

MARTINIST TRADITION



VOLUME VI

THEURGY
Essential requirements for ritual operations

Martinist Questions & Answers

LOUIS-CLAUDE DE SAINT-MARTIN

His mystical philosophy of

**REGENERATION
NUMBERS**

AND

Stanzas on The Origin & Destiny of Man

MARTINIST TRADITION

Vol VI

THEURGY

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**The Martinist Order
31W, Worthing
Barbados
West Indies**

**This issue of the Martinist
Tradition commemorates
the tenth anniversary
of the**
***MARTINIST ORDER OF
THE WEST INDIES***

**We hail especially
Sar Savitar,
Sar Adamentious &
Sar Maximus;
Sar Hierophantes, Sar Venus &
Sar Ionnes. Sar Cognitor and all
ye faithful knights of Truth
who are carrying the Work to the
Glory of the
S :: A :: O :: T :: U ::**

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THEURGY

THE ART OF EFFECTIVE WORSHIP

PART I

1. Ordinary prayer is passive. Theurgy is prayer in action. **THEURGY IS THE ART OF EFFECTIVE PRAYER.**
2. The Great Teacher mentioned that everything we ask for in His Name will be granted by the Father. You can easily note the spirit of this statement when going through all the theurgic formulas. *Prayer can do everything is the motto of theurgy.*
3. Theurgic operations are performed either by individuals acting alone, or in groups.
4. All operations of theurgy are directed to the One Source. It is the Supreme Being, the absolute ruling and creative power we call 'God'. There is no need for long deliberation about this fact: *without a living faith in this deciding factor, which alone can fulfill the entreaties of the theurgist, no action whatever is possible.* The most punctiliously performed ritual and exact form of prayer will be useless and without any wings if the operator has no faith in the power which he strives to invoke. **This means that a living faith is an essential condition for any successful theurgic action.**
5. Briefly then, if you wish to be a theurgist, you must first of all have **faith** in the omnipotent, supreme power, which alone can answer your prayers and striving.

GENERAL INFORMATION

6. *The Christian Mass is of purely theurgic origin and so are its purposes.*

7. Theurgic operations are done for many different reasons: assistance for the departed; exorcisms; defense against inimical forces; healing operations; blessing of places, homes, animals, food; in cases of obsession; for help; etc.

FAITH

8. The supreme problem posed for everyone is: 'Does God exist?' And it cannot be solved by any empirical philosophy or logic. It cannot be proved or disproved. Hence theurgy requires **SPIRITUAL CERTAINTY** which is **FAITH**.

9. Real **faith** has nothing in common with such popular sayings as "Yes, I believe in God" which is usually only the verbalization of a well-known theme. There is no deeper sense in it and therefore no realizable power, as is always the case with any truism, for **FAITH** is one of the chief powers.

10. A cardinal point of discrimination is the difference between **faith** and **belief** ... a difference which is too often disregarded. *Faith and belief are incompatible*, yet the one gets confused with the other.

11. Every belief must have an object as its basis, no matter in which realm it is found -- physical, emotional or mental. It is not a power but an attitude usually connected with the play of imagination. Such is unnecessary and not desirable for theurgic action. Faith operates on a much higher level: true **faith** being one of the cornerstones of the art of effective prayer. It seems that no other conception has been more misunderstood, confused and abused than that of **faith**.

12. In other words, *belief cannot stand alone, it requires that one have something to believe in.* Faith, on the other hand, is a power, an inner conviction, a spiritual certainty. **FAITH STANDS ON ITS OWN.**

13. The most striking and at the same time perhaps the most mysterious definition of **faith's** attributes was given to us by Christ: "if you have faith as a grain of mustard seed, you shall say to this mountain: remove from hence hither, and it shall remove..."
14. From those few who have possessed **faith** and have been able to lift a small corner of this great mystery, we can see that rather, it is more a **state** than an experience. This is because true **faith** cannot be lost. It is a permanent state of an advanced human being and belongs to his innermost treasure. If someone tells you he "had faith but later lost it" it simply means one thing: **HE NEVER DID POSSESS FAITH.**
15. **Faith** is a **POWER**, which possesses all the attributes we ascribe to that aspect of power and force which we know acts in this world, but which, at the same time, infinitely transcends both of them. Gravity, magnetic forces, inertia, the power in atoms, light, electric currents, and so on, - are to a certain limited degree - comparable with the power of **faith**. And it is through this comparison that may be conveyed the idea of one of the dynamic manifestations of **faith**.
16. If **faith** belonged to the realm of mind's consciousness, then it could be successfully translated into mind's main sphere: that of human speech. But this is not so ... and here lies the whole difficulty. Whoever thinks otherwise simply does not understand the position.
17. Which brings us now to the most difficult problem: that of giving a definition of **faith**. Its true definition lies above the capacity of language ... therefore one must sense on the higher level exactly what it is.
18. "**Faith begins where knowledge ends**". - Sar Peladan.
19. **Faith** is a force far beyond all physical ones: we know that martyrs, animated by it, completely disregarded their bodies and all their physical relationships, fearlessly allowing themselves to be destroyed (often in a dreadful way while still living), in order not to betray by even the slightest word or movement, the Lord in whom they had their true **faith**. We know from history, that in most cases where Christian proselytes were condemned to be thrown to wild animals or tortured to death, the only thing that was required of them in order to

avoid such a fate was to burn a little incense before the Emperor's statue. And yet they refused.

20. There is another mysterious power which can equally be likened to **faith**: it is, of course, - **love**. All that has been said about **faith**, can also be applied to **love**. This is because both of them are usually found together, and those who are fortunate enough to have faith in God, also have love for Him.
21. In conclusion this strange fact must be noted: two men in whom **faith** is developed will always recognize one another, even without much talking. Sometimes just a few words will suffice for them to know.
22. The motto is: *If you want to be a theurgist, you should have **faith** in the power you want to implore.* This is only logical, but how many will forget this and try to perform the impossible feat of being successful in theurgy without **FAITH** in their hearts.
23. Rest assured that the best sons of humanity have accepted both the following postulates:
 - (A) The existence of a supreme central consciousness - Spirit, which possesses full power over Its manifestations in matter.
 - (B) The possibility for us to approach this Power in the way shown by theurgy.

By meditation on (A) and (B) you will support your faith and obtain peace of mind.

24. **The principle condition for any theurgic work is the proper tuning of the operator's consciousness, which thus allows him to attract the superior powers and benefit from their grace and assistance.** The traditional way for such attainment is by the use of suitable texts, (passages of scripture), which may bring the same blessed results to you, that they brought your predecessors. Moreover, in any theurgic action one has to establish one's own position, that is, to know where one stands and what one wants.

SPIRITUAL AND PSYCHIC DEVELOPMENT

25. **Drugs such as alcohol, marijuana, cocaine and other mind-altering drugs have a deleterious effect on one's psychic abilities.** Perception and control drop markedly even after the absorption of a very small amount of alcohol. Before you have had enough alcohol to become relaxed, you have had enough to affect your psychic perception. No mind-altering drugs may be used as long as you aspire to theurgic work. Certain drugs like LSD can force psychic centers to open, thereby, causing harmful effects that may last for years. The ability to alter and to experience altered states of consciousness meaningfully is an important attribute for all persons dealing in areas that involve psychic influences. This ability should be developed with care so that it can be used effectively and reliably... as it will be if the aspiring theurgist follows the rules. Those who are serious about developing their psychic aptitudes are strongly admonished to be very wary of drugs of any kind.
26. **PSYCHIC DEVELOPMENT and SPIRITUAL DEVELOPMENT ARE TWO COMPLETELY DIFFERENT THINGS** although they are both flowers on the same tree. Both grow and increase **naturally** through participating in theurgic work. Awareness of the 'invisible world' usually comes first (though not always) through the channel of **feeling**. The faculties of spiritual and psychic sight and hearing usually (though not always) follow the opening of the channel of feeling.
27. **PSYCHIC DEVELOPMENT** has to do with the ability to discern, perceive and be sensitive to what have variously been called 'the astral worlds', 'the heaven worlds,' etc., and with the finer, rarefied matter which is, generally speaking, considered to belong to the physical world, even though it is beyond the range of detection (at the present time) by present-day instrumentation. But such finer matter, variously called 'astral matter', 'psychic energy', etc., can sometimes be readily perceived when the conditions are right, even by persons whose 'psychic sight' is not very well developed. **SPIRITUAL DEVELOPMENT** has to do with opening to Godlike qualities - expressing love, compassion, benevolence, selflessness, humility... striving to live a pure life... a life characterized by high ideals, ethics and morality... of striving to attain to God, His nature and Kingdom. *The point is: a person who is 'psychic' is not*

necessarily 'spiritual'! Psychic qualities are often possessed by persons of the grossest type who have no inclination towards spirituality. To be 'psychic' is to be aware (through the channels of seeing, hearing, feeling, tasting, smelling) of levels of creation which the average person is not cognizant of, simply because his receptor channels to these levels are dormant or undeveloped. This may simply be because in our 'official educational system' no attention is given to such development. (In fact there even seems to be a remnant of superstition still surrounding this very normal human faculty)! Spirituality, on the other hand, has to do with living a life of the highest order, spirituality has to do with manifesting in one's life all those qualities one associates with Godliness.

THEURGIC GROUPS

28. Among theurgic groups, the group's work reflects on the members and influences them, promoting their inner enlightenment and raising their moral and mental standards. The first signs of enlightenment come in the form of inner peace, serenity, lack of fear of death or relapses into the limitations of personal life. Mental anxiety fades away, and with it the thirst for putting innumerable questions, which, after all, belong purely to the realm of mind. This is because **intuition**, so far superior to mental cognition, gradually takes the place of mental deliberations and thoughts. This attitude can be expressed by having full confidence in the Almighty, and certainty of the fact that - **HE KNOWS!** What more can be said?
29. Once your theurgic group has been formed, is working, and has 'settled down', a certain rapport develops among the members. When this harmony has been established, care must be taken in admitting new members to the group who may cause a change in its personality and possibly disrupt its cohesion. Make sure all potential members are serious about theurgic work, and well informed. Quiz them on the principles outlined in this instruction.
30. After the operation there should be a period of rest, sitting quietly at peace with eyes closed and try not to think of any trivial matters.
31. It is not the number of words pronounced in prayers and meditations which is the deciding factor in theurgic operations and which really matter, but the **quality** of the performance by the aspirant, resulting

31. It is not the number of words pronounced in prayers and meditations which is the deciding factor in theurgic operations and which really matter, but the **quality** of the performance by the aspirant, resulting from his **devotion, intelligence, power of concentration and endurance**. *Those who are initiated know that a few well-performed inspiring sentences in prayers may perfectly well suffice for a lifetime's attainment.*

PRAYER

32. Theurgy consists of invocations and prayers. What are they really? They are **channels** into which is directed the living force of the operator. When using them you are no longer a plaything of your mind's moods, you proceed directly to the goal you have set for yourself. They are **the right means whereby to attract the attention of the Highest Power**, which can dispense the boons and assistance for which you pray. This is because so far, that Power has directed your evolution until here and now. Instead of a semi-conscious wandering through superstition and falsehood, you have started to turn to the **SOURCE**. The statement: **the right channel leads to right attainment** is important, for **the Supreme responds when approached**.
33. So then what IS prayer? Certainly not an occasional turning to God, merely when we are assaulted by a variety of miseries or disasters, or even in the case of lesser needs. Such behavior would only indicate the absence of the basic qualities so necessary for positive results in every turning to the Supreme power for help and grace. Here is a brilliant comment on prayer taken from the works of the famous French theurgist, Abbe Julio:

"What is prayer? For a rationalist it is an incomprehensible thing; for a mystic - it is the simplest thing in the world to realize, because prayer is a mystical act "**par excellence**".

"Prayer; that is, true prayer, is an elation of the heart through which one raises oneself to God with love. This does **not** require any effort. When the mystic thinks about God, he cannot suppress his emotion and his confidence, just as a child on seeing its mother again after a short separation, cannot restrain itself from rushing into her arms.

"And then something happens that is very little known."

"Just as the mother opens her arms and runs ahead to embrace her child, so God comes to meet the one who turns to Him with love, as if to enfold him in His arms, if I am permitted to speak about the 'arms of God'. But this anthropomorphism is necessary in order to be understood."

34. Some people seem uncertain about what is right and proper to pray for. If you have a spiritual attitude you can ask for anything, for you will be in harmony with the Source from which everything flows.
35. A spontaneous prayer is one that comes suddenly from the heart, fortified by a firm confidence in God's goodness and wisdom and the knowledge that He wants nothing for us but our happiness; but that He does require His creature to become perfect. A spontaneous prayer is one where we speak to God as to a person for whom we have the greatest affection. In such a prayer one confesses to God one's most secret things, asks Him for advice, spiritual grace and even temporal advantages, and lets Him know one's smallest joys and troubles, while thanking Him for what has already been obtained. Of course, even without our confessions God has perfect knowledge of the most intimate corners of the human heart, *but it is just that effort of opening up our most hidden inner life to Him that counts*. This process is extremely beneficial, because it purifies a man and makes offenses against God less probable.
36. **"There is nothing worse than a bad prayer"** said Louis-Claude de Saint-Martin. Good prayers are always like the sowing of valuable seeds: they will grow, but the time they take is dependent upon circumstances too numerous to mention since they are connected to man's inner contents, which differ in every human being. Some plants grow quickly, but, for example, fruit trees which produce the most valuable crops usually require a longer period for growth and bearing. Happiness lies only in God and no prayer is ever made in vain. A man who loves God will do good deeds and whoever is established in justice will possess wisdom.
37. "What is truth?" In such a question man confesses his ignorance of the cardinal wisdom, which he so desperately needs and cannot find.

In theurgy, truth can never be found in something 'apart', or as something to be looked at: **Truth can only be realized** and lived, and bring us the Light of its dispenser - the Holy Spirit. Now you know Whom a theurgist addresses when seeking truth.

38. The prayer of a trained theurgist is like the majestic flow of a large river; but an ignorant and weak person can produce only something similar to an irregular trickle from a half-clogged tap.
39. The invocation to the Holy Spirit is a very powerful force in theurgy and is used in many operations.
40. A theurgist should be a person of impeccable character, ethical, moral and virtuous. **To pose as a Man of God and to live the life of the profane is hypocritical.** An hypocrite shall not come before the Lord. To hold grudges against others, to be guilty of false judgment, to engage in calumny and slander ... is to hold a mirror before your face and poison yourself with your own venom.
41. The Almighty and Most Merciful Lord cannot accept prayers that come from an insincere heart filled with hatred. It is only the foolish black magician who operates because of hatred and envy. **And he always receives his terrible reward.**

THE THEURGIST'S WORK

42. *Theurgists operate in worlds where there are no material veils. Our physical body, which belongs to the material plane, performs on that plane according to its ability, power, state of health and so on. Exactly the same happens when the theurgist operates in the two subtle worlds -- those of the astral (feelings) and the mental (thought). The stronger the theurgist is and the more able to concentrate his efforts in these two realms, the better and more enduring will be the result of his action.*
43. The use of ritual and certain paraphernalia are not essential for the success of an operation however THEY DO serve as a means of assuring solemnity and concentration which benefits the operator and all present. And there is also another very important factor: ***Everything that happens in the physical world has its unavoidable repercussion on the invisible part of the universe, in this case the***

astral counterpart of the earth, which has its own population and forces acting upon it. Both are closely connected at every moment and in every place. Our activities attract or repel the desirable or undesirable beings from the 'other side'. Now you will understand the aim and purpose of theurgic ritual. The wise person takes every opportunity to get as much help as he can, in order to reach the aim with more certainty.

44. **IT IS UNTHINKABLE THAT THERE CAN BE AN EFFECT WITHOUT A CAUSE.** There are powers ruling over the incalculable and uncontrollable elements in human lives. If we look on theurgic operations from this point of view, we then recognize that ultimately, and in plain language, they are **attempts to influence the deciding factors in human life.**
45. Electric light, (especially from fluorescent tubes), emanations from power lines, radio and TV frequencies, microwaves, etc. are disturbing the a...l atmosphere.
46. Do not fear karmic retribution regarding action against non-human enemies, such as evil spirits and phantoms, for theurgy teaches that our Lord did not die in order also to redeem the astral scum, which do evil purely because they like doing evil.
47. Theurgy does not deal with any theoretical deliberations, but with real facts and the use of its methods. Whether you conceive of God as an absolutely perfect and impersonal being, as an immensely powerful and merciful Father in heaven full of goodness who graciously deigns to hear your simple but sincere worship, or whether you conceive of Him as a mighty Spirit residing within and without the creation ... whatever conception you may have **is no obstacle to achievement of the aims of your operation.**
48. Creation, in which we each play our modest roles, is a **living** organism and not a dead, motionless and changeless casting. Everywhere forces are at work, every moment causes are born and followed by their results. By introducing immaterial, but most effective forces, like prayers, in a direct appeal to the Highest we influence the macrocosms, the whole of creation, which is necessarily reflected on the microcosms, that is, the human beings like ourselves. This Law annihilates the untruth of the idea of the alleged

unavoidable and inexorable destiny, promoted by some false prophets and misanthropes. Briefly, we can and we are entitled to act, since we are conscious actors and not merely dancing dolls.

49. The existence or non-existence of the Supreme factor (often called God) cannot be proved or disproved. Theurgy does not claim that it can prove the existence of God. But it teaches that it can offer a means and a method for obtaining what man asks for from that Power. In simple language ... is it not again the **influencing of causes** in order to obtain definite results? A taxi-driver is not necessarily supposed to possess all the knowledge of the engineers who constructed his vehicle; but he can still fully use it even without much theoretical knowledge. Similarly, and what matters from the practical point of view, is that **used in the way prescribed and under the right conditions, THEURGIC OPERATIONS DO WORK** and yield clear-cut results.

50. Every incarnate being forges its own destiny by its deeds, feelings and thoughts. For an occultist there is nothing **new** in this conception. But let us look deeper: Our behavior prepares our reward, in accordance with another law: that of cause & effect. As a result, all of us have full 'stores' of events and conditions, in which we live and through which we will have to live when the time is ripe. In brief, this can all be expressed by the well-known and generally accepted term of 'Karma', which comes from our Eastern brethren and their occult philosophy. So we have before us our human karma, that part which is to be paid or rewarded in **this** incarnation. It is the cup we have to drain in this life.

Does this mean that everything is firmly predestined for us, and that nothing can change it and therefore even theurgic influence would seem useless? Fortunately it is not so. Some masters in theurgy, like the mysterious M. Andreas (as presented by Paul Sedir) and Maitre Philippe de Lyons, tell us that human intervention, directed to the Supreme, may have response in the form of alleviation of suffering from which we pray for delivery. In his own words and style M.

Andreas tells us:

"Heaven may alter the form of punishment".

THIS IS A VERY PONDEROUS AXIOM AND I WOULD STRONGLY RECOMMEND EVERY EARNEST THEURGIST, MYSTIC AND OCCULTIST TO THINK DEEPLY ABOUT IT, FOR ON IT IS BASED

EVERY HUMAN HOPE FOR THE BEST, AMIDST THE TROUBLES
AND SUFFERINGS OF EARTHLY LIFE.

BASIC REQUIREMENTS FOR THEURGIC OPERATIONS

51. The essential requirements for success in theurgy are, as mentioned before: sincerity, FAITH, the devotion of the operator (and of members of the group, if Group work is being undertaken); the solemnity of the intention of the operator to operate theurgically, and concentration in order to give a clear and trouble-free performance.
52. Mentally and emotionally forgive all your 'real' and supposed enemies before you engage yourself in prayer for yourself or others. Worship, or theurgic operations performed when at the bottom of your heart there remain hidden hatreds or fears, is useless, for then it does not have any ascending power and can even be dangerous, since it can attract forces which are quite different from the desired good ones.
53. Never act immediately after meals. The best time would be after two hours have elapsed since food was taken. The same refers to illegal drugs, alcohol or tobacco, if you are unfortunate enough to use them. Apart from undermining your physical strength, their greatest harm lies in the weakening of your will-power. When he is obedient to such physical habits, a man allows himself to commit something which he knows (if he is intelligent enough) to be nonsense from the common sense point of view.
54. The standard rules of hygiene, diet and exercise, must be observed by all theurgists. So far as you are still an incarnate being, your body is somewhat a part of you and its condition **does** affect your consciousness.
55. Immediately before assembling for the operation, the operator and all group members should first wash and dry their hands.
56. The robes worn should be freshly laundered. Certainly they should not be worn since having last been washed and pressed. And they must be made from natural fiber material (cotton or linen).

57. All participants should be devoid of metal. (Jewelry, money, metal rimmed eye-glasses, pins, clasps, etc.,)
58. If there is to be a major personal, or group invocation, tradition recommends at least seven hours of absolute fasting beforehand.
59. Sexual relations are also proscribed for at least a seven hour period prior to operations.
60. Not too bright light is recommended. (Non-electric light is best, i.e. candles or oil lamps.)
61. If you are a member of a theurgic group, unswervingly follow the words of the leader when he is acting. Listen to his directives in whatever you have to do during every moment of the operation, whilst in the circle.
62. If you happen to lack a solemn, dignified attitude towards the operation about to be performed, or if you have some mental doubts about it, **do not start at all. If you are a participant, quietly leave the room.** If you are the operator it is better to delay and wait until you are in a more desirable frame of mind than spoil the results, reap disappointment and so bear the responsibility for frustration of the effort of your brother theurgists.
63. When the group has assembled there should be no chatting among the members. A quiet attitude and silence is best.
64. Whenever you meditate or pray and decide to do so with closed eyes, turn your eye-balls upwards as high as you can, and keep them in that position throughout the course of your action. The more you practice this simple rule, the more you will appreciate its effectiveness. Greater inspiration and less distracting earthly thoughts will result. Some people practice turning up the eye-balls even with the eyes open (naturally when they are alone) and in certain theurgic groups members find this rule indispensable for their work ... personal as well as collective.
65. It is inconceivable that you will accept even the most insignificant material reward for your spiritual action in helping others. Even in a magic operation of a high degree, the acceptance of any money or

other payment is strictly forbidden. In theurgy there is absolutely no exemption from this rule. No matter whether the help is of a minor or major character, everything must be unselfish and devoid of any thought of reward.

