

Associate Curriculum

Martinist Order of Unknown Philosophers

Compiled 2019

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Week One

THE MARTINIST ORDER OF UNKNOWN PHILOSOPHERS (or M∴O∴U∴P∴) is an initiatory Order open to all men and women of good will who:

- wish to bring down the Kingdom of God by the awakening and by the more intense communion with the message and the life of the Glorious Christ whom they feel in their deep inner being;
- believe that the coming of this Kingdom is at first governed by a personal spiritual activity, the aim of which is to blossom in the middle of daily life the qualities of heart and spirit with which they are entrusted with;
- believe in finding a source of spiritual nourishment in the study of the sacred books and of the human thoughts found in hermetic traditions, philosophy and science;
- believe in the help of the “Passed Masters,” such as the Rose+Cross, Pythagoras, Plato, Plutarch, Master Eckhart, Jacob Boehme, Swedenborg, Eckhartshausen, Martinez de Pasqually and his disciples Louis-Claude de Saint-Martin, Master Phillip of Lyon, as well as all those who inspired them or who were inspired by them ever after;
- believe that the blossoming of the inner being results from a path which, although distinctive to everybody, however needs an initiation and a support, which will be found easier in an already existing spiritual community;
- believe that now, at the beginning of the Aquarian age, humanity having changed, the conditions of life and specially its rhythm having changed, it is time to prepare us inwardly to receive and to transmit the new energies which will take us to a state of more elevated consciousness, to new responsibilities and to more efficient actions in the midst of the Creation.

The aim of the Order is the Reintegration of the Human Being into his/her primitive purity, the ever more and more approaching of mankind to God. Martinist Order of Unknown Philosophers is one of the branches of the prestigious filiation mentioned above. It transmits, with complete regularity, through initiatory filiation, the traditional degrees of Martinism. The Order admits in its ranks men and women who wish to work in complete brotherhood/sisterhood for their spiritual evolution in an ascending movement towards the Creating Principle.

The aim to attain is and will always be the spiritualisation of individuals and societies.

— Joanny Bricaud,
Notice Historique sur le Martinisme

In this regard let us mention the following words written by **PAPUS**:

The Order, in its whole, is above all a school of moral chivalry, trying hard to develop spirituality in its members by the study of the invisible world and its laws, by the exercise of devotion and of intellectual assistance, and by the creation in each spirit of a faith, all the more solid because it is based on observation and science. Martinism derives directly from Christian Illuminism and has adopted its principles.

- Forming the real centre of this living University, that will one day recreate the marriage without division of Science and Faith, without epithet, Martinism tries to be worthy of this name by establishing superior schools of metaphysical and physiological science, disdainfully moved away from classical teachings under the pretext that it is occult.
- Our epoch of scepticism, of adoration of the material world and of atheism, needed so badly a frank Christian reaction, independent of all clergies, that in all the countries where it has penetrated, Martinism has saved many souls from doubt, despair and suicide. It brought back to the comprehension of Christ many spirits that certain clerical actions had moved away from Faith.
- Not asking from its members any contribution, nor entrance fees into the Order, neither asking any regular tribute from the Lodges to the Supreme Council, Martinism has remained faithful to its spirit and origins by making material poverty its very first rule.
- Martinists want to be Christians, free from any clerical connection, and the accusations of “Satanism” will just make them shrug their shoulders, while asking Heaven for mercy for those who slandered them unfairly.
- Martinists do not practise any magic, be it white or black. They study, they pray and they forgive injustices.
- Martinism does not ask its members for any oaths of passive obedience, nor does it impose on them any dogma, be it materialistic or clerical, thus leaving them in a perfect freedom of consciousness.
- . . . We simply remain fervent Knights of Christ, enemies of violence and vengeance, resolute synarchists, opposed to any anarchy from above or below, in one word, Martinists, as have been our glorious ancestors Martines de Pasqually, Claude de Saint-Martin and Willermoz!

Martinist Order of Unknown Philosophers, wanting itself free from any Saturnian structure, hardly has any organised structure, this means, there are no statutes, no registered office, no membership cards, no subscription fees, no entrance fees. It exists only in the Invisible.

It consists of simple adherents and of “Initiates” divided in three grades, two probationary degrees and one grade. This grade, the S⋮I⋮ or “Unknown Superior” (also called “Unknown Server”) is only granted to members who show themselves worthy by their behaviour in their daily life, as well as by their special knowledge (concerning the doctrine and workings of the “Passed Masters” of

Martinism — hermetic traditions) and in general by their support for Martinist principles. Only the grade of S⋈I⋈ can under certain conditions grant the right and the power to initiate according to the Tradition.

