

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^u Brother Michael N. Buckley, “Fidentia,” Grand Master, S^uI^uG^uI^u

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.

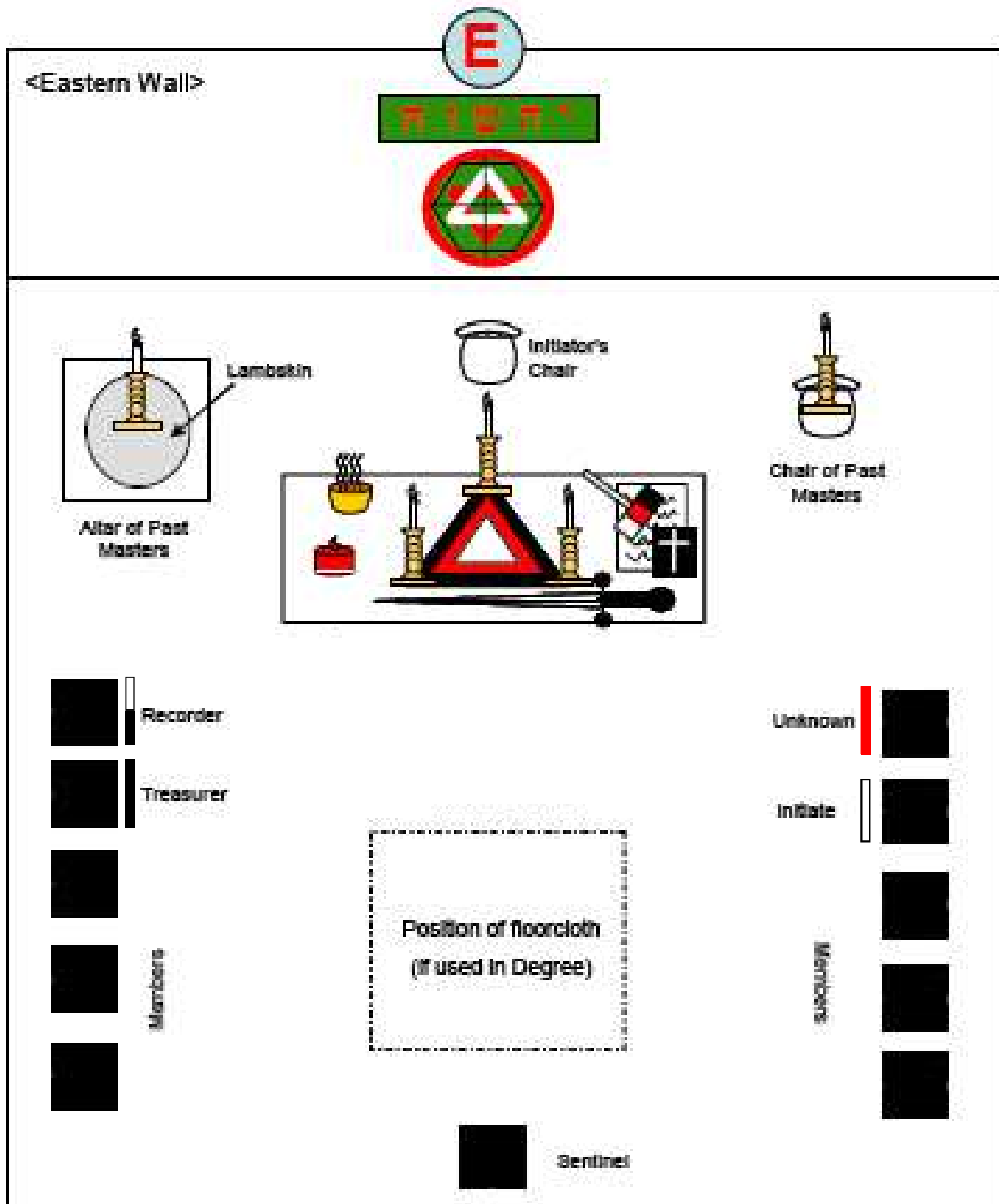
Remember The Higher Powers care little for the shallow values of the profane world, but everything for love, brotherhood, kindness charity, humility, sincerity, beneficence, consolation, and compassion.