66. Operations that are intense and very ardent can be accompanied by bowing and genuflections. In the Christian methods of ritual, both are essential from the traditional point of view.
67. No sick person should take an active part in the circle of a group operation, even if it is performed for his/her benefit. Some theurgists allow the patient to be present in the room, but outside the circle. Generally speaking it is better when the patient is apart and praying in his own home, just at the time when he knows the group is acting on his behalf. (We are not referring here to the Blessing of a Sick Person).
68. **FINALLY. TAKE NOTE OF THIS STERN WARNING: NEVER ENGAGE IN ANY THEURGIC RITUAL MERELY TO SATISFY YOUR CURIOSITY, AND WITHOUT DUE RESPECT TO THE POWERS INVOLVED, OR FOR A SO-CALLED "TEST". IN THE BEST OF CASES UNDER SUCH CIRCUMSTANCES THE RESULT WILL BE NIL. OTHERWISE, IT CAN BRING SWIFT RETRIBUTION FROM THE OFFENDED FORCES, WHICH ARE INFINITELY SUPERIOR TO ALL HUMAN RESOURCES.**



SOME WELL-KNOWN THEURGISTS THROUGHOUT HISTORY

Among the known theurgists from ancient times to the present day it is worth mentioning a few of the prominent ones.

All the leading priests in ancient Egypt performed theurgic operations of many kinds, while in the Graeco-Roman tradition, Pythagoras, in his school, was the first to teach about theurgic methods of communication with the spiritual powers which he called 'gods'. Plotinus was well acquainted with this science, although, in the writings of his intellectual master - Plato, there was nothing divulged concerning the theurgic traditions the latter undoubtedly learned during his training in Egypt. The same applies to Socrates, who likewise must have known a good deal about the matter. Also the famous Apollonius of Tyana excelled in both high magic and theurgy. And when Christianity in the first centuries after Christ took over esotericism and mysticism from the pagan world, many of its saints followed the tradition of worship, fortified by devotion based on deep spiritual wisdom, which often manifested itself in miraculous cures, and so on.

Of course, the leading theurgist of the old testament was Moses, followed by some of the prophets. He took the tradition from his native land of Egypt and adapted it to suit his own great purpose of creating a framework for the idea of the One God and thereby preparing for the coming of the Messiah.

In medieval times Paracelsus possessed vast knowledge of theurgy and its theory, giving proof of this fact in his works. And before him, the elite Knights Templars' Order widely used theurgic methods, sometimes mixing them with magic. Their faith in the Supreme Being was so strong, that even in the time of the decline and ensuing destruction of their Order, the last Grand Master - Jacobus Burgundus de Molay - was able, by his powerful invocation when being burnt to death at the stake, to call both of the destroyers of his Order (the French King Philip IV and Pope Clement V) before God's tribunal, that is, to die shortly after himself, which events occurred even before the predicted time.

The French theurgist Martines de Pasqually, head of the Order of Elus-Cohen and the theurgist/mystic Louis-Claude de Saint-Martin (the Unknown Philosopher) were prominent at the end of the eighteenth century. These were followed in the middle of the nineteenth century by the famous French

end of the nineteenth century his disciples - Papus (Dr. Gerard Encausse) and the Marquis Stanislas de Guaita popularized theurgic ideas. F. Barlet and P. Sedir were the spiritual children of the last known French theurgist of great caliber, the 'Maitre Philippe' of Lyons (1849-1905), - otherwise M. Philippe Nazier, whose astonishing and miraculous practices were known far beyond his native land.

Another important theurgist was Abbe Julio (M. Houssay), who performed a great service in the history of theurgy. He collected and edited a multitude of traditional Christian theurgic texts concerning invocations, prayers, exorcisms and rituals for different purposes and conditions, which before that time had been dispersed (often in distorted form) throughout numerous publications and manuscripts.

Juan Sempe should also be mentioned, as it was he who inspired Abbe Julio by his saintly life, which was dedicated to theurgic cures and assistance. Abbe Schenebelin of France and the Russian priest John of Kronstadt (near St. Petersburg, who died shortly before the beginning of World War I also belong to the same category of theurgists as Abbe Julio.

Another prominent theurgist, who was also an occultist, was Prof. G. O. Mebes of the Imperial St. Petersburg University, who died in 1918. He was the head of a group of Russian intellectuals and mystics in the period prior to the Russian Revolution of 1917. The well-known Russian novelist Kuprin dedicated one of his stories to his spiritual master, which is striking by its realistic narration and the strange facts given in it, which lift a small corner of the veil that hides the mystery of human death. Although the real name of the 'master' was not given by Kuprin, anyone acquainted with the occultism of the twentieth century cannot fail to recognize Professor Mebes himself.

Among the German occultists connected with theurgy, mention must also be made of the following: Gustav Meyrink, who died in 1935, wrote about the intellectual concepts of theurgy in the form of a novel; while Dr. Alfred Strauss, G. W. Surya, H. Wilms, B. Ahhorn, J. Goerres, G. Heinzelmann and K. Reinhardt were also authors of works connected directly or indirectly with theurgic science.

English-language theurgic writers of note include James Hastings, William Ralph Inge, Thomas Whittaker and Alexander Wilder (translator only).



GROUP LEADER'S TEST QUESTIONS

- (I) Potential group members should be thoroughly tested and passed before being admitted to group work. A full comprehension of theurgic principles should be considered an essential prerequisite.
- (II) It is a good idea to have regular group meetings at which the following (and other) questions on theurgy are asked. Replies given to questions spark off interesting debates.
1. What is theurgy?
1. 44.
 2. What is the difference between theurgy and regular prayer?
1.
 3. For what purposes are theurgic operations done?
7.
 4. Basically, what is the difference between ordinary prayer and theurgy?
Ordinary prayer is passive. Theurgy is active and intense. Theurgic rituals enable one to achieve a greater degree of concentration.
 5. What is faith?
8. 15. 19.
 6. What is prayer?
32. 33. 35. 36.
 7. To what may the prayer of a trained theurgist be likened?
38.
 8. What sort of persons should be theurgists?
40.
 9. What qualities are necessary for one to be a theurgist?
4. 5. 22. 24.
 10. What is a black magician?
One who attempts to dominate another (by various means) in order to control him, usually for his own self aggrandizement.
 11. What is the fate of the black magician?
 12. Describe some of the basic preparations for a theurgic ritual.
51 - 68.

13. There is a particular invocation which is a very powerful force in theurgy, what is it?
39.
14. What is a "spontaneous prayer"?
35.
15. What have "good prayers" been alluded to?
36.
16. What effects do drugs have on the theurgist?
25. 53.
17. What is the difference between psychic development and spiritual development, or being 'psychic' and 'spiritual'?
27.
18. What is the **principle condition** required for theurgic work?
24.
19. What is the effect of theurgic work upon one's spiritual and psychic development?
26.
20. What effect does the performance of theurgic work have upon the operators?
26. 28.
21. What is the difference between **faith** and **belief**?
11. 12.
22. Can the existence of God be proved?
8. 49.
23. Is one's karma predestined? Can one's karma be altered?
50.
24. Can a verbal definition of '**faith**' be given?
16. 17.
25. To whom are theurgic operations directed?
4.
26. Does one's personal concept of God have any effect on theurgic operations?
47.
27. What are the mechanics behind a theurgic operation. In other words, what do theurgic operations do? *They set CAUSES in motion* (44).
28. In which kabalistic world does the theurgist operate? *In Briah - the world of creation.*

29. What is the well-known Christian Theurgic operation and what is its purpose?
6.
30. What is the aim and purpose of ritual?
43.
31. What do M.: rituals accomplish?
32. When a M.: visualizes his r...a upon himself, or upon another person, what is he doing and what happens?
He invokes the power and protection of the M.: Egregore.
33. What particular quality of the theurgist ensures better and more enduring results?
42.
34. What is the motto of theurgy?
2.
35. Is it possible to "loose faith"?
14.
36. After the theurgic operation is over, what should be done?
30.
37. What essential qualities are needed during theurgic operations?
31. 51. 52.
38. Name one of the chief powers ... and one every theurgist MUST HAVE.
9.
39. There are two important postulates which Adepts have accepted. Name them.
23.
40. "Faith begins where knowledge ends." Who said that?
18.
41. What karmic retribution should one fear in theurgic operations undertaken against evil spirits and phantoms?
46.
42. Are **faith** and **belief** compatible?
10.
43. Is the quality of faith discernible in a person?
21.
44. Does theurgy have to do with theoretical postulations?
47.

45. What is 'truth' from the Theurgic perspective? 37.
46. Why should care be taken in admitting new members to a theurgic group? 29.
47. What striking and mysterious illustration did Christ give concerning "faith"? 13.
48. What is the deciding factor in theurgic operations? 31.
49. Name some well known theurgists.
50. There is a particular and strong warning given in regard to embarking on the theurgic path. What is it? 68.
51. What should the theurgist do if someone offers him a material reward for his service? 65
52. When is the best time to conduct theurgic operations? 53. *Also, during the period between new and full moon.*
53. Why should the standard rules of hygiene, diet and exercise be observed by all theurgists? 54.
54. Give some requirements of preparation for theurgic work. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64.
55. Are bowing and genuflections permitted? 66.
56. What is the rule re the presence of sick people? 67.
57. Through which sense does psychic awareness first come? 26.

THEURGY

Part II

Before we continue certain important points will be reiterated:

Although a few eminent theurgists undoubtedly possessed quite wide and truly philosophical conceptions of God as an absolute and impersonal being, [Pythagoras, Iamblichus, Plotinus, Paracelsus, Pasquales, Claude de Saint-Martin, Eliphas Levi, Papus, Philip of Lyons, etc.] the majority had and still have rather anthropomorphic ideas about the Almighty. *The important point is: whatever one's conception of God may be IT IS NOT AN OBSTACLE TO ACHIEVEMENT IN THEURGY.*

The theurgist should not be too proud if, in his imagination, he conceives God as an abstract and absolutely perfect and attributeless being; nor should he be abashed if he cannot raise his mind beyond the concept of an immensely powerful and merciful Father in heaven, who is full of goodness and who graciously deigns to hear his simple but sincere worship.

Let it be stated again then, that whatever one's intellectual conception of the Supreme power may be ... it does not play any deciding role in the success of theurgic actions.

All religions assert that life is possible only in God and every birth of life, its endurance in time, transformation and dissolution, are within His law. In other words we live and move and have our being in Him. So while not knowing what is impossible to know ... (God) ... we can be aware of His laws and then act according to them. This is all that is needed to produce the desired results. Perhaps you will now be able to realize what is in the heart of theurgic methods, conjurations, exorcisms and prayers: *these are the applications of the laws known to theurgic science.*

Although God is beyond all attributes, nevertheless when we worship and pray, using theurgic formulas, tuning to the illimitable goodness, mercy, wisdom, omnipresence, justice, love and power, He still embraces everything we can imagine or create in our hearts and minds, in the matter of the highest qualities, as we conceive them. Just as a small bay, which is part of the great ocean, cannot hope to enclose the wholeness of that ocean, so the ocean cannot be confined to a bay. This is what you have to realize fully ... and then your invocations and prayers would have the attribute of wisdom.

which penetrates theurgic practices. You will then operate with faith and confidence in Him and thereby obtain results beyond all expectation.

You already know that simple repetition of even the most powerful theurgic invocations is of little avail, if **faith, sincerity and confidence** in the Supreme are absent in the operator. Why is there such a condition? Realize that everything in the manifested worlds is conditioned, that is, subject to certain laws. Can you tell why such powers as gravitation, magnetism and vibration exist? WHY, (not HOW!) rays of light produce certain chemical reactions on your retina, and WHY they are transformed into nervous energy which affects - in a mysterious way - your consciousness, so that you are able to read these lines now before your eyes? This 'WHY' belongs to the CAUSE of these phenomena, not to their technicalities and effects. There is only one answer: SUCH IS THE LAW. And with this our knowledge ends. We do not know 'WHY' but only 'HOW'.

And so... **theurgy is based on the axiom that God exists and rules.** It does not deal with theoretical deliberations but with real facts and the use of its methods. Since the existence of God cannot be proved, theurgy simply teaches the means and methods whereby we may influence the outcome of things. In simple language, *theurgy is the influencing of causes in order to obtain results. Used in the way prescribed and under the right conditions, theurgic operations DO WORK and yield clear-cut results.* That is all we need to know and all we need to concern ourselves with.

Let us return to certain preparations and prerequisites required for theurgic work. During an exorcism, or indeed for any theurgic operation - whether it be a service for the sick; the blessing of an animal, of food and drink, a dwelling house or whatever - it is important that the conditions for the free flow of psychic energy are ensured.

Psychic energy flows freely through fabrics made of natural fibers. Your alb should therefore be made of cotton or linen. Man-made materials such as plastic, polyester, acrylic and nylon, (wool and leather are NEVER USED in our work) are not good conductors of psychic energy. Leather, wool, synthetic materials or blends such as cotton- polyester should never be used for making garments for Theurgic or ecclesiastical use. Even the wearing of underclothing made of synthetic materials will interfere with the flow of energy. Cotton socks, or sandals made from sisal may be worn, but bare feet are even better. Also, since metal collects energy, no jewelry can be worn, no metal fasteners, zips, pins, etc. are allowed.

About psychic energy: All living things have, and exude, psychic energy. You are effected by your own psychic energy, by other people's psychic energy and by the psychic energy of your environment. Psychic energy is transferred from one person to another and among all living things. All of us constantly exchange this energy with each other and with nature. We are profoundly affected by this fundamental exchange, although it is usually subtle. Psychic energy vibrates to different frequencies, carrying emotions and other information. Every person is made up of a range of frequencies that make up this unique vibration. Sometimes the various frequencies of energy with which you come into contact are distracting or incompatible with your own. Psychic cleaning is therefore an important prerequisite to attend to before every theurgic operation. One way of removing psychic dirt is to take a bath under running water (a shower) ... running water removes both 'visible' and 'invisible' dirt. This should be done as close to the time of the operation as is possible. And this is why your alb must be washed and carefully put away after every operation and not worn again until it's time to use it.

Psychic energy is the same substance called 'prana' by the yogis and 'bio-energy' by therapists. One's psychic body (also called astral body or energy body) corresponds in shape and size to the physical body and extends approximately an inch outside it. The psychic body has a complex structure, similar to the physical body of which it forms a part. The aura is energy exuded by the psychic body. All work that involves the use of the psychic body is made easier by the proper use of the entire psychic body. The paths that energy follows as it flows through the psychic body (energy body, astral body) are termed channels. As the energy-body is used for different tasks (as in theurgic work) it develops channels suited to those tasks. Psychic energy is generated by all living things and is transferred between them. This transferal forms the basis for all psychic events and is part of all human communication. Psychic energy is a physical substance, a flexible medium which is light and diffuse, but it can be compacted and molded and then it becomes readily perceptible by the physical senses. It will frequently be seen as sparks, as a ball of light or as a cloud. A tremendous amount of psychic energy is generated during a theurgic operation, especially at a group operation, that is why it is important that all channels be open and that there be no impediments to block the free flow of energy.

Theurgic operations involve two levels of energy: psychic and spiritual. Spiritual energy is not hampered by mundane conditions but psychic energy is. It is the free circulation of psychic energy during the operation that

promotes the unification of shared experience, feelings, emotions, realizations, etc.. If the free circulation of psychic energy is impeded, the group's work is retarded ... the group will not be "in tune".

The objective of this Manual of Instruction is to openly give as much practical instruction as can be allowed ... so let's mention another matter: on occasion one or more of the group's members may suffer some discomfort due to the generation of excess energy or to energy drain. A person whose channels have been overloaded, or blocked by foreign energy or whose channels have collapsed due to energy drain may experience feelings of fatigue, lethargy, irritability or depression. These symptoms spring from the same cause ... often what is experienced as a lack of energy is caused by impaired energy flow. If one of the members of the operating group becomes lightheaded during an operation it is probable that excess energy has gathered in his head. One should not do any psychic work if they are feeling lightheaded. Should lightheadedness be experienced during an operation, quietly retire and walk around for a few minutes. At such times it is necessary to consciously draw the energy into the lower parts of the body. To do this, visualize the energy flowing down from your head and into your feet. Another way of normalizing these discomforts is to drink a glass of water ... then sit quietly and "tune" yourself ... choose a colour that you feel at harmony with, visualize and see yourself gradually becoming that colour all through your body. Start with your toes and slowly progress up your body, returning each part of yourself to your chosen colour. Take your time. When you get home take a shower. The best cure for psychic overwork or over stimulation however, is physical exercise, this moves the energy into the channels which are specific for that activity and allows the energy-body to relax and the channels to return to their normal elasticity. Another good way to balance and tune yourself (which should be a regular exercise) is to stand bare footed on the grass and place the palms of your hands on a tree. Use your conscious awareness to feel the inflow of energy coming in through the soles of your feet. Stop the exercise when you feel sufficiently charged and polarized.

Notice that discomfort due to excess energy or energy drain is more an annoyance than it is a serious matter ... and one soon recovers. However, if the information given here and in PART I is observed ... there will seldom be any problem. Also, EE and ED are not isolated to persons doing theurgic work ... it may happen to anyone doing concentrated mental work i.e. to persons who are working intently, (studying for exams, accountants, marksmen, writers, Priests celebrating the mass intently, playing chess), etc.

Let us reiterate once more: psychic dirt should be washed off in preparation for every theurgic operation, this may be accomplished by taking a shower before the operation. There must be no metal on the persons participating in the operation. No metal should be touched during the operation. If the hilt of the sword, or the spoon used to convey incense are made of metal, these should be insulated. Members' albs must be made of natural fiber material (cotton or linen), they must be freshly washed prior to the operation and carefully set aside so they do not become contaminated, i.e. not stored in a closet with other clothes and not worn until the time of the operation. White cotton socks or sandals made of sisal are to be worn, or better still: bare feet. No material made of leather or wool is to be used.

Let us now turn our attention to other matters. Some operations of theurgy have to do with action against evil spirits. Such operations should only be performed by well-trained theurgists, who lead pure lives, and who are able to resist the temptations and invultuations coming from the 'other side'. Where an exorcism is done for someone, such as against the attacks of **incubi** and **succubi**, such assistance must be utterly unselfish. *No payment is allowed, for in such case the result will be nil, and, moreover, the attacks may increase in strength and frequency.* An unworthy operator may himself easily become the target of similar attacks by the same demons and suffer the fate of the patient.

You should know that invisible evil beings do possess intelligence and abilities, often superior to those of the average man and they have the advantage of being indefatigable and not perceptible to the physical eye, unless they choose to become visible and materialize in some kind of body.

Our thoughts and feelings are also not a mystery to them, so they can perfectly well 'see' what kind of adversary they have against them. They will flee from a saint, a virtuous man, a great mystic or a powerful white magician, it is true; but average people can seldom resist evil spirits, if their destiny (or karma) allows them to be targets for the dark forces from the astral world.

*If the prospective operator cannot dominate fear of those whom he has to conquer and expel, or if he is only a half-hearted believer in theurgy, then the best thing by far would be for **no operation whatsoever to be undertaken by such a person.** This applies even more if he considers himself to be an 'agnostic' and is only curious about theurgic operations and not a sincere adept, or if he 'would like to make only an interesting*

experiment. Then in such a case he will invariably be defeated, harmed himself ... and if he has tried to undertake an exorcism on behalf of someone... the state of the sufferer will be made considerably worse.

The fact that one does not believe in the forces one attempts to contact has no meaning as regards the consequences of an unwise action. Ignorance of the law does not save a culprit from due punishment. A 'non-believer' in the existence of jails will not prevent him from being locked up, if he breaks the law.

DISCRIMINATING BETWEEN GOOD AND EVIL SPIRITS.

There should be no need to emphasize to the theurgist the importance of right and immediate discrimination should some forces from the invisible worlds be encountered. Here are the traditional rules and rites which have been held partly in secrecy. This information has formerly been guarded, what is being revealed here are those parts that cannot harm, even in inexperienced or wrong hands.

The gift of discrimination between good and inimical forces is not a common one, but rather a rare grace, given to only a few. Nevertheless, apart from first-hand knowledge, there are certain signs and details of apparitions, which allow us to classify them with the minimum probability of error.

It cannot be denied, that under certain circumstances the souls of departed human beings can return, that is, find a means of communication with people living on 'this side' and manifest their presence in many different ways.

There is no doubt about the 'returning' of saintly souls, in fact there are even unmistakable statements in the scriptures. We read, for example, that the prophet Samuel appeared to King Saul, while Saint Gregory, gives many proofs of it in his *Dialogues*. It is likewise with angels ... as the scriptures mention in a number of places.

But, just as good beings come from the other side to help and enlighten, so too do evil ones come in order to test, deceive or to punish us.

Because they are malicious and deceitful, it is necessary to know their type of frauds and methods of conduct, for they often try (and unfortunately often

succeed) to assume the appearance of forces of the light in order to deceive and confuse us.

But it has been said that only those who like to be deceived -- are deceived.

Good spirits, who know very well about the dangers which come from the dark powers, never try to avoid our measures of control, which every reasonable man cannot dispense with under any conditions.

To begin with, if the apparition produces frightening noises and is accompanied by various forms of trouble, and so on, we should be very careful and our suspicions will be justified. Then we have to behave ourselves as if in the presence of a demon and use the means of self-defense given below. An abundant source of useful information referring to the recognition of evil spirits (and malicious spirits on the other side) can be found in the statements of St. Antonin in Chapter XVIII of his work about the life of St. Athanase.

Here are the infallible signs denoting the presence of an evil spirit or a perverted soul:

1. If they are frightened and fly when confronted by holy things, or signs made by men: the cross, sacred sword, blessed water, the name of Christ, the Virgin Mary, or any Saint or Archangel, holy relic, Agnus Dei, blessed candles, the stole or cordelier of a priest, or any other object which the Christian Tradition uses against demonic maliciousness. Also if such apparition mocks at or turns aside from these words or objects.
2. If they give a false or perverted reason for their appearance.
3. If they say anything against the faith or general doctrine of the Christian Tradition, or advise practices which are opposite to good behavior and the common sense of honest people.
4. If they try to create in us thoughts of pride, egotism, vanity and the desire for homage, despair and everything that is opposite to the accepted rules of morality and honesty.
5. If they try to prevent us reporting these apparitions to our spiritual guide or confessor.

6. If they appear in the hideous outer form of an inferior being, or disappear in stench, disorder, fear or uproar.
7. If they come again despite the fact that they may have obtained for humans the required assistance or fulfillment of their desires: (this is because good spirits and souls, having once helped do not return again to disturb men.)
8. If their coming seems to be pleasant, but their departure brings only sadness, desolation, trouble for the soul, darkness in heart and mind, and similar negative impressions: for good spirits and souls bring solace and light, peace and consolation, but never any trouble or evil.

