinity. This is why he died intellectually when, after his crime, a material form put

impenetrable Boundaries between him and all the spiritual Beings, for this intellectual death consisted in the deprivation of all direct Divine spiritual Reactions; being no longer able to see into the thinking of the creator or that of any spiritual agent; however active and Thinking his nature had been, he became Passive and the use of his intellectual faculties was now dependent on the very Beings which he had previously governed. My Dear Brother, you must never look for the proof of these sad Truths anywhere but within yourself. At all times during your Bodily Life, you will find that your Good or evil thoughts will come to you through unknown channels.

It is always so that the man of today does not create his Thought, he can neither procure at will the thoughts he seeks, nor can he keep those he has, nor foresee those he will have, nor get rid of those which trouble him. Who can make himself master of the succession and results of his thoughts? Who can say why he never has certain thoughts, and why he is obsessed and tormented by others? Lastly, who can know the workings of his thoughts and of his intelligence? Man is therefore in this respect totally Dependent, and everything proves to him that his Thoughts come from action foreign to his own.

This could not be otherwise, for corporeal man now no longer communicates with the centre of thought and intelligence, so that he can only be capable of Two kinds of ideas. Some are purely tangible and are stimulated in him by material objects subjected to his senses; others are intellectual and also come to him through his senses even though they are only related to his mind, which judges them and accepts or rejects them. It is also by means of his senses that he feels the action of the two opposite causes we mentioned. Thus, all the thoughts of man today are produced in him by the Beings around him. That is why all Religious and human laws are in agreement in seeing Crime only in the Consent of his will, which is now the only principle of action he has left.

This is what the intellectual death of man after his crime was in fact. Having become totally passive in his thinking, intelligent being, he also became subjected to corporeal death, for all forms of matter must necessarily be destroyed and decompose.

This transformation of man's first form was demonstrated to you by the universal divine repairer when, at the time of his resurrection, having removed from the tomb everything belonging to the body of the old man, he showed himself before the eyes of the disciples in his personal glorious form, giving himself as an example to all who aspire to recover their original rights, because, before fulfilling his redeeming sacrifice, on behalf of guilty and degraded man, and for the torment of those who had caused his downfall, he publicly taught mankind the means of reconstructing their own temple, just as he himself had to reconstruct the universal temple. But he taught the multitude these great subjects by means of Parables, and he only revealed

these great subjects by means of Parables, and he only revealed the secret meanings to those whom he had put in charge over the other men, to lead them after him. He even often reproached these Chosen ones for their lack of intelligence, which obliged him to reveal to them things they should have found out for themselves in the figurative teachings he presented to them. Thus he himself gave the example of the respect due to the Truth which must never be revealed to any corrupt man or man who is a slave to animal life.

There are commentators who did not go beyond the letter of traditional writings, and who thus went to great pains to explain how original man could be protected from death, being, as they supposed, clothed in a body of matter, for they were obliged to admit that any material form is, by its very nature, subject to decomposition. Some, who were unable to resolve this problem, claimed that it conflicted with the truth of the Traditions, which taught us that man was created immortal. But if the latter had better known man and the traditions which they had dared to oppose, they would have known that his original form was of a very much superior nature to the crude outer frame which keeps him in privation today, because it had to overcome decomposition and death.

Man, My Dear Brother, was only given a form to manifest and perform on corporeal Beings the acts of his intellect and of his will. It is only the organ of his intellectual faculties, either to act on the Beings around him, or to receive their reaction. If as a result, you come to consider on the one hand the activity and the extent of his intelligence, and on the other the inadequacies and limitations of his material body, you would no doubt be surprised that he could have received from the Creator such great faculties and so few means, and you would agree that, from his beginning, he must have been endowed with a form suitable for manifesting all the activity of his spiritual strength. Indeed, while this body of man, given over to infirmities and destruction, drags itself heavily over this earth, his mind takes in the universe at a glance; it covers both ends of the world at the same time, and is annoyed at not being able to probe its depths. Man wants to know everything, and subject everything to his influence; the vastness of the heavens, the depths of the sea, the depths of the earth, nothing stops his enthusiasm; he analyses, he dissects objects in order to discover principle which sustains them; as if he was trying to add to his power the activity of the agents of nature. But the efforts of this unfortunate man are foolhardy and unsuccessful. To manifest such faculties which are so vast and so active, which by their nature extend to all Beings, he only has fragile, material organs with which to probe beyond perceptible forms. Reduced to knowing nothing except through the senses, he only sees the surface of corporeal Beings and some of the results of the activity of secondary agents. Thus, the crude body of man cannot be the true organ of such great power, and he must have had a form suitable for using it on all Beings...

The King of the universe is imprisoned in a dark abode. But there he maintains a striking image of his original grandeur. For, through his intelligence and his thinking, he is still the first and most powerful of Beings subjected to his sight. In spite of their weakness and their fragility, he elevates his organs, as it were, to the level of his intellectual faculties, in order to control, as much as it is possible for him to, the components of nature, and also to manifest in an imposing way his supremacy over all the organisms of the earth, and if he cannot now know the Essence of Beings nor the driving forces of the Universe, nor even its nature, he at least proves his rights, by creating systems with which he replaces reality.

This is what we had to tell you about the original form of man. It changed in nature after his crime, but the outer representation of this form did not change at all, for it had originally been determined in the designs of the creator to be a living image of the universal Temple. It is for this reason that it was and always will be exclusively distinct from every other form, being the personal Temple of man, called Lodge by Masons, in which and through which he must act according to his purpose.

Perhaps you may ask how the disordered act of original man could influence his descendents and why man was bound through his crime to bodies of matter and subjected to the terrible consequences of such a union. If you asked this through defiance over divine justice, it could never be too soon to renounce this ungodly doubt, and profess that the Creator is the ineffable source of all good, of all peace and of all felicity. For it is indeed only in him that there is unity, harmony and perfect accord among all Beings. If some are unhappy, it is because they have separated themselves from him and dwell in the abode of evil and death; it is because they have become corrupt and have fallen from their original purity that they must be deprived of this sovereignly pure and perfect Being, for in this state, they cannot come near him, and being alienated from him, there can only be pain and confusion. You must therefore admit, my brother, that God is in no way the cause of our sufferings. For he had created man pure, perfect and happy, to be, according to his divine decree, the Head of descendents of spiritual Beings.

It is from this prerogative of original man, and through the Crime he became guilty of, that came all the ills which afflict us, as we will try to make you understand. You have learned by tradition that original man led himself away from the divine law and covenant by attacking the happy and peaceful realm of eternal Unity through acts of will contrary to this unity. It was from this sacrilegious contradiction that all his misfortunes arose. For, from that time forth, he felt the torment of the strong opposition which manifested in him between the power of his will and the power of the divine law, of which the seal could never be erased from his spiritual Being. Left to the dreadful confusion of this inner conflict, he lost the peace and calm of the unity which made up his essence as a pure spiritual Being. Thus it was

man himself who exiled himself from the centre of Purity and happiness. Unworthy of dwelling in this Sanctuary, he was totally separated from it by the material form, which he has since passed on to his descendents. It was then that this unfortunate man felt all the horror and all the weight of his crime, only finding within and around him fighting, violence and heartbreak. It was quite just that, having rejected every rule and every law, he felt the pain of having as his only guide his dark and disordered will. In order to appreciate the state to which he was reduced, you only have to consider that one whose Power extended without obstructions over all temporal nature found himself all of a sudden left to the effects of the most opposed Beings. As a spiritual being, he found in his very Essence the violent conflict of his will and of divine law. As a material, animal, spiritual being, he was aware of the conflict between these two natures. This torment was because his simple Being, indivisible of itself, now began, due to its union with a body, to be sensitive to all the heartbreaks and pains resulting either from the division and the destruction of the material parts, or from the opposing needs of either nature. Finally, as a passive temporal person, he was exposed to the impact of the elements and to the universal and individual counter-action of the two causes which act in this created universe. Those are the terrible ills to which man fell victim.

