



THRESHOLD OF INITIATION

INFORMATION FOR THE ASPIRANT

**Ordre Martinistes Souverains
Threshold of Initiation
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AUTHORISED BY THE G.:C.:S.:I.:.

**GRAND MASTER SAR CŒUR DE LA CROIX
VICE GRAND MASTER SAR ROBORIS DE LA CROIX
GRAND CHANCELLOR SAR THEOPHOROS DE LA CROIX**

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GRAND MASTER'S FOREWARD

The Ordre Martinistes Souverains (O.·M.·S.·) is open to all sincere seekers of the Divine Light who knock with a pure intention and the will to persevere the initiatory process. To assist in understanding the purpose, aims, means and processes of the O.·M.·S.·, we have compiled preliminary public documents into *The Threshold of Initiation: Information for the Aspirant*. This document contains:

- ***The O.·M.·S.· Public Manifesto*** which briefly describes the purpose and history of the Ordre, and introduces the Three Pillars of the Martinist Tradition upon which the Ordre is built. Here, we overview the curricula of the Outer Ordre, the essential processes that will lead the candidate from the darkness of ignorance to the light of Truth. We also briefly introduce Rosicrucian and Gnostic currents of the Inner Ordre. Instructions on applications and contact information for the Grand Council and individual Temples provide the candidate with their first point of contact with the Unknown Agents of the Ordre.
- ***The Pre-Associate Operation*** which is required of all new applicants to the Ordre. This three-month operation serves multiple purposes including testing the abilities and dedication of the aspirant, and allowing them to pilot preliminary Martinist exercises, meditations, and ritual operations. The basic techniques of meditation and contemplation presented here are deceptively simple, but in reality, form essential and foundational skills upon which all future work will be based. Neglect not the morning meditation, and learn to approach the work with regularity, discipline and long-term goals. The required journals of this operation allow the Ordre to evaluate if the aspirant is a proper candidate for the Ordre, and for the candidate to evaluate if the Ordre is a proper fit for them.
- ***The Rule of the Ordre in 9 Points*** comes from the 1782 Masonic Convent of Wilhelmsbad. Authored by Jean Baptiste Willermoz, it presents a beautiful, mystical approach to viewing the initiatory process, the organizational structure of an esoteric order, and the relationship between God, Man, and the Universe.
- The ***Application for Initiation*** is a standard application that allows the Ordre to begin to understand the aspirant's history, values and goals, and challenges the aspirant to reflect upon the same. It is strictly confidential.

Questions and further inquiries can be made to the Grand Council or the Temple closest to you. Be sure to also view the wealth of public documents we have made available online, our video lecture content on the [O.·M.·S.· YouTube](#), our public books, and our regular updates on [Facebook](#).

May the Light of the Path be clear and open to all sincere seekers of Truth,

Sâr Cœur de la Croix

Grand Master

G.·C.·S.·I.·

Ordre Martinistes Souverains

Spring 2020

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PUBLIC MANIFESTO

Ordre Martinistes Souverains
Public Manifesto, © OMS, 2015-2020, version 2.0
Authorised by le Grand Conseil des Supérieurs Inconnus, Spring Equinox, 2020

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INTRODUCTION

Dear Worthy Aspirant,

Thank you for your interest in the Ordre Martinistes Souverains (the Order of Sovereign Martinists or the O·M·S·). We hope the following introduction to our order will provide some insight into our history, goals, and organization.

Our Work is exemplified by the intentions of the founding members of the O·M·S·:

1. Martinism exists for the sole purpose of the transmission of the Light and is a vehicle for the gift of the Royal Secret, the Stone of the Philosophers, which dissolves and unites all mysteries of Heaven and Earth;
2. This gift carries within it the rights and burden of self-sovereignty;
3. The O·M·S· will make sovereignty and truth the core of its initiations, rituals, doctrine and the Ordre, while staying true to the historical landmarks of Martinism;
4. The Grand Council of S·I· will develop and perpetuate Martinism in line with the principles above for its transmission in a new era; and
5. If the Ordre should ever cease to operate by the above principles, it shall be dissolved.

The attached public manifesto briefly describes the purpose, structure and initiatory curriculum of the O·M·S·. After thorough review, interested parties that are serious about their pursuit of the Great Work of Reintegration should contact the Grand Chancellor directly with any questions or to submit completed applications for Initiation or Affiliation.