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

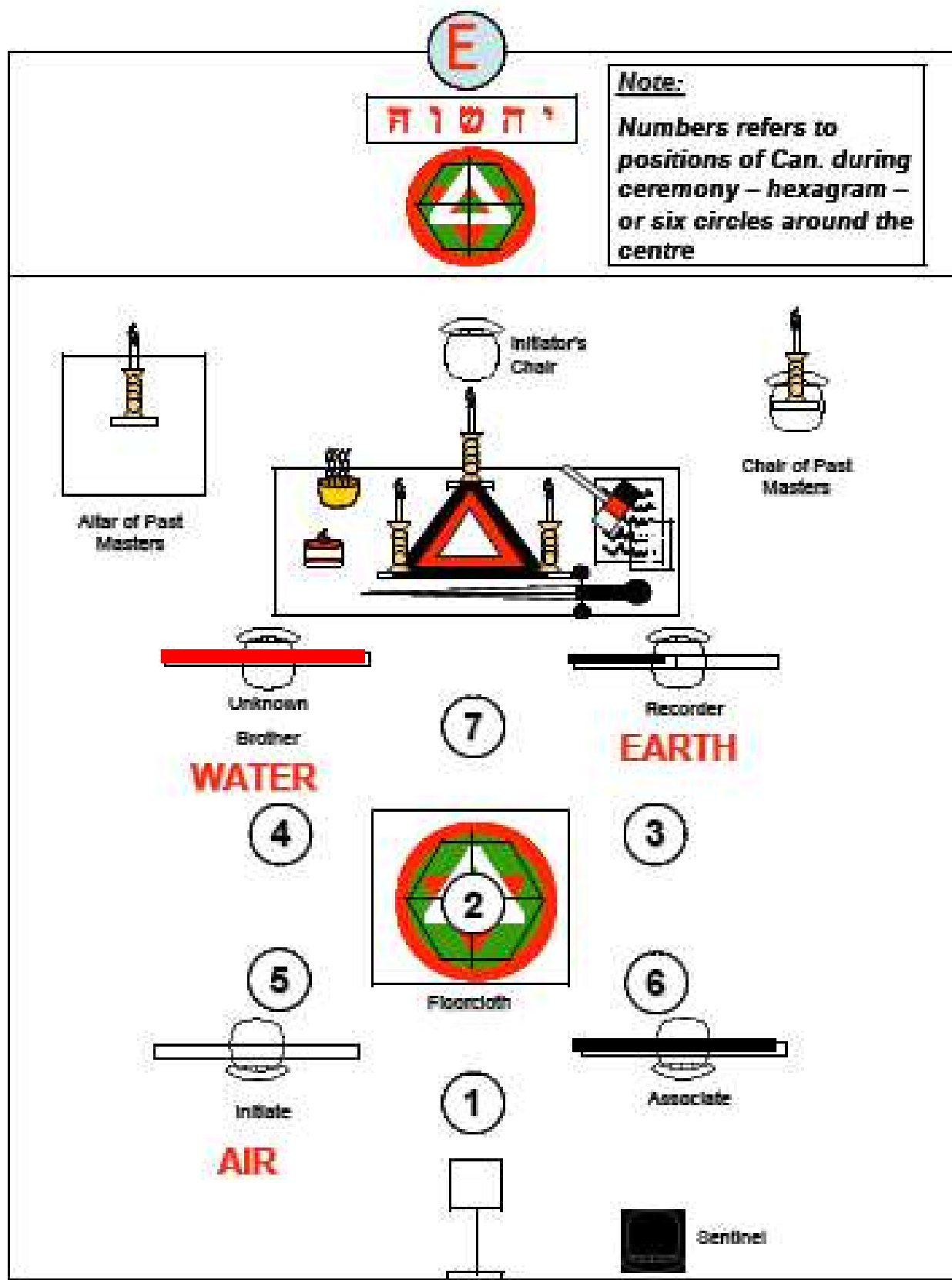
Q & A with Temple Layout

General Layout of Temple in Associate Degree



Note: Recorder and Secretary can be placed facing the West with small tables before them if desired; however, this is not a requirement.