You are aware that, in his great misfortune, he acknowledged and confessed his crime, and that, by this prompt admission, he deserved powerful consolation and help, which he also passed on to his descendents. That is why none of the children of man have experienced the terrible torments he suffered before his repentance. It would be difficult, my Dear Brother, to tell you more about man's crime. All the sages who have spoken of it have placed thick veils on the nature of his sin. However, this picture must suffice for you to begin to see why his descendents, born into the pain of his corrupted nature, took part in his degradation. For nothing which comes from the works of an Impure, degraded Being can enjoy the rights and purity of perfection.

The joining of an intelligent being with a material body, which followed man's prevarication, was a monstrous phenomenon for all spiritual beings. It showed them the vast contrast which existed between man's will and divine law. Indeed, the mind can conceive without difficulty of the union of a thinking spiritual being with a glorious impassive form, such as was man's before his fall; but it cannot conceive of the joining of an intellectual immortal being with a body of matter subject to decomposition and death. This inconceivable combination of two such opposite natures is, however, man's sad privilege now. Through one of them, he lets the grandeur and the nobility of his origin shine forth; through the other, he is reduced to the condition of the most vile animals and is a slave to physical sensations and needs. To give you an idea of a combination which is so shameful to him, it is necessary to distinguish between

intelligent man, the image and likeness of the Creator, and corporal animal man similar to the animals of the earth; and to show you how the nature of combinations of matter conflicts with the unity of spiritual Nature.

(The following passage, up to "corruption itself" was in Willermoz' handwriting, and should have been placed just before the preceding paragraph.)

On seeing the evil with which the human family is constantly afflicted, You Could perhaps doubt that original man had passed on any help to his descendants; but these powerful aids are too perceptible to those who know the Life of intelligence for such a doubt not to be the proof of a reprehensible oversight, or of ungodly ingratitude. Your greatest Task, My Dear Brother, and the first one which could lead you to know the Happiness which belongs to spiritual beings is to acknowledge the Grandeur and the effectiveness of the means which God used on man's behalf.

You must have seen in what we said about the Prevarications of intelligent beings, that from then on they had to be banished from Divine unity through their will which was contrary to his unchanging and Eternal faith; that having become Strangers to his unity through their crime, they could not remain in spiritual communication with the Creator for one moment. In this state of total privation, how could they ever carry out their reconciliation and be restored to the midst of perfection whence they drew their life if infinite mercy did not use strong and powerful agents to finally make these unfortunate beings feel the full horror of their situation and cause them to beg for the kindness of the Creator.

We were not afraid to let you begin to see that man was given his important mission on behalf of the first culprits, for he was the greatest and most powerful of the beings emanated by the Eternal. You have learned through religious traditions that the one who was to be the Reconciler of the corrupt gave in to the influences of these beings of darkness, and that he himself departed from the law and the Divine Covenant. Through this second era of Prevarication in spiritual nature, all Connections between divine mercy and the corrupt had been destroyed, and the current misfortune of man could not be expressed if this mercy had not then used an infinitely powerful repairer to raise man from his disastrous fall and redeem him to his original purpose. You know who this Repairer was. And none other than a Godly divine being could bind the Power of the one who had subjugated man. Immediately after man's crime, this powerful agent came to manifest his triumphant power over the corrupt in the universal temple; he specifically manifested it in time on behalf of man's descendants and to the embarrassment of his enemy by uniting his divinity with humanity; indeed, he does not cease to manifest it over every Region of the universe.

These, My Dear Brother, are the effective, Divine aids which man, through his repentance, passes on to his descendants, and which nobody can partake of if he does not act in the name of and in unity with this universal Reconciliatory agent. But how can man come near him in his present state of corruption if he strengthens himself, through the action of the individual agents which the Divine mediator uses, to revitalize Corruption itself?

The nature of the visible bodies of matter was determined by a superior law. They are formed and made visible to our eyes by the combination of three corporeal principles resulting from the combination of three invisible, impalpable component elements. Each of these component elements is itself a ternary mixture, in a respective proportion, uneven in numbers, weights and measures, of the three basic principles of every temporal, material embodiment; this explains the mysterious, secret and fundamental numbers of original freemasonry, i.e. 3, 6 and 9, which, to the Initiate, are the representative sign of the beginning, the duration and the end of all temporal things, as you will see in his place. Indeed, the number 3 of the first degree represents the three basic principles of all embodiments, in their state of simplicity and of original inaction. The number 6 of the second signifies the Principle of passing life, which has been added to it by a secondary power, to make these three principles likely to become amalgamated and to unite so as to produce together a temporal effect. The number 9 of the third degree signifies the combination of three ternary combinations or impalpable Elements the uniting of which is brought about by a new work of the life principle which is within them, and constitutes the matter and material bodies in the form assigned to each one by the original law which presided over their formation. This number nine signifies the end of temporal things, because the form of material Bodies is only maintained by the presence of this particular short life, which sustains its existence for the duration prescribed for each specie. For in the universe, everything is life; the smallest grain of sand has its life principle without which it would soon cease to exist and would go back to the invisible reserve of Elements from whence it came. This principle of life, as existing separately from the body with which it is linked, adds its own number to the number 9 of the material body, and it is only by this connection that the Individual exists in his individual form; but as soon as the Principle of passive and passing life, which kept these parts together, is removed, this body is left to its nonad number, which, without its link, tends rapidly towards its decomposition and eventual dissolution. Then the Elements, the principles and the combinations, of which it was made up, successively return to their source.

The same as is said of individual bodies should similarly be applied to the created universe; when the time prescribed for its perceptible duration comes to an end, all the principles of life both general and particular, will be withdrawn from it to be reintegrated into the source of their emanation. The bodies and

all of matter will undergo sudden and total decomposition, also to become reintegrated into the overall mass of Elements, which in their turn will reintegrate into the simple basic principles, as they, too, will be reintegrated into the secondary original source which had received the power to produce them outside of itself. This final, absolute reintegration of matter and the principles of life which support and sustain its appearance will be as sudden as was its production; and the whole universe will disappear so suddenly that the will of the Creator will be heard; such that there will remain no vestige, as if it had never existed.

It is this dissolution of bodies and of matter in general which is represented in the third degree by the body of Hiram, whose Flesh is falling from his bones.

Perhaps you were surprised to have only heard about three Elements, instead of the four which are commonly accepted for the formation and composition of bodies. There are indeed only three, just as there are only three basic principles which are known philosophically as sulphur, salt and mercury, or fire, water and earth. There cannot be more, because the sacred ternary law, which presided over their creation, imprinted its own number on them, to become the indelible seal of its power and its will. Air, which some have numbered amongst the elements, is not one of them at all. It is infinitely superior to them through its nature. It is air which, by means of a salutary reaction, maintains the life of every living plant or animal being, just as it accelerates the dissolution of those which are deprived of their life principle. Finally, even though it penetrates all bodies, it does not amalgamate with the elements of which they are made up, and does not constitute the form of these Bodies.