Before the Flambeaux,

Sâr Cœur de la Croix

S·I·G·I·, S::G::R·, G·P·, ·, EASIE-EASIA

Grand Master

Le Grand Conseil des Supérieurs Inconnus

Ordre Martinistes Souverains

Fall Equinox 2016



PURPOSE

The Ordre Martinistes Souverains (O·M·S·) was founded on Friday, October the 13th, 2013 by several S·I·I·L· of various lineages, with the blessing of our Initiators in the Chain, as in independent Martinist order, for the sole purpose of transmitting the Light of Martinism in a pure and unadulterated form, devoid of all interests in political and financial gain. O·M·S· is a sovereign order helping to raise and elevate other sovereigns and is a return to free Martinism, welcoming any all and all Martinists of good repute and upright conduct.

Through the Light of our predecessors, the Living and Deceased Masters of our Initiatic Chain, we seek to unify, coalesce, and clarify the Martinist Tradition, both in Theory and Practice, for the benefit of future Light-bearers and to provide a context wherein certain highly qualified individuals may find assistance in unfolding and further developing their innate mystical and spiritual talent in the company of like-minded individuals.

Martinism is a Christian School of the Western Esoteric Mystery Tradition that seeks to re-awaken in its initiates the knowledge and experience of their own divine origins and powers so that we may, once again, exist in the fullness of the Divine Immensity. This pursuit is undertaken not solely for the benefit of the individual but for all of humanity and every spirit that suffers outside the pale of Divine Grace. Our Ordre draws from numerous Martinist lineages, both active and inactive, to provide a comprehensive initiatic experience – one which is both educational and spiritually invigorating. Within our initiatory curriculum, our initiates are exposed to the fount of the Tradition with the Work as espoused by that learned Theurgist Martinez de Pasqually as well as to those same teachings as perpetuated in differing ways by his protégées, Louis Claude de Saint-Martin and Jean-Baptiste Willermoz. These three primary transmissions are known as:



The Élus Coëns: “L’Ordre de Chevaliers Maçons Élus Coëns de l’Univers” as established and developed by Jacques de Livron Joachim de la Tour de la Casa Martinez de Pasqually, or simply Martinez de Pasqually, which is a Theurgical system of ceremonial, magical initiation and the original system of Martinism or Martinezism;