When, in spite of your careful investigation and checking, you are still not in a position to define beyond all reasonable doubt, whether or not the visitors from the other side come for good or evil, it then remains for you to use one of the potent exorcisms in the arsenal of theurgy and await the results. The good ones will not be affected by the formulas or curses against evil spirits but the latter will invariably show their displeasure, anger, fear and then flee.



Having become familiar with the foregoing ... you may ask: are there evil spirits incarnated in the bodies of men, since one sometimes encounters persons who display the characteristic signs. ?



APPARITION OF THE VIRGIN MARY

The story of the most unusual photograph on page 35 is as follows: In early November of 1989 a group from the Arlington Metaphysical Church visited Egypt on a tour of the old Temples. A section from the main touring group decided to take a 'side' trip to visit two Coptic Cathedrals in the Muslim section of Cairo: the Cathedral of the Sacred Heart and the Cathedral of the Virgin Mary.

It is reported that appearances of the Virgin Mary had been seen over the previous years in these churches, there is even a report that an apparition of the Virgin had been on the dome of the church.

One of the members of the touring party was Rev. Dorothy Andrea. This is her story: *"I was one of the members of a touring party that visited the Cathedral of the Virgin Mary. We arrived at the Cathedral by bus, got off and entered the parvis of the Cathedral. On entering, I noticed a shrine where the faithful place lighted candles. We passed the shrine and entered the Cathedral and were shown around by a guide who gave us a short lecture on the Cathedral's history and other interesting details.*

"After the guided tour was completed we came out of the Cathedral into the parvis and on passing the shrine I happened to glance at it and noticed the apparition. I immediately called it to the attention to the others in my party ... but none of them could see it! So I decided to take a photograph of it ... however much to my chagrin, when I went to take the picture I discovered my camera had run out of film! So I asked one of the members of my group, Robert Battle, if he would take a picture with his camera. Mr. Battle said he could not see what I was asking him to photograph but he would take a picture of the shrine.

"The conclusion of the story came when we got back to Florida. Mr. Battle, who lives in Fort Lauderdale, sent in his many rolls of film he had taken on the tour for developing and printing ... and on getting the pictures back ... here was the photograph of the shrine and a picture of the Virgin!"

There are two points about this remarkable photograph we think are worth noticing. First, there is the small window in the wall behind the shrine. You are looking through the apparition and through the window. Secondly, notice the candles at the feet of the apparition, they are not a reflection of the candles burning in the shrine.

We think this unusual photograph will be of much interest to readers and it is our pleasure to include it in this edition. All of us owe a debt of gratitude to Rev. Andrea and Mr. Battle for sharing and to them we say "thank you".





APPARITION OF THE VIRGIN MARY
Photographed in the Coptic Cathedral of the Virgin Mary,
Cairo, Egypt
November 1989

Two theurgic operations will now be given.
These have been chosen because of their usefulness.
Take care that you notice and observe all that is given concerning them.

BLESSING OF A SICK PERSON

Provided the Operators and the sick person have faith, a cure or considerable improvement is assured. Prayer and faith almost enforce the Almighty to descend towards us and then we have the case of a miracle. The greatness of the healing power's obtaining of grace is the direct cause of the degree of our faith. Family members or friends of the sick person may be present... (if such is the case the service may be opened and closed with the singing of a hymn, if desired. [This is optional]).

Paraphernalia: two lighted candles placed on a table so they are visible to the sick person (who will be sitting comfortably or lying upon a bed). A Crucifix made of wood (i.e. a cross with the figure of the Crucified One upon it, or a Red Rose). A container with burning incense - either incense upon lighted coals or a good quality stick incense. A small porcelain bowl of fresh, clean water to which has been added a pinch of salt. A small glass container (or a small chalice) containing about a teaspoon of wine (dry, red), and a small plate upon which is placed a single wafer or a small cube of whole wheat bread.



This Healing Operation is done with the help of an assistant. The Operator and Assistant will be wearing albs. They will be quite familiar with all the prerequisites having to do with theurgic operations, as set forth earlier. The operation may also be done by a single person if an assistant is not available, in which case the operator conducts the entire service by himself.

Notice: whenever this sign + is displayed, the sign of the Cross is made **twice** - once on one's self, from the forehead to navel, then from one shoulder to the other, then over the object or person being blessed. For theurgic purposes there is no essential difference as to whether you put your hand first to the right or left shoulder (eastern Orthodox and western Roman Catholic traditions respectively). But it is accepted that you bow slightly every time you cross yourself. Whether making the cross on yourself, or in the direction of the object(s) being blessed, in all cases the sign must be made rather slowly, with the dignity inherent in this powerful theurgic means, using a broad movement of the right hand, as if in a square with eighteen inch sides.

The sprinkling of blessed water should be done in the likeness of a cross with an energetic, fast movement of the hand, so that the water will reach its aim. (A saturated brush may be employed, if desired.)

Remember: genuflections and bowing are very much a part of the Christian Tradition and may be employed during the service at the discretion of the Operator.

THE RITUAL

The operator is standing before the paraphernalia. The ritual begins with the Operator lighting the candles and incense. **The Operator must keep his mind firmly concentrated on what he is doing and saying and not allow his attention to wander.**

OPERATOR: (*facing the sick person*)

Our defense is in the name of the Lord,
Who created heaven and earth.
Lord, hear our prayer,
and let our cry ascend to Thee!

OPERATOR turns and blesses the paraphernalia:

O God, in whose light all our actions and even the smallest thoughts are sanctified! We beseech Thee to extend Thy blessing + on these creatures (name the items of paraphernalia) and make them worthy channels for the expression of Thy perfect Love, Light, Health and Strength. May Thy servant (your name) use them with thoughtfulness, according to Thy will and Thy law, who alone, in Thy goodness, can grant it. Through the invocation of Thy most Holy Spirit grant health of body, salvation of soul, and everything necessary for this life, which we beseech with devotion and faith. Through Jesus Christ, our Lord! Amen.

OPERATOR: Peace be on this home!

ASSISTANT: And on all its dwellers!

OPERATOR *lightly sprinkles water on the sick person, the bed, the whole room and all present while saying:*

Asperges me hyssopo - mundabor!
Lavabis me aqua - et super nivem dealbabor!

OPERATOR *is standing on one side of the bed, the Assistant is on the other side. Assistant now reads the Operator's choice of either Psalm 6, 31, 37, 50 or 90.*

OPERATOR: + Lord, have mercy,
Christ, have mercy,
Lord have mercy!

All say the Lord's Prayer:
Our Father.....

Then:

OPERATOR: Let us pray:

Lord Jesus Christ, let Thy peace and mercy enter into this home together with my humble person; let every malice of demons fly away from this place; and let the angel of peace descend here! Let all discordance and prejudice abandon this home! O Lord, make the grandeur and sanctity of Thy name shine for us; Bless our requests: Thou who art holy and merciful, who lives eternally with the Father, and Holy Spirit, through the ages of ages. Amen.

Look, O Lord, at Thy servant (name of sick person) who is suffering from bodily infirmities and renew his/her soul, the soul which Thou created: make it improve through this trial and let him (her) feel permanently saved through Thy mercy.

+ Through Jesus Christ, Our Lord. Amen.

Let us pray.

O Lord, the merciful consoler of the faithful, we implore Thy immense goodness so that in the moment of the coming of my humble person, just as Thou did visit Simon's mother-in-law,

Thou also deigns to enter, and to visit, Thy servant (name of sick person), prostrated on this bed of suffering. Be propitious to him, O Lord, so that after having recovered his former health, he will be able to go himself into Thy Church for thanksgiving to Thee, my God, who lives and reigns through all the ages of ages. Amen.

Let us pray.

O God, who alone possesses the wholeness of mercy, accept our prayers: may we and Thy servant (name of sick person) bound by the chains of sin be fully delivered from them through Thy infinite mercy!. Through Jesus Christ, our Lord. Amen.

Let us pray

O God, the only succor in our human infirmities, prove the power of Thy aid in relation to this sick servant of Thine: let him, supported by Thy helpful mercy, be able to appear in Thy holy Church, in good health. Through Jesus Christ, our Lord. Amen.

O Lord God, we implore Thee, grant to thy servant (name of sick person) the joy of permanent health for his soul as well as body; and through the glorious intercession of the Blessed Mary, eternally virgin, deliverance from his present sadness and give him the enjoyment of eternal happiness.

Through Jesus Christ our Lord. Amen.

ASSISTANT *takes the Crucifix and holds it. The base is in the palm of his left hand, at waist height. The Assistant is standing on one side of the bed and the Operator is on the other side.*

OPERATOR: O Jesus, may the power of the Father, wisdom of the Son, and virtue of the Holy Spirit cure this sickness (name the sickness) in our dear Brother (Name...).

O Jesus, our Lord Jesus Christ, we believe that in the night of that holy Thursday, at the holy Last Supper, after having washed the feet of Thy disciples, Thou took the bread in Thy

most holy hands, blessed it, broke and distributed it among Thy apostles saying: accept it and eat it, for this is my body. Similarly, Thou took the chalice in Thy most holy hands, rendered thanksgiving and gave it to them saying: accept it and drink, for this is my blood of the new alliance, which will be shed for many, for the remission of sins: every time that you will do the same, do it in my memory. We beg Thee, Lord and Saviour, that through these most saintly words, through their virtue and through the merit of Thy most holy passion, this malady will be cured and this evil depart from our dear Brother (name of sick person). O Jesus! In the name + of the Father, the + Son and the + Holy Spirit. Amen.

OPERATOR takes the chalice in one hand and the wafer/cube in the other. He returns to the bed side, holding the wafer between thumb and forefinger, dips the wafer in the wine, makes the sign of the cross with it and places it on the tongue of the sick.

ASSISTANT reads Psalm 5 and then the Gospel of Saint John 5:1-9.

OPERATOR replaces the chalice on the table, returns to the bed side and extends his hands over the sick person.

Assistant says the following prayer:

ASSISTANT: + They will impose their hands over the sick, and they will have their health improved. May Jesus, the son of Mary, salvation of the world and our Lord and Saviour, always be clement and propitious to you (name of sick person), through the intercession of the apostles Saint Peter and Saint John. Amen.

OPERATOR retracts his hand

ASSISTANT reads the Gospel of Saint John 1:1-12.

OPERATOR *blesses the sick person thus:*

The blessings of + God the Father, + God the Son and + God the Holy Spirit come down upon you and keep watch over you, now, and for evermore.

Amen.

OPERATOR turns to any persons in the room who were participants in the service, goes to each one and traces a small cross over their heart with his thumb. Extinguishes the candles and incense.

END OF SERVICE

/ / /

OPERATION AGAINST INIMICAL FORCES

Under no circumstances should this ritual be undertaken unless the Operator is very familiar with all that has been set forth in Part I - in the preamble above - and additionally: is capable of dominating fear both in himself and over those whom he has to conquer and expel. This important Operation is carried out for defense against one's personal enemies, against misfortune and sickness, and against Satanic forces. The Operator may operate alone or members of one's theurgic group may be present; also any family members or friends who understand the seriousness and intent of theurgic work, in other words persons who are not cynically disposed or of a derogatory attitude which will adversely affect you and the others ... may be present. ALWAYS HEED THE ADVICE: 'DO NOT CAST PEARLS BEFORE SWINE.' LET THIS MAXIM GUIDE YOU IN ALL YOUR THEURGIC UNDERTAKINGS, ESPECIALLY WHERE OTHER PEOPLE (PARTICIPANTS & WITNESSES) ARE INVOLVED.

This ceremony may be done once a month, or oftener, as the Operator wishes. The best times are during the period when the moon is waxing.

The following paraphernalia is required:

A small wooden table, preferably (but not essentially) round, covered with a clean white cloth going down to about six inches from the floor. This table is placed in the center of the room. If there are going to be witnesses/participants, chairs are placed around the table in a circle. The Operator and the table will be in the center of the circle of chairs. Upon it are set:

Two candlesticks with lighted candles.

A Crucifix made of wood. (With a figure, or a red rose).

Incense burner with incense.

A small porcelain bowl with fresh water, to which has been added a pinch of salt.

THE RITUAL

The rite is begun by lighting the candles and the incense. If other people are present a hymn may be sung to open the works. If the Operator is working alone i.e. with no other people present, he may choose to omit the hymn.

The Operator must keep his attention firmly concentrated on what he is doing and saying and not allow his mind to wander.

CONGREGATION STANDS

OPERATOR: + In the name of the Father, and Son, and Holy Spirit!

Our aid is in the name of the Lord,
Who created heaven and earth,
O Lord, listen to my prayer,
And let our cry ascend unto Thee!

O God, in whose light all our actions and even the smallest thoughts are sanctified! We beseech Thee to extend Thy blessing + on these creatures (name the items of paraphernalia) and make them worthy channels for the expression of Thy perfect Life, Light and Love. May Thy servant (your name) use them with thoughtfulness, according to Thy will and Thy law, who alone, in Thy goodness, can grant it. Through the invocation of Thy most Holy Spirit, grant health of body, salvation of soul, and everything necessary for this life, which we beseech with devotion and faith. Through Jesus Christ, our Lord! Amen.

OPERATOR & CONGREGATION: + O Saint Michael Archangel, guardian of Paradise, come to help God's people and be pleased to defend us against the demon. Defend us also against our powerful enemies; come to lead us finally into God's presence, into the abode of the blissful.

My Lord God, we shall sing your glory in the presence of your angels! We will make to Thee our humblest homage in Thy holy temple and we shall proclaim the greatness of Thy name! **'And Jesus passed between them and walked away...!'** May Jesus, our Lord, be blessed now and forever. Because He is our Saviour, He will lead us happily into ways which He has marked for us.

O Jesus, as a raging tiger is kept locked away to protect the society, so let darkness surround and restrict our enemies until they repent in their hearts and turn to goodness and love. Guard us against those who raise themselves on all sides, who would delight in seeing us perish. Deliver us from those who are committing evil, who would seek to spill our blood, who would desire to take our life, our honour and our property, so that we may be allowed to pass.

+ God is our defense against the unchained beasts who fight against us; His hand is a shield against the arrows of our enemies. We shall be fearless when we see even a hundred thousand arrayed against us: God has put His arms around us so we shall not perish, we shall not disappear under His guidance!

O Great God, cure our imperfections, our bodily ailments, our mental torment and deliver us from those who would hurt us and do us wrong.

+ Glory be to the Father, the Son and the Holy Spirit, from the beginning and through the whole of eternity, today and forever, through the ages of ages! Amen.

Let us pray:

O Omnipotent Lord, Logos of God the Father, Christ Jesus, who gave Thy apostles the power to stamp on serpents and scorpions and to annihilate every effort of the enemy; Thou, whose power defeated Satan himself and made him fall from heaven faster than does a thunderbolt: trembling and imploring I invoke Thy name, in order that Thou will forgive me (Name...) ("and those present" if there are witnesses), Thy unworthy servant(s) my/our sins, and give me the faith and force necessary to attack the powerful dragon, Satan, under the shelter of Thy all-powerful hand! + Thou, who lives and reigns with the Father, in unity with the Holy Spirit. Amen.

Let us pray.

O God, omnipotent and eternal, before whom trembles heaven, mountains melt like wax, the earth shudders and trembles, the abysses open and hell is terrified: I make this humble prayer to Thee.

With the invocation of Thy name may our souls be freed from every vexation and made pure and luminous. Let every discord and stench be dissipated and replaced by the sweet aromas of the Holy Spirit, so that all temptations that have distracted us will be removed, thereby enabling us to follow our Saviour and Master, our Lord Jesus Christ, and live the life He demonstrated, to the greater glory of mankind. + Blessed be the Father, the Son and the Holy Spirit. Let them be exalted and praised through all the ages of ages. Amen.

Let us pray.

O God, omnipotent and eternal, who grants to Thy servants the grace to profess the true faith, because they recognize Thy eternal and glorious trinity, adoring Thy unity in the omnipotence of Thy Majesty. We implore Thee to fortify that faith in us now, and to defend us from all our enemies. Through Jesus Christ, our Lord. Amen.

Operator now reads from the Gospel of Saint-John 12:31-36.

THE EXORCISM

OPERATOR: I exorcise thee, impure spirit, you and all your legions, + through the Father + through the Son and through the + Holy Spirit. Go away from around us and away from this neighborhood, and stop tormenting the Children of God who wish no part of you or your dirty works.

Listen thou, accursed Satan, I adjure thee through the name of the Eternal God, our Saviour Jesus Christ, to go away, defeated in thy hatred, go away with fear and howling: in me and in those around me. There is nothing here belonging to thee. Render homage to the Holy Spirit who comes now and who deigns to descend from high heaven in order to break the snares, to complete the purification of the temple, our dwelling, and to deliver us, Children of God, completely from thy vexation.

Impure spirit, fly from us and do not presume to return. You spirit of the most black perversions, enemy of the human race, seller of the dead, thief of life, offender of justice, source of all evil, seducer of men, exciter of hatred, cause of discordance, father of lies, dread of Him, who was sacrificed in Isaac, sold in Joseph, killed as a lamb, crucified as a man, who defeated hell and went out glorious... retire NOW in the name + of the Father and + Son, + and Holy Spirit. Go away from us, from this neighborhood, and cease to tempt and torment the Children of God. By virtue of Jesus Christ who commands thee, and who orders thee, and who comes to purify this world by fire.

Amen.

The exorcising theurgist now takes the cross, holds it up in his right hand and says: (Notice: the sign of the cross is made with the right hand which is holding the crucifix).

OPERATOR Here is the wood of + the most holy cross:
Fly enemies!
He was triumphant over you and the world,
our Lord Jesus Christ, Son of God,
and sovereign emperor,
lion of the tribe of Judah,
descendant of the race of David.

OPERATOR kisses the Crucifix and says:

We adore Thee, Christ, we bless Thee, because it is through Thy holy cross that Thou hast redeemed the world. O Lord, have mercy; Christ, have mercy; Lord, have mercy!

OPERATOR takes the Crucifix to all others present, who kiss it. The Operator returns the Crucifix to the table, and says:

OPERATOR May we dare say:

OPERATOR & CONGREGATION: Our Father.....

OPERATOR: Here God arises and His enemies immediately take flight!
And those who hate him -- fly from His sight! Save Thy
servants, O Lord, who have no other hope than in Thee!

May the enemy gain no power over us, and the son of iniquity
not harm us! Be for us, O Lord, listen to our prayer and let
our cry ascend unto Thee!

OPERATOR: The Lord be with you!

RESPONSE: And also with you!

OPERATOR AND CONGREGATION: O God, whom every sin offends,
whom every repentance appeases, look favorably on the
humble prayers of Thy people and turn aside the punishment
of Thy just anger, which we create by our errors!

O God omnipotent and eternal! Eternal salvation for the
faithful, hear us now as we pray for all those who are in
distress and for whom we implore Thy merciful goodness in
restoring good health. Resume in them full strength and
fortify their minds, thus allowing them to return to Thy
Church with thanks for Thy blessed grace!

We implore Thee, O Lord, to crush the pride of our enemies
and may the force of Thy hand abate their stubborn
opposition.

O God, who does not like the complaint of a repentant heart
and who does not reject the love of those who are afflicted;
agree with our imploring, which we renew in the midst of our
suffering. May Thou listen to it in Thy goodness, so that all
evils which are directed against us, the diabolical
maliciousness or human hatred, become as nothing, broken by
the aid of Thy mercy. May no adversity befall us, and full of
joy and recognition may we render to Thee grace for Thy
goodness. Through our Lord, Jesus Christ. Amen.

O God, who has instructed the hearts of Thy faithful through
the light of the Holy Spirit, grant us through the same spirit
the knowledge and love of everything just that we will be able
to enjoy His consolation. Through Jesus Christ, our Lord.

Amen.

Let us pray.

Grant to Thy servants, as we implore Thee, O our Lord and God, the grace of perpetual health of spirit and body: and through the intercession of the blessed Virgin Mary grant us deliverance from present sadness and the possession of eternal joys. Through Jesus Christ, our Lord.

Amen.

OPERATOR NOW ANNOUNCES HYMN.

END OF OPERATION



It is hoped since you have come this far you will feel the urge to utilize what you have been given and will not relegate this information and these operations to obscurity by filing these papers away among your many books.



Do not feel ashamed or fearful to offer your services to persons who are sick. As far as the Operation Against Inimical Forces is concerned... you cannot do this Operation too often and we all know that every effort to dispel the Dark Forces is sorely needed at this time in the history of the world.



HOW TO USE THE PSALMS EFFECTIVELY

Bishop Benedictus

IT HAS LONG BEEN KNOWN that mystical power is hidden in the Psalms and their use is recommended to strengthen an action and thereby obtain better results. Very effective operations can be accomplished through correctly using the Psalms.

(1) PREPARATION

You will need an Altar. This can be any small table or a shelf. You will cover it with a clean white cloth. You need two candlesticks with new (previously unburned) white candles; an incense burner with coals; incense; a snuffer and matches; a small glass or ceramic container with clean water (rain water would be ideal), and of course the Book of Psalms. These are the basic requirements, you can enhance your altar further, in any way you wish. For example: you may place fresh flowers, etc., ... it's up to you.

Place the incense burner in the center of the Altar, place one candle in front of the incense burner and the other one behind it. Place before the altar a chair. Any other items you place according to your own preference. Regarding personal attire, be dressed as you please, the traditional way would be to wear an alb but this is not essential.

When you are ready to begin, be seated before the Altar. Begin to examine yourself on the motive for which you are proposing to operate. How do you **feel** about it? Are you comfortable in your mind that it is right and proper? Do you consider it ethical and moralistic? **What are your feelings telling you?** **IF YOU HAVE ANY FEELINGS OF UNCERTAINTY, GET UP FROM THE CHAIR AND ABANDON ALL PLANS OF PROCEEDING. REMEMBER: IF YOUR CONSCIENCE IS AGAINST THE OPERATION AND YOU GO AHEAD NONETHELESS ... YOU CAN EXPECT IT TO REBOUND UPON YOU.**

(2)

THE RITUAL

If you do decide to proceed, light the coals and place some incense upon them. Standing before the Altar, light the candle farthest from you and say "In the Name of Eheieh (Aye-hay-yeah)" -- now light the candle nearest you -- and say "and Malkuth." Select the correct Psalm for the Operation from the index that follows and open the Book of Psalms to the one you are going to use. Be seated. Close your eyes and see and feel in your imagination exactly what you want accomplished. **See it clearly. FEEL IT.** Hold the visualization for about three minutes. Then inhale a deep breath, exhale, and end your visualization. Now stand, take the Book of Psalms in your hands, and read the Psalm. You can read it silently or aloud. It is best to say it softly. Replace the Book of Psalms, open, on the Altar. Be seated again. Close your eyes and be at peace. Feel at peace. Do not allow any trivial thoughts to enter your mind. Pray silently for the welfare of Mankind, and for the Reintegration of Humanity. After a short while, when you feel comfortable within yourself and that it is time to close, **stand AND MOVE THE CANDLE THAT IS BETWEEN YOU AND THE INCENSE BURNER TO THE LEFT OF THE INCENSE BURNER.** Then move the one that is farthest from you to the right OF THE INCENSE BURNER. Take the snuffer and, in silence, extinguish the candle to your left. Then extinguish the one to your right. Now **close** the Book of Psalms, say "Amen" and leave the Table. Go and drink a glass of water, then return and dismantle the Altar if it is not possible to keep it permanently set up.