M⋈O⋈U⋈P⋈ is constituted of two Circles:

- a) the **External Circle** for esoteric studies, which is a school of instruction for the first two degrees which meet in an “Instruction Lodge,”
- b) The **Inner Circle** of the SS⋈II⋈ who meet in a “Chapter” or “Grand Chapter” and whose will is to be part of this chosen community called the “Inner Sanctuary,” “Society of the Elect” or “Inner Church” (DEckhartshausen and Lopoukhine), which is aware of the universal and central character of esoterism and for which “the present possession of God, of Jesus-Christ in us, is the centre to which all mysteries, as the rays of a circle, focus.” (DEckhartshausen, *La Nuée sur le Sanctuaire*).

Martinism is Christian chivalry, or, if preferred, a chivalric line of individual and collective improvement. It thus must tend to be made up only of perfect servers and successors of the real Masters of the movement.

This asks all members for a pattern of behaviour freely accepted by all, a spirit of devotion and a discipline without which all the collective work would be impossible. Greatest tolerance or better, widest spirit of comprehension is thus required.

We so ask you to meditate on your request and to find out the deeper reasons of it, according to these indications, before taking any further steps. If you want more information or if you want to become a member of our Order, please contact us at www.moup.org.

Martinism in Ten Points

What do you mean by “esoteric?”

What is the “work” within M·O·U·P·?

The adjective “esoteric” applies to that which is hidden, not obvious, as opposed to “exoteric” meaning outward. Esoteric teachings go beyond the mere rational or philosophical education. The teacher is to imbue the soul of the student with a desire to become a disciple; thereby enabling the student to exceed his own personality so that the spirit can manifest. Esotericism leads mankind to the doors of the Knowledge of Self. In this sense, the Traditional Sciences, such as Alchemy, Astrology, Kabbalah or the Tarot, are powerful aids but neither necessary nor complete.

And this is the point where so many Seekers get lost. Often a Seeker possesses what has been called by some the desire, but lacks access to a proper initiator. The result is a Brother lost in the labyrinth, and in this state of confusion and darkness the Brother delves deeply into occultism, too deeply into mere occultism, never arriving at the threshold, or worst still, mistaking the traps of his own design, taking false-things as the real-threshold; enlarging their ego with the belief that they are indeed powerful, authoritative, and in some cases, divine, and ultimately becoming as dead in the world.

So, if the glamorous and sexy practices of fundamentally exoteric practices and schools of mere occultism are incomplete and unnecessary, what are more correct practices for one a genuine desire or calling to this threshold of knowledge?

On this question, all human experience is in absolute agreement on the answer: disciplined prayer (not the begging and pleading often confused as prayer), purification of the multifaceted-self, detachment, and discernment, and the outward giving to others.

Thusly, we who want to achieve Knowledge seek it through prayer, purification, detachment and the practice of discernment, and in raising and helping others. M·O·U·P· offers to help any sincere seeker in performing selfless work on oneself. The practice of charity, prayer, kindness and compassion towards others, study and deepening of Esoteric Knowledge of the Hidden Science and Tradition gradually brings the neophyte on the Path to apprehend his life more subtly.

What type of work does M·O·U·P· offer?

The teachings of M·O·U·P· focus on individual work which touches three areas:

- The mind, through the intelligent observation of nature and its phenomena, the study of classical occultism (what we call today esotericism) of what is around you and yourself, as well as the development and exercise of a finer discernment. The content of the Martinist teaching is based on the fundamental concepts of Christian esotericism, the notion of ritual and occult constitution of man.
- The feeling, by awakening to the Universal Tradition, Christians principles and messages of Passed Masters. This spiritual and mystical alchemy that occurs gradually in the sincere seeker of the soul will be manifested in several forms: a desire to help and love your neighbor first in his inner circle before they finally realize that humanity is a single thing as well as an inner transformation in order to find the Primordial Truth to give life its real meaning to get out of egocentrism to expand its field of consciousness.

- Action by the practice of this awareness that invites prayer and meditation. This ongoing practice will lead the practitioner to more subtlety and sensitivity, without falling into sentimentality that would slow him before the onset of emotional outbursts often unproductive. The action is then reflected in the practice of selfless service to the world around us, seeking the help of Heaven for man finally realizes that he can do nothing without God's help.

Who are the Passed Masters to which reference is made?