Layout of Temple for Associate Degree Initiation



Copying of this material is prohibited without express consent of WM.

The Questions & Answers

These questions take place between the **Master Initiate** (MI) and the **Unknown** (Unk.).

MI: Are you a Martinist?

Unk.: I am a “Man of Desire” and aspire to become one.

MI: What does it mean to be an Associate?

Unk.: That the Neophyte has received the Initiation which will permit him/her to take their first steps towards the interior Temple, and that he/she associates him/herself, by his/her own free will, by heart rather than by word, to the common mystical work.

MI: How many flambeaux are lit for a First Degree Initiation?

Unk.: One only, that of the Past Masters.

MI: Why only this flambeau?

Unk.: Because the Neophyte who presents himself/herself to receive the Initiation as Associate is received into the Martinist Order of Unknown Philosophers solely by the Past Masters.

MI: Where is the Bible placed in this Degree?

Unk.: In the First Degree the Bible is placed on the left of the three Luminaries whose flambeau placed in the East represents the Father, that one placed in the North, the Son, and that one in the South, the Holy Spirit. Indeed, with this Degree the Neophyte starts to study the Bible and the Old Testament, written by the Prophets and Inspired people who were under the influence of the Holy Spirit.

MI: The colour of the Temple in the degree of Associate?

Unk.: Blue, because one of the symbolic characteristics of Blue is the abandoning of earthly things in order to dedicate oneself to celestial things.

MI: What is the principal Martinist symbol?

Unk.: The Pantacle of the Order, the apex turned to the East.

MI: What does this Pantacle symbolize?

Unk.: It symbolizes the Macrocosm in which the Microcosm must evolve.

MI: Why is the apex of this Pantacle turned towards East?

Unk.: Because the East symbolizes the light. It is also the place where the Sun rises.

MI: What must be the colour of the groundsheet on which the Pantacle is traced?

Unk.: The colour is green to symbolize the Holy Grail, green being the colour of the emerald; and the sacred chalice was made from a great emerald. The legend of the Holy Grail is well known: the Grail was a cup with which Christ celebrated the Last Supper, and in this same chalice Joseph of Arimathea collected the precious blood which flowed from the wounds of our Lord. This cup was

made from a single precious stone: a great emerald. Green is the colour of the emerald, and thus the colour of the Grail. It is the colour of Hope; it refers to water, it corresponds to vegetables; it is complementary to red.

MI: What is the principal part of the Initiation in the degree of Associate?

Unk.: The journey beneath the veil where the Neophyte, blindfolded, passes through seven points, including the one he occupies in the centre of the Pantacle. He is led, because his sight is obscured, and yet he searches for the light which alone is in the East.

MI: Are the teachings of our Order initiatory?

Unk.: The teachings of our Order are initiatory, because they are the purest branch of the One and Mother Tradition as it was transmitted from the source through the channel of regular Initiation, up to myself.

MI: How will you become worthy of the perfect knowledge contained in our symbols and to which Initiation offers the key?

Unk.: By my efforts to work with zeal and without respite for the common good of the Order, which is required of every Martinist. By this means shall I attract the benevolence of the Masters, who will unite their works and operations to mine that I might attain to the use of the rights, fruit and prerogatives of the true Martinist.

MI: My Brother/Sister, the appropriateness of your replies leads me to suppose that you will be able to participate in the united acts of the "People of Desire." I shall ask you a final question: What is the Basis of our Order ?

Unk.: The Order serves as a base to the "People of Desire" to manifest the teachings through the several ceremonies and so preserve the regularity of the first principles, virtues and spiritual powers.