End of Operation

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MARTINIST QUESTIONS & ANSWERS

An interview with Sar Atlantean

- I SAR, WHAT IS THE MARTINIST ORDER AND WHAT IS ITS PURPOSE?

The Martinist Order is an Order of Christian Knighthood. It is a discrete philosophical fraternity whose purpose is to gather together humble students devoted to the Brotherhood of Eternal Truth, and to perpetuate and disseminate the same.

- II CAN YOU GIVE A BRIEF HISTORY OF THE ORDER, WHEN AND WHY IT WAS FOUNDED, AND BY WHOM?



To answer this question properly I must recall some background information and perhaps a good place to start would be with Louis-Claude Louis-Claude de Saint-Martin. LC-de-SM first saw the mystical light in October of 1768 when he became a member of the Elus-Cohen, the theurgic Order headed by Martinez Pasquales. In due time Saint-Martin left the E-C and associated himself with the Order of Unknown Philosophers, preferring the "Inner Way" of enlightenment. Saint-Martin formed loosely-knit groups whom he Initiated and instructed. The persons he Initiated in turn Initiated others. In the process of time Papus received this Initiation from Henri Delaage. Apparently Papus considered this Initiation to be a jewel of such great value that he decided to established an organized body to house, protect and sponsor it, since, up to that time, it was being transmitted from person to person on an individual basis. As far as I know, Papus never wrote down why he gave his organization the name 'Martinist Order' but

tradition has it that he used this name to commemorate Martinez and Saint-Martin. Papus formed the Martinist Order around this Initiation, the S:: I:: Initiation transmitted by Saint-Martin which, it is said, came from the UNKNOWN PHILOSOPHERS and this became the Superior or Third Degree. Papus installed two degrees before the Superior Degree to serve as chambers of instruction and probation. The first degree, that of Associate, is said to have come from Cagliostro's Egyptian Masonic Rite; and the second degree, Mystic, from the C.B.C.S.. From all this, you can see it was Papus who first used the name 'Martinist Order' to describe the organization he founded somewhere around 1890, but which was established upon an old filiation that bore various names in ancient times. Sometime you really should read up on the venerable Order of UNKNOWN SUPERIORS and their forebears LES FRERES D'ORIENT ... you'll find it quite fascinating.

III WHAT DID SAINT-MARTIN SAY ABOUT INITIATION AND HOW DO MARTINISTS VIEW SUCH?

"Initiation! Extraordinary power of the divine afflatus which radiates from the hands, creates priest or adept and communicates the understanding and potential possession of the sciences! Magical virtue situated on the extreme borderline of the natural and the supernatural! Miraculous and impalpable agent that is given without dividing, that passes from person to person without losing its potency and preserves intact its action which remains infallible, but which develops its full power only in the mind ready to nurture it! Subtle current of a vital fluid which animates the member of the mystical body!" - -
From these words of Saint-Martin you can see why Martinists are adamant about The

Initiation ... you could actually say the S::I:: Initiation is the whole of Martinism. This is why when one branch of the Order in the U.S.A. began to offer "postal initiations" - i.e. "do-it-yourself, 'self-conferred' initiations" (can you believe it?) a great hue and cry went up that caused an unfortunate division among Martinists which has not been rectified to this day.

IV WHAT ARE "MARTINIST TEACHINGS"?

The teachings of Martinez Pasquales and Louis-Claude de Saint-Martin!

V WHAT "TEACHINGS" DOES THE MARTINIST ORDER ESPOUSE?

Martinist teachings! The teachings of Martinez Pasquales and Louis-Claude de Saint-Martin! These were set forth in the books they wrote and in the practices of the Elus-Cohen. But in keeping with the definition of "Martinism" which is quite broad, some Martinist Groups include 'teachings' from the Christian Initiatic Stream and the general Esoterica. You really should ask me "What is Martinism" because this is the all-important question that will throw light on what may seem to be a puzzle!

VI VERY WELL THEN ... "WHAT IS MARTINISM"?

This question cannot be answered definitively because there is no formal definition! 'Martinism' is defined in diverse ways and it should be necessary to arrive at an accepted terminology to avoid confusion ... but unfortunately this has not proven to be an easy task up to now! Here are some definitions derived in part from a recent paper written by the respected Brother, Robert Amadou:

- A. The word "Martinism" first refers to the theosophical system composed by Louis-Claude de Saint-Martin which is published in his works. A Martinist in this case is one who receives this system in order to study and practice it. Louis-Sebastian Mercier (Tableau de Paris) attests that Saint-Martin himself uses this term in this context at least once in 1798. Naturally, the meaning of "Martinism" will be enlarged in the direction marked by the present definition and could designate certain quasi-religious mystical practices, sweet and sensitive, that the temperament of Saint-Martin sometimes manifests and which is also found in his works.
- B. "Martinism" also designates the doctrine of Martines de Pasqually, Chief of the Elus-Cohens and the "Martinists" then become, by corollary, Elus-Cohens. The homonymic sounds of "Martines" and "Saint-Martin" and their personal, doctrinal and social links led to the creation of the words "Martinism" to identify more particularly the ideas of Saint-Martin and "Martinezism" to specify the works of Pasqually ... however the terms "Martinism" "Martinezism" embrace each other.
- C. "Martinism" also designates the Ordre des Chevaliers Bienfaisants de la Cite Sainte (Order of Knights Beneficent of the Holy City) and, more generally, the Rectified Scottish Rite. Here "Martinist" designates members of the C.B.C.S.. Willermoz had placed them in the Martinist movement. Many of the C.B.C.S. who were close to Willermoz, were also Elus-Cohen. So here, in this new direction, the meaning of the word "Martinism" takes on a broader meaning. Willermoz, The Martinist, meaning the Elus-Cohen and emulator both of Saint-Martin and voice of the Martinezist

sect, brought this movement to the Masonic Convention at Wilhelmsbad and had it formally recognized as the Martinist Reform ... that which is inspired from Martinezism ... in the Rite of the Strict Templar Observance. Thus, it came that all the French Illuminati, as well as all the mystical Masons of France, were qualified as "Martinists".

- D. Lastly, "Martinism" refers to the 'Martinist Order' of Papus, or to the Martinist Orders deriving from this original one. A "Martinist", then, can also be a member of a Martinist Order. The particular meaning of the word 'Martinist', in this case, now depends on the definition the particular "Martinist Order" adapts for its own. Papus himself was an occultist and mystic, and the members who made up the founding Supreme Council of his Order had wide interests and affiliations, some were Christian Mystics, some were occultists, some were Gnostics, some were Kabalists..... I am not aware that Papus wrote down what sources his Order should draw on, or not draw on for 'teachings', but my own view is, given the cosmopolitan composition of his founding Supreme Council, a wide variety of material from the Traditional Esoteric Arcana must have engaged the attention of those early Martinists. In any case, all branches of the Martinist Order claim to go back to Saint-Martin and revendicate, although very obscurely, a Cohen filiation and Papus never separated the teachings and practices of Martinez and Saint-Martin

- E. "Martinism is a teaching based upon the ideas enshrined in the symbolism found in the Martinist temple, and a Way of Life predicated upon the mystical use of the Martinist's regalia."

"Martinism is a distinctive system of Christian Mysticism based on a particular conception of the origins of Man, of his place in the scheme of creation, and of the relationship that exists between him, God and the universe. The aim of Martinism is to bring about the regeneration of Mankind through the reintegration of the individual. Only when all the cells of Mankind ... which are the individual men and women of the world ... have been reintegrated into Unity, can Mankind return to its status of Archetypal or Celestial Man and fulfill its destiny. This reintegration can be accomplished in two ways: one is by the interior development of Man's spirituality and the inner union with his center. This is called the Inner or Interior Way and it is the way advocated by L-C de Saint-Martin. The other way is by acting directly on the forces that are keeping Man away from his First Estate, through theurgic practices. This is the Operative Way advocated and taught by Martinez Pasquales."

- G "Martinism is syncretic in its general pattern. To be syncretic means it is a doctrine that embodies certain of the most desirable elements of other doctrines and systems. A syncretic doctrine is, in a way, a system that endeavors to find and gather all that is common in the different religions, leaving out all the points which bring disharmony between the different creeds."

From the above you can see how much traditional, philosophical and literary space is occupied by the word "Martinism" ... so now I'll ask you:

"What is Martinism"? !!!

VII DO ALL BRANCHES OF THE MARTINIST ORDER,
OR ALL MARTINIST LODGES, GIVE THE SAME
TEACHINGS AND OBSERVE THE SAME
PRACTICES?

No! And as you can now see, this is because not all branches accept the same definition of "Martinism"! Some limit their instruction to the ideas set down by Saint-Martin; others include material penned by Papus and savants in the Christian Initiatic Stream ... still others include works and practices suggested by Martinez; i.e. theurgic operations.... Here is an important fact to understand: when Martinist Lodges and Heptads began to operate in English-speaking countries, because most of the members could not speak French, a series of lectures was produced to aid and assist English-speaking Lodge and Heptad Masters. These lectures were intended as helps ... they certainly were not the be all and end all of 'Martinism' or 'Martinist teachings'! Outside of France, there was the TMO operating in the U.S.A. and the OM&S operating principally in Switzerland, the UK and British Commonwealth. Both of these produced a series of lectures to help Lodge and Heptad Masters. Some of these were based on the teachings of Martinez and Saint-Martin, some on ideas enunciated by Papus, some on the Kabalah.....

Some of the TMO discourses (issued as recently as this year) include ideas about a theocratic form of government. These ideas are based on the work of the French philosopher Saint-Yves D'Alvedre! Also, Augustin Chaboseau, an early French TMO Grand Master, who was a Buddhist, decided to bring some Buddhist teachings into the TMO discourses! As interesting and helpful as these may be ... they are not 'Martinism' if by 'Martinism' you mean the teachings of Pasquales and Saint-Martin!

In the 1950's and 60's the work of the French Ordre Martiniste was given a certain bias by the disciples of the 'Maitre Philippe' until they came to realize that, although worthy of respect, these tendencies were taking them away from what was strictly "Martinist" ... and as a result the 'Philippist' influence was curbed.

There is something else that needs marking too: Lodges and Heptads, meeting as they do a few times per month, can only do so much. It is the Brethren themselves who should take the initiative and see after their own Martinist education! Now this presented a problem in the past because of the scarcity of information in English ... in fact, many English-speaking Martinists did not even have a comprehensive history of the Order! But thanks to the efforts of the MARTINIST ORDER OF THE WEST INDIES and the INTERNATIONAL COLLEGE OF ESOTERIC STUDIES, this cloud has been considerably lifted

By the way, there never was, nor is there today, such a thing as a 'series of prepared lectures' in use by the French Lodges ... because French Martinists can read all about "Martinism" in the language in which it was written - - French! Also, French Martinists were and still are, well served by the excellent periodical L'Initiation, published by the Ordre Martiniste.

As a corollary ... it is important not to allow sundry tendencies whether they be Buddhism, astrology, vegetarianism, theosophy, teetotalism, etc., to creep into Martinism. There is no objection, of course, to individual Martinists following their own particular penchant ... and there is room for the discussion of these and kindred topics among Martinists ... but Lodge and Heptad Masters must have a clear understanding of basic Martinism and see that it remains unsullied.

VIII YOU SPEAK ABOUT LODGES AND HEPTADS,
WHAT'S THE DIFFERENCE?

'Heptad' is a Greek word meaning 'seven' and refers to the fact that there are seven Officers in the group. A 'Heptad' is a group which is conferring the First and/or Second Degree Initiations. A 'Lodge' is also composed of seven Officers but a Lodge confers the Third or S:: I:: Initiation. A Lodge Master must be of the quality of P:: I::, or Unknown Philosopher, while a Heptad Master may be an S:: I::.. In the OM&S a P:: I:: carries the title Sar, in the French Ordre Martiniste he/she is known as an Initiator.

IX IS THERE SOME DISCONTENT AMONG VARIOUS
BRANCHES OF THE ORDER ON WHAT TEACHINGS
AND PRACTICES ARE APPROPRIATE?

Yes ... and the chief reason is because there is no conforming definition of "Martinism". Each 'branch' has its own notion! There is also discontent between the genuine branches of the Order and those whose linkage is suspect ... because of the "postal initiations" scam and other questionable practices... these groups and persons are in reality only masquerading as Martinists since they do not have an authentic Martinist linkage.

X CAN YOU SHARE SOME INFORMATION ON THE
MARTINIST ORDER OF THE WEST INDIES.

THE MARTINIST ORDER OF THE WEST INDIES began with the establishment of Lodge Empress in Barbados in 1982, operating under the jurisdiction of the Martinist Order & Synarchy of Great Britain. In 1986 Barbados became an independent sovereign territory and in 1989 our charter was expanded by the MO&S of Great Britain to cover the West Indies.

Unfortunately, between 1982 and 1990 the MO&S of Great Britain was poorly organized and had little material in English ...so this meant when Empress began working in 1982 we not only had to set about acquiring and translating 'teachings' ... we had to evolve a viable system of operation as well! ... and those early years were very trying. Between 1982 and this year (1992) the MARTINIST ORDER OF THE WEST INDIES has published five issues of the MARTINIST DIGEST, six issues of the MARTINIST TRADITION, several DOSSIERS OF INSTRUCTION, numerous BOOKS and hundreds of TRANSLATIONS AND KNOWLEDGE-PAPERS. By 1990 it had become such a vibrant organization it elected to operate as the MARTINIST ORDER OF THE WEST INDIES to distinguish itself. The MARTINIST ORDER OF THE WEST INDIES is today the dominant Martinist Order operating in English-speaking countries. Martinists from all over the world write us for material and guidance and we freely share with them the fruit of our labours. We started the OM&S of the United States and opened works in Curacao. We were instrumental in bringing about the opening of the works in Sweden. At the present time we are negotiating to establish branches in Australia, Brazil, Czechoslovakia and Spain.

XI WHAT IS THE STATE OF THE ORDER TODAY AND WHAT, SAR, IS YOUR HOPE FOR THE FUTURE?

The Martinist Order is a genuine article and has a mighty Egregore; it is for all those who are seeking a truly spiritual body, for all those who understand what profound spiritual work is all about, who are laboring in the Vineyard ... and serving ... and who know how to remain Silent and Unknown. Because of its nature, the Order has never been a huge organization

and it is unlikely it ever will be. It is perpetuating an ancient tradition and linkage, and those who are its Stewards must see to it that the landmarks are preserved intact. Since Lodges and Heptads can only meet a few times per month I would like to encourage them to focus less on imparting "teachings," which the members themselves can study on their own at home and at informal study-group sessions ... and concentrate more on spiritual operations ... which become extremely potent when 'two or three are gathered together'. Martinist Lodges and Heptads are playing a gigantic role in today's world ... they are performing a powerful work in combating the contrary influences that plague Mankind.



THE NEW MAN

This discourse outlines the thoughts of Louis-Claude de Saint-Martin, the *Unknown Philosopher*, on the important topic of Regeneration.

Saint Martin revealed his spiritual philosophy to the groups he Initiated and taught and in the books he wrote, and his theosophical insights evolved through the years, as we shall see. His first book *Of Errors and of Truth* was published when he was 32 and an active Elu-Cohen. His last *Man, His True Nature and Ministry*, appeared a year before his death at age 60, in 1803. Saint-Martin was influenced by several people but the four who affected him most were: Abadie, his step-mother, Martinez Pasquales and Jacob Boehme. In this synopsis I refer frequently to his work the *New Man* which was written in 1790.

O

In 1795, Etienne Vialetes D'Aignan questioned Saint-Martin on the meaning that the Repairer assigns to the word 'wine' in this phrase: "I will not drink of the fruit of this vine until the day when I will drink it anew with you in the Kingdom of my Father."

Saint-Martin answers: "As to the word 'new', you are aware, my dear brother, that the temporal world is but the reflection of the living and spiritual world. This is to say, when the old man of created things has passed, we find once again the eternal source of all that is produced, particularly the spiritual source of the material vine, which down here serves as the basis of the sacrament. Jesus Christ, who knew that his hour was coming, also knew he would no longer use this material symbol before extracting the essence in the spiritual world by his sacrifice."

O

Saint
Martin's
sources

We must affirm, first of all, the religious connotation of the word 'new,' and how great the extension of the underlying ideas found in the theosophical thought of the *Unknown Philosopher* are ... for it is from these seeds that came, clearly and eminently, his book the *New Man*. It must also be remarked that he makes constant reference to the scriptures ... to the complete scripture of the theological and mystical tradition ... which it demonstrates through dogma and experience. It demonstrates its voluntary reference, in the case of tradition and from the part of Saint-Martin ... it was Abadie who influenced him during his adolescence and then, even greater, the exciting effusions of his beloved step-mother. Then there was Martinez Pasquales who imparted to him the ancient and particular Judeo-Christian tradition of which he was a Master. After these it was only Jacob Boehme with whom Saint-Martin fell in love. (Gichtel, Pordage, and Jane Lead were not his teachers, but rather repeaters and late repeaters at that.) As he told his friend Kirchberger, he did not have the knowledge he later gained from reading the works of Jacob Boehme at the time he was writing the *New Man*. The consequence of this disclosure is important, as we shall see. (By the way it is from Saint-Paul that the title of his theme came.)

WRITING THE NEW MAN & ECCE HOMO

Since this treatise draws heavily on the *New Man*, let us consider some of the circumstances having to do with its writing, and also with *Ecce Homo*, since both books were printed together.

Ecce Homo is shorter than the *New Man*. It was written at Paris and, Saint-Martin said, "in accordance with a lively inspiration I received at Strasbourg." *Ecce Homo* was in fact written **after** the *New Man*, but it was the first to be released. Both books were printed at the same time in the beginning of June 1792, and thanks to Gombault and his *Cercle Social*, they did not cost (nor bring any profit) to the author.

The *New Man* bears on its title this motto which is found in *Ecce Homo*: "We can read ourselves only in God, and comprehend ourselves only in His light." The *New Man* was written at Strasbourg, during the summer of 1790, in a hasty manner, at the suggestion of dear Silverhielm, former almoner of the King of Sweden and nephew of Emanuel Swedenborg. (This companion told Saint-Martin about the Swedish visionary [Swedenborg] and some of these accounts found their way in Saint-Martin's latter book *the Crocodile* which he published in 1799.)

SAINT-MARTIN & BOEHME

Saint-Martin says the *New Man* was written to describe what we should expect in regeneration. But he added "I should not have written it, or I should have written it differently, if I had then had the acquaintance I have since formed with the works of Jacob Boehme." Here is the point: because the *New Man* was written in 1790 but not printed in 1792, it did not benefit from the insights Saint-Martin discovered between 1791-1792 as a result of reading Jacob Boehme's works. Saint-Martin was enamoured with Boehme, he called Boehme the greatest light to walk the earth since the Light Itself. However, when his friend Kirshberger asked him what corrections he had in mind, Saint Martin excused himself from supplying Kirshberger with an answer. He said, "It would be beyond my ability to do so. I have sat long enough at my desk; I must not again busy myself in work of this kind, and, in future, I desire to write only from my substance. Moreover, the work in question is rather an exhortation, a sermon, than a work of instruction, although something of this may be derived from it here and there. I wrote it at the request of someone who wished something from me in the way of an exhortation. I did it in haste; it has been printed from the first draft and I am glad to have it off my hands."

The release of these books was scheduled for *Ecce Homo* to come out first and then the *New Man* two or three months later. *Ecce Homo* came out on schedule in August, to the best of my

knowledge ... but in September Saint-Martin was asking himself when the *New Man* would be released, because the political circumstances, as he was noticing, was stopping everything. As it happened, the *New Man* came out at the end of the year. It was published entirely anonymously.

SAINT-MARTIN'S STYLE OF WRITING

The Librarian's Leaf of Correspondence (a French literary magazine of the day) gave the *New Man* a glowing review, this review, however, alluded primarily to the esotericism the book contained. What then, is the purpose of the book, one may ask? As Saint-Martin said and as is insinuated by the title, it is to describe what we are to expect of our regeneration. Again, as Saint-Martin said, it is written in the style of a sermon, rather than of direct instruction, and Saint-Martin congratulated himself for using this particular style of always writing and publishing ... less for teaching ... and more for exhortation and preservation. But this does not stop the *New Man*, among all the books of the *Unknown Philosopher*, being, in my opinion, the most practical.

SAINT-MARTIN'S COMMENT ON THE NEW MAN

Saint-Martin, however, seemed bent on minimizing his book: he takes, for the occasion, his exhortative style as something negative and the book itself as a disappointment ... remarking that it was printed on the first draft, he belittles it with the most inappropriate term, "bagatelle" (trifle). But the character and theme of Saint-Martin's life and work nullifies this opinion. Notwithstanding his literal misunderstanding of Boehme's works, which humbled him, the *New Man* is, in my opinion, Saint-Martin's best book. It preserves, it exhorts, and it also preaches the *Work*, the *Great Work*. In fact, he preaches and exhorts it so well that he provokes -- in the heart which **feels** and which **knows!** -- which **desires** and which **wants!** ... and thus we find in this book an instrumental manual for The *Work*.

REVELATION AND CHRISTIAN TRADITIONS

Christianity, considers the inner man as opposed to the outer man; but where is this man! Where is he? *Ecce Homo*, the one whom we know too well! The inner man must then come about. The *Homo Novus* is, in the language of Cicero, that of which I know nothing; the two words joined together can form a curse. For Cicero, *religio* means the painstaking celebration of a ritual cult (notice that 'cult' in the French language means 'rite' or 'way of religious practice';) but a personal relationship with the sole God, which is love, anchors itself in the heart of the Christian religion ... in my own heart and in yours. (In antiquity, the mysteries gratified the individual and mysticism had the fervor of the mystical.) The relationship is then inverted.

The man we see with our eyes is the one we know so very well, and these assumed implications of the outer man are seldom totally true ... the only way we can begin to know him is to go from one *Ecce Homo* to another. To regenerate oneself with the grace of God. Reconciliation first of all for whosoever is capable ... then reintegration for all, and even for everything.