These Passed Masters are many and date back to Pythagoras, through Plato, Plutarch, Meister Eckhart, Jacob Boehme, Swedenborg, Eckhartshausen, Martines Pasqually and his disciple Louis Claude de Saint Martin. Each of these characters has marked his time and made his stumbling block to Tradition. Maître Philippe de Lyon is the Guide selected by the Martinist Order of Unknown Philosophers which is placed under his holy protection. His disciples, including John and Chapas Michel Saint-Martin, and all those who inspired them or which were later inspired by them are some references to which the Order is attached.

If like other Martinist Orders, the Order of Unknown Philosophers considers **PAPUS** (Dr Gérard Encausse) as the founder of the Martinist Order, it looks upon Master **PHILIPPE LYON** as Head of Martinism, who said, "When Papus leaves, it will be a bit of a mess in Martinism. There will be several groups, but I will take Martinism and I will be the Grand Master."

What kind of initiatory approach do you suggest?

Initiatory approach proposed by M::O::U::P:: is very simple and is based primarily on the will and desire of the neophyte to undertake its own transmutation. Besides the study, meditation, prayer, and work on oneself, to make his character more and more transparent and responsive to inner values, it is left to the researcher entire freedom to think. It is in his daily life, during his own experiences, he can check and test the veracity of ancient texts and Sacred Words, and the benefits that it will be drawn from these teachings will be left to his own judgment. Such values do not make noise and do not sparkle. They are not always recognized, certainly. But this process, simple, humble, and intelligent leads to practice charity, tolerance and kindness to all beings, and a sense of inner peace and compassion will accompany all actions.

What conditions are required to study the esoteric?

The Spirituality should be considered a "plus" in the context of family, social and professional balance. In no case can not be a substitute for shortages or any loophole. No condition is required for its study. A lively intelligence, intellectual curiosity, open-mindedness associated with a pure heart free from fanaticism and egocentrism bring all naturally seeking to question life and purpose. In no event family life must not be considered as a source of imbalance or disharmony because Martinism must help to BE in life, not flee.

How should one address the areas of the unseen?

The first thing, when it comes to the areas of the invisible, is to keep well grounded, the benevolent spirit, humble and sincere attitude and heart open to others. Do not get carried away by false promises offering you a radical transformation after a period of ten days. Part of the Martinist Order Unknown Philosophers helps you to undertake individual work seeking common sense, intelligent introspection and constant attention to the why of our actions, so that what we are, what we say and what we do are always in harmony.

What are the education and training courses you offer?

Our teaching is as much about the Hermetic tradition and, what is usually meant by Occult Science, as the work on yourself, so that everyone accesses, to the extent possible, self-knowledge and that of others. “Know thyself and you will know the universe and the gods,” already said Socrates. Putting this knowledge into practice, and trying first to understand and meet our own shortcomings and failures, we will thus contribute so that love prevails among them, and thus contribute so that love reigns among men: Peace to Men of good will!

What kind of schools do we develop to better help others?

We have many candidates who want to help others in the field or as soon as they believe they have developed certain faculties. But do they really have these faculties — and in this case the discernment — to help others without impinging on their freedom? This is not easy! Do they risk, contrary to their good faith, some damage, given their lack of experience?

We believe that we must first work on ourselves to improve ourselves by studying, meditating and praying. Thus, little by little, armed with new knowledge, and enlightened by our Past Masters, we will be able to try to help our neighbor in the little things and affairs of everyday life, first and foremost, while respecting the plans of Heaven. because only He knows what is good for all of us. And it is by transforming oneself, placing oneself more in *being* than in *having*, that we will be able to act far from useless long speeches.

The Marrakech Convention, 1988

Introduction

This is an excerpt of the original document.

This Manual elaborates and clarifies exactly why one should be a Martinist, what Martinism is, the purpose of a Martinist Lodge and the proper procedures to be followed by Martinist Lodges chartered in the name of the SUPR∴ CONS∴ INT∴ DE LOR∴. This Manual is in two sections: **Section I GENERAL**, for lodge Officers and all members of the Order; **SECTION 2 SPECIFIC**, for Lodge Officers only.

PREAMBLE. After Pasquales passed on, the temples of the Elus-Cohen eventually closed. L. Claude de Saint-Martin, an Elu Cohen and member of the Order of Unknown Philosophers, continued to transmit the S∴I∴ initiation to persons he deemed worthy. They in turn initiated others. This activity was not carried on under the aegis of an organized body but was perpetuated on a person to person (or *free*) basis. Papus received The Initiation from Henri Delaage and later found out that several of his friends had also received it via different channels. Papus felt that The Initiation was much too precious for its perpetuation to be left to individual transmissions; therefore, he founded *the Martinist Order* principally to secure and ensure its survival. During the years leading up to the formation of the first Supreme Council in 1980, Papus founded in 1888 the magazine *LInitiation* as the organ through which teachings and information about the Order would be disseminated.