The Signs & Words

The members of our Order have signs and passwords which allow us to recognize other Martinists of the Order and to enable us to be recognized by them. If you think you are in the presence of a Martinist, here are the Questions and Answers to give, which constitute our Signs and Words of Recognition:

Q: *Pass the first three fingers of the right hand over the right eyebrow. This sign should be made three times, without ostentation.*

A: *Pass the half-closed right hand, three times, behind the right ear.*

Q: Do you know the path?

A: I am looking for it.

Q: Prove it!

A: *One pressure of the right hand thumb on the first knuckle of the right index of the interrogator.*

- *When the Initiator asks you to stand at order, you will give our Sign of Order, which is given by putting the right hand open wide, flat over the heart.*

- *When he/she asks for the Sign, briefly place your index and middle fingers across the lips, with the index finger touching them.*
- The Battery comprises 6 and 1 (• • • • • • •) under the direction of the Master: six regular beats followed after a short waiting time by the 7th.
- To execute the Acclamation each member raises his right hand widely open and loudly says the word: Caritas!

General Points and Reminders

Once the Temple has been consecrated, there are several protocols which must be observed. Here is a list of some of the more important points which you should endeavor to learn and exercise:

- When entering the Temple, give the Acclamation silently by stopping at the threshold, coming to Order, and then extending the right hand, open widely, to the East, while mentally reciting Caritas.
- When leaving the Temple, stop at the threshold, face East, and give the Sign by placing the right index and middle fingers across the lips, with the index finger touching them.
- When moving about the Temple, the direction of movement must ALWAYS be clockwise, with the corners being squared.
- When addressed by the Worthy Master, stand and briefly come to Order. If you are issued a command, acknowledge it by again briefly coming to Order. When returning to your seat, also briefly come to Order before sitting. When selecting a seat for the Working, keep in mind that whenever space allows, Associates and Initiates should sit in the Northern column, and SI and above in the Southern. Also, higher ranks or those elder within your grade should sit toward the East, with “younger” members toward the West.
- It is the responsibility of the Associate and Initiate members, under the direction of the Sentinel and Master Initiate, to set up the Temple that it may be consecrated by the SI of the Chapter. This serves the twofold purpose of familiarizing the younger members with the layout and symbolism of the degree, while allowing the SI to prepare for the deeper work to follow.
- At the conclusion of the Work, the WM will say “you may go now.” At this point, Associates and Initiates must depart the Temple, remembering to give the Sign when leaving. Once the Temple has been returned to its mundane state, you may re-enter to assist with cleaning up.

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.

Week Three

Prayer for the Dedication of the Home Oratory or Altar

Submitted by Morel, S::I::G::I::

Master of the Shekinah Glory Chapter

We humbly beg you, Almighty and Eternal God, by Your Only Son, Jesus Christ, Our Master and Lord, to sanctify + with Your celestial blessing this Altar (Oratory) destined for pure and holy uses. As in the past You received the prayers and respects of Israel, wandering in the Desert, in a Tabernacle to which You gave Your Servant, Moses, the service and care, I beg you to consider this humble Altar (or Oratory) arranged for Your Glory and Your Service. May you, O Lord of the Sky and the Earth, instill the same virtue that You gave in the past to your Saint of Saints, and may Your celestial blessing spread in this instant and this place on him, so that Your servants who will meet around this sacred surface be then sanctified by the Celestial Virtue of the divine mysteries which will be celebrated there, and may they give them protection of their bodies and souls, and view the eternal life. Through Jesus Christ, our Lord and Master, and through Saint John, His servant. Amen. +

The Way of the Heart

by Papus

I know a simple man who has never read a book and who, nevertheless, can solve the trickiest problems of science better than famous scientists. There are humble people without academic qualifications and medical experience to whom heaven is so accessible that the sick are healed at their request and the wicked feel their hearts melting in loving kindness at their contact.

Joan of Arc had never read a treatise on strategy nor seen a battlefield but she defeated at her first attempt the greatest tacticians of her time! How could this be? It is quite simple: because she surrendered completely to the Divine Will and did not question the Invisible as would have done an adept of the intellectual plane.