Along with Plotinus, Christian Neoplatonism as well as Judaism and Islam, personalize the essence and the inherent activity within it. This is the very condition of a Neoplatonism which is truly compatible with one or the other of the three religions coming from Abraham.

Jesus said "you must be born", (and this quote which could be translated in Greek by "*anóthen*" meaning at the same time "new" and "from on high") ... through a baptism of water and of spirit, and again he said to be born of the spirit. This second birth articulates itself between the first, which it gives meaning to, and the third, which follows death. In what does death consist, which is vanquished by the senses, as the first one was sublimated? All souls, in effect, will taste of the death of the body, but each man will survive, either in a wake of peace and

Apocatastasis

felicity, or through trials of purification, or in the depth of a sleep full of hope, before the final and general resurrection. But this apocatastasis would not have taken place in time or space if Jesus Christ was not resurrected. The resurrection operates as in the good, through him and in him, in his virtue, in his image and through assimilation; as in the second birth, which anticipates the third.

Ezechiel, prophet of the bones which the spirit gathers, dresses with flesh and animates ... does he not figure in the new man, when he evokes the man of whom God renews the spirit and the heart? In late Judaism, the proselytizer becomes the new born through baptism; everyone baptized becomes Israel whom God made his first son during his exodus from Egypt and whom Pharaoh learned from Moses before anyone else.

Baptism

But, here again, in Christianity, baptism is not a magical rite that transforms human nature, nor is it a metaphor. It is a rite of initiation, which is symbolic and efficacious ... it passed in the New Testament, for another type of circumcision, seal, bath of regeneration, new birth. It concerns itself with theoretical and practical teachings and it also bears a life experience which is lived, which is a vivifying experience. Conversion begins the new life of a new man, of another Christ. The whole secret lies in this assimilation that the imitation induces. However, the original doctrine of the new birth, according to Christianity, is the Apostle Paul of Tarsus.

The New Man

With Paul, we see the broad and universal picture. The work of redemption is a great renewing, a universal renewing. Would Saint Paul have used the word Repairer which was used by Martinez Pasquales and Saint-Martin to refer to Jesus Christ? The new creation which Ezeckiel had prophesied among all the elect of Israel, first entails a renovation of man and through him the world would be renewed. The Christ or new Adam, gives life to his sons, to his brothers. Through Adam, who is the chief of Fallen Humanity, the old man was a slave of sin, he was condemned to be crucified with Christ; whereas the new man is the man renewed in the Christ, resuscitated,

liberated. Every Christian, from his regeneration, can be called the work of God. "If a man is in Christ, he is a new creation, the old man has disappeared and a new man has replaced him." The new birth, via the means of baptism, the bath of regeneration and the renovation in the Holy Spirit, also knocks at the door of truth.

GO OLD MAN!

Let us rid ourselves then, of the old man and don the new man, who has been created according to the likeness of God; let us get rid of the old man with his bad habits and let us live a new life, according to the Christ, who is the perfect image of God, for the lesser. The old man was psychic, the new man will be spiritual. The first birth was a carnal birth, the true birth is called rebirth and this takes place in the spirit and from there everything follows.

To restore the image of the creator, is to don the Christ. The rebirth from which the new life follows, is the work of the spirit. What is born of flesh is flesh, and what is born of the spirit, is spirit, according to the Gospel of John. In man, Paul says further, two men are fighting: the old and the new. The new one must triumph, it is the fight of the spirit against the flesh and against the nefarious powers, the fight for the crown. The name of the Man-Christ is the name of the crowned God and it is read: Jesus. The old man, without the spirit ... the new man, the man with the spirit.

Rebirth

Aesthetic and mystical consequences "since you have rid yourself of the old man and donned the new man, dress yourself with the entrails of clemency, goodness, humility, sweetness, patience, helping and forgiving one another... I beg you, the Apostle concluded, to have a dignified conduct in regard to the vocation to which you have been called." But mysticism in its perfection is of a speculative order. The imitation of Jesus Christ brings one to participate in the mystery of death and the resurrection of the Christ ... and even could, through ecstasies, derived from that of Jesus, which come down through the

The
goal:
Perfect
Knowledge

heavens, baptized in the river Jordan, to the opened heavens, ascend again through the heavens. The goal of the Christian, the new man, is the perfect knowledge, the accomplished gnosis or *epignosis*.

Love, not faults, since that of God is the highest object of knowledge. Loving knowledge is nothing but speculative mysticism ... and union with God through identification with Christ is the goal. Progressive gnosis opens the way towards epignosis. Knowledge is gradually renewed in the new man who is in the image of the Creator.

MAN'S VOCATION

We must remember that the vocation of man, according to Genesis, was to play in the image of God, his vicar upon the earth. Man forgot this vocation so the Christ had to respond for man. This Christ, who is the divine icon and chief of a new humanity, the ultimate man, the true man, the new man par excellence, the archetypal man.

Palingenesis

At the end of time, a new creation replaces the old, new heavens cover a new earth and regeneration takes place everywhere. This corresponds to a palingenesis (pala = again, genesis = beginning). The palingenesis of the microcosm would have preceded it, and regenerated man contributes to everything that is being reborn... Matthew gives the assurance, Revelations point, Corinthians are ready to share with us the explanation they have received. Here we are entering, in effect, the tradition coming from the New Testament and in particular that of Saint Paul.

"The inner man in us is renewed day by day" says Saint Paul. Should the new man then imagine himself to be in the inner? Let us see the inner man as the new man and the new man as the inner man. The likeness which identifies the inner condition and the renewing process, better explains what is taking place than if we were to speak of the inner man and the new man as separate entities. And let the outer man be identified with the old man.

The inner man belongs to the vocabulary of the synoptic Gospels but Paul gives it a theological and mystical accent which found a good place in spiritual literature. It is not only because of preference that Christianity prefers the inner man to the political animal, it is because it is in opposition to the carnal man.

RELIGION A PERSONAL EXPERIENCE

In Greek or Hellenistic literature, man was psychic, not in the pejorative sense that Paul used the word, but as a seat for the manifestation of moral conscience, for example. Just as religion becomes a personal experience in Christianity, thus also the inner becomes spiritual. In view of what has been said, these higher realms of the inner man would be inaccessible were it not for Christ and the Spirit.

According to Origen, "the inner man's place was at the apex of the soul, the place where the particular logos of every human being is found. At the extreme of the *Nous*, capable of being influenced by the divine pneuma. Virtues are found in the inner man, it is also where the totality of intelligence and science which operated the renewing of the image of God, is found." Following Origen's thought, we find Meister Eckhart teaching that in the inner man the father gives birth to the son and reestablishes himself in the image of God.

Again, according to Origen, the inner cult consists of recognizing in oneself the divine image, or in other words, to restore the divine image in the likeness of God. But the inner cult also depends on the outer cult and vice versa ... they have a direct influence on one another. The *Song of Songs* shows the nuptial union of the word and the soul. When the soul remarries observes Bernard de Clairvaux, it becomes a mother, the Christ is born in her and its role extends throughout the cosmos. Mary is a typical example: she is herself the mother of the twice born. We know that Mary is the mother and spouse of the Word of God. Let us be specific here: it is by uniting itself

The
Nuptial
Union

to all its powers already found in God in the person of the Word in which it lives and which also directs it, that it conceives. It is from him that she conceives what she must give birth to. This is why we declare her to be the legitimate bride of the Word.

SOPHIAOLOGY

If the Virgin Mary intervenes, her relationship with wisdom becomes ours and our relationship with her suffers, and from this point of view the church is split. This split occurs because, in the western theology, a sophiaology is missing. (Sophiaology = study of wisdom.)

On the balance of male and female, of the androgynous nature and the Virgin, of generation and sowing, we find the birth in the Virgin Mother of the Christ which is the Philosopher's Stone of the West. This is Christianity which is both authentic and crude at the same time.

The central doctrine of the new birth appears in the Christian west as a fragmentary thing. In the degree to which it threatens to weaken the ecclesiastical link, one of its most common parts disappears. And the degree to which it is afraid of conflicting with the institution, it is condemned to a theology, even a dogma, which is inept to explain the essential factors which give birth to the new man. The spirit and the wisdom, the divinization, the liturgy in its nourishing rapport with mysticism, give refuge to the esoteric speculations. Often they will isolate and deform themselves in the individual chapels where the social form of esotericism is practiced. On the contrary, the churches of the East, where spirituality prospers, cultivates them.

Western
Christianity
depreciates
Mysticism

Ireneus with his genius, more clearly cornered the ambiguous meaning of the divine image of man. God, according to Genesis, made Adam not only in his image, but also in his likeness. The image survived after the Fall, the likeness is to be found again in order to perfect the image. Divinization is the key.

One is capable of participating in Sophia, according to Gregory Palamas, who deviates from the other thinkers by stating that the energies coming from God are all unified. He shows us that the divinization of man is a fact that should be pursued. The doctor of Athos and Thessalonica admires this participation in the divine wisdom which is the light in which the apostles were enveloped when there were on the Mount of Transfiguration.

ANAGENESIS

Nicholas Cabasilas, a man rich in culture and tradition, stated that Man's end is to be reborn and resurrected. He even goes on to say that this is what the early Apostolic Fathers taught as a result of the experience of the Ancient Mysteries. *Anagenesis* (ana = again; genesis = begin), a new birth, is the name that Cabasilas gave to baptism. This sacrament gives, in effect, the virtual respiration of the true nature before sin.

But baptism, according to what Jesus said to Nicodemus, is both of water and of spirit, which corresponds to immersion and chrismation in the sacramental rite. In order for the Christian to acquire mystical powers, according to how these are defined, is for him to build himself more and more as another Christ. *Christianus alter Christos* as Tertulian proclaimed. (The Christian is another Christ).

Acquisition
of
Mystical
Powers

Gnosis, which encompasses all the religious, opens the method. It, in itself, leads to epignosis which is the direct and immediate grasp and assimilation of the object contemplated. Nicholas Cabasilas says this knowledge is a union with love. The new man gives birth to himself through an illuminating transfiguration. This transfiguration is achieved, little by little. The tradition as it is practiced in the Eastern churches, compares this progress in the most direct way, to the years of Christ.

HOW ABOUT SWEDENBORG?

Always being attentive to alleged plots of his imaginary Jesuits, the magazine *Berlinische Monatsschrift* denounced in April 1794, the book the *New Man* as a work of the Jesuits geared to confuse the spirit of the (French) revolution with its mystical nonsense. (Remember the *New Man* was published anonymously). According to this newspaper, this curious book which it placed as a natural continuation of *Of Errors and of Truth*, is made up of the same garbage material. It must be said that it was the *Cercle Social* which did the editing of the books! So you have the propaganda of the Jacobins to be that of the Swedenborgians at the same time. However it is curious to notice that in the Prussian magazine the *Schwarmerei* of Saint-Martin is considered to be a doctrine of the new church. Since Silverhielm at the beginning of the book, Jacques Matter questions the influence of Swedenborg in the *New Man*. Some fundamental facts found in the book seem to suggest such an influence. This would not be strange since Saint-Martin has always liked Swedenborg ... although he never really trusted his visions. He wanted a form of spirituality which was more pure and more sure, i.e. that of the soul.

If we analyze the book the *New Man* we see it does not undertake any of the specific themes of Swedenborg, however certain similarities were inevitable between the two theosophers, especially around the central theme of rebirth. Thus, for Swedenborg, the *inner* being, equivalent to Saint-Martin's *interior*, refers solely to the spiritual, to man as himself ... and the new man as reconstructed man. In other words, before the new man can be conceived, the old man must die.

Silverhielm put the accent on the motif of personal regeneration and the motif of the third church in an eschatological perspective. In the same place Saint-Martin placed the French revolution. One must also suppose that Silverhielm was familiar with Boehme's work which Saint-Martin had to learn. We can conclude that

Saint-Martin was more taken with Swedenborg the man, than with Swedenborgianism.

MARTINISM IN ITS ENTIRETY

Ecce Homo "a thought of God". The New Man "the soul of Man is a thought of the God of beings." At the end of his *Thoughts on Magnetism* Saint Martin admitted "I learned, recently, that Man is a thought of the Lord." He said this in 1784. This is surprising. That God emanates the Minor, this goes back to Martinez, but this revelation had to become a personal experience in order to be fully understood. This is how the theosopher knew and understood the thought, with the word in parallel operation again according to Martinez. Man being a thought of God, the same goes for the words and for the operations. From one theurgy to the other, that is, from an outer ceremonial to an inner condition ... but in all cases having the angel and the angels intervene.

The likeness with which A. E. Waite treats the *New Man* is surprising. He treats it as a "mystical commentary of the Gospels." He concludes with Saint-Martin, as well as the whole Christian theosophy, that the entire Bible i.e. Old and New Testament, is for man, and that man himself is its best translation. Joseph de Maistre associated the New Man with Revelation... But Waite does not go to the depths of esoteric Christianity. He is surprised that the Gospel account could depict the history of the soul and dismisses this notion, just as Saint-Martin did, as trifle. However, if the *New Man* is difficult to understand then *Of Errors and of Truth* remains a very superficial work! It is not only the least understood book of the misunderstood theosopher, but a treatise on the inner life.

One begins to notice, as the author invites us to look intelligently upon the accounts which the Repairer presents to our thoughts, a meaning beginning with the precursor and ending with the revelation, i.e. annunciation, conception, gestation, birth, puberty, baptism, retreat in the desert and his three temptations,

wedding at Cana, all sorts of miracles, all parables, the two privileged accounts of Peter and Lazarus, the passion, resurrection, the Paraclete which was promised and which came ... the Christ serves as a model for the new man for being man and God inseparable from the Father and the Holy Spirit at the same time.

The
affair
of the
New
Man

What then is this affair of the new man, is it the great affair of Man? This problem of coming out of the slavery of darkness towards joy only offers one solution and the work of the New Man, as Saint-Martin says, is the work of the Man of Desire, whose renewing is augured with the concentration of desire. The work of the new man is to regenerate in the divine life, which is love and light. Because the heart is the heaven of man, and his soul is the God, and if this is not the case this is what they have to become.

God is an effective being and he wants effectively. Will, which is the essence of activity, is primordial in God and in Man who is made in his image and his likeness. Also, the divine word, when it regenerates and resuscitates that which copies its regeneration and its resurrection, would not produce a mere sentimental effect, because an emotion of this kind retards or leads astray. The birth and the life of the new man would support a figurative interpretation. This work is very much alive. All our spiritual and corporeal being feels this physically. The passage from death to life is taken literally. The thought of God, in regards to man, is to also make of him his work and his operation. God works and operates the man he has thought, and man will think, talk, and operate God.

The
New
Man
is the
Son
of
God

Great is the operation of God, but what choice do we have, but to open our beings to this powerful doctor? The friend remains in us, let us make room for the spirit, by accomplishing the unity of our desires. The new man will be the cherished child of the spirit and we will feel God and engender our soul in our heart. The heart is the region divinity has chosen as its resting place, it only asks to come and live in it. The new man is the son of God, because the son of God was the first new man and he *IS*

the new man. All the powers from on high are compelled to cooperate. There is to be no new man before they are assembled, concentrated and that they be resolved to pronounce, highly, their name upon the Man of Desire.

GUARDIAN ANGEL

But the help of our friend, of our good companion, of the Guardian Angel, to speak vulgarly, brings a decisive aid. He has no other channel himself to receive God but man. His interest coincides with ours in being all-happy to have access to the light, he works within us with so much consistency that he develops the new man. As the precursor who came into pain and born of woman, the new man comes, thanks to him, and he is engendered of the spirit and of love. This insinuates a great mystery which is associated with the *Mysterium Magnum*, according to Boehme, and which holds by analogy.

Christ does not cease to be the Repairer and this distinctive title is given him by Martinez and which Saint-Martin keeps. Our model of deity, and not only of divinity is divine. This is why he is a model, and why he makes it capable to conform. The sons of God participate in the Son of God, and to God through his Son to which they have identified themselves, and who is God. However, the Son, who is God, is also angelic, the angel of the great council. A subtle and marvelous play of correspondences is thus established. It functions between God and his only Son, and the angels who are the good companion of every man, and the man who will be reborn son of God. The inner theurgy maintains the hierarchy of spirits. But the Agent passes the classes infinitely without alienating any one of them.

For Saint-Martin, God is the Repairer and the Christ is God. The new man is another New Man. From the imitation of Jesus Christ, which is practiced by the theosophers and the apprentice theosophers, let us leave the stages to be covered and analyze each one of their mystagogical meanings and in other places,

the logical inventory of these scriptural passages which follows the unfolding of the life of Jesus.

The path of Saint-Martin is depicted entirely in the book the *New Man*. This path leads to the explanation of the tradition through law, the letter through the spirit, and the spirit by the supreme author of all things. Let us be mindful, however, that tradition means the teaching received, which would be in opposition to its application and to its fruits, to the experimental law, in other words, the law. Does Saint-Martin not rally the authentic Christian tradition, the doctrine and his experience, joined to the asceticism, to the mystical wedding, to the mystical unity, to divinization?

MARTINISM AND CHRISTIANITY

The West has deviated Christianity. "Shame on whoever pretends that Christianity and Judaism that preceded it have deviated the West!" Little by little, then at great strides during the Renaissance, and as a reaction modern esotericism tries to synthesize what has been deviated. The churches which came out of the Reformation confine the fruits of a gnosis whose first efforts cultivated the seeds. After the condemnation of Fenelon, the mystics silenced themselves in the papal domain and, maybe, they become more rare.

The religious 18th century, or more exactly to say, the theological 18th century, is characterized, especially in the eyes of Karl Barth, by the beginnings of an attempt to individualize or interiorize Christianity. Saint-Martin internalized religion to the extreme, without bothering with the institution, but he also interiorized the theurgy by attaching himself in two successive ways to archaic elements which drew him closer to the true esotericism without in any way deviating his theology, and this is where the doctrinal richness and the ascetic tradition of reintegration comes from, which in turn conditions regeneration, but also causes a rupture with the base which, in turn, causes the short-circuit of the light and the Inner Path ...

because they are not compensated for, and this leads to the hazard of irrational desire.

"We can read ourselves only in God, and comprehend ourselves only in His light." Saint-Martin extracted, this epigraph of the *New Man*, as customary, from *Ecce Homo*. (He began each new book where the previous one left off, using a quote from the preceding one.) As Hippolyte translated, for example: "the beginning of the achievement is the knowledge of Man, the knowledge of God is the completely realized achievement." With this treatise in his manual, Saint-Martin flows very nicely across the great tradition.

IMPREGNATION OF THE SOUL

The distinctions which sometimes turns to the antimony, from the psychic and from the spiritual, is his leitmotif, as is his holy analogy between God and the soul. The theme of the impregnation of the soul is illustrated in the imitation of Jesus Christ leading to the metaphysical and mystical effects. Saint-Martin sees and seeks to demonstrate that the whole affair gravitates around the notion of the image of God and he is effective in keeping the equilibrium between the immanence and transcendence of God i.e. thought of God and deification, and what is more traditional than the omnipresent noise made by the wings of angels...

As to the credo, Saint-Martin appeases us. The knowledge that he teaches and searches for is the gnosis that produces the superior faith. Through this gnosis the theosopher works to understand the mysteries to which his faith adheres. These mysteries are: the incarnation, the redemption, the resurrection, all in the orthodox sense, it appears.

Jesus is the Christ and, by imitating Jesus, I become the Christ, thanks to the Christ, towards God, in the direction of men. Christ means the same as Son. The new man, the Son of God, is where the Repairer is found and the presence of the Repairer among their kind is enough to preserve them. It is true of the

Christ who was Jesus for every new man. It is true of every imitator of Jesus Christ, for the sad rejects of human posterity. He not only holds solidarity with other men in his quality as a man, but he is also the apostle, the doctor, the king, and the priest.

BLOOD A VEHICLE OF SPIRIT

The work of the new man culminates in the work of the blood; it finds its source and its resource in the blood which serves as a vehicle of the soul, and in the blood which serves as a vehicle of the spirit. This is the work of life *par excellence*. The blood of the body and the blood of the spirit which is shed by the Christ place us, in effect, in a position to allow him to enter in our natural and primitive state. The beautiful function of this prophet was to render our blood efficacious and to give us through this a second life after that which we have lost.

"We have been buried with him through baptism in his death, so as the Christ resurrected from the dead for the glory of the Father, thus also we march to a renewing of life. In effect, if we became the same type of plant with him, through the conformity of his death, we will also be through the conformity of his resurrection."

"This is why the new man would not have been regenerated if the Repairer did not become man, because without this the paths of our blood would never have been opened, and this blood could never have flowed in spite of the corporeal death that we sustain every day, and in spite of all the massacres of the earth. It is also through this means that he made a paschal lamb of the soul of man which is the same as himself, and this lamb must be slaughtered in each one of them so as to make new men; as he was slaughtered himself for the renewing and the regeneration of the human species.

God had to become man, so that man could become God and the passion of the Lord Christ has separated the pure from the impure, annulled the inheritance of original sin and rendered

our blood efficacious and this is due solely to the virtue of sacrifice. The blood of the Repairer is as an abundant sea which envelops the entire universe.

BE BORN, NEW MAN!

The Holy Spirit enters the game. What about these avatars! The Spirit-God and the spirit of man, the Consoler and the good companion in man, with his soul and his spirit, the spirit under the form of all the members of the celestial and super-celestial choruses. The Holy Spirit enters into this dance. At last all that is within us admires the fact that the Consoler is in his Father, that all that is within us is in this Consoler, and that this Consoler is in all that is in us. Imitate Jesus, make room for the Spirit and get reborn. Be born, new man.

The soul of man nourishes his own son. But how can you nourish without giving birth? If a son was not born in us, our being would never be known or manifested and all the beings of desire which rise in us would never touch our fundamental and constructive being without the intermediary of this son which must be born in us, if we want the universal harmony to be reestablished.

The resurrected man becomes light by manifesting the living principle which he hopes to get and place in his heart. Thus, man can rejoice and not glorify himself. Lastly, the guardian angel is fulfilled, the one which attaches himself to us by virtue of natural charity and also through the need to increase his happiness. And God comes to enter, more and more, in the heart of men to hear his glory, his life and his power, and to fulfill the angel which desires him so ardently. God is spirit and the spirit divinizes itself and God spiritualizes himself so the divine region of our angel may come to be. This moment of the operation, which is a corollary of our regeneration, which benefits from this procedure, cannot be skipped or bypassed without causing harm or mutilating the system thereby stopping the very procedure.