According to these true concepts about the composition of material forms, the perceptible existence of which rests on such a fragile foundation, you should sense even more the conflict which exists between the two natures of man. For, as his spiritual Being has, by its essence, an infinite effect which knows neither space nor limits, what links could bind it in such a contemptible frame, without it being dissolved and penetrated by the Spirit. We find, My Dear Brother, in matter itself, an image of this inconceivable combination, through the union which is made in it of the two opposite principles which are called water and fire; a mediator or third principle called earth brings about this combination; it unites them and amalgamates them into a single individual. The same is true of the combination of the two natures of man; it could only have been achieved by an intermediary power, which, being inferior to spirit and superior to matter, unites them without conflicting with them, and maintains by its presence this union which is contrary to nature, until its effect ceases and it breaks these momentary links by withdrawing. The intermediary power we are speaking of is none

other than the passive sensitive soul (3), described as animal, which exists in man as well as in the animals of the earth, and makes him resemble them. In all animals, the soul resides in the blood, or in the fluid which takes its place, the seat of which is in the heart. It was given to man as a means of atonement; its essence is neither corporeal nor spiritual; it is superior to the body it activates and inferior to the spirit which must control and direct the action of the soul. It is an emanation of the secondary Beings and was ordered for the life and maintenance of the body. Thus, it is without intelligence and can only have a passing existence, of a shorter or longer duration. It is through the soul that man, subjected to matter, is animal. It is the principle of all of his sensations, and all his sensory animal affections. It is through the soul that he suffers, has passions, that he fears and desires; that he seeks enjoyment and feels pleasure. It is through it that he avoids all pain and flees from destruction; that he remembers what has been advantageous to him or otherwise; that he feels, knows and seeks everything which is necessary for his preservation and reproduction. These are the functions of the soul; it can never attain the powers of intelligence, and that is why all animals are so inferior to man.

It is true that in some animals, instinct is in some respects more experienced, more sharp, more perfect than it is in man. But there are several reasons for this superiority. Man, distracted by his intellectual faculties, or having departed from the way of Nature by education, social institutions, or by his unruly passions, weakens or neglects the feeling of instinct. Often even the animal has a very weak instinct, but only concerning things which relate to greater or lesser activity of one or several of its senses. This is the true cause of the Superiority in instinct which we notice in some animals.

The union of the spiritual Being and of the animal soul is so close in man, that it is very rare for his mind and instinct to act independently; so that we cannot always tell in the things he does exactly what comes from one or the other; and, as it usually happens that the man ruled by instinct leaves his mind inactive some Philosophers have misunderstood the effect of the spiritual Being in him, and have taught that he only lived and moved through a passive soul like the other animals. Thus they have denied the superior Principle or the intelligent spiritual Being which sets man apart, and attributed everything to purely material organization. Others, also confusing acts of Intelligence with those of Instinct, allowed themselves to be confounded by the industrious and anticipating ways of some animals, even to the extent of elevating the animal soul to the level of the spiritual Being, and they made the opposite mistake

3 Translator's note: the original uses the word 'ame', which here refers to the faculties of thought, will and feeling, i.e. the 'soul' as the seat of sentiments or feelings.

to the one we have just mentioned. For they believed that the passive soul, whether that of man or of animals, was an immediate product of the Creator and was to a greater or lesser extent perfect, but that it must have the same destiny, being of the same origin. These Philosophers, having agreed to recognize only one living principle in man, and not attempting to distinguish between the Nature of this principle and of the principle of animal life, were divided about the future state of these principles; some also attributed immortality to them; others taught that their existence ended at the time of the physical death of each individual. Indeed, if they are of the same nature, and the soul of the beast must perish and be destroyed, it must be agreed that the spiritual being of man must have the same end. For the same reason, those among the philosophers who, after having attributed to the passive soul of man all the faculties of his intelligence, were unable to persuade themselves that it could ever cease to be, were indeed obliged to grant the prerogative of immortality to the souls of animals, which they believed to be of the same nature, and to have come from the same divine source; for it is certain that life cannot engender death. This is why we will not stop at the superficial idea of those who, assuming the same divine origin for animal souls and that of man, and not acknowledging any difference in their nature, but only in a certain more developed faculty of reason and intelligence, which they acknowledged in man, nevertheless attributed immortality exclusively to the latter, as if the lesser extent of the faculties of a being could deprive it of the immortality which was part of its nature.

These, my dear Brother, are the errors which have arisen from the difficulty in distinguishing between the two natures in man and in conceiving of the links which may unite them.

However, if these Philosophers had looked closely at themselves, they would have easily distinguished between their sentient soul and their intellect. Some would have seen that, since the acts of the Spiritual Being are not related to the bodily animal functions, there was no basis for saying that its existence depended on the life of the body. Others would similarly have convinced themselves that, since the faculties of the passive soul are purely sentient and corporeal, it cannot have any power of immortality, for their action is non-existent when the body ceases to exist. When the bonds which link the passive soul with the body and the spiritual being with the passive soul are finally destroyed, the body reintegrates into its particular source; as it has no intelligence, it is incapable either of happiness or of sufferings, and nothing stops its reintegration. The body or the corpse to which life had been totally foreign is left to disintegrate; it dissolves and the man has returned to the earth all that he had received from it. From then on, the spirit, which has been freed from the shackles of matter,

with which it had never been directly united, goes more or less towards one of the two opposite causes, which are manifest in the temporal universe, according to the extent to which he had become more purified or corrupted and acquired greater affinity to them.

This is how earthly man ends, and you frequently see the example of this amongst visible things; for when a body breaks down, its fire, which is in the spirit, quickly rises to the highest region; Water, the image of the passive soul, evaporates more slowly and does not rise above the intermediary region. The impure material Principles, similar to man's corpse, remain on earth, reduced to inanimate ashes, without action or virtues.

The man of today is therefore a ternary composition, made up of the Spirit which emanated from the Breast of the Divinity, of which it is the image, and which is indestructible like him; of the soul or perishable passive animal life, emanated by secondary agents; of a material body formed of the three Corporeal or elemental principles. The animal or the beast is only a binary composition, formed of the passive soul and a material body, neither of which bear the indelible nature of Life and indestructibility, and only have momentary action.

The difference between man and animals, the Mind and the sensitive soul, is also shown in a striking way in the speech and the voice of man. Speech in him is the language of the Mind and of the spiritual faculties, the means by which he communicates with all the Beings of Nature, and even with the Divinity through his prayer; and lastly the means by which he must be the law of the Universe. This speech contains all his strength and energy, even if he cannot express it outwardly. He is the only one amongst the Beings inhabiting the earth who can be endowed with it. The Sighing, the unarticulated cries, signs or expressions of enjoyment or of needs, of pain or of pleasure are in him, as in all the animals, the language of his instinct and of his passive soul. Look at man at the times when extreme passions take over him; left to his instinct, speech becomes useless to him; it expires on his lips, because no thought comes to support it. The language of instinct is then the only one he can make heard, and you will see that he is only uttering cries or inarticulate sounds. This should convince you that Speech is foreign to the passive soul of man; it is because it is not adequate for the expression of the type and degree of the sensations he feels. It is only the sighing of sadness, the cries and yellings of pain, the transports of joy and sensual pleasure, which can render with energy and truth the passions of the sensitive soul and make known the intensity of the sensations. Thus, Speech is the privilege of the spiritual Being; it is through speech that it expresses its inner Word and all the acts of its Intelligence, manifests its will, commands and is obeyed. How can it be, then, that it was attempted to confuse this active, powerful Speech with the passive sounds which some have liked to call the language of animals? Is it not obvious that there can be no language or speech for Beings which

are purely sentient and without intellect? Thus let us beware not to attribute the equivalent of speech to material individuals and to refute for man, the image of God, a prerogative which makes him his most perfect likeness, through which he is empowered to make himself heard by the whole of Nature and rise even to the throne of the Eternal.

In order to lead you, My Dear Brother, to the Understanding of the symbols of the Temple of Jerusalem, which are the basis of masonry, it was necessary to allow you to glimpse the mysteries of man and the universe, which were hidden from the view of the Profane under the veil of allegories. We now have to show you the relationship of this Temple with the Truths we have just told you about, and thus show you that the only aim of Solomon and the Teachers of original masonry was to lead the Initiates to knowledge of man, the temporal universe and the spiritual agents which must produce their effect, by the Decree of the Creator until the end of time.

The teachers of original masonry showed the Initiates through their symbols the various natures which make up terrestrial man, the divisions of his form, and those of the temporal universe.