Should one then wonder at the puzzled way in which critics look at these creatures who are animated by the “living light of the Father” and generally known as quietists or mystics? They (the adepts of the intellectual plane) cannot understand them because they attempt to measure universal faculties with the limited capacities of their brains. Because he cannot understand him, the critic insults the mystic and holds him in contempt whilst the mystic prays for his tormentor and carries on with his labor of love.

The path of spiritual development is simple and straightforward: “Live always for others and never for self”; “Do unto others as you would be done by at all levels”; “Don’t ever speak or think evil of the absent”; “Do what is hard before doing what you like”; these are some of the formulas of the mystic way which leads to humility and prayer.

There is a form of physical purification dear to the heart of the adept of the intellectual plane: it is vegetarianism which lessens the attraction of the physical. But this purification means nothing however, if when purging the body of animal influence, we do not purge the astral body of selfishness and the spirit of the influence of vanity, a hundredfold more harmful than the impulsions born from eating meat. When a man thinks he knows something and places himself on a par with the Gods, working to achieve his personal salvation and withdrawing into an ivory tower in order to purify himself, why should he be given anything? He thinks he has what he needs and he looks upon himself as a pure and all knowing person. But when a man is simple and aware of his weakness, and knows that his will is of little importance if it does not conform with the actions of the Celestial Father; when he is not preoccupied with his personal purity nor with his needs but with the suffering of others, then heavens recognize him as one of its “little children” and Christ asks that he be led to him.

A mother who has worked a lifetime to bring up not only her children but also those of people poorer than herself is greater before the Eternal than the pedantic theologian and the so-called adept so proud of his purity. This is an instinctive truth which strikes people without any need for demonstration because it is a truth that applies to all levels. Therefore, let the student aim at simplicity rather than at pedantry and let him beware of men who give themselves as perfect because “he falls the hardest who falls from a great height!”

The Mystic Way requires thus unceasing help at all stages of evolution and of perception. On the physical plane, help from friends and masters teaching through example; on the astral plane, help from thoughts of devotion and of charity illuminating the path and enabling one to bear

the trials through peace of the heart; lastly, on the spiritual plane, help from the Guardian Spirits strengthened by feelings of pity towards all sinners and of indulgence towards all human weaknesses as well as praying for all of the willful blind and for all enemies. Then it is, that the terrestrial shadow disappears slowly, that the veil is lifted for a moment and that the Divine feeling of knowing one's prayers are heard fills the heart with courage and love.

Having reached that point, the mystic cannot understand the need for so-called learned societies, even for those devoted to occultism, nor for books so numerous, needed to explain things so simple. He is wary of societies and books and withdraws more and more into communion with the forsaken and the plagued. He acts and reads no more, he prays, he forgives and has no longer time for judging and criticizing.

The intellectual, observing such a man, wonders first of all through what books he has reached that stage, also to what tradition he belongs and lastly, in what category one should place him in order to better... judge him!

He seeks for the "magic word" the mystic uses to cure at will the most malignant illnesses, for the form of hypnosis which would allow him to influence the mind of others in such a way, even at a remote distance, and for the selfish purpose that is behind it all. And as the intellectual does not find in books an answer to these questions, and as he needs an explanation to regain his peace of mind, he gravely tells himself or the circle of his admirers: "Possession!" or a "Mystic!" or "Simple Suggestion!"... and all is said. The intellectual thus becomes a little more vain and the mystic — a little more humble.

And while studying, reading and time are necessary to progress on the intellectual plane, none of that is needed to progress on the mystic path. It can be covered nearly to the end and in one hour of terrestrial time as did Swedenborg on the first day of his vision and as did Jacob Boehme, or it may take 19 years even before its entrance is discovered as was the case with Willermoz and with many occultists. The reason is that the gate to this way is not opened by the seeker but by his invisible guides and by the stress of his spiritual being.

There is therefore nothing easier and nothing harder than to follow this path. It is open to all men of goodwill and no other man is worthy of it. The doorway is so low that only little children can enter. As those who come to that door are often tall and proud men who think it is below their dignity to become small, the entrance remains for a long time invisible to them.