The advent of World War II brought about the cessation of almost all fraternal activity in Europe. The members were scattered as a result of the turmoil. Indeed, Grand Master Chevillon was assassinated by the Nazis. Several of the traditional esoteric Orders also met their demise. Fortunately, the Martinist Order survived. The O.M.&S. was the only branch of the Order that has operated continuously, being active during the war years in neutral Switzerland. After the war, activity gradually restarted in France and in French-speaking countries but progress in English-speaking countries was slow, due largely to the lack of information in English. In the early 1980s, the Order began operations in the Western Hemisphere under the auspices of the Britannic Grand Lodge, and a serious effort at rebuilding in English-speaking countries began. The International College of Martinist Studies was inaugurated and charged with distributing information and teaching in English, working in parallel with *LInitiation*, which continues its work in French. The influx of information now available in English has stimulated and rekindled a great interest in Martinist Work in English-speaking countries, worldwide. This Manual of Information and Instruction has therefore been provided so that standard and uniform procedures can be set and maintained in all jurisdictions.

For More Information Martinist teachings and those of the Esoteric Arcana are available from:

The International College of Martinist Studies
P.B. Box W31, Worthington, Barbados

Write for a copy of the current book list.

A Concise History of the Martinist Order of Unknown Philosophers for its Members

Most Ill^{us} Brother Michael N. Buckley, “Fidentia,” Grand Master, S^{up}I^{us}G^{lor}I^{us}

Origins

The formation of a Martinist Grand Lodge is very often shrouded in mystery as to how such a body actually came into existence. There are complex reasons for this and time and second hand historical reporting often adds to the sense of mystery. Allied to this fact is the principle that as an independent and fully recognised Order we seek to adhere to the real Martinist tradition of conducting ourselves for the sake of Christ and to the service of the human community in his Name, which really precludes all self aggrandisement and vain glory. Therefore, the main purpose of this very short paper on our antecedents is aimed at the current membership to fully foster awareness of both the parentage and the conception of the Order and to elicit a sense of belonging to this prestigious bearer of spiritual lineages from France for our individual Martinists

In order to fully understand how the formation of our Order came into being as Grand Master I will recall the personal elements of the historical framework as it then existed in order to demonstrate the connections and the serendipity which blessed the relationships that initially created the MOUP.

Personal Contact

While living in the U.S.A in 1989 I was asked to act as a liaison officer between the Belgian Grand Priory of the C.B.C.S. and its U.S. counterpart. It was through this relationship that I first came into contact with Marc Jones. At that time he was acting Marshall of the French Speaking R.E.R. Lodge of Saint Omer where I was invited to become a member of the C.B.C.S. of the Belgian Grand Priory in 1990.

Over a number of years in which I got to know Marc Jones through our mutual Masonic connections, I discovered that he was among other things the Grand Master of the Ordre Martiniste S.I.; based in Luxembourg. The OMSI is an Independent and fully recognised Order whose antecedents are found in the Ordre Martiniste of which Papus was the acknowledged founder. Papus is also the founder of modern Martinism which he set up and whose distinct spiritual imprint is very visible and still exists today in true and regular Martinist Orders.

At that time, I was a member of the Hermetic Order of Martinists, (HOM) which was a completely independent offshoot of the Ordre Martiniste Et Synarchy (OMS) restricted to Master Masons and members of the Societas Rosicruciana In Anglia. The important element of joining O.M.S.I to me was the fact that it was of mixed membership which is the basis of traditional Martinism. It also had amongst its filiations a very important line of filiation through a remarkable French Martinist named Constant Chevillon of the Ordre Martiniste de Lyon. Constant Chevillon was a mystic, a Bishop in the French Gnostic Church, Grand Master of the Ordre Martiniste, and Martyr to the Martinist cause during the Second World War who was assassinated by the Vichy Regime, hence the spiritual importance of this line to me as a follower of that path.

Creation of a Martinist Order

Following a number of discussions regarding the introduction of the O.M.S.I into England in particular and Great Britain in general, it was mutually agreed and ratified by all involved to open OMSI Chapters and in 1995 this was achieved by the setting up of the London Chapter. Subsequent Chapters were chartered and this expansion eventually evolved into a Province created on the 16th September 1997, at which time I was appointed Sovereign Provincial Grand Master and Legate of the Ordre Martiniste S.I. for the United Kingdom.

In the latter part of 1998 tensions between the Province of the United Kingdom and The Grand Master of the O.M.S.I came to a pitch resulting in a temporary cooling of relations over a number of issues of which the majority were of an administrative nature. The actual History of Martinism is replete with this dynamic of change and many examples of the creation of major Martinist orders may be found as a parallel.