According to the Sages of the Temple, the body of man, an indestructible body in its original state, now material and destructible, is the true lodge of the mason or his particular Temple, as the Sanctuary of the Temple of Solomon was the visible lodge of the divine Spirit which came to occupy it. They still secretly called lodge the place where all the brethren gathered together, as representing the universal temple, or the created universe. Each brother fulfilled a particular function, which was designated to him by the Heads. At the centre of this place, like a dot in this vastness, was placed the Temple of Solomon, the single and general Temple around which the chosen nation came to participate in the salutary effects of sacrifices of atonement. In original masonry, the representation of this temple was only drawn in white chalk as a sign that it had to remain until the Time when the universal repairer would make of the whole earth a Temple to the Lord. So do not lose sight of the fact that if the temple of Solomon is still represented in our lodges, it is because masonry only came from the Initiation of the Temple, and is the general model of it.

Modern masons, completely losing sight of the original aim of the symbols which they were ordered to draw, took it into their heads to completely change their nature by figuratively extending the walls of the Temple of Solomon to the very extremities which determined the ends of the universe, which they then covered with their artificial decorations, whereas there was supposed to be seen only strength, wisdom and beauty, which alone are the pillars of the universe.

The brothers surrounded the general Temple; each one in the position which had been assigned to him according to his degree,

came there to learn to take care of and purify his Temple, or his particular lodge. The apprentices were to the north in the outer precinct, to study and learn the work. They learned how to polish the rough stone. The companions stood about in the inner area, where work required them to assist the masters, and they prepared their tools on the cubic stone. Only the masters entered the chamber in the centre to practice on the drawing board which was entrusted to them, like the Priests in the inner part of the Temple of Jerusalem. They worked there with chalk, brick and earthenware. The chief leader of the Temple, alone in the East, presided over it, like the chief priest in the Sanctuary. All these practices present to you a multitude of important symbols. You know enough of them to study them fruitfully.

When a mason is asked where he was received, he replies: In a true and perfect * 3 form it, 5 make it up, 7 make it true and perfect. This reply is related to fundamental knowledge. But modern masons, who have attempted to explain it by conventional definitions, have not been able to give a satisfactory solution to it and it can never be found except by going back to the very Initiation of freemasonry. It taught that the place where man was received is his very corporeal form, which is the temple of his mind. This form in its origin bore the number 3, and today, through its disastrous transformation, it bears the number 5, not counting all the living powers united in it, but this number is only found by the combination of 2 with 3. The number 3 particularly expresses the 3 simple basic Principles of all embodiment, called sulphur, salt and mercury, from which the body of man takes its origin, like all the other Bodies of elemental nature. These three Principles are manifested in the various substances which make it up, and it is with reason that one recognizes the presence of sulphur or fire in the liquid called blood; that of the Principle salt or water, in the soft, insensitive parts; and that of mercury or earth in the solid or unseen parts. In this strictly true sense, 3 form the lodge of man, that is his material outer frame, but it would still be incapable of life without the nerves and the muscles which must be the organ of feeling and movement in it when it receives a principle capable of giving it movement, and without the cartilages which complete it. It is then that it is true to say that five make up the lodge of man. However, it is still only a body, without life and without movement and only the number 7 can make it just and perfect; the passive soul so well-known by the senary number which is attributed to it, gives it its passive life; that is why the creation of the universe was done in six days; for it was on the sixth day that animal life was given to the animals of the earth. This is also why the senary number was given to the second degree of masonry, as representing the second degree of the temporal course of man, that is the time of the development of animal life in infancy. Finally, the septenary number of the Spirit or Mind makes the lodge perfect. It is the number of the master; it is the sabbath or septenary number of the particular formation of man. For a lodge or Temple must

* = Lodge

presuppose a superior being to inhabit it, that is why divine activity rested on the seventh day in the created universe, which was to be the Temple where his power would manifest over all temporal Beings. Thus the symbols of the Temple and the numbers freemasonry uses represented to you in the first degrees all the truths we have given you a glimpse of today. They have taught masons that man has in him two distinct living Beings, i.e. the passive animal life and the active intelligent life. Lastly that by the number 6 of his true animated form, he is made animal, like the beast, and that by the number 7 which perfects his lodge and distinguishes him exclusively from the class of animals, he is truly a Divine image and likeness.

The same symbols have also represented to you the origin and form of this created universe or universal Temple. You are aware, My Dear Brother, since traditions have taken care to teach this to man's descendents, that this Temple was created in six days, that is by six acts or distinctive effects of divine Thought and will, for in God there can be no days or passing of time. Indeed, the universe had to be formed by this number, for it is that of the passing life of all corporeal forms. On the seventh day, which was called Sabbath or rest, the Creator, having seen that the result of His decrees corresponded to His Thought, personally dedicated this Temple to himself, and this 7th act was the most important, for it alone determined and put into motion all temporal action whether general or particular.

The Temple of Solomon was similarly constructed in Six periods of time or years, and on the Seventh it was solemnly dedicated to the Lord.

The original, indestructible form of man was also produced by a senary act, represented by the sixth day of creation of which it was the complement, and the day of the universal Sabbath was also the sabbath act of this particular creation, for it then received the Fullness of Power which he came to manifest in the universe, as the traditions have taught us.

It has been said that chaos, which was the first Era of matter and of all corporeal existence, was drawn from the void and produced by an act of the will of the Creator; which teaches us that neither the universe nor even chaotic matter existed before, as some claimed, and that both only had potential existence in divine thought. However, the grand architect by no means built the universal Temple himself; but through his Word he showed the plans for it to his agents, and through His almighty presence He imprinted on their work order, life and movement.

Similarly, Solomon by no means built the Temple of Jerusalem himself; but on his orders, the craftsmen formed and shaped the materials in the Quarries and forests with such precision that no sound of any tool could be heard in the place they were employed.

Finally, this celebrated building only reached its perfection on the orders and presence of the Architect-King, to whom this act had been entrusted by the Eternal.

The indestructible form of original man was also created by the will of the Eternal without any physical working of matter, such as was necessary for the material corporeal forms to which the children of man have been subjected since his fall. Now, in the creation of this glorious form, the senary act by which it was created has to be distinguished from the 7 ages, or the coming down of a divine emanation which took place in it; traditions have represented this emanation to us by the breath of life with which the Creator endowed man.

The combination of these things shows you that all which exists temporally was formed by 6 and 1, but this septenary number formed in this way is very different from the plain Septenary number; for it is only temporal because it is the number of the agents which worked for the formation of the universe and which work and will continue to work for the maintenance and the end of all created temporal things, which must always end by the same law which produced them.

This is the place to protect you from the error of those who, having never been able to fathom these subjects, believed and insinuated that the numbers contain occult powers which are suitable to produce certain effects. Numbers, My Dear Brother, are only the expression or representative sign of the nature and action of spiritual or temporal beings.

But let us return to the matters which were represented by the temple of Solomon. It had the form of a long (sided) square to represent the four regions of the universe. The proportions of the body of man had the same shape.

The Temple had four lateral parts, which, although separated, formed its walls or inner square, and were necessary so that the chief Priest could make his priesthood revertible to the whole of the chosen Nation. Similarly, the body of man has four members or appendages which are joined to the trunk and serve to manifest its action on the Beings around it. However, they can all be severed without animal man dying. For the centre of sentient life basically resides in the trunk just as the functions of the Levites and the Sacrificers took place inside the Temple.

The universal Temple is divided into three parts which were always distinguished by the Sages with the names of earthly, celestial and Supercelestial. Similarly, that of Solomon was divided into three parts which were distinctive in their position and their form and their particular purposes, i.e. the Porch, the inner Temple and the Sanctuary. Similarly, the body of man is divided into three very distinctive parts, which are the abdomen, the chest and the head. The three parts of the Temple were adjoining and formed a single, completely indivisible whole.

Similarly, the three parts we see in the Body of man are so closely linked that they cannot be separated without causing the death of the body or the destruction of its particular Temple.