The Heart of Love

by Servitor S::I::I::

The Heart of Love is a method of meditation and prayer that works directly with the most profound and powerful teachings of Jesus:

You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment, and the second is like it, that you shall love your neighbor as yourself.

As you have done to the least of these my brethren, you have done to me.

This is my commandment, that you love one another as I have loved you.

Quite naturally, this method resonates strongly with many of the clearest statements of Louis Claude de Saint-Martin:

For our personal advancement in virtue and truth one quality is sufficient, namely, love; to advance our fellows there must be two, love and intelligence; to accomplish the work of humanity there must be three love, intelligence, and activity. But love is ever the base and the fount in chief.

Hope is faith beginning; faith is hope fulfilled; love is the living and visible operation of hope and faith.

It takes very little reflection to know this method involves everything taught in the quotes above: Love for God and our fellow souls is at once the motive force, the immediate sentiment, and the practical aim of this work. It makes use of our human intelligence in the most graceful and subtle of ways — an internal cultivation of love that stimulates more of the living and visible operation of hope and faith in our relationships with others. It puts the Martinist *Way of the Heart* into immediate practice.

This method is developed through four phases. It is recommended that the first phase be practiced alone for at least a week, and then each phase can be successively added over a period of several weeks until you are finally practicing all four phases in each sitting. Once a working familiarity has been developed with each phase, then the practitioner may place more or less emphasis on various phases, and even rearrange them, as desired. Some people might find this method suitable as the mainstay of their regular devotionals and inner work, while others might prefer to use it less routinely. This method is an excellent practice for anyone who wishes to serve in spiritual healing, for it helps in keeping one's soul open to the flow of higher energies and tends to infuse one's healing prayers with the special sweetness of selfless love.

Phase One: The Heart of Love Received from the Exemplar

It is always advisable to begin and end such work with a ritual action such as lighting a candle and perhaps some incense, and performing the Qabalistic Cross or ordinary crossing. After settling into a centered and peaceful state of meditation, offer a prayer of submission to the Divine Will, expressing your desire to know and serve it through love.

Next, call to mind the image of someone you consider to be a great historical embodiment and exemplar of love, such as Jesus, Mother Mary, St. Francis of Assisi, Mother Theresa, or Rachel the Jewish matriarch. Imagine this person standing in front of you with a loving smile. See within his or her chest a flaming heart, radiating love out through the whole body in rich hues of pink, ruby and golden light, like a splendid sunrise.

Feel the warmth on your face and chest. Let yourself respond emotionally to this great souls love, smiling in return. Imagine your exemplar reaching out to cup your heart in his or her hands, and the flames of love flowing into and igniting your own heart. If you feel moved to weep with gratitude, allow that to happen as you continue to meditate upon this person as an embodiment of Divine Love, a living vessel through which God loves the world, including you. To accept this love is itself an act of love for God, for the exemplar, and for yourself. You may speak with your exemplar if you wish.

In your meditation, consider that to ancient people the heart was not merely symbolic of emotions, but was also the seat of intuition, inspiration, beauty, peace and harmony.

There is much to discover here about the nature of love, which includes far more than our feelings of affection and sympathy. Consider these words of Saint-Martin:

The head of old was subject to the ruling of the heart, and served only to enlarge it. Today the scepter that belongs of right to the heart of a person has been transferred to the head, which reigns in place of the heart. Love is more than knowledge, which is only the lamp of love, and the lamp is less than that which it enlightens.

When you are ready to end the meditation, simply let the image fade. Offer a final prayer of thanks and return your consciousness to the external world, though now infused with an elevated awareness of love.

While most people report this exercise to be positive and uplifting, some people may also find themselves challenged by various kinds of discomfort with the work. For example, feelings of unworthiness, guilt or shame may arise. It is important to simply be aware of all our feelings, both pleasing and uncomfortable, accepting them as indicators of deeper processes occurring within our hearts and minds. In effect, they present us with opportunities to learn more of what we really believe about ourselves and our relationships with the Divine. In response to such observations, it is important to remember that accepting the infinite grace of Divine Love is not about using the head to strategize a path toward righteous worthiness, but is rather about simply opening the heart to the immediate fact of Gods freely given mercy and affection. With this understanding, where we find self-condemning thoughts and feelings of self-loathing, we have the opportunity to practice acceptance, forgiveness and healing of our own humanity, as well as truly nurturing ourselves toward more virtuous living.