SPIRITUAL AND MATERIAL BLOOD

Blood and spirit. The diving blood for expiation and immortality is the holy and ordinary doctrine. But, in Saint-Martin, the pneumatology appears here, to be exceptionally honored and cultivated and very close to the Eastern pneumatology. The conception which he professes and applies to the Holy Trinity is also very orthodox. However Saint-Martin defends the *Filioque* while being ignorant of the facts and his pneumatology seems to loose as a result.

Of the spiritual and material blood, of the corporeal blood for the abolition of sin, and of the spiritual blood which is scattered for the spiritual regeneration, whether referring to Christ Jesus, whether referring to other Christs, the "last supper" offers the annunciation. By interiorizing religion Saint-Martin seems to have misunderstood the true nature of the Christian sacrament.

Of the sacrament of the Eucharist. But also of baptism, which composes along with the sacrifice and with regeneration. We know that, thanks to baptism, the man is born, or reborn, in the faith. In regards to the Last Supper Saint-Martin limited himself by accepting a very crude metaphorical definition of this term. Nicholas Cabasilas calls baptism an *anagenesis* and the renewing through immersion in water cannot be separated.

(Translator's Note: The ideas expressed in this article are of course the personal opinions of the writer, and, like all authors, each has his personal bias. The facts are that Saint-Martin was the most famous person in his day to internalize completely the Christian religion and experience. Saint-Martin's "Inner Way" could be interpreted as internalizing the whole Christian experience found in the Gospels and the Sacraments and its becoming an interior, mental, emotional and spiritual process. In other words, as one goes through and lives the gospel drama, one imitates the central figure [Christ/Jesus] in order to become that central figure. But in so doing, the author of this article claims the outer form of the religion, which also has important aspects in this very internal process advocated by Saint-Martin -- is missed. In a similar way, Saint-Martin seems to have missed the boat with

Pasquales' operations, for while he continued to embrace Pasqualez's conceptions, Saint-Martin rejected the ceremonial practices which actually demonstrated their truth. Although Saint-Martin came to conclude that outer form i.e. ritual and ceremony, were not important, the fact is ... ritual and ceremony manifest the process in a tangible way. Many people today do not fully realize that religion and spirituality is an inner process, an internal experience that leads to an outer transformation, they believe that participating in ceremony & ritual is all that is needed to do the trick.)

INNER AND OUTER CHURCH

"Unity is not found in associations; it is found in our individual junction with God. Only after it is done do we find ourselves to be natural brothers." Saint-Martin placed the church with run of the mill associations. The inner church supplants the visible (outer) church. The inner operation devalues the sacraments. However, the church would not exist within ... were it not for the outer apostolic church, founded by Christ, and the sacraments which are visible signs of grace act upon the most intimate part. The mystical life is a liturgical life because it is a mystagogical life, the true mysticism being a theosophy, in its relationship to the gnosis.

Saint-Martin did not find the integrity of the exo-esoteric tradition of Christianity although some of his particular interpretations are taught by the Eastern churches. And this could be because of his very limited knowledge of the ancient Grecian-Christians.

Is this to say that only the Eastern church has kept the Christian esotericism? Nothing is more sure. Saint-Martin who extracted through Martinez's Judeo-Christian sources, could well have contributed to the intelligence of the new man and of his birth and of his ministry. He would then not have remained only metaphorical, nor only religious in the exoteric meaning of the word, but to the narrow or partially esoteric and in full theosophical exposition.

But again we find the Eastern theology surfacing: no Christology nor pneumatology without a sophiaology. Whereas Martinez concerned himself with the Jewish and Hellenized Christian wisdom, if not to say Christianity itself, Saint-Martin received this and experienced it. Lastly, Jacob Boehme came and caused Saint-Martin's love for Sophia to augment. Even though Saint-Martin frustrates us with his systematic ecclesiology, he is however capable of maintaining the faithful in a quest for wisdom which is more closely identified to the Christian East than West.

NOSTALGIA OF JACOB BOEHME

In the secret given in the book *The Man of Desire* (that Satan needs man), corresponds to that of the *New Man*: each angel needs the man to whom it is assigned. This second secret surprised Kirchner during his reading. But could Jacob Boehme, he asked in 1796, come to the rescue? Or would he have ignored this communication, this secret, "or has he transported the offices of the spirit to the functions of Sophia?" This is why Saint-Martin classifies the *New Man* as trifle.

Kirsberger indicated to Saint-Martin a new reference to verify that Boehme did not condemn the doctrine of the spirit as a companion. "See in his *Mysterium Magnum*, the beginning of the second line of number nine, Chapter 8." A similar idea: the word angelic could be given the vulgar name of conscience.

The exegesis merits to be reported. But this brief exchange between these doctors, gives value to the most general facts, when it comes to Saint-Martin and Boehme and especially in the case of the *New Man*. Let us remember again that between the writing and the publication of the *New Man* the author had studied Boehme and this chronology minimizes, if we are to believe it, the value of the *New Man*.

The *New Man* "has precisely great rapport with the object which interests you and upon which I have exposed you hereunder my

abbreviated ideas" Saint-Martin said to Kirchberger. The object of this consists of the spiritual vegetation and a remark that Kirchberger made concerning the *Tableau Naturel*. His own ideas which coincided with that of Boehme are simple and sublime. The soul is the earth where the seed is sown and which must bear the fruits. Paul, in this regard, manifests to the Corinthians the truth of the oracle brought by John: "no one can see the kingdom of God if he is not reborn." This rebirth is possible while we are alive. The great gardener does the sowing and his helpers collaborate. The angelology keeping its right and its diversity. What is their nature and how do we discern them? The answers will come by themselves in due time. "Let us not forget the sweet path of the progressions."

The
Soul
is the
earth
where
the seed
is sown

With this object, with these ideas, the *New Man* has great rapport. But it is missing "the greatest light which came from the earth after the one who was the light itself," i.e: Jacob Boehme.

It was impossible to make a corrected version of the *New Man*. But in a passage in *Man His True Nature and Ministry*, in 1802, after having condensed the constant thesis's of the *Unknown Philosopher*, he wrote in capital letters towards the middle of the page the word SOPHIA.

Already, the Boehmeian addenda to Saint-Martinism has regeneration as a perspective. While maintaining the advice to remember, let us facilitate the application of the articles to the pages of the *New Man*, let us condense the new birth according to the second which the first corroborates and perfects.

Also for Boehme, the great affair of man is regeneration. Regeneration is the only salvation whose truth liberates the sinner. God being present in man only through Christ, the incarnation, the redemption and the resurrection are the only things capable of rehabilitating him. The path which leads to the new man and which this new man will follow, bears the name of *Christosophy*. It achieves regeneration after a fight where the new man engulfs the old man in the divine power. The *Christosophy* is at the same time a *sophiasophy*. The

Christology of Boehme comes out of our sophiaology which is theosophy.

CHRIST & SOPHIA

God is triune in nature and triple in its manifestation. But right next to him and also next to Christ, is Sophia, the divine wisdom. We must be very careful not to place Sophia as a fourth person. Sophia is the power which is exalted by God, she is the mirror of God. Power, mirror, of the feminine nature; companion of God.

Man, intelligent and sensible, is at the image of God; to this image he is androgenous. The original sin, abolished the androgyny and the virgin flies to heaven. Sophia, who established the androgyny will reestablish her (the virgin) to her presence. The Christ, the new Adam, restores the image in himself for all men. He is the example and the means of a reflection of humanity. The engagement of men with Sophia, is followed by the marriage and the inner eye opens. The androgyny triumphs.

To place our will in the Celestial Virgin and guide our desire towards her will be like desiring God. Then God will impregnate the soul according to its desire. From the new Adam, Christian initiation prescribes to follow stage after stage the earthly existence from incarnation to ascension. If not Sophia will never marry the soul, the soul will never know her.

The salutary and liberating knowledge has as a condition in man a triple life. The only knowledge which is worthy of God is the knowledge which is within the thrice living God.

Saint-Martin with his great imagination had felt, even during his youth, the role of imagination in the Great Affair. Boehme confirmed this for him and if Saint-Martin could have applied what he learned from Boehme to the New Man before it was printed, he would have avoided stating ideas which he later reassessed.

Jacob Boehme makes the bible talk, he vivifies it. Saint-Martin does so also in the *New Man*, and also in his later works. One only sees how his respect and his penetration of the holy scriptures benefited from his undaunted faith in Boehme. But the *Spirit of Things* will surprise us.

In revenge, the sacramental doctrine of which Boehme did not stray from, could have filled the gap in Saint-Martin. But he subscribed, for example, when he translated the fifth point of the *Basis of the Six Theosophical Points* where the link of the sacrament of baptism and mystical regeneration is taken for granted and commented upon only theosophically.

THE KEY OF REGENERATION

The man who is reborn, and who gives birth to himself by the use of his will and who also undertakes a serious project by the use of imagination, remains in the repose of Christ and the union of Sophia. At least, this Sophia, who is the key to the Boehmeian system, also holds the key of regeneration that Saint-Martin designated, and it is from Boehme that he derived a more exact and truer understanding of the process. The absence of this notion he derived from Boehme, spoils some of the insights expounded in the *New Man* Saint-Martin feels, because it illuminated the process of the birth in spirit and in truth, and it would allow for the correlative notion of androgyny.

However, the holy scriptures, personal experience, the advice of Abadie and his step-mother, the Judeo-Christianity of Martinez -- whose interiorized theurgy will recut the ontological dimension of the religion -- have taken the *Unknown Philosopher* towards a *New Man* which has nothing in it which is "trifle."

Lastly, if Saint-Martin had not read Boehme, nor knew any of his doctrine before writing the *New Man*, the circle of Salzmann and Charlotte de Bocklin, and of Silverhielm, in Strasbourg, were open to him since. Although the *Teutonic philosopher*

had not yet been formally introduced to Saint-Martin, he was already in the air. Others who also exerted an influence on these Boehmeists were Oberlin, who was a friend and neighbour, Angelus Silesius, other witnesses of the Lutheran mystical thought, pietists, etc. In 1787, in London, Saint-Martin did not discover William Law but I would find it hard to believe that all his other friends would not know of him. Something of this ambient Boehmeism would certainly have permeated the author of the *New Man*. Although Saint-Martin did not know Boehme as well as he felt that he should, there is no reason for him to treat the *New Man* as "trifle." Saint-Martin belittled the *New Man* because he was disappointed that his later ideas were not incorporated in it, but deep inside he probably was proud of it.

TOWARDS MAN HIS TRUE NATURE AND MINISTRY (The Ministry of Spiritualized Man)

Saint-Martin's works detailed a chronology of man's spiritual progress. His first book *Of Errors and of Truth* was followed by *A Natural Table of Correspondences which exist between God, Man and the Universe*. Then came *The Man of Aspiration* in 1790. Next was *Ecce Homo* which means: 'this is man' and *The New Man*. Then followed several publications which include *Letter to a Friend, or Philosophical and Religious Considerations on the French Revolution; Light on Human Association; The Crocodile; The Influence of Signs Upon Thought; The Spirit of Things, or Philosophical Survey of the Nature of Beings and the Object of their Existence; The Cemetery of Amboise*; and several others, some of which were published posthumously. *Le Ministere de Homme-Esprit* means literally The Ministry of Man's Spirit, it has been translated into English as Man, His True Nature and Ministry. This is not at all accurate; a truer title in English would be The Ministry of Spiritualized Man. This book appeared in 1802 and is something of a marriage of his earlier ideas which were

influenced by Pasquales, and his later ones which he got from Boehme.

From the *Man of Desire* and *Ecce Homo* (where we find Man vilified) to the *New Man*, the humano-divine dialectic which is that of desire, is best described as a spiral motion. This vortex attracts to itself the new man who resembles the Second Adam, and it emanates supernatural energies as a cascade throughout the worlds and this is what the ministry of spiritualized man is.

When we come to the last book of Saint-Martin which bears the title in English: *MAN HIS TRUE NATURE AND MINISTRY*, a thought comes to mind regarding the work the *Man of Desire* on the reconsidered wish to reconcile Eros and Agape. They are the base of the movement which launches forward and whose final cause is reintegration, which itself is the efficient cause of the ministry of spiritualized man. And we see at the beginning of the *New Man* Saint-Martin's effort to make this transition.

UNITING WITH THE SPIRIT OF JESUS CHRIST

"If we have the happiness to unite ourselves to the spirit of Jesus-Christ, we would have all of the activities and all the efficacies we would desire, because it is in him that all the numbers are found." This phrase from Saint-Martin is translated in patristic language: the energies contained in humanity which are glorified in the Christ who was born, died, and resurrected, is communicated to his initiates. This communication is effectuated, among other means, by the sacraments: baptism places in man the divinizing principles of the spiritual energies; unction intensifies these energies and their action; the Eucharist accomplishes the plenitude of union, meaning that it perfects the communication. These sacraments are not, according to the Fathers, purely spiritual nor purely individual.

The new man must develop in him and without him the abundances of mercy and the abundances of light. The Lord, by pronouncing his name upon him and by wanting the Supreme Powers to do

the same, also gathers his own name, as they gather theirs which resounds his, and his essence and his unity, and he is thus rendered susceptible to operate in his environment the manifestation of the marbles that the Lord operates in all the kingdoms and in all the regions.

But the ministry of the new man, as spiritualized man, is itself tended towards universality. His powers of transmutation surpass that of the Christ who promised his apostles: "Truly truly I tell you, those who believe in me will also do the works I do, and he will do even greater, because I am going to the Father." Through seven channels, which the synergy has opened, the ministry of spiritualized man is extended to the seven regions which embraces the totality of the immensities: temporal region, double spiritual region, celestial region, terrestrial region, super-celestial region, region of the saints, divine region.

Regeneration

Through Christ, the work of renovation reaches the universe, according to Paul, and the ascension has opened a new and living path which leads to the celestial sanctuary. Revelation describes the final phase of the renewing. The city of God is the new Jerusalem, which is filled with the presence of the Eternal: "New heaven and new earth: the first heaven and the first earth have disappeared." Yes, the regeneration of all men, its palingenesis draws the end of time closer, the new creation. After Paradise, the eschatological resurrection: to the traditional truths to which Saint-Martin adheres, with the exception of some aspects, but which he expresses in the vocabulary of Martinez: after reconciliation, reintegration. The ministry of spiritualized man aims towards a palingenesis and emerges with the life of the new man.



LOUIS-CLAUDE DE SAINT-MARTIN
The Unknown Philosopher

Rudolf Steiner, speaking about Louis-Claude de Saint-Martin, the **Unknown Philosopher**, once said, "We must realize the deep incisive significance of this man, without whom Herder, Goethe, Schiller and the German Romantics cannot be imagined . . . *One feels that in his works there is an enormous amount of still undiscovered wisdom, and that much might still be brought out of them . . . They contain a wonderful wealth of imaginative ideas, of true imaginations . . . of imaginative cognition.*"

Saint-Martin was one of the great thinkers who, in the last decades of the eighteenth century, stood in the gathering shadows, the twilight of a very ancient world conception, almost as old as humanity itself, stretching back to primeval times and culminating in the Mysteries of the classical world and their profound wisdom. The heart and soul of his writing was inspired by his conviction, born of his own experience, that only a renewal of ancient principles of spiritual Initiation could bring about a proper development of social life and social forms. His books are like a kind of echo of the fact that during the last third of the eighteenth century there still existed here and there among mankind an awareness that in ancient times men possessed a spiritual wisdom which flowed to them simultaneously with their knowledge of external Nature, a spiritual wisdom which included their moral and ethical insight as well.

Saint-Martin's struggle for the impulse of human freedom was remarkable in an age which for the most part denied freedom to the individual man. Nevertheless he did not attack nor strive to placate existing governments, as he once wrote: "Let no one connected with the ruling powers of the earth, or connected in any way with the government, believe that I am trying to stand well with him. *I am the friend of all and everyone.*"

On the other hand, Saint-Martin was by no means blind to the nature of the forces released by an egotistical, selfish striving for freedom motivated by an inordinate self-will. His experience of such attempts

he described in graphic terms: "The men whom I see passing in the streets and filling Paris look to me like so many dragons, birds of the night, like wild beasts . . . the very air seems infected by them."

Standing as he doubtless did in one or another way, close to the true Rosicrucian stream, Saint-Martin strove for the true and real freedom that arises out of moral fantasy, that consists in that the human being, out of his innermost self, will find the knowledge of that which is a world-necessity, that in his I itself lives the impulse of divine beings.

Saint-Martin possessed a keen sense for the apocalyptic element in human history. He was acutely aware of the spiritual battle man must wage if he is to move successfully toward true freedom. In a certain sense he had a foreboding of the decisive events lying directly ahead of mankind in his time, events which at length brought humanity into the profound abyss of materialism which opened before them in the 1840s and which reached a kind of climax in the dawn of the Michael Age in 1879.

It is probable that his ardent study of the writings of Jacob Boehme, "whose successor he was," according to Rudolf Steiner, awakened in him a spiritual sensitivity and insight which enabled him to detect the dangerous implications of the materialistic view of man and world which was to find expression for example, in the work of Darwin and his successors in the nineteenth century: "Do you dare to measure your being and your destiny with your physical eye? Beware, lest this awe-inspiring, seductive and terrible spectacle of immeasurable space and the countless bodies that float in it crush your thought, showing your body as entirely vanishing away! - Step into your rights, and separate yourself from these frightening but dumb existences by the superiority of your thought and speech."

In Saint-Martin lived a profound Christian experience, and something of a Christian substance permeated his life of thinking. Thus he sought the resurrection-impulse of the word in contrast to the death-bringing materialism he saw springing up around him. Symptomatic of his Christian perception is his observation concerning Rousseau: "Rousseau perhaps had Christianity in his heart but it did not shine brightly enough to penetrate into his spirit."

Likewise Saint-Martin was under no illusions regarding the underlying character of the writings of Immanuel Kant and his followers which were destined to provide the patterns for the thought-structure of the materialistic world-conception of the nineteenth and twentieth centuries. In 1781 Kant's major work *The Critique of Pure Reason* appeared and was hailed widely as an epoch-making work. However Saint-Martin was of a different opinion: "In regard to the infernal doctrines which are spreading in Germany, when they are further developed, no doubt Providence will raise up an equivalent to counterbalance them."

In 1892 this counterbalance which Saint-Martin anticipated did appear in the publication of Rudolf Steiner's book *Truth and Knowledge*. The work opens with the assertion: "Present-day philosophy suffers from an unhealthy faith in Kant. This essay is intended to be a contribution toward overcoming this . . . The time has come to recognize that the foundation for a truly satisfying view of the world and of life can be laid only by adopting a position which contrasts strongly with Kant's." The study ends with the incisive statement: "The most important problem of all human thinking is to understand man as a free personality, whose very foundation is himself."

In this light one can recognize the place of Saint-Martin in the history of modern man's struggle toward freedom, involving what he once described as "the birth of the Word within the human being, upon which everything depends."

I
THE MYSTICAL PHILOSOPHY OF NUMBERS

SAINT-MARTIN ON MATHEMATICAL SCIENCE

THE knowledge derived by Saint-Martin from the initiation which took place in his youth was connected with a scheme of numerical mysticism, to which he has recourse very frequently to establish the doctrinal points of his early works. It also occupies an important place in his correspondence, and was the subject of a posthumous treatise. *At the same time we do not possess this scheme in its entirety, for the conditions under which he received it made a full presentation impossible, nor do we possess it apparently in quite the same form that he received it himself. It was held by him in very high estimation at all periods of his life, and it was developed by many considerations of his own, considerations which indeed bear all the peculiar signs of his philosophical gift.* It would be perhaps too much to say that his entire doctrine is based upon the occult properties of numbers and its arcane portions are more correctly veiled thereby. As the details are highly technical I am hoping, in this short treatise, to deal with them as comprehensively as space will permit.

The mystical developments to which numbers have been subjected by the various schools of occultism, Pythagorean, Kabalistic, and so forth, offer in the whole only a slender analogy with the system of Saint-Martin, which, moreover, is connected with peculiar views concerning mathematical science in general. As there is abundant material scattered through his various works to form on this one subject a volume of substantial dimensions, the minor issues must be passed over of necessity and the chief considerations must be compressed into a small shape. I propose, in the first place, to present in outline the views expressed by Saint-Martin as to the fundamental principles of mathematics; in the second place, to collect and condense the scattered statements as to the philosophy of numbers in

particular; and, finally, in a third section to tabulate the mystic properties ascribed to the ten numerals.

That Saint-Martin had a tolerable acquaintance with higher mathematics may, I think, be inferred from the familiar style which characterizes his references. When, this accepted, it becomes necessary to add that he was a hostile critic of the exact science *par excellence*, it would seem that in proposing to follow him we are about to abandon altogether the common ground of reason. Any criticism will be concerned, however, more with the application of the science which may seem fantastic in the highest degree, than with its principles; but it is well to state at the outset that it does not challenge, for example, the simple calculation that two and two make four.

For Saint-Martin mathematical science is only an illusory copy of the true science (*Of Errors and of Truth*), as algebra is, in a certain sense, the degradation of numbers (*Theosophic Correspondence, letter XC*). The basis of mathematics is relation, and relation is also its result (*E&T*). Once the postulates of relations are fixed, the results derived from them are exact and appropriate to the object proposed. In a word, mathematics cannot err; because they never depart from their groove; they turn, so to speak, on a pivot, and all their progress takes them back to that point from which they first started. Mathematical principles not being material, but being still the true law of sensible things, so long as mathematicians confine themselves to these principles, they cannot err; but when they come to the application of the idea derived from them, they are enslaved by the principles (*E&T*). There is nothing demonstrated by mathematics except by reference to some axiom, because axioms alone are true; the ground of their truth is in their independence of the sensible, or of matter; in a word, they are purely intellectual. Did geometricians never lose sight of their axioms they would never go astray in their reasoning, for their axioms are attached to the very essence of intellectual principles, and thus rest on the most complete certitude (*E&T*).

From the confused and confounding criticism which follows this general statement, I have extricated two points which may be accepted as the axioms of Saint-Martin, but there will be no need to say that, whatever their occult value, unlike those of mathematics, they are not

self-evidently true. (a) Motion is possible without extension (*E&T*). (b) Everything in Nature has its number (*E&T*). Now, there was a time when such paradoxes as the first of these axioms used to be discussed seriously, and, having regard to some extraordinary subtleties put forward by the Spanish theologian Balmes, among other philosophers, we have no right to regard Saint-Martin as distracted because he sustained this thesis. The proposition is, of course, unthinkable, and has no claim on us, because the day of subtlety has ended, but at the period which just succeeded Descartes it had not quite finished, and there was, of course, an earlier period when such questions were discussed with enthusiasm, when Saint-Martin would have delighted the schoolmen, would have founded a new method, like Raymond Lully, and would have been burnt, or perhaps beatified if he had not exceeded the limits of ecclesiastical latitude.