The limits of the created universe separate it for ever from an uncreated, boundless infinity, which the Sages called divine infinity. It is concealed from sentient nature and can only be conceived of by the mind. Just as in the centre of the Sanctuary there was the Holy of Holies or the Oracle, which was concealed from the People and even the Priests themselves. The chief Priest alone could go there once a year to worship the supreme majesty on behalf of the whole nation; and if he was foolish enough to present himself there without being prepared by all the legal, spiritual and corporeal purifications, he risked death in there. If the sound of the Bells, which were at the bottom of his garments, came to a stop, it indicated to the Priests the danger he was in. The long sashes he wore, which are still used today on some priestly decorations, the ends of which remained outside the sanctuary within the reach of the Priests, served to get him out, whatever state he was in; for under no circumstances were they allowed to go in.

In the same way also, the Intelligence of man, a divine emanation and image, is found in the head as in the sanctuary of his particular Temple, where the Oracle is, which must direct his action. But the workings of this Intelligence are so veiled from material animal man that he only knows of it, and is only able to know of it, by its effects. It is this dreadful veil of matter, which casts us into the neglect of our spiritual faculties, to the extent of regarding their powers and their very existence as fanciful, as happened to those who have only exerted their activity on the sentient faculties. The well purified man is the only chief Priest who can go into the Sanctuary of the Intelligence, understand its nature, strengthen himself by it and render in his own Temple a pure homage to the one whose image he is. But if he neglects to purify himself before placing himself before this altar, the thick darkness of matter will blind him and he will find death where he should have obtained life.

We would go beyond the bounds of this instruction if we undertook to tell you about the agents which operated in the three parts of the created universe, and of the functions they are responsible for fulfilling in it. But if, in addition, one wishes to think about the functions of these various classes of people to which the three parts of the Temple of Jerusalem were attributed, and on the particular acts which operated in the three divisions of man's corporeal form, one can see very interesting connections between the human body, the Temple of Solomon and the universal temple.

In the Porch of the Temple of Jerusalem, which represents the terrestrial part, as the inner square represents the earth itself, was placed the sea of bronze for material preparation of the body. Similarly, it is in the abdomen, the lower part of the

body of man, that the material functions of vegetation and reproduction take place, and the Separation of the most impure parts.

The inner part of the Temple corresponds to the division of the Universe known as Celestial. It is there that were to be found the altar of fragrances, the twelve offertory loaves, which were replaced daily as an offering to the Eternal, and the Circular Candlestick with 7 branches, the sacred fire of which was constantly maintained by the Levites and served to light the fire which was to burn the sacrifices. Similarly also in their chest, which is the middle part of man's body, the heart is placed, which is at the same time the centre of his corporeal form and the seat of his animal life. The heart, the seat of all his affections, is the altar on which he must offer daily fragrances to the Divinity and carefully maintain the sacred fire which is to burn the sacrifices, on the pain of being delivered to all the ills with which the Hebrew people were threatened, if the Levites let the fire, which was entrusted to their keeping, go out. These ills were great, My Dear Brother, but they were very inferior to those which struck the ungodly who dared to offer in the Temple or before the Ark or other fire.

The altar of the sacrifices offered for the whole Nation was placed in the inner square. This square represents the earth, which is at one and the same time the receptacle of all temporal acts and the special altar upon which man, a temporary victim, has to voluntarily sacrifice himself, in imitation of the eternal universal victim.

The Sanctuary of the Temple of Jerusalem represents the region of the universe which the Sages called Supercelestial. It was in this sacred place that the Oracle was to be found, whose judgments directed the Priests and the Nation. Just as in the head of man is to be found his intelligence, as if in its Sanctuary, to control and direct all his lower faculties according to their particular laws.

Now is the time, My Dear Brother, to remind you of what has been said to you about the various natures which make up the man of today. You will again recognize another visible demonstration of this in the ternary Division which has just been shown to you. You will see that the head represents the intelligent Nature, that the stomach represents the material corporeal nature and that these two parts are united and joined by the Chest, which represents the animal Power and is its seat. For it is in the head that he feels the acts of his intelligence working, whereas the only purpose of the lower part of his body is for purely material acts.

This universal, general and particular ternary division was secretly represented before the building of the Temple of Jerusalem by Moses on Sinai; that mysterious mountain which also forms a pattern worthy of the greatest attention. When Moses

went to Mount Sinai to worship the Lord, and to receive the law which was to be given to the chosen Nation, he left the people in the Camp at the foot of the mountain, and showed them the limits which they should not go beyond, on the pain of death. This camp in the Desert represents the sad abode of man on this earth, and shows him that he cannot, without committing a crime, voluntarily hasten the course of his temporal life.

The limits having been set, the leader of the Hebrews went up into the mountain with Aaron and the 70 heads of the tribes, whom he left at a certain level above the camp to mark the first division of the universe. He then went up higher, with Joshua, whom he left on that part of the mountain to designate the second division of the universe. Finally, he went on up alone to a higher place, like the high priest in the Sanctuary, and this place represents the part known as Supercelestial. After having worshipped the Eternal there, he was, by a special unprecedented favour, called to the top, that is into the Holy of Holies itself, where he received the law for the people, and the confirmation of his mission by a divine Delegate of a superior Order. If traditional writings seem to be saying that Moses encountered God there, they at the same time limited the meaning of those words by adding that he only saw him from behind. Indeed, what place on earth would be pure enough to receive direct action from God? What general or particular being of matter could survive in his presence? His eternal and ineffable purity does not dwell in this universe; His centre is in the uncreated infinity where all the spiritual agents received the life and strength of which they are constituted. It is through them that he gave life to the universe and preserves its existence. It is through them that he sends down upon man the effects of his greatness and his clemency and that he has his action and will manifested to him in the forms of glory in which they are clothed; just as it was specially taught to us by the vision of Jacob when he saw the celestial Powers who were going through the space which separated heaven from earth.

If Mount Sinai has become so memorable because of the wonderful deeds which were performed on behalf of man, in the presence of the whole nation for which they were performed, then that on which the Temple of Jerusalem was built deserves your attention no less. For if this temple was a representation of the universe, the foundation on which it was built must not have been chosen by chance. It was in fact on this mountain that Abraham and Isaac together made a sacrifice of will, which was considered to be a perfect act. It was in this same place that Jacob witnessed that astonishing manifestation which made him see his errors in the way of knowledge and give up the misleading things which Traditions have avoided explaining. It was there that the Holy city, the Lord's town, was built, Jerusalem, the visible image of the celestial centre around which pure, spiritual beings must dwell. It was there that David saw the angel of destruction put the double-edged sword back into its sheath and ensure the pardoning of his crime. It was there that Solomon put up his

Temple to the Eternal at the beginning of the fourth millennium of the masonic era; and lastly it was on this mountain that, about a thousand years after the foundation of the Temple, the bloody sacrifices of animals were replaced by the voluntary Sacrifice of the universal Repairer, the mediator between God and man. Those, My Dear Brother, are the sublime and universal acts which were manifested at the Place where the Temple of Solomon was.

The Temple of Solomon was the splendour of the chosen nation, but as the prevarications of this people had made them unworthy to be in the presence of the Ark, the Power which resided in the Holy of Holies left it; the Temple was destroyed by the Assyrians and the guilty nation was bound by its enemies and led to Babylon, the classic example of the seat of evil and disorder, where it lamented for a long time in slavery and tears.

These events represent the history of man himself when he had departed from his law, and had voluntarily accomplished his crime, for then his indestructible body, that Sanctuary of the divine spirit, which was the true ark of the covenant, was destroyed, and man, wearing the shackles of death, became the slave of the enemy he had come to combat and punish. It was thus that, deprived of all of his rights, and feeling all the horror of privation, he no longer dared to show himself to the one who had justly deprived him of his original powers.