In order to seek the freedom of expression to continue to operate in a responsible and independent manner this resulted on the 13th day of February 1999 in the creation of a new Sovereign Martinist Grand Lodge being formed called the Martinist Order of Unknown Philosophers, of whom the three primary signatories to the Charter were Michael Norman Buckley, Grand Master, John Roger Paternoster, Deputy Grand Master, and John James Morgan, Assistant Grand Master and acting Grand Recorder.

This action created the need for a re-establishment of fraternal lines of transmission and recognition and as a result within a relatively short period of time this was achieved by the signing of a Concordat between the Grand Prior Marc Jones of the International Grand Priory of Martinism-Martinezism and The Grand Prior Michael N Buckley of Grand Priory of Martinism-Martinezism of Great Britain on the 21st September 2002, in London.

Concordat(s)

The effect of this Concordat was to afford recognition and re-establish the close links and common affiliations that both Orders possessed and to allow freedom of inter-visiting which had been banned up to that time; subsequent Concordats of a similar nature have been signed with other recognized Martinist Orders.

Success, as always, is seated in the providence of the Divine and we look to a future where in we serve with peacefulness and continuity in the work of re-integration for the whole human community.

Brighton, 11th November, 2017

First Conventicle

Those who seek admission to Martinist Order of Unknown Philosophers are known as “Neophytes” and as such are brought by a responsible brother or sister to face an interrogation by a representative tribunal of the Order. When asked questions based upon the traditional requirements of effective membership we may well wonder what the purpose of this interrogation really is. The First Degree of our venerable Order is designed to clear the ground for building or perhaps rebuilding our symbolic temple. So, before the Chapter Master and his advisory officers accept new members they must look for signs that the Neophyte displays a dedicated purpose. Likewise, it may be as well for all to review those questions before seeking the test of the Second Degree, which completes the Pronaos of Martinism.

Exoteric Orders with the Keys of Initiation make full use of *symbols*. Now, a symbol is a sign by which something is known. It may take many forms. For example; we find as an exoteric symbol the color red for danger. In ancient writings a circle symbolized the Sun. An emblem, or garment worn, which conveys a special meaning to either the beholder or the wearer, is a symbol. All language, both spoken and written, is symbolized by sounds or visual signs. In the final analysis our very thinking takes place in mental symbols formed out of the impressions passed to the brain through our five physical senses.

In Martinism we classify symbols under three headings, namely:

- Mystical symbols: for example, a cross
- Artificial symbols: for example, an alphabet
- Natural symbols: for example, smoke

Our Order aims at encouraging members to think for themselves, then to discipline their thought so as to stimulate an expansion of consciousness, consequently lesson material is kept short, leaving time for both discussion and meditation at each Conventicle. Any idea that a long series of discourses or readings is conducive to spiritual advancement should be abandoned. Experience has taught many seekers that intellectual studies can easily become excessive and so fog the Path. Useful reading as a helpful background will be recommended from time to time but pure Martinism rests upon the study of Two Symbolic Books in the next two Degrees. Let us therefore concentrate now on the learning and practicing our *alphabet of symbolism* so that our *ultimate reading* may be thorough and worthwhile. For discussion and meditation, until we meet again, we are to consider example of the three kinds of symbols.

Exercise A

Find a quiet space in your home. If you can manage an Oratory, or a place which can be dedicated to meditation, so much the better. It should be furnished simply – a chair, a small table, and a candle. You may burn some incense if you like. Make sure there are no pictures of living things (human, animal or vegetable) to distract you.

Now you can begin to discipline your mind for the Great Journey out of the *Forest of Errors*, as Saint-Martin described the general manner of living and thinking.

Put on your alb and cordelier, and don your mask. Darken the room, and seat yourself about four feet from a mirror. Place a single lighted candle between yourself and the mirror. Relax for a few minutes, then ask yourself the question put to you at your Initiation:

We do not ask who you are, because if you knew, you would have nothing more to learn;
but we do ask you whom do you think you are?

Do not discuss this exercise until you have practiced it several times.

The Martinist Visualization & Prayer

It should be done daily: on awakening; on getting ready for sleep at night, and many times during the day.

Be comfortable. Close your eyes if circumstances allow, relax and breathe easily. Visualize yourself in your alb...see it radiantly white...call to mind its meaning — the Original Robe of Glory — purity.

Put on your Cordelier, symbol of the Magic Circle and the Traditional Chain. It reminds you of your linkage to your Initiator, to all others in the Chain of Light, and to the Source of Light Itself.