As to the second axiom, it has no connections in philosophy, unless it be the signatures of Paracelsus; it is, in fact, the exclusive property of Saint-Martin's school of initiation. It may bring to mind the statement in the Apocalypse that the number of the beast is "the number of a man."

It is therefore on all accounts, necessary to see how the two axioms are sustained by their enumerator, and this especially that they are the grounds for his impeachment of mathematics: "*Like all other properties of bodies, extension is a product of the generative principle of matter, according to the laws and the order imposed on this inferior principle by the higher principle which directs it. In this sense extension is a secondary production, and cannot have the same advantages as the beings included in the class of prime products*" - (*Of Errors and of Truth*.) To elucidate this further, we must understand that "*there are only two kinds of beings, sensible and intellectual*" (*E&T*). According to Saint-Martin, the latter are the true source of motion; "*they belong to another order than the immaterial corporeal principles which they rule; they must therefore have an action and effects distinct like themselves from the sensible, that is, in which the sensible counts for nothing. Hence also we must suppose their activity both before and after the existence of sensible things. It is, therefore, incontestable that movement may be conceived without*

extension, since the principle of movement, whether sensible or intellectual, is actually outside extension." (E&T).

Now, the failure of geometers is that they have not recognized this truth. After establishing their axioms in the real world outside the sensible, they have provided for the measurement of extension "some meter derived from extension, or some arbitrary numbers which require a sensible measure before they can be realized by our bodily eyes.... They have fallen into the same mistake as that made by the observers of Nature; they have separated extension from its true principle, or rather it is in extension that they have sought for this principle, confusing distinct things, which, however, are connected inseparably for the constitution of matter." (E&T). Put shortly, "the measures taken from extension for the measurement of extension are subject to the same drawbacks as the object which it is proposed to measure," (E&T) and thus the extension of bodies is not determined with more certainty than their other properties. "Extension exists only by motion, which is not, however, to say that motion is from and in that which is extended. It is true that in the sensible order movement cannot be conceived outside of extension, but though the principles which produce motion in the sensible order are immaterial, their action is not necessary and eternal, because they are secondary beings receiving the communication of action for a time only from the Active and Intelligent Cause." (E&T).

The full measure of extension must be sought outside it, in the principle by which it has been engendered, like all other properties of matter. "It is true that geometers attach numbers to their extended and sensible measure, but these numbers are relative and conventional; with such a scale extension of another kind cannot be measured. To this must be referred the difficulty experienced in the measurement of curves; the measure utilized was made for the straight line, and offers insurmountable difficulties when applied to the circular, or to any curve derived from it." (E&T). The conception of the circle as an assemblage of infinitely small straight lines is, in the opinion of Saint-Martin, not a true conception, for it contradicts that which Nature gives us concerning a circumference - a line, namely, in which all the points are equidistant from a common center.

"If the circumference be an assemblage of straight lines, however infinitely small, all its points cannot be equidistant from the center, since such straight lines will themselves be composed of points, among which the extreme and intermediary cannot be at the same distance from the center, which is therefore no longer common, while the circumference ceases to be a circumference." (E&T).

Saint-Martin establishes the distinction between the straight line and the circle as follows: *"The object of the straight line is to perpetuate to infinity the production of the point from which it emanates, but the circular line limits at all points the production of the straight line, since it tends continually to destroy it, and may be regarded, so to speak, as its enemy. As there is nothing common between these lines, so there is no common measurement of them possible." (E&T).* Following up this distinction, we must be prepared to regard the circle not as the perfect figure, but as inferior and limited: a paradox which leads us to the second axiom of Saint-Martin, that everything in Nature has its number, by which each can be distinguished; for its properties are results conformed to the laws contained in that number. The right and curved lines being different in their natures, have each their particular number. The straight line bears the number 4, and the circular that of 9, their lesser or greater extent making no difference, because *"a large and a small line are each equally the result of their law and their number acting diversely, that is, with more or less power and duration in each, since these numbers remain always intact, though their faculties are extended or contracted in the variations of which extension is susceptible." (E&T).* From these considerations Saint-Martin concludes that there are no fractions in Nature, and that they are a mutilation of numbers. *"The principles of corporeal beings are simple and therefore indivisible, while the numbers which represent and render them sensible enjoy the same property." (E&T.)*

Saint-Martin applies the number 9 to the circle for the following reasons. The circle is equivalent to zero; its center may be regarded as unity because a circumference can have only one center; unity joined to zero makes 10, or the center with the circumference. The circle, however, can be regarded as a corporeal being, the circumference being the body and the center the immaterial principle.

But this principle can always be separated intellectually from the bodily and extended form, which is equivalent to separating the center from the circumference, or 1 from 10. The subtraction of 1 from 10 leaves 9; the removal of the unit leaves zero as the circular line, and hence 9 is equivalent to the circle. This correspondence between zero, which is nothing by itself, and the number 9 may be held to justify the view that matter is illusory. (E&T.)

The number of extension is, according to Saint Martin, the same as that of the circular line, (E&T) whence, in his occult phraseology, it has also the same weight and the same measure. The circle and extension are, in fact, one and the same thing, and hence it is that the circular line alone is corporeal and sensible. *"Material nature and extension cannot be formed by means of right lines, or, in other words, there are no right lines in nature."* (E&T). The reason assigned for this statement is, that although the principle of physical things is from fire, their corporisation is from water, and hence bodies are fluid in their primary state. But fluid is an assemblage of spherical particles, and bodies themselves may be regarded as an assemblage of such particles. (E&T)

The number 4 is applied to the right line, regarded as a principle and distinct from extension, in accordance with the following reasoning. *"There are three principles in all bodies; the circle is a body; the radii of a circle are right lines in the material sense, and by their apparent rectitude and capability of being prolonged to infinity they are the real image of the generative principle. The spaces between the radii are triangles, and thus the action of the generative principle is manifested by triadic production. Join the number, or unity, of the center to the triad of its production, and we have an index of the quaternary. So also the conception of an intimate bond between the center or generative principle and the secondary principle, which is proved to be 3 by the three sides of the triangle and the three dimensions, gives us the most perfect idea of our immaterial quaternary. Furthermore, as this quaternary manifestation takes place only by the emanation of the radius from the center; as this radius always prolonged in a straight line is the organ and action of the central principle; as the curved line, on the contrary, produces nothing, but limits the action and production of the radius, we apply*

fearlessly the number 4 to the straight line and radius which represents it. As a fact, it is to the number 4 and to the square that geometry refers everything it measures, considering all triangles as a division of the square. Now this square is composed of four lines regarded as right lines, similar to the radius, and quaternary, consequently, like that." (E&T.) From these considerations Saint-Martin concludes that the number which produces beings is that also which measures them, and that the true measure of beings is found in their principle, not in their envelope and extension. Hence also he acknowledges only one square and one square root. - (E&T.)

But 4 is not only the number of the straight line, but also that of motion or movement (E&T). *"There is, therefore, great analogy between the principle of movement and the straight line."* It is not, however, only the analogy of their identical number, but also because *"the source of the action of sensible things resides in movement, and the straight line is the emblem of infinity, and the continuity of the production of the point from which it emanates."* (E&T). The identity of number gives also the identity of law and property, *"and hence the straight line directs corporeal and extended things, but never combines with them, never becomes sensible; for a principle cannot be confounded with its production."* (E&T). Collecting the observations on the right line, and referring thence to the question of the circle, Saint-Martin adds: *"But if there are no right lines in Nature, the circle cannot be an assemblage of right lines."* (E&T.)

If we seek now to discover the purpose of this extraordinary criticism, and to learn how we can attain to the true measurement of things by their principles, I must confess that we glean scant light from the mystic. It is perfectly useless to say that the just valuation of the properties of beings is by means of their principles, unless we can reach their principles. Saint-Martin admits that it may be *"difficult to read therein,"* (E&T) but that no certitude can be found outside that which *"rules and measures all."* (E&T). Where is the key by which we can unlock the doors of the phenomenal world and communicate with the realities behind it? I do not need to say that Saint-Martin does not surrender it; reason may lead us to the recognition of the noumenal world, but it cannot impart it. The last words of the mystic may be a veiled appeal to the fields commanded by a faculty higher

than the rational. "Though it is possible by recourse to the principle to judge surely the measure of extension it would be profanation to employ it in material combinations, for it can lead to the discovery of more important truths than those which are connected with matter, while the senses suffice for the direction of man in things sensible." (E&T). Hence, even on the showing of Saint-Martin, the geometricians are not so wrong after all!

Before taking leave of this surprising criticism, the curious may like to be possessed of an argument against the quadrature of the circle which De Morgan would have surely included in his "Budget of Paradoxes," had he been acquainted with the French mystic. "Since the Fall, man has sought to conciliate the right line with the circle; in other words, he has endeavored to discover what is called the quadrature of the circle. Before his Fall he did not seek the accomplishment of an evident impossibility, the reduction 9 to 4 or the extension of 4 to 9. The true means of arriving at the knowledge of things is to begin by not confounding them, but by pursuing the examination of each according to its proper number and laws." (E&T).

There are many inquiries, all leading to more or less curious conclusions, undertaken by Saint-Martin in connection with mathematical science, but it is difficult to follow him. Why he left many things in his writings obscure I cannot say, it is possible those with whom he associated benefited from his closer tutelage, or, could it be he honored his obligation to silence which he took on entering the Elus-Cohens?

Saint-Martin regarded mathematics as representing the universal law of energy and resistance, because it is occupied in discovering and expressing the relations of dimensions, quantities, and weights, relations which, each in its class, are the expression of resistance and energy acting on all that exists (*Spirit of Things*). In this connection he has some inquisitive remarks on the binomial theorem, and especially on what was then the recent discovery of Descartes, namely, in equations the curve to which they belong, and in curves the equation which expresses their nature (*Spt. Of Tgs.*). He regarded corporeal existences, general and particular, as a universal and continual quadrature, because the energy or power of coordinates

cannot yield at any point or leave any opening to the resistance of the curve, and hence this curve or resistance is always combined with and modeled upon the energy in question, and never occupies any spaces but that which it yields to it (*Spt. Of Tgs.*).

Remarking on the old maxim that metaphysics are the mathematics of God, mathematics the metaphysics of Nature, and transcendental or higher geometry the metaphysics of mathematics, he concludes that the right line is the principle and end of all geometry; and that although the general theory of curves, of the figures which they terminate and their properties, constitutes what is called higher geometry, the truly transcendental geometry is that of right lines; for it has generated the geometry of curves, and is more central, more concealed from our knowledge, because it acts within the circle or behind the envelope of things, whilst the geometry of curves acts only at their surface, and is thus their circumference and perimeter (*Spt. Of Tgs.*). The application of mathematics to the physical sciences, and the attempt to extend them into the domains of medicine, the calculus of probabilities, and the investigation of the law of chances (*Spt. Of Tgs.*), leads Saint-Martin to the hypothesis of a universal mathematics and arithmetic, accompanying all laws and operations of beings (*Spt. Of Tgs.*); but he adds that, in order to attain it, we must be able to number the integral values of things instead of computing only their dimensions and external properties. The mathematician does not in reality possess the fundamental principles of mathematics and the calculus (*Sp. Of Tgs.*). He observes external laws written on the surface of bodies, on the ostensible effects of motion, on the outward progress of numeration; he has collected all these facts, which, though true, are only resultants, and has erected them into principles. They are principles, but only of a secondary kind, as compared with the fundamental and active laws of things. In attempting to penetrate the sanctuary of Nature equipped only with secondary principles, man has fulfilled his object imperfectly, because his means have been inferior and insufficient. He has the keys of the surface, and he can open the treasures of the surface, but he has not the active and central keys, and the treasures of the center are interdicted to him (*Spt. Of Tgs.*).

II THE PHILOSOPHY OF NUMBERS

THE mathematical paradoxes propounded by Saint-Martin may be regarded almost incontestably as subtleties developed by himself from the occult doctrine of numbers received by him at his initiation. The doctrine itself was probably simple enough in its system and had no thought of impeaching mathematics. We have every reason to suppose that it was confined to attaching certain mystical ideas to certain numbers, and in this respect it is certainly of very high interest to the occult student, because its numerical mysticism is quite opposed to that of any other known school, especially in its treatment of the quinary as an evil number, after all that we have heard in occultism as to the magnificent revelations of the pentagram. Does this seem to establish that the Martinistic school, in spite of a contrary statement by Eliphas Levi, had no knowledge of the Tarot system? One may ponder on the origin of Saint-Martin's numerical ideas and wonder whether they were entirely his conceptions or not.

I have been unable to avoid concluding, and am therefore bound to state, that Saint-Martin's doctrine of numbers is only a few fragments chipped, so to speak, from an edifice of occult knowledge. It is necessary also to add that he did not, in spite of his devotion, exaggerate the importance of the science which he thus acquired.

He states that from his first entrance into his first school, he never thought that numbers gave more than the ticket of the package, and not commonly the substance of the matter itself (*Theosophic Correspondence, letter LXXIV*). I understand this to signify that they are a method of classification which might in itself be conventional, or that they are agreed symbols which must not be understood literally; so that when we hear of the number of matter, the number of man, and so forth, we must understand an occult essential character or "virtue," more or less arbitrarily labeled or ticketed for readiness of reference. This is, I think, shown very clearly by other words of his own. *"Numbers are the sensible expression, whether visible or intellectual, of the different properties of beings, which all proceed from the one only source. Though we may derive by tradition and theoretical teaching a part of this science, regeneration alone shows us the true*

ground, and therein, each in his own degree, we obtain the true key without masters (Theo. Cor. let. XC.). Furthermore, numbers express truths, but do not give them; men did not choose numbers, but discerned them in the natural properties of things" (Theo. Cor. let. XCII).

Having said this by way of introduction, with the design of indicating the most tolerable mode of regarding an exceedingly obscure subject not overluminously treated, I propose now to present, collected from a variety of treatises, but substantially in the words of Saint-Martin, his general doctrine concerning the philosophy of numbers.

Numbers are the abridged translation or concise language of those truths and those laws of which the text and conceptions are in God, man, and Nature ("*Numbers are the invisible enveloper of beings, as bodies are their sensible envelopes - Tableau Naturel*) We must beware of separating numbers from the idea represented by each, for they then lose all their virtue, and are like the syntax of a language the words of which are unknown (*Les Nombres*).

The character of every number in the decade may be discovered by the particular operation to which it is united and the object on which it reposes. It follows from this that the virtue of beings is not in numbers, but that number is in the virtue of those beings which derive from it. Immense advantages may be derived by the intelligence of man from the proper use of numbers. The development of the properties of beings is active, and these properties have innumerable increasing and decreasing correspondences between them; hence the combination of numbers, taken in the regularity of the sense discovered in them by reasonable observation, will direct us in uncertain speculations, and will rectify what is false therein, seeing that this true and spiritual calculus or algebra of realities, like the conventional calculus or algebra of appearances, when its values are once known, will conduct us to precise and positive results (*Les Nom.*)

But in the former, numbers receive their value from the nature of things, and not from the will of man; they lead us to truths of the first rank essentially connected with our being. Without the key of numbers, the correspondence between the three regions of true

philosophy, divine, spiritual, and natural, cannot be fixed or appreciated correctly (*Les Nom.*).

Among the marvels offered to those who walk with circumspection in the career of numbers, we are not only taught to admire the magnificence of God, but to distinguish that which we are permitted to know from that which is permanently concealed from our penetration and outside our lights (*Les Nom.*). The mode of our emanation and generation in the divine unity is an interdicted knowledge, because the Work of an emanation is reserved for the Supreme Principle, and the knowledge of the mode of that generation is also reserved for Him.

By its possession we should be independent of Him; we could perform His work, and, in a word, would be God like Him. Owing to this veil, our Sovereign Principle is the eternal object of our homage and has real claim on our veneration. But while the law of numbers interdicts this knowledge (*Les Nom.*), it does offer us the proof that our generation is divine, and it does demonstrate that we come forth directly from God (*Les Nom.*). In the true calculus there are essential roots and roots which are not essential, and it is the same with some of the powers; whilst in arithmetical calculus all the roots are contingent and all the powers variable. In the true calculus, the name of essential power belongs especially to man, but not that of essential root; and it is in the consideration of these two titles that we find at once the proof that we have come forth from God and the impossibility of knowing after what mode we have come forth (*E&T*).

At the same time Saint-Martin observes in another place that among the things which man lost at his Fall was the knowledge of the roots of numbers. This knowledge is now impossible to him, as he is unacquainted with the first of all roots. Hence the world does not know what conception to form of numbers. To attain such conception we must reflect on what should be the principle of things; it exists in its weight, its number, and its measure. Number is that which brings forth action, measure that which rules it, and weight that which operates it (*E&T*). These are in the bosom of the Wisdom which accompanies all beings; in their production it imparts to them an emanation of its own essence, and at the same time of its wisdom, that

the production may be in its own likeness. Thus all beings have within them a ray of its weight, its number, and its measure (*Posthumous Works*).

III THE MYSTICAL TABLE OF THE CORRESPONDENCES BETWEEN THE TEN NUMBERS

I THE MONAD

THE Number One exists and is conceived independently of other numbers. Having vivified them through the course of the decade, it leaves them behind itself and returns to unity (*E&T*). All numbers derive from unity as its emanations or products, while the principle of unity is in itself and is derived from itself (*Les Nom.*). In unity all is true, and all which is coeternal therewith is perfect, while all is false which is separated from it (*Les Nom.*). Unity multiplied by itself never gives more than unity (*Les Nom.*), for it cannot issue from itself. Could unity thus produce and elevate itself to its own power, it would destroy itself, as the action which operates in each particular root is terminated by that operation. For unity to produce an essential and central truth there would have to be a difference between germ and product, root and power. Now, according to the law of germs and roots, when they have produced their power they become useless. Hence God could not reproduce Himself without perishing. From principle He would become means, and would then annihilate Himself in His term. But as principle, means, and term are not distinct in Him, as He is at once all of these, without succession in their action or difference in their qualities, this unity can never produce itself, and hence has never been produced (*Les Nom.*).

Among visible things, the sun is the sign of the unity of divine action, but it is a temporal and composite unity, which has none of the rights belonging to its prototype (*Post. Wk.*). In like manner, the continual succession of physical generations forms a temporal unity, which is a

disfigured symbol of the simple, eternal, divine unity. Such images are not to be neglected, for they reflect their model from afar. Extremes touch without resembling one another; thus, pure beings live a simple life; those who are in expiation have a composite life, or life mingled with death; sovereignly criminal beings, and those who resemble them, live, and will live, in simple death, or in the unity of evil (*Les Nom*).

When we contemplate an important truth, such as the universal power of the Creator, His majesty, His love, His profound lights or His other attributes, we aspire with our whole being towards the supreme model of all things; all our faculties are suspended that we may be filled with Him, with Whom we become actually one. Here is the active image of unity, and the Number One is the expression of this unity or indivisible union, which, existing intimately between all the attributes of the divine unity, should exist equally between it and all its creatures and productions. But after having exalted our faculties of contemplation towards this universal source, if we bring back our eyes to ourselves and become filled with our own contemplation, so that we regard ourselves as the font of those lights or of that inward satisfaction which we have derived from the superior source, we thereby establish two centres of contemplation, two separate and rival principles, two disjoined bases - in a word, two unities, of which one is real and the other apparent (*Les Nom*).

II THE DUAD

The Number Two has the principle in itself, but does not derive it from itself (*Les Nom*). It is impossible to produce two from one, and if something issues from it by violence, it can only be illegitimate and a diminution of itself. But this diminution is from the centre, for otherwise it would be apparent only. The diminution made at the centre is made at the middle; to divide anything by the middle is to cut it into two parts. This is the true origin of the illegitimate binary. But the diminution in question does not make unity less complete, for it is susceptible of no alteration; the loss falls on the being who seeks to attack it. Hence evil is foreign to unity, but the centre, without departing from its rank, is moved to rectify it because there is

something of itself in the diminished being. By this we may understand not only the origin of evil, but also that it is not a hypothetical power, since we all virtualise it at almost every moment of our existence (*Les Nom.*).

The duad is therefore the perverse power serving as the receptacle of all the scourges of divine justice, and bound up with material and sensible things for the molestation of its chief and his adherents, who have abandoned voluntarily the divine centre of their spiritual correspondence, and are condemned to exile therefrom despite themselves, and to undergo all the horror of living separation from the source of life. The innate virtues of corporeal forms have been accorded to contain this perverse power, and when man permits the virtues resident in his body to be weakened by his lax and criminal will, the perverse power assumes the empire and operates the destruction of that body (*Post. Wk.*).

The duad is also, according to Saint-Martin, the real number of water (*Les Nom.*).

III. THE TRIAD

The Number Three does not derive the principle from itself, nor indeed does it possess the principle (*Les Nom.*). The observations on this number are scattered and obscure, including vague references to a temporal law of the triad on which the dual temporal law is absolutely dependent (*E&T*). In the divine order, 3 is the Holy Ternary, as 4 is the act of its explosion and 7 the universal product and infinite immensity of the wonders of this explosion (*Theo. Cor. let LXXVI*). 3 belongs to us only by 12 united or added, as 4 is known to us only by its own explosion or multiplication 7 which gives us 16, and as 7, which is the addition of this 16, $(1+6=7)$ describes our temporal (3) and spiritual (4) supremacy, or the immensity of our destiny, as man (*Theo. Cor. let. LXXVI*). The Number Three operates the direction of forms in the celestial and terrestrial; that is, in all bodies the number of spiritual principles being triadic, every name and every sign which falls on this number belongs to forms or must operate some effect on forms (*Les Nom.*). In the super-celestial it was the thought of the

Divinity which conceived the design of producing this world, and conceived it triadically, because such was the law of forms innate in the divine thought. Now the thoughts of God are beings. The concerted and unanimous action in the Divine Ternary is represented by the three officiating priests when they move together in the Mass (*Les Nom.*).