While the Assyrians were destroying the Temple of Solomon, Jeremiah removed the sacred fire and hid it at the bottom of a well, entrusting this secret to the priests. After their return from captivity, their children came to take it out, but it had lost all its splendour, and its activity was shrouded and contained in the waters of corruption. Similarly, when sinful man was deprived of his original rights, his action changed, but not his nature; the Sacred fire which activated him grew darker, but did not go out, because it was inextinguishable by nature.

After 70 years of captivity, the nation, having lamented over its going astray, obtained from Cyrus the freedom to return to Jerusalem under the leadership of Zorobabel, and to reconstruct the Temple using the same plans on its former foundations. But it was no longer the same powerful and respected people. Numerous enemies harassed them in their progress and fought over all the passages, in spite of the protection of the sovereign. However, they had the fortune to conquer them by their intrepid resoluteness, and finally reached Jerusalem. The striking picture of man, who, having lost his splendour, was forced to suffer under the tyranny of his conqueror, until, filled with the sharpest pain of his crime, and moved to repentance by salutary advice, he asked for divine clemency; for, having sinned of his own free will, he also had to satisfy justice of his own free will. Feeble and powerless by himself, a leader was given to him to guide him along the new path which had been made for him. But, even though he was supported and strengthened, he could only

reach his end through continual combats, in which every effort of his will was needed to triumph.

Zorobabel, and then Nehemiah at the head of the People, hastened to rebuild the Temple. But things had changed so much. That of Solomon was built at the Time of his glory and power; peace and happiness reigned in Jerusalem. That of Zorobabel, on the other hand, was built in unrest and danger. The craftsmen, surrounded by dangers, exposed to the attacks of their enemies, held in one hand the trowel to build and in the other the sword to defend themselves. The materials of the first one had been taken from the richest countries; no noisy tools were used in the temple to work them. The various parts found their place with perfect precision, and in being put together, they formed a complete building. It was not the same for the second temple. Obligated to dig into the bowels of the earth to remove the remains of the old building, it was only through unprecedented efforts and work that the craftsmen succeeded in repairing them to make a new structure which was very imperfect compared to the beauty of the original temple; a very striking example of the extreme difference between the indestructible form with which man was endowed in his state of glory and the destructible material body in which he was clothed after his crime.

The Temple of Zorobabel having been completed, the high Priest solemnly consecrated it. But the fire of heaven did not come down to set light to the sacrifice, as had happened at the consecration of the original temple. An intermediary power was needed. Nehemiah, having learned that during the destruction of the Temple of Solomon, the Sacred fire had been hidden in a well, had the Priests sent to fetch it, but all that they found there was contaminated, muddy water, which, it is true, preserved and concealed in it the power of the sacred Fire. This water, when poured on the altar, set fire to and burned the sacrifice. This fire, My Dear Brother, is the example of the virtues innate in man, of which, through his crime, he lost the use and even the memory. Hidden in the darkness of his material form, he can only find them and manifest their effect through a steadfast and pure will, like that of Nehemiah and of the people who had put themselves under his leadership.

On the day of the consecration of the second Temple, those who had not seen the first one were given over to transports of delight and admired its beauty. But the old people, who had seen the Splendour of the Temple of Solomon shed bitter tears, on seeing the tremendous difference between them both.

It is thus, My Dear Brother, that the Sages who are truly knowledgeable about the Dignity and nature of man, a pure, perfect emanation from the breast of the Eternal, are drowned in bitterness and sorrow when they see man humiliated and clothed in a destructible material body; they cannot picture, without shedding tears, the splendid Temple in its original form when all the nations of the world came to admire its beauty and bow down

before this King of Israel. The men of the time, who have lost all concepts of those who had preceded them, are far from seeing this degradation of our nature; they find that man is good, and that everything around him is good. Given to the pleasures of the senses, they make an Idol of this body, which brings them enjoyment of the senses, and their only regret is to foresee the moment when their so-called happiness must end.

From the construction of the second Temple until its final destruction, the Jewish people had to sustain almost continual wars; sometimes conquering, but more frequently conquered, they gave themselves over to all the crimes of the sinful nations around them, and thus constituted the example of deviations to which the children of man give themselves over.

Finally, this sacrilegious nation went to the limits of its iniquities by abjuring the universal repairer, the mediator between God and man, and the special agent of clemency and mercy, and in that it was the example, no longer of sinful man undergoing the suffering of its errors, but of the former enemy of divine Unity and Perfection, the original Principle of evil and confusion, the first Cause of our sufferings, which, in its ungodly fury, tries to resist the triumphant, powerful act of the one who came to shackle it and deliver the children of man.

Through the greatest of crimes, the chosen Nation then lost the sacred Word of which it was the guardian, and which was the source of its power; that word which only the High Priest knew perfectly, and which masons have been so carefully seeking ever since. It was at that time that the second temple was destroyed to its very foundations by the fury of the soldiers, blind ministers of divine vengeance, and that the Jewish people were dispersed amongst the nations and for centuries given over to sanctions and disgrace.

Similarly, when the material temple of man is destroyed, those who have raised altars to Baal, and who have thus defiled the characteristic sign, will be dispersed and left for centuries to all the pains of the most dreadful slavery. The same will be true of the universal Temple when abomination will reign over the earth, the pillars of the Temple will be broken by the removal of the Principle of strength, which supported them, and this temple will be destroyed and obliterated without leaving any vestiges; it is then that all the sinful nations will be delivered defenseless to their cruelest enemies.

All of these things were represented to us by the history of the Temple and that of the Chosen People, but the latter must still provide the most consoling example for man. For traditions tell us that once the Jewish Nation has admitted to and made up for its crimes by a long and severe atonement, it must return to its original rights and once again come together in Jerusalem. The Holy Ark, hidden by Jeremiah in a cave, of which he sealed the entrance, will reappear in all its splendour, and the faithful

tribes will once more see the walls of the holy city; a perfect representation of the resurrection of man in his original indestructible form, on behalf of all those who have put flesh and blood into the grave, in imitation and with the help of the Divine God man.

The Truths that the Initiation of the Temple of Jerusalem has represented to us, and which we have not feared to show you, have been recalled in the three basic degrees of freemasonry. They are at the same time a shortened illustration of the past, present and future of the various states of man.

The aspirant placed in a dark, lonely place, only finds a faint light there, but it is sufficient to enable him to see the symbols of death around him. Left to his thoughts, it is up to him to decide by his own free will whether he will be rejected or whether he will go on along the way seen before him. When his preparations are sufficient, a brother comes to prepare him for his reception; a tangible image of the state of original man, after his crime, when, calling for divine mercy, he obtained a powerful guide to remove him from that abode of darkness. There, the aspirant also learns that the faint light which he glimpses in this universe is often only a deceptive illusion, and that, in order to attain knowledge of the truth, he must, by making a great effort, give up his prejudices and blind passions, and return to the state of a Child which has just been born, and only guide himself by the rays of inner light, which the kindness of the creator has, during their temporal course, prepared for those who have a genuine love for truth. That is why, in his first steps, the aspirant is deprived of outer elementary light so that he will learn not to put any faith in material and sentient things, which are in fact like a thick band to him.

The aspirant, divested of all metals, is neither denuded nor clothed when he makes his first entrance into the lodge: in order to teach him that, deprived of his original rights, and of the power he had to manifest its virtues, he is in this respect denuded; but the faculties acquired for him by nature have only been suspended in him and not destroyed; that is why, My Brother, he is neither denuded nor clothed.

He has been divested of all metals, which are the example of material things, to prove to him that he cannot make a step towards the truth without having voluntarily given up all the reductive links of sentient Beings.

In this state, he is brought into the assembly of brothers, where he is once more examined and tested. Until then, he had only undergone secret tests relative to his own will, as is represented by the various calls made to him to leave; for no man can make progress in Knowledge if he does not willingly take himself to it. This is therefore the time when one tests before all the brethren one's mind, heart and corporeal strengths.