Now enfold yourself in your mystical black cloak. It renders you insensitive to the attacks of the base powers of ignorance. Through its use, you enter easily into meditation...you “go within” and commune with your innermost self, which knows all.

Lastly, don your mask...the most powerful tool for the development of the true mystical personality. Through its use, you subjugate the petty ego and protect yourself from the undesirable aspects of your mundane personality, such as pride, conceit, vanity and arrogance

Visualize above yourself the flaming Pentagram.

Mentally review yourself now, clearly see yourself completely dressed in your habiliments... *actually feel* them about you. See the flaming pentagram above you and *hear* the flames hissing — *feel* their warmth.

Now silently, or very softly, intone the Name *Ieschouah* (“yea-hesh-shoe-wah”) one or more times.

After a short period, using your feeling nature, strive to be *en rapport* with the Past Masters and all brethren in the Initiatic Chain. Call to mind someone near and dear to you: a family member, a friend, a world leader, a nation or group of people, or someone you wish to help. Visualize them fully clothed in the vestments. Visualize the Pentagram flaming above them, and again intone the Name *Ieschouah* one or more times (either silently or softly) and send them thoughts of love.

Remember The Higher Powers care little for the shallow values of the profane world, but everything for love, brotherhood, kindness charity, humility, sincerity, beneficence, consolation, and compassion.

Never neglect the Martinist Visualization & Prayer. It is a prayer of the strongest potency. Let it be a routine, several times daily: an essential practice of your Martinist Way of Life. Use this Mystic practice as you move through the day, silently blessing all those whom you observe to be saddened, distraught, sick, or in need. Your meditations will indicate to you how to use this visualization and prayer in other ways.

Week Two

Exercise B

Sit comfortably in a chair or lie down on a couch. Relax your body completely, close your eyes and follow, for five minutes, the course of your thoughts, which you will try to remember. At first you will notice that the types of thoughts that will rush upon you involve questions of daily life, your occupation, worries and so forth.

With respect to these thoughts, assume the role of a quiet observer, free and independent.

According to your state of mind at the time and the situation of the moment, you will either find this exercise easy or very difficult. In both cases it is important not to lose the course of your thoughts, nor to forget yourself, and to follow attentively.

You must be careful not to fall asleep during this exercise. If you feel tired, it is preferable to stop at once and postpone the exercise, therewith making a resolution not to be tired next time.

This control of thought must be practiced in the mornings and evenings. Every day you must extend its duration by half or one minutes, so that after two weeks you are able to observe the course of your own thoughts for ten minutes without the slightest deviation. The most important thing is to be conscientious and precise, since there is no need to rush these exercises. This development is individual and therefore different for each person. However, it is of no use to go to the next step until this one is fully mastered.

Marrakech Convention — Important Q's & A's

What is a “free” Martinist?

A Martinist is someone who is a member of the Martinist ORDER. One becomes a Martinist through being inducted by another Martinist who has the proper qualifications and authority to confer The Initiation. A person who is a member of the ORDER is called a “Martinist” and as a Martinist he/she is expected to live the Martinist life, i.e. work towards his/her regeneration and ultimate reintegration. Martinists come together and form groups and these groups are called Lodges. A Martinist does not have to become a member of a Lodge but may certainly do so if he/she would like to participate in Lodge activities. *A Martinist who is not a member of a Lodge is called a “free” Martinist.* A “free” Martinist may visit a Lodge on the invitation of the Lodge Master, however if he/she would like to attend the Lodge regularly it would be proper to apply for membership in the particular Lodge. Living the Life and striving towards regeneration and reintegration is an *individual work* — whether one chooses to become a member of a Lodge or prefers to remain “free.”

What are the tenets of the “Martinist Doctrine”?

Very succinctly:

- (a) Original Man (also known as Primitive Adam or Archetypal Man) was a composite Spiritual Being, emanated by God to fulfill a particular mission. He dwelt on a high spiritual plane where he enjoyed many privileges.
- (b) Through the misuse of his free will, he “sinned.” His error brought about his fall from his pristine position into the physical world. He was originally a unified Being, but in his fall he became shattered and scattered; the cells that originally composed him now form the souls of the men and women who people the physical world (Humanity).
- (c) His place was taken by another Being who elected to do his work and, in addition, to show him the way back to his First Estate. This Being is known to Martinists as Ieschouah (yea-hesh-shoe-wah).
- (d) The task of humanity, individually and collectively, is to become reintegrated into the Archetype again, so that Primitive Adam may be restored. Until we are reintegrated, we will continue to suffer the consequences inherent in the physical world (called the “Forest of Errors” by Louis-Claude de Saint-Martin).