Three is also the number of the essences or elements of which bodies are universally composed. By this number the law directing the production of elements is manifested, and these are reduced by Saint-Martin to three, on the ground that there are only three dimensions, three possible divisions of any extended thing, three figures in geometry, three innate faculties in any being whatsoever, three temporal worlds, three grades in true Freemasonry, and as this law of the triad shows itself universally with so much exactitude, it is reasonable to suppose that it obtains in the number of the elements which are the foundation of bodies (*E&T*). If the Number Three be imposed on all created things, it is because it presided at their origin (*Post. Wk.*). Had there been four instead of three elements, they would have been indestructible and the world eternal; being three, they are devoid of permanent existence, because they are without unity, as will be clear to those who know the true laws of numbers (*E&T*). The reason, whatever it may be, seems to conflict with another statement that there can be three in one in the Divine Triad but not one in three, because that which is one in three must be subject to death (*E&T*). Three is not only the number of the essence and directing law of the elements, but also that of their incorporation (*E&T*). It is, finally, the mercurial-terrestrial number of the solid part of bodies, in symbolical correspondence with the animal senary soul of which it is the first product, and with all the intermediary principles in all classes (*Post. Wk.*).

IV THE TETRAD

The Number Four is that without which nothing can be known, as it is the universal number of perfection (*E&T*). The Supreme Cause, though connecting with the source of all numbers, proclaims itself specially by the number of the square, which is at the same time the

number of man (*E&T*). By reason of the divine virtue in this number he has a direct action on all septenary beings, and it recalls the eminent rank which he occupied in his origin (*Post. Wk*). The square is one, like the root of which it is the product, and the image. It measures all the circumference, as man in the heart of his primeval empire embraced all the regions of the universe. This square is formed of four lines, and the post of man was distinguished by four lines of communication extending to the four cardinal points of the horizon. This square comes from the centre, and the throne of man was in the centre of the land of his domination, whence he governed the seven instruments of his glory. The square is thus the true sign of that place of delights known in all regions under the name of the Terrestrial Paradise.

Four is the number of every centre, and it is therefore that of fire, which occupies the centre of all bodies. So, also, it is that of the temporal spirit granted to man for his reconciliation, but this is the innermost of the three circles which man has to traverse before he completes the days of his reconciliation, which is represented by these three (*Post. Wk*).

The quaternary, represented by the four thousand years at the completion of which Christ was born into the world, is the image of the divine action opposed to the perverse power to contain it within its limits of spiritual privation. Man, to whom it is destined by the Divine Goodness, cannot profit by it except in so far as he has used successfully that first corporeal power given him as a preservation against the first evil action of the quinary chief. If he has allowed this simple inferior power to become degraded, the enemy has much more facility in attacking him with advantage in the active temporal power; and so far from this power turning to the profit of man, to whom it should communicate love, desire, faith, with all true spiritual affections proper for its reconciliation, the evil intellect makes use of this same organ to suggest all the false and ill-regulated passions and affections which can separate it from its object (*Post. Wk*). Hence, also, the avenging spirit of the crimes of human posterity for the maintenance of divine justice is announced by the Number Four.

V THE PENTAD

In the numerical mysticism of Saint-Martin the quinary is the number of the evil principle. It therefore differs, as we have seen, from those systems of occult numeration which regard this number as in an especial way the sign of the microcosm or of man, and seems positive proof that we are dealing here with a school of initiation which derives little from Kabalistic sources. It is also a case in point as to the fragmentary character of the Martinistic doctrine of numbers, for we are really without any details as to the properties of the quinary, here we are left to wonder whether Saint-Martin has withheld information that was deemed for Initiates only. It is said that 2 becomes 3 by its minus, 3 becomes 4 by its centre, 4 is falsified by its double centre, which makes 5, and 5 is imprisoned by the measure 6, 7, 8, 9, 10, which forms the corrective and rectifier of the evil quinary (*Les Nom.*). The number also connects with what Saint-Martin has to tell us concerning the twofold application of all numerals. True numbers produce invariably life, order, and harmony; thus, they always act for, and never against, even when they serve as the scourges of justice. When they undergo mutation in free beings, their character is so changed that it is another number which takes their place, whilst their radical title is always the same in their essence.

False numbers, on the contrary, produce nothing; they may ape but cannot imitate the true; they manifest in dismemberment, never in generation, because they have become false by division and have lost the capacity for engendering. A proof is found in the example of the five foolish virgins; they found themselves without oil because their conduct separated them from their five companions, and so also they remained without their bridegroom. As to the wise virgins, they engender only by the bridegroom, and when they shall possess him they will no longer be 5 but 10, since each will possess the spouse, or they will be 6 if the spouse be represented by 1 only. Thus, these five virgins are so little in their true number that, unable by themselves to renew their oil, they are forced to take refuge in prudence and to check charity, which can only be found in the vivifying numbers, the whole force of which flows from the centre of love.

We must distinguish, however, between the false numbers when employed to operate restoration and when operating their own iniquities. In the latter case they are given over to themselves and separated wholly from the true line; in the former case, true being assumes their form and character so as to descend into their infected region. But in assuming their form this Being rectifies it, referring it to the true numbers, and by thus opposing the true to the false he visits death upon death (*Les Nom.*).

VI THE HEXAD

This number is the mode of every operation; it is not an individual agent, but it possesses a necessary affinity with all that operates, and no agent brings any action to its term without passing through this number. The senary is the coeternal correspondence of the divine circumference with God. For this reason, God, who engenders all, embraces and beholds all. The circumference is composed of six equilateral triangles; it is the product of two triangles which actuate one another; it is the expression of six acts of divine thought manifested in the days of creation and destined to effect its reintegration. Thus this number is the mode of creation, though it is neither its principle nor agent. It is in the theosophical addition of the Number Three that we find proof of senary influence in corporisation. Scripture traces the senary from the origin of things and takes it beyond their term. Having shown the work of the six days, it presents in the Apocalypse, before the throne of the Eternal, four animals having six wings, and twenty-four ancients, prostrating themselves before Him. By this we see that the senary is the universal mode of things, because it has the same character in the universal order, and hence our trine faculties must follow it to obtain the completion of their action: Thought, 1; Will, 2; Action, 3, = 6. The 24 ancients of the Apocalypse equal 6, namely, 1, 3, 4, 7, 8, 10. These numbers added give 33, including zero, the image and evidence of corporeal appearances. But they give 24 without zero. Hence these six numbers alone have acted, are real, and will act eternally; that is to say, there are eternally two powers, that of God and that of the Spirit.

The senary suffered in the several prevarications which caused the Regenerator to descend here; it was necessary that He should repair its virtuality. For this reason He changed into wine the water contained in six ewers at the marriage of Cana.

It is not less true that the senary, being only the mode of operation of all agents, cannot be regarded precisely as a real and active number, but rather as a coeternal law impressed on all numbers. It is also that over which man had dominion formerly, and will again rule after his restoration (*Les Nom.*). Finally, the number 2 acts in the senary of forms which are of themselves only a passive addition of the two kinds. The root of these is two, and it is the agent of their modes and sensations by the multiplication of its own elements.

VII THE HEPTAD

The spiritual septenary number signifies the Divine Power itself (*Post. Wk.*). This is the number of the universal forms of the Spirit, its fruit is found in its multiplication. The square of 7, or 49, is 7 in development, while in its root it is 7 in concentration. Development is also necessary before it can proceed to 8, which is the temporal mirror of the invisible, incalculable denary. While it passes from 7 to 8 by means of the great unity with which it unites, it also passes from 49 to 50 by means of the same unity, and it draws the quaternary or human soul into this reunion by making it traverse and abolish the novenary of appearances, which is our limit and the cause of our privation. This shows that 5 is equal to 8 and 8 equal to 5 in the great wonder which the Divine Repairer has wrought for our regeneration (*Theo. Cor. let. XC.*) [In this letter Saint-Martin states that this point came directly to his intelligence and that it was not received from man].

Seven is known only by the temporal $4 \times 4 = 16 = 7$. But at the same time it is clearly the number of the Spirit, because it comes from the Divine and gives 28, on account of its double power opposed to the lunar power. It should be observed that the number 28 indicates that the Word had no place till the second prevarication. But these are merely images, because 7 coming from 76 is not root, nor is it the essential power of 4, for it enters into its root only by way of addition (*Les. Nom.*).

Independently of the numerical root 16, which expresses the septenary power of the soul, we find it in its powers over the ternary of the elements and the ternary of the principles of the central axis. The soul is the centre of these two triangles. If, instead of this centre, we count the power of the soul over the celestial, we shall find in a more active manner the soul's septenary power over the physical and spiritual both (*Les Nom.*).

But $7 \times 7 = 49 \times 7 = 343$. Man was established at his post, or, more correctly, emancipated only when his power attained its cube. It is in the elements of this cube that we see clearly the destination of primitive man, since he was placed between the superior triangle, from which he derived everything, and the inferior triangle, which he ruled. To know the true properties of a being, the cube of its power must be considered, for there only is the scheme of its faculties developed (*Les Nom.*).

The Number Seven also indicates that the temporal epoch, or manifestation of universal justice, must be visited on all prevaricators. But the Number Four is that of the agent who exercises this justice. As this agent is the Spirit and spirit cannot appear in time without a corporeal envelope, it is made known sensibly by the septenary, which is the body of the quaternary, as the senary is the body of the septenary, and as the material ternary is the body of the senary which has operated it, or as, finally, the quaternary is the body of unity, which cannot manifest here in its simple nature, but must sub-divide for us the powers which it has placed in creation.

VIII THE OGDOAD

It is only after the complement of the square of the Spirit that the operation of the octonary can be consummated, while its work can only be known clearly in the spirit of the number 50, because then the number of iniquity and the number of matter are dissipated by the living and regenerating influence of the unity which replaces them. As to the absolute Unity, or the Father, no one has seen or shall see Him in this world, save in the octonary, which is the sole way whereby we can attain to Him.

The number 50 disappeared on the approach of the Holy Octonary, because they two could not subsist together. Iniquity and appearance could not remain before unity and its power. This is that Divine Church outside of which no man can be saved and against which the gates of hell shall not prevail; this is the key which opens and no one shuts, shuts and no one opens (*Les Nom.*).

Christ is triadic in his elements of operation as in his essential elements his number is 8, and his mystical extraction teaches us that in his temporal work he was at once divine, corporeal, and sensible, though when considered in the eternal order he is divine in his three elements. He was the way, the truth, and the life. It was necessary that he should comprise within him the divine, a sensible soul, and the corporeal, to operate here below on the sensible order and all creation, because even as our thinking soul cannot be joined to our grosser individual envelope without the mediation of an individual sensible bond, so the Divine Repairer could not be joined to his corporeal though pure form without the medium of a sensible soul. This soul invests him with the number 4, his divine being bears the number 1, his body the number 3. In us the divine soul bears the number 4, the body that of 9, while the number of our sensible soul, Saint-Martin says, was unknown to him, but he had reason to think that it was not the same as that of the Saviour, because in all other elements which he possessed like, to our own, he bore invariably superior numbers. In this sensible soul the whole key of man consists; thereby he is joined to the sensitive or corporeal animal, but as he is not placed willingly, like Christ, in this prison, he cannot be expected to know the key which secures it. Saint-Martin thought, however, that the number was 6 (*Les Nom.*).

IX THE ENNEAD

Nine is the number of every spiritual limit, as the material circumference is in the limit of the elementary principles which act therein. Hence it represents the general and particular course of all the expiations inflicted by divine justice on the posterity of man. Man fell by proceeding from 4 to 9, and can only be restored to himself by returning from 9 to 4. This law is terrible, but it is nothing in

comparison with the law of the number 56, which is frightful for those who face it, since they cannot arrive at 64 until they have experienced all its severity. The passage from 4 to 9 is the passage from spirit to matter, which in dissolution according to numbers gives 9. As to the law of 56, it depends upon the knowledge of the properties and conditions of the number 8, which were part of the light given by initiation to Saint-Martin and not further explained. The criminal remains in the number 56, while the just and purified will attain to 64 or unity (*Theo. Cor. let XIII*). [Saint-Martin states that he received this teaching from the school of Martinez Pasqually.]

To whatever powers the number 9 is raised, it always remains 9, because, like 3 and 6, it has only a tertiary power, while 4, 7, 8, 10 are secondary powers, unity alone being the first power. Hence unity, in all possible multiplications, gives only one, because, as already seen, it cannot issue from or duplicate itself. It manifests outside itself by its secondary and tertiary powers, co-eternally bound therewith.

Could we know the active way by which it effects the manifestation of its powers we should be its equal. We are assured, however, that it operates its expansions only in its decade. The expansions themselves operate only outside the decade. There are spiritual expansions and expansions of form which work by different laws and produce different results. The secondary powers connect immediately with the center, but the tertiary only mediately, and hence they produce forms alone, having no creative law, for this belongs to unity, and no administrative law, for this is confided to the secondary powers (*Les Nom*).

X THE DECAD

By the reunion of the spiritual septenary to the temporal ternary, we have the famous denary ever present to our thoughts. As the image of Divinity itself, it accomplishes the reconciliation of all beings by causing them to return into unity. The temporal denary is composed of two numbers, 7 and 3, but its type connects with unity itself and is not subject to any division (*Post. Wk.*). So long as numbers are united to the decade, none of them present the image of corruption or deformity; these characters manifest only in their separation.

Amongst the numbers thus specialized some are absolutely bad, such as 2 and 5, which alone divide the denary. Others are in active operation, suffering, or curative operation, as 7, 4, and 8. Yet others are given only to appearance, such as 3, 6, 9. Nothing of this is seen in the complete decade, for in that supreme order there is no deformity, illusion, or suffering (*Les Nom.*).



METRICAL EXERCISES OF SAINT-MARTIN

THE literary remains of Saint-Martin include "*Phanos; a Poem on Poetry*" and a number of occasional verses. He also published during his lifetime a metrical pamphlet entitled "*The Cemetery of Amboise*," while in his posthumous works there is a prose essay on "*Prophetic, Epic, and Lyrical Poetry*." He regarded prophetic poetry as belonging to the first order, because it drew from the first principle of inspiration and emotion. The true theme of poetry is the divine law in all the classes to which it extends, not human love, and still less material nature. Therefore most epical and nearly all lyrical poetry is a deflection and an impertinence. As regards the laws of verse, he lays down an axiom which is completely characteristic, for, like many views of Saint-Martin, it had never entered into the mind of man to conceive it previously. "*Supreme music has no measure, and poetry is of this kind*" (*Post. Wk.*), which, it will be observed, is much more than to say that poetry is to be rather valued for its spirit than for its form. Both views are in a sense impossible, or at least intolerable, at least in this day, when we have agreed that the divine word must assume a divine shape in order to be worthy of itself. Saint-Martin's definition is much the better of the two, because it is unthinkable; the other is a vulgar fallacy. Perfect poetry is a perfect spirit wedded to a perfect form. When it is not so wedded it is not poetry. Just as the spirit of man is not man without the form of man. There is no need, however, to enlarge upon a point about which nobody now disputes, and as on the understanding that Saint-Martin's metrical exercises are not poetry, there is something in their matter which commends itself to his admirers. I have ventured to give one specimen of his verses but it is given on the understanding that the translation into English has no higher claim than a reasonably faithful rendering.

STANZAS ON THE ORIGIN AND DESTINY OF MAN

The Voice of the Soul.

Supernal torch, thy light descends on me,
 My life's enigma is explain'd by thee.
 'Tis not because thy kindly warmth I hail
 As fire derived from fonts that never fail;
 Torch which enlightens, in thy splendours bright.

I see myself derived from thy pure light
 Immortal townsman of a heavenly place,
 From the Eternal Day my days I trace.

ii

My shining birthright makes all glories fade,
 No light shall cast the inner light in shade;
 Who seeks to shroud or dim that sacred beam,
 I hold thereby would God Himself blaspheme;
 Attest it, Laws, which Truth's most holy plan
 Graved deep within the incorporeal man
 When first engender'd from that virtue's breast -
 Words in Truth's temple heard, ye too attest!

iii

The Divine Voice.

Resplendent type of mine almighty power,
 Of my pure essence the most perfect flower -
 Majestic man, thy high election know!
 If forth on thee my secret unction flow,
 'Tis to confirm the mission of thy birth,
 My justice making known through all the earth,
 Bearing my light through falsehood's dark domain,
 By thine own self declared my grandeur's reign.

iv

The Voice of the Soul.

Ye elements, in all your actions bound,
 Still blindly follow your unending round--
 Not yours the functions of the gods to share
 Man of that right divine alone is heir;
 Exclusive minister of Wisdom's laws,
 Beams from the sun supreme he only draws.
 Their splendours darting all the dark disperse,
 And God in man shines o'er the universe.

v

Is man a god? What strange deceit is here!
 Behold this prodigy divine appear
 Vested in weakness, with disgrace his crown-
 What foe has stripp'd him of his old renown?
 Not king but captive now, to sense a thrall,
 And, exiled far from his imperial hall,
 The Sacred accents of the heavenly shore,
 The harp's harmonious strains, he hears no more.

vi

The Divine Voice.

O'er all that lives his once establish'd right
 Peace to its empire gave beneath my sight;
 Ye slaves who now your ancient lord subdue,

Peace when he seeks must be implored of you!
Once from life's stream he drew, which heard my voice,
And, leaping down, did earth with fruits rejoice;
What waters now will make that desert bear?
Tears from his eyes alone, descending there!

vii

To him alone this agony refer
Who did my justice and its stripes incur,
My law renounced, invoked to aid his reign
Foul falsehood's hosts, and 'gainst me arm'd in vain;
For hope on crime establish'd soon betray'd,
The priest of idols was their victim made,
Death the one fruit such service bears its slave,
And life the costly sacrifice he gave.

viii

The Voice of the Soul.

Eternal God, did man's most hapless race
For aye Thine image and Thy work debase?
Say, are Thy sons brought down so deep in shame
That they can rise not in Thy virtue's name?
Is Thy most sacred character destroy'd?
Thy highest title - that of Father - void?
And must that name of child, whose powers transmit
Life without end to them, turn void with it?

ix

Oh, when Thy glory was my home of yore
I learn'd Thy love endured for evermore,
Unfathom'd and unbound Thy mercy's sea!
Ah, Holy God, confirm Thy first decree!
With favours fresh increase Thy former grace -
Lo, they shall teach me yet my steps to trace
Beneath Thy wings, and compass that design
For which my nature first was drawn from Thine.

x *The Divine Voice.*

Volcanic forces, in their gulfs compress'd,
By rocks and torrents are denied all rest,
But the fierce flame leaps round them and subdues -
Do thou, O timid man, like forces use!
A constant power direct to rend the chain,
To burst the bar, and thus thy freedom gain;
Inert are they, nor shall withstand thy strength,
Far from their fragments shalt thou soar at length!

xi

When the swift lightning, ere the thunder's peal,
Doth all the vault of heaven by fire reveal,
It manifests a master to the air ;

Such work is thine; discern thy symbol there.
 Lo, I have launched thee from the starry height,
 'Tis thou who darrest downward trailing light,
 And flash-like striking on the earthly ground,
 Dost with the shock to thy first heaven rebound.

xii

Man is the secret sense of all which seems;
 That other doctrines are but idle dreams,
 Let Nature, far from all contention, own,
 While his grand doom is by her day-star shown.
 To vaster laws adjusted, he shall reign,
 Earth for his throne, and his star-crown attain,
 The universal world his empire wait,
 A royal court restore his ancient state.

xiii *The Voice of the Soul.*

That voice restores me! Angels free from sin,
 Agents of God, who dwells your hearts within,
 My transports share! A jealous lord is He,
 But for my wisdom and felicity -
 To justify mine origin sublime -
 To bare the treasures of my natal clime -
 That I with you may draw from springs above
 The draughts of science and the draughts of love.

xiv

O if such love, despite the void between,
 Impel you sometimes towards this earthly scene,
 Will not its virtues and its powers upraise
 Us earthly dwellers towards your heavenly ways?
 O friends at least, whatever chance betide,
 May nought your natures from mine own divide,
 May my poor hymns to mix with yours be meet,
 And in your council may I find a seat!

xv

Sacred and saintly Truth! Thy voice I hear,
 Thine is the victory, Thy world comes near;
 Its beams divine transmute the sense of sight
 Till scene and eye diffuse the same rich light.
 O founts divine, with darkness all unmix'd,
 For God therein His holy place hath fix'd,
 Time's twisted paths beneath my feet swim by,
 I lose them leaping towards eternity.



A PRAYER OF SAINT-MARTIN

ETERNAL source of all which is, Thou who sendest spirits of error and of darkness to the untruthful, which cut them off from Thy love, do Thou send unto him who seeks Thee a spirit of truth, uniting him for ever with Thee. May the fire of this spirit consume in me all traces of the old man, and, having consumed them, may it produce from those ashes a new man, on whom Thy sacred hand shall not disdain to pour a holy chrisim! Be this the end of penitence and its long toils, and may Thy life, which is one everywhere, transform my whole being in the unity of Thine image, my heart in the unity of Thy love, my activity in the unity of the works of justice, and my thought in the unity of all lights. Thou dost impose great sacrifices on man, only to compel him to seek in Thee all his riches and all his delights, and Thou dost force him to seek all these treasures in Thee only because Thou knowest that they alone can make him happy, for Thou alone dost possess them, who hast engendered and created them. Truly, O God of my life, I can find nowhere save in Thee the root and realization of my being. Thou also hast said that in the heart of man alone canst Thou find Thy repose. Cease not, therefore, for one instant thine operations upon me, that not only may I live, but that Thy name may be known among the nations. Thy prophets have declared that the dead cannot praise Thee; let death then never come near me, for I burn to offer Thee immortal praise; I burn with desire that the Eternal Son of Truth may never have to reproach the heart of man with the smallest clouding of Thy splendor, or the least diminution of its fullness. God of my life, the utterance of whose Name accomplishes all things, restore to my nature that which Thou didst first impart to it, and I will manifest that Name among the nations, and they shall learn that Thou alone art their God, Thou alone their essential life, as Thou only art the movement and motive principle of all beings. Do Thou sow the seed of Thy desires in the soul of man, in that field where none can contest with Thee, since it is Thou who hast brought it into existence. Sow Thy desires therein, that the soul, by the force of Thy love, may be snatched from the depths which hold it and would swallow it up for ever. Abolish for me the realm of images; scatter the fantastic barriers which place an immense interval and spread thick darkness between Thy living light and me, entombing me in their folds. Show unto me the sacred character and the divine seal of which Thou art the custodian; pierce the center of my soul with the fire which burns in Thee, that my soul may burn with Thee till it knows Thine ineffable life and the inexhaustible delights of Thine eternal existence. Too feeble to endure the weight of Thy Name, I leave in Thy hands the task of erecting its complete edifice, and of laying Thyself its first foundations in the depths of that soul which Thou has given me for a torch, showing light to the nations, that they may no more dwell in darkness. Thanks be unto Thee, O God of peace and love! thanks be unto Thee, because Thou hast been mindful of me, and hast not willed that my soul should want, lest Thine enemies should say that the Father forgets His children or is unable to deliver them.