He is condemned to difficult journeys to teach him that he will obtain nothing without work, without effort and without sacrifices. He had freely consented to the state of darkness to which his Preparer had reduced him; but his trust procured him a faithful leader who is at the same time the minister of the will of the master and a guide to remove the dangers to which he is exposed.

Having gone into the his guide makes his presence known to the Master so as to know his will. He hands him over on his order to the second Guardian, who then entrusts him to the first, and the latter is given the task by the Master of guiding this man in the paths which he must take, and, if he allows himself to be left in trust, of protecting him from the perils of such a difficult route. Indeed, what does the aspirant have to fear, being under the protection of the two important officers of the , who are guided by the very light of the Master who sits alone in the Orient outside the walls of the universal Temple. Moreover, he is surrounded by faithful brethren and friends armed to defend him. At this moment, you no doubt are applying those sublime symbols, and it would be superfluous to describe that to you.

He makes three journeys, or goes three times round the general Temple which is drawn in the centre of the to show him the three divisions of the universe which are represented by the triple wall, and by the ternary division of this Temple. Each time round, he pauses to mark the essential distinction between the acts which take place in each part of the universal Temple. The noise which is made at each of these pauses retraces the time at which each act began.

His journeys having come to an end, he is led towards the East to state his commitment. He freely promises before God to be faithful to his religion, to his Prince, to his brothers, and to help them, after which he is marked with the masonic seal by three taps on the heart, to remind him of the promise which made him command to his Creator to remain faithful to his law, precepts and commandments. The effect of this promise was to receive universal Power secretly designated by the commandment which he received over all the inhabitants of the air, the earth and the water, on earth itself, and on all its productions. Then the aspirant is once more deprived of light in order to prove the current impotence of man for any universal, particular or personal reparations.

After his promise, he is led to the West, and it is there that he is given back the light to show that man, the special minister sent by the Divinity, should not exert his powers in the East itself, and that was in the West that he was particularly responsible for manifesting them, being always lit up by the light which continually shone over him from the area of the Orient.

Then he is led back to the East by three steps of a square to be clothed in the symbolic dress of the masons, the whiteness of which is a perfect symbol. There, he also basically receives the words, signs and touches, which characterize him as a mason, and by which he is recognized by his brothers in all the degrees.

His return to the East indicates the direct communication that man in his original purity had with the Divinity. The three steps of the square signify that, as a free, intelligent being and a divine image, he communicated with him through the three distinctive faculties of Thought, Will and particular action. The characteristic signs he received represented the particular means he was endowed with to fulfil his mission, to know those over whom it extended, and to make himself known in his turn. The sign he received, separating the head from the chest, announced that he was then an intelligent being, not subjected to matter, and the Square he draws on himself, by representing the latitude and longitude, also shows the extent of his control.

The three steps by which the new apprentice enters the first outer walls of the Temple, the 5 which lead him to that of the companions and the 7 which lead the masters inside, as well as the various ages and batteries assigned to each degree, will be explained to you together after this.

The detailed explanations that you have just heard concerning the ceremonies for the acceptance of the apprentice must be sufficient to give you knowledge of those of the second and third degree. Thus, you will only be told summarily about them and that is most important about them. But, My Dear Brother, you must not lose sight of the fact that the ceremonies which retrace these facts, being acts subjected to a conventional progression and a sequence of time, can only imperfectly show you acts which, altogether, took less than a moment. Do not therefore confuse the Order observed for the representation of things for the things themselves. A connection is a similarity which comes close to the object; but this similarity, however correct it may be, will always be basically different from the original.

Each of these three degrees is a reminder of an age or of a particular act for the universal; they show the beginning, the duration and the end of temporal things, and, for the particular, the original state of man, represented by the first degree, his current state, represented by the second, and his future state, represented by the third. It is from this point of view that we are going to continue your instruction for the last two degrees.

The degree of apprentice, where everything works through the number three, teaches the aspirant that all temporal things are the result of the ternary number of the three simple basic principles of all Embodiment; at the same time, it also relates, through the ceremonies which are its subject, the nature and excellence of man in his state of innocence.

The second degree, where everything is done through six for everything concerning the or the universal and through five where the aspirant in particular is concerned, represents to him the duration and maintenance of things temporal expressed by the number six of the battery of this degree, which is, as we have said, the number of the passive animal life of all forms of matter, both general and individual. This number six also relates to the aspirant who then represents man divested of his powers and animated corporeally in matter to effect his atonement. In this respect, the number six is fitting for him, but the one which is especially assigned to him is the number five, expressed by the age he reaches in this degree, by the 5 journeys he makes and the five steps he has to climb to reach the second enclosure of the Temple, and if you remember the explanation which was previously given to you of the words three form it, five make it up, you will realize why the number five is especially applied to him in this degree.

There, the aspirant undergoes further tests to exercise his will, there, he receives new characteristic signs to support him. But as his original grandeur is eclipsed, it is only a sign which designates it, like that of the first degree. It is a sign of the sentient part of his new existence which teaches him that he is assimilated through it to the animals for which he is so to speak mistaken, but which shows him at the same time that through fervent and pure desires he may deserve to come out of them in splendour. This degree is therefore intended to make man feel the privation and darkness to which he is condemned, and to show him the resources which he has left in such a sad state. In fact, he is then shown the flaming Star as a new light to guide him. But it is only given to him under a symbolic veil, which is not explained to him at all, by which his perseverance is to be further tested.

The third degree, in which everything in the lodge works through the number nine, and for the initiate through the number seven represents two things to him, which, although connected to them have a very different value. Through the number 9 of the batteries, the lights and the nine masters around the tomb, he is taught that the matter of the universe is inert, without action and that it cannot produce anything, whatever its various combinations are, if they do not have in them a Principle of superior, independent life, and as soon as the action of this Principle is removed, the parts of the material combination separate, decompose and successively return to the general mass they originated from. This mass has in its turn to reintegrate into the original Source, which had been given the order and power to produce it, when this secondary agent receives the order to destroy it. This total decomposition and dissolution of the bodies and of the matter of the universe is represented to the companion by the body of Hiram, whose flesh was falling from the bones, and which, in this degree, is the symbol of the matter of the universe. The number nine is the symbol of this matter having, like it, only a dead and passing appearance; this is wh

it is multiplied before the candidate, by the batteries of three times nine, which always gives the same product, 9; for this number, multiplied to infinity by itself or by any other number can never give anything but the number 9. But what would just as invincibly prove that matter is only an illusion, is that its number is seen to completely disappear as soon as it is united with another number. If you had any other doubt as to whether the number nine belongs to matter, take your attention to the battery of the first and third degree, and see whether as a mason you can find in the whole of nature a more true, more apparent and more palpable explanation. Indeed, if in the first degree the Master gives a single knock, he shows the simplicity of every basic principle; but the warning sign is not masonic at all if this knock is not repeated by the two Guardians; then it indicates the number of simple principles which shows the unity of ternary action and of its product; for a masonic order should never be without effect. If on the other hand, to make the warning sign regular, the Master alone gives three knocks, he himself announces the union of the three basic Principles of all corporeal existence; and the same number repeated by the two Guardians announces in advance the product which should result from them. This ternary number is basic to the whole of nature, and it is manifested in elementary nature and in all other corporeal productions, as in the Mind of man, because it is based on a fixed, invariable foundation. For two lines cannot form any complete shape if they are not linked with a third. The simplest regular combination is a Triangle, the central agent of which is invisible; and the almightiness of the Creator could not manifest itself better than by using the most simple means for the productions which he ordered, and by marking them with the sacred seal of his united Powers. That is why in Nature there are only, and can only be, three simple basic Principles and three ternary elemental combinations whose union produces the number 9 of visible matter.

You have been told, My Dear Brother, that the third degree also represented the third state of man, that is the one to which he must aspire when he has finished the atonement indicated by the second degree. The Aspirant is introduced to the as a sinful companion. The second degree taught you that every companion is supposed to be one. He is accused of having murdered Hiram, wishing to obtain from him the word of Master in order to obtain his pay. This accusation appears to shed much light on the kind of apple that original man could have eaten.