What is the “Way of the Heart”?

The head is the center of the Intellectual Self. The heart is the center of the Emotional Self, or of the love nature. To follow the “Way of the Heart” is to live a life characterized by kindliness, compassion, charity, humaneness, forgiveness, benevolence, understanding. . .

Can a person be a Martinist if they have not been inducted by an Initiator?

No! And I’m glad you asked because there are some people who have been sent “do-it-yourself” instructions by a certain correspondence school wherein they are directed to utter some words and tap themselves on their heads with some object such as a stick. After having done this they

send a “report” to the school and in return they receive a “membership card”! These unfortunate people are then misled into believing they are Martinists! Please be always cautious of people you meet who say they are Martinist if you ever meet anyone who has been misled as a result of such fraudulent practices, please in love direct these innocent masqueraders to the true Light.

What is the purpose of a Martinist Lodge?

A Martinist Lodge is composed of persons who are Martinists and who meet for the purposes of Martinism. Papus organized the Martinist Order to secure and ensure the perpetuation of The Initiation and this remains the first work of the Lodge. Our order exists to restore Man to his pristine power. If this is to be accomplished the Lodge must be exceedingly active members should diligently scout for suitable candidates throughout the length, breadth, height and depth of society and lead them to the Lodge where, if they are determined to be worthy, they may be inducted as free Martinists and provided with the basic teachings which will start them on the way to Regeneration and Reintegration.

Should all Martinists become members of a Lodge?

Whereas all Martinists are expected to live the Martinist life — not all Martinists are interested in Lodge work. Free Martinists may visit a Lodge on the invitation of the Lodge Master — and if they identify with Lodge work they may apply to the Lodge for membership. It is an individual question.

Is there a connection between the Universal Gnostic Church and the Martinist Order?

Grandmasters Papus, Bricaud, Blanchard and other eminent Martinists were Bishops of the Universal Gnostic Church which was appointed the official church of the Martinist Order ever since the early days. Both organizations are sovereign and independent; a friendly relationship exists between them.

What does “Rose+Croix” mean?

This is a vast subject, and a complete answer cannot be given in the space available here, but in response to the level from which I believe you ask: it is an award, a designation, or a term given by Initiates to those amongst themselves who are recognized as having attained a state or condition of inner or spiritual consciousness.

In what sense is the word “Master” used by Martinists?

As “teacher.”

Second Conventicle

In our first conventicle as Associates we were introduced to the study of symbolism. Brethren are expected to dwell upon the subject of our work between sessions so as to become more familiar with their Martinism.

Symbols are the working tool of the mystic. Proficiency in their use leads to attunement with the Hierarchy whence these mystical symbols originate. Our Order encourages members to use all opportunities for mentally reviewing and meditating upon the symbolic stages of the Path of Initiation, whether traveling to daily work, sitting quietly in a park or elsewhere amongst plant life-especially trees, or in a home Oratory.

We now come to our heritage of Mystical Symbols. These are rarely the creation of one person, except perhaps the Master who found an Initiatory Circle or Esoteric Order. Their purpose is to enshrine an aspect of Eternal Truth. First we shall examine the emblems conferred upon us at our Initiation, which are of the strict Martinist tradition. Then we are to consider the signs, symbols, and emblems used in conventicles of the Associate Degree. Lastly, we complete this preliminary and important fundamental study with an analysis of the Martinist Pantacle used on official documents of the Order, such as charters and certificates.

The remainder of the Associate Degree is concerned with the mystical symbolism which is shared by three other great currents of Western Initiation, namely the Masonic, the Pythagorean, and the Rosicrucian. Common ground exists between the Occidental Orders of Initiation, so the accomplished Martinist may occasionally visit other esoteric Temples and receive honorary initiation upon recommendation of the Grand Master of this Jurisdiction.

(Short discussion if desired)

One of the first Martinist emblems placed upon the Neophyte is the black mask. The initiator speaks these significant words:

By this symbol your personality disappears: you become an Unknown in the midst of other Unknowns; you have no more to fear the little susceptibilities to which daily life is constantly subject among beings always interested in finding you at fault; you are well guarded against the snares that *ignorance* joined to *conceited opinion* will lay every day against you. On the contrary, as our ancient Brethren, apply yourself in secrecy while observing the others.

Let the Mask of circumspection ever protect you against the inquisitive looks of those whose character and behaviour have not proved them worthy to come and appear in the Sacred Sanctuary where Truth delivers her oracles.