Phase Two: The Heart of Love Shared with Those We Cherish

Proceed through the previous phase and just past the point where your heart is ignited by the exemplar. Allow the image of the exemplar to fade, and in its place imagine someone among your friends and family with whom you share a deep bond of love. Perhaps this is someone you know to be in extra need of receiving love at this time. See him or her smiling in the warmth of the pink, ruby and golden light radiating out through your body. Imagine yourself reaching forward to hold

that persons heart in your hands. See and feel the flames of your heart flowing through your arms to ignite his or her heart with love. Speak with this person if you wish. Meditate upon the love you have shared, how it has been expressed between you, and how it might grow.

When you are ready, allow that persons image to fade. If you feel moved to do so, allow the image of another cherished friend or family member to arise, and then repeat the entire process. You can continue through as many loved ones as you wish, eventually ending the meditation as before.

As with the previous phase, this can be a very touching and joyful exercise, and yet it can also prove challenging. In focusing on your love for another, you might discover areas of uncertainty or sense something lacking. For example, you might realize that in some way you have not been as expressive of your love and affection as you might be. This could be due to various fears or inhibitions for either or both of you. You might also discover you have resentments, frustrations or other negative feelings about the individual that seem to prevent you from more fully and freely loving him or her. As you practice the exercise with different people in mind, you may become more aware of how your love differs from one person to another. With some people your sentiments might be more affectionate, with others more appreciative or admiring, while for others more compassionate or sympathetic. In any case, this phase of the Heart of Love can help you learn about how you feel, think and behave in your relationships with loved ones, and thus provide you with many opportunities to refine your ability to love each person in your life in a way as unique and meaningful as he or she is.

Phase Three: The Heart of Love Shared with Those Who Challenge Us

Work through the first two phases, and now begin extending your love toward someone you feel has mistreated or offended you in some way, or someone you have difficulty trusting. Give just as freely and energetically to this soul as you did in the second phase. Meditate upon the many pearls of wisdom in loving those we may not find easy to love. Ponder how you might manifest love for this person more outwardly. As before, repeat the process until you are ready to end the meditation.

Phase Four: The Heart of Love in All

After working through all the previous phases, meditate upon the universe as existing within the Flaming Heart of God, the One in whom we live and move and have our being. Recall that your heart is aflame with that same Divine Fire, and that it is actually a spark of that Divine Fire, as are all the hearts of Gods children. Allow all the implications of meaning, virtue and action to flow freely through your heart and mind, with neither resistance nor attachment, but with awareness, acceptance and love.

Exercise C

Through the previous exercise we have learned to observe our thoughts and only if this is sufficiently practiced and fully mastered may we continue with the next step in our mental training.

This exercise is to suppress certain thoughts that keep intruding persistently in your mind. You must, for example, be able not to worry any more about your work or profession, once you come back into your family and private life. Thoughts not pertaining to your family life must be extinguished, and you must be capable of instantly becoming a different person. And vice versa. Once at work you must direct all your thoughts to it, and you should not permit them to wander away to other subjects such as your home or private life.

This should be practiced until it has become a habit. You must create the habit to do everything, be it professional, private, vocational, with your full consciousness, and in this you should not make any difference between important or minor occupations.

Third Conventicle

Respected Associates:

Three other items of investiture during your Associate initiation consisted of the slippers, the white alb or robe/surplice, and the sash with the Martinist Pantacle.