This companion had two accomplices: the three of them together committed the crime. The three intellectual faculties of man, which made him the divine image and likeness, are in him so indivisible in nature, that he could not have become guilty through one of them without at the same time becoming guilty through all three of them. They pursued Hiram in order to wrest from him the characteristic word which would have increased their pay. But they had not intended to kill him. That was not the way to obtain from him what they wanted. However, they did in

fact kill him, and his body is the main subject of the third degree of masonic Initiation. Man, abusing his faculties and Powers, no doubt wished to usurp an even greater one when he attacked the Master himself in order to increase his pay. Through this unjust attack, he delivered himself to death. For, far from obtaining the word and pay of the Master, he lost even those of the companion, the classic example of his action and of the power which had actually been allotted to him by the Creator.

With these three blows which he dealt against his intellectual Being, he ruined his indestructible form, which was its temple; he obscured his three intellectual faculties. He received the first blow to the south, the second to the north, but he was brought down in the East, the seat of eternal Thought, where he lost all his rights. Thus, he was condemned to come to the West to live in a body of matter; but in this state, he aroused the pity of his Master, who promised to forgive him, if he used well the means which did his penance and at the same time prepared his atonement. He promised him to deliver him from his prison when justice had sufficiently tested him, and to clothe him once more in indestructibility; and in order to help him fulfil his task, he gave him some new signs by which he could make himself known and communicate with those who, in spite of the misfortunes, were still his brothers, because they all shared the same father with him.

That, my Dear Brother, is the true Picture of what was represented to you by the 3rd degree. Cast into the tomb by three mortal blows, the head towards the West, you only presented a dead body to your brothers; but it was brought back to life by the lost Word, which they found once more around you. The master brought you back from this state of death with his two guardians and you received a new existence; he drew up new duties for you, gave you new signs, and made you swear to keep them faithfully, without indiscretion; from then on, you acquired the age of seven years, which made your just and perfect again. The master returned his friendship to you; your Sword, that Powerful Sign of the likeness of man to his Creator, was also returned to you for your protection and that of your brothers. The dark place in which you were became a realm of light, and the most profound sadness in the whole of the gave way to pure joy.

The fourth degree, even though more recent, is a shortened picture of the same events which occurred in the temple of Jerusalem, and has the same connections with man. But it also presents new ones, which it is important to know.

Hiram, brought back to life and leaving his tomb in splendour, surrounded by the same virtues he had been given by the Creator, which should lead him to immortality, reminds you of the divine man-God, of whom the Master Hiram is the symbol, who, through his glorious resurrection in an indestructible body, which he manifested at will, showed his true disciples the state to which they should aspire. Compare the story of the master Hiram, the

leader and chief of all the craftsmen of the temple, murdered by some of the companions, with all that has been taught to you about this universal divine agent, and you will find some connections worthy of your greatest attention.

The Jewel of this degree, which the Scottish Master wears on his chest, bears, enclosed in a double Triangle, forming a shining star with six points, the first letter of a revered name. This initial letter, which forms the centre of the two Triangles, signifies the link made to man of an enlightened leader to guide and lead him in all his actions, while he is in his double triangle, that is, while he is subjected to the union of the two natures. The red colour on which this mysterious letter is placed in the centre, represents the animal life, which unites them for a while. This leader of man is again represented by the 16 lights which surround the space, and which only manifest their brightness after the recipient, having placed on the ruins of the former Temple all the signs of Servitude, and, armed with the trowel and the sword, has succeeded in rebuilding his sanctuary.

The battery of the degree with four knocks and the four lights which illumine the Picture, represent the first number of original man, which all men can recover if they have prepared themselves during their temporal life to be able to put into the tomb all their links with material, sentient things, or with things contrary to the unity of their spiritual nature. The four steps the candidate takes to reach the Orient represent the superiority which can be restored to him even here below, over the four parts of the universe, represented in the lodge by the four Temple doors, that Superiority which he cannot recover without releasing himself through the efforts of his will from the shackles of sentient Nature, in order to be united through the intellect to the original source.

We will not elaborate any further on this degree. Since emblems and applications have been added to it, as they were to that of the master which preceded it, which only related to a purpose which has nothing to do with masonic Initiations, we will refrain from speaking of them to you.

My Dear Brother, you have for a long time wished to discover the true meaning of masonic symbols and allegories, but you would never have been able to fathom them without first knowing the history of man himself, of the universe and the Beings it contains. We have taken it upon ourselves to reveal these original truths to you; thus, by a mere examination of the Temple of Solomon and of the masonic degrees, you have seen without effort that they had no other aim than this sublime knowledge. However, you would not have got very far if these lessons were sterile to you and if they did not open an infinite way for your research; but above all, we will be unable to hide our regret, if we see that, having valued imaginary ideas more highly than you have been able to educate yourself with knowledge, you come to see your expectations disappointed by the things we have just revealed to you. It would be to us an all too obvious proof of

the darkness of your soul, or of the lack of effort on your part to fathom these mysteries.

You may be tempted, My Dear Brother, to ask what our qualifications are to require your confidence in the lesson you have just received; by what acts and on what evidence we could prove to you its authenticity. Our qualifications, My Dear Brother, are in your Mind, in your heart and in your zeal for this study; if those are not sufficient for you, more authentic ones would serve no purpose. The truth only has to show itself to gain the confidence of those who love it. It is in the silence of prejudice and passions that you must seek it. It informs those who desire it in the simplicity of the heart; it eludes the false scholar who scorns it and who, in his ignorance, still has the pride to complain of those who do not see things as he does. It is the truth of these connections which have been presented to you which should be the Principle of your Conviction. Truth requests, but it does not give orders. There are times, it is true, when it avenges the misunderstanding man has of it, and when his desires are in vain. Try to foresee these dark moments; this is the advice of friendship and of fraternity.

Fundamental masonry, as you have just seen it, has a universal aim which morals alone cannot fulfill. The practice of sound morals and of social duties are indeed the apparent aim of the degrees, but these virtues cannot be its true purpose. Why, then, would it need symbols, secrets and Initiations? Its aim is to enlighten man about his nature, his origin and his purpose. That is why the most inviolable secrecy was the first law of all the initiations; that proselytes were so severely tested in their discretion; that for the slightest mistake in this respect they were irremissibly abandoned. If you also see that, at the first step the mason makes into the masonic order, he is required to take an irremissible oath before God, in the presence of his brothers, to keep the Secret concerning the mysteries of Freemasonry, not to say, write or draw anything which could reveal them, you will conclude that, if secrecy is a sacred duty for the mason, it must be even more rigorously kept by those who have been initiated into more sublime knowledge. Thus, you must not demand documents of the knowledge we profess, for it is impossible for us to give any others than those of an oral tradition, which has existed for all time, and which must always exist. Anyone who asks for proof of these great truths, after having been told of them, has not sensed them, and he still does not know what truth is. If you have this misfortune, My Dear Brother, beware not to renounce the hope of finding out by your efforts. Collaborate with us through your research to increase what has been entrusted to us; do not forget that, as a Professed Knight, you have irrevocably devoted yourself to the service of mankind, and do not lose sight of the fact, as a Professed Knight and as a mason, that the Error of original man cast him from the Sanctuary to the Porch, and that the only aim of initiation is for him to return from the Porch to the Sanctuary.

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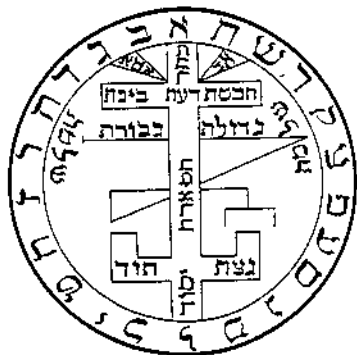
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