Finding yourself alone before people that you do not know, thou you have no favour to ask of them: it is from yourself in all your loneliness that you must grasp the principle of your own advancement. Expect nothing from others except in case of absolute need; in other words, learn to be yourself.

Unknown, you have no orders to receive from any one. You alone are responsible for your acts before yourself; and your Conscience is the Master to be feared, from whom you must always receive counsel - the Judge inflexible and severe, to whom you must

render a just account of your acts.

This Mask, which isolates you from the rest of mankind during the period of work, shows you the price that you must attach to your Liberty, almighty by the Will before Destiny and before Providence.

“That liberty,” as said Eliphas Levi, “which one may call the Divinity of Man, the most beautiful, the most superb, the most irrevocable of all the gifts of God to man. That liberty which the Supreme Creator himself could not violate without denying His own nature; that liberty which one ought to obtain by force when he does not possess it as a supreme autocracy.”

And, O my Brother/Sister, you do not possess that liberty, which is the liberty of the soul and mind, and not merely that of the body; it is by fighting against your passions, your earthly cravings, that you may hope to conquer that freedom so praised, so exalted, so truly Divine.

No one upon Earth is capable of depriving you of that intellectual and moral liberty; you alone art absolute Master of it, and you alone will answer before your Creator and your God for the errors and faults that ignorance may have caused you to commit.

Let the Mask teach you to remain unknown to those you have saved from misery or saved from ignorance. Know how to sacrifice your worldly personality whenever the welfare of the collectivity may command it.

Buddha, the great teacher of morals and ethics, teaches in most sublime strains the doctrine of Nirvana, or self-denial and self-effacement. This doctrine of extreme self-abnegation means nothing more than the subjugation and conquest of our carnal self. For you know that Man is a composite being. In him he has the angelic and the animal, and the spiritual training of our life means no more than the subjugation of the animal and the setting free of the angelic.

These are, in other terms, the teachings of so profound a symbol as the Mask; still other applications will be revealed if thy heart truly desires them.

This symbol is the foundation-stone of Martinism, and we represent it hieroglyphically by the letter ם (“yod”), because this letter is the principle, the cellule, from which all the letters of the Hebrew alphabet are formed; and the masked Associate is also the principle, the cellule, which forms the great body of the temporal and spiritual regenerated Humanity.

The Mask is also represented by the figure 10, it being the number of the letter ם (“yod”) and the number of Thought, both human and Divine.

From this explanation we learn of the first great step along the Path. The Quest of Man is often repeated in the old Delphic adage: “Know thyself and thou shalt know the Universe and the Gods.” Our Founder Master, Martinez Pasquales writes of the “Re-integration of Beings.” The fulfillment of human evolution lies in expanding the limited everyday consciousness to reach all planes or emanations of Omneity. This is a work of many lifetimes. We have all Eternity before us, but there is not a moment to lose. We are not securely on the Path until an inward dedication takes place. Whence? How? Whither? Man?

Note the emphasis on “collectivity.” The Initiate Paul, who was raised by the Master when on his way to Damascus (Acts 9:3-9), subsequently taught: “Ye are members, one of another.” Our Pythagorean brethren say “My Brother is my other self.” So the deep symbolism of the mask is to moderate the mundane personality so as to encourage an inner reliance. Far from inhibiting the personality, the symbol points to a redirection of the personal powers for the collective good. How often do we hear or read of Service to Mankind only to find that the “Do-gooders” are primarily concerned with attracting attention to themselves or their organizations. The lesson of the mask is one of Silent Service, which allows the Martinist to listen for inner guidance. Rushing around, beating drums as it were, is as wasteful of opportunity as not troubling to find ones Path in life. The former is misdirection. We must Orient ourselves on the Middle Way of balanced attention, listening to the Heart and using the Head.

Our venerated Master, Louis Claude de Saint-Martin wrote:

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

(Instructor now says: “Let us meditate and hold this thought. I will repeat it slowly...”)

Exercise A

Find a quiet space in your home. If you can manage an Oratory, or a place which can be dedicated to meditation, so much the better. It should be furnished simply a chair, a small table, and a candle. You may burn some incense if you like. Make sure there are no pictures of living things (human, animal or vegetable) to distract you.

Now you can begin to discipline your mind for the Great Journey out of the Forest of Errors, as Saint-Martin described the general manner of living and thinking.

Put on your alb and sash, and don your mask. Darken the room, and seat yourself about four feet from a mirror. Place a single lighted candle between yourself and the mirror. Relax for a few minutes, then ask yourself the question put to you at your Initiation:

“We do not ask who you are, because if you knew, you would have nothing more to learn; but we do ask you whom do you think you are?”

Do not discuss this exercise until you have practiced it several times.