The slippers you had upon yourself upon first entering the Temple Space; their white color symbolize the purity which should guide our footsteps on the initiatic path, and indeed the casting off and replacing of yet another piece of temporal clothing and replacing it with a blessed or sacred garment or vestment reminds us of the injunction given to Moses in Exodus 3:5, where Moses is told to remove his temporal footwear: “Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” We have removed ours and now bear blessed and consecrated covering as a part of our *vestments* as symbolically we enter the sacred and consecrated Temple Space erected by His Holy Angels who, prior to your entry, we entreated to build a spiritual Temple for us, through which His Force and Blessing may spread on His people.

The Alb (albus in Latin means “white”), represents the highest gradation of light and has been worn by mystics of all ages to denote such meaning; in fact, it has given rise to the term “*Great White Brotherhood*”. Devoting our attention to this alb or robe, at first we learn of the outer meaning; that all who wear it enter the temple as equals, without any distinction as to social distinction or sex. We enter the Temple humbly seeking a new life. Secondly, in the Temple we approach the Light as pure beings, as children of the Light. We have temporarily left our Karma at the portal, which we will later resume and perfect in the outer world. Finally it represents our aura which become strengthened and purified by living the Initiatic Life. It is by our labors that we gradually replace this symbolic vestment with the real vestment of Light the ROBE OF GLORY. As is common in initiatic societies, neophytes have often been called a *candidate*. This term, derived from the Latin word, “*candidatus*,” (pronounced: Kan-dih-DAH-toos), which means, “to be clothed in white”, for in many of the ancient ceremonies the initiates were clothed with a white robe following their lustration. This robe or alb, with its white color symbolizing these things, along with the slippers and sash and Pantacle, also represents the first elements of spiritual armor with which you gird yourself on beginning the initiatic path (Ephesians 6:10-18) within our Order:

Finally, be strong in the Lord and in his mighty power.¹¹ Put on the full armor of God, so that you can take your stand against the devils schemes. ¹² For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. ¹³ Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. ¹⁴ Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, ¹⁵ and with your feet fitted with the readiness that comes from the gospel of peace. ¹⁶ In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. ¹⁷ Take the helmet of salvation and the sword of the Spirit, which is the word of God.

You are also protected with the white sash, its color denoting your rank amongst your B.: and SS.:, as hierarchy and order is also a lesson being taught within this grade; a lecture of hierarchy was mentioned to you in the initiation ritual, and has been given to you. It is a difficult thing for

many to accept that some must follow in life, and some must lead; that to prepare ourselves to lead others we must be willing to take upon ourselves the yoke of an unyielding conscience, constantly re assessing ourselves to make sure that all the proper and painful steps are taken to bear this responsibility for others; and to prepare ourselves to follow, we must be receptive to the lessons taught, not by the dogma of another human being but by the Divine Spark or Spirit which guides us all, even when, or *especially* when our carnal instincts tell us otherwise. Lytton illustrates this point in his work Zanoni, when the disciple asks his master if the cruel disparities of life will ever be done away with. The answer is given thus:

"Disparities of the PHYSICAL life? Oh, let us hope so. But disparities of the INTELLECTUAL and the MORAL, never! Universal equality of intelligence, of mind, of genius, of virtue!—no teacher left to the world! no men wiser, better than others,— were it not an impossible condition, WHAT A HOPELESS PROSPECT FOR HUMANITY! No, while the world lasts, the sun will gild the mountaintop before it shines upon the plain. Diffuse all the knowledge the earth contains equally over all mankind to-day, and some men will be wiser than the rest to-morrow. And THIS is not a harsh, but a loving law,—the REAL law of improvement; the wiser the few in one generation, the wiser will be the multitude the next!"

For this reason, the rank denoted by its color is also complemented by it being draped from the left shoulder to the right hip, denoting that we are giving of ourselves in the form of our ego, personal wants and identity, which along with the mask teach us to self-abnegate for the sake of the collectivity (as opposed to the left side of receptivity). This giving of ourselves or this self-sacrifice will be exemplified in a fashion in the following "Exercise B". For this reason also, the great symbol of our Order, the Martinist Pantacle, is placed in a talismanic position on this side as a form of symbolic protection (though not in the superstitious sense). This Pantacle will be elaborated on in later degrees.

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.*****