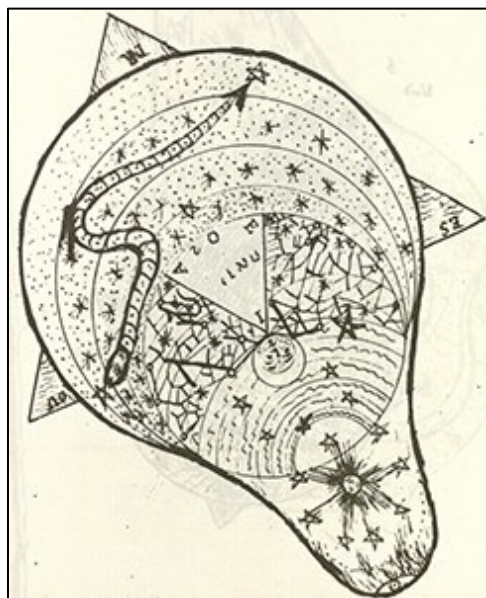


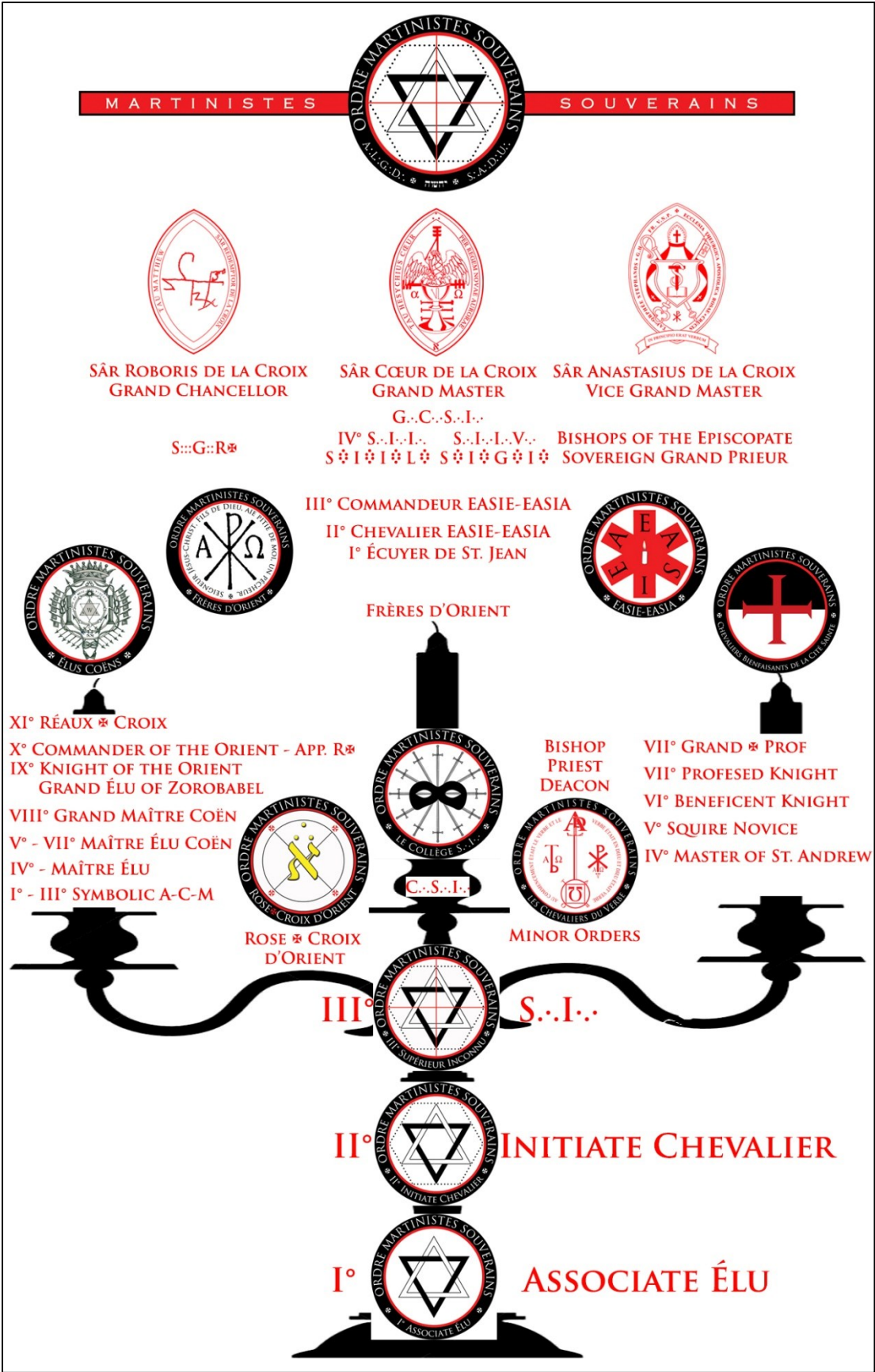
The C.·B.·C.·S.·.: “Les Chevaliers Bienfaisants de la Cité Sainte”, or The Beneficent Knights of the Holy City, as formulated and passed down by Jean-Baptiste Willermoz, thence into the Strict Observance and Rectified Scottish Rite of Freemasonry, which expresses the Tradition in a Chivalric Philosophy and Moral Art; and



Société des Intimés or Initiés: The “Voie Cardiaque”, or Way of the Heart, descended from Louis Claude de Saint-Martin and codified into a three-degree system by Dr. Gérard Encausse (Papus). This branch comprises the majority of modern Martinist Orders and is the central foundation of the first three degrees of the O.·M.·S.·.

Each of these manifestations, or branches, of Martinism are presented and worked in an approach that is unique to the O.·M.·S.·. Our philosophies and rituals are derived from over a dozen lineages and from original source texts translated by the O.·M.·S.·. Grand Council. The continuous improvement of our educational materials and ritual work is an ongoing effort in order to provide a comprehensive initiatic experience.





STRUCTURE AND CURRICULUM OF THE O.·M.·S.·. OUTER ORDRE

Upon surveying the prevalent Martinist orders currently in operation, the O.·M.·S.·. has sought to rectify the Martinist Tradition in order to reignite its Light and pass on the complete degrees and workings to the next generation. To do this, we have utilized the archives of our various lineages that converge in our Ordre to present the most complete and, more importantly, effective initiatory system of Martinism for the modern day. This is accomplished through the three primary grades of the O.·M.·S.·. Outer Ordre, their initiations, curriculum books, supplemental books, each grade's digital archives, private video lectures, and our tightly bonded online community and forums which each member gains access to after successfully passing each initiation.

Each O.·M.·S.·. book has been copiously researched and professionally presented in archival quality hardcover books with dustjackets. Some books are full-color when necessary, while others are printed in black & white to reduce cost. The degree handbooks are mandatory for all members, while others may be optional. All books are distributed to members for educational purposes, at cost with no financial gain or profit.

I° Associate Élu Curriculum

The I° Associate Élu Grade comprises the traditional formulas of Papus and St. Martin, enriched with the current of the Élus Coëns and Martinez de Pasqually. It comprises an initiatory experience that combines the traditional Martinist Associate with the of the I-IV° of the Élus Coëns. A minimum of one to two years active study and spiritual practice is required before passing on to the next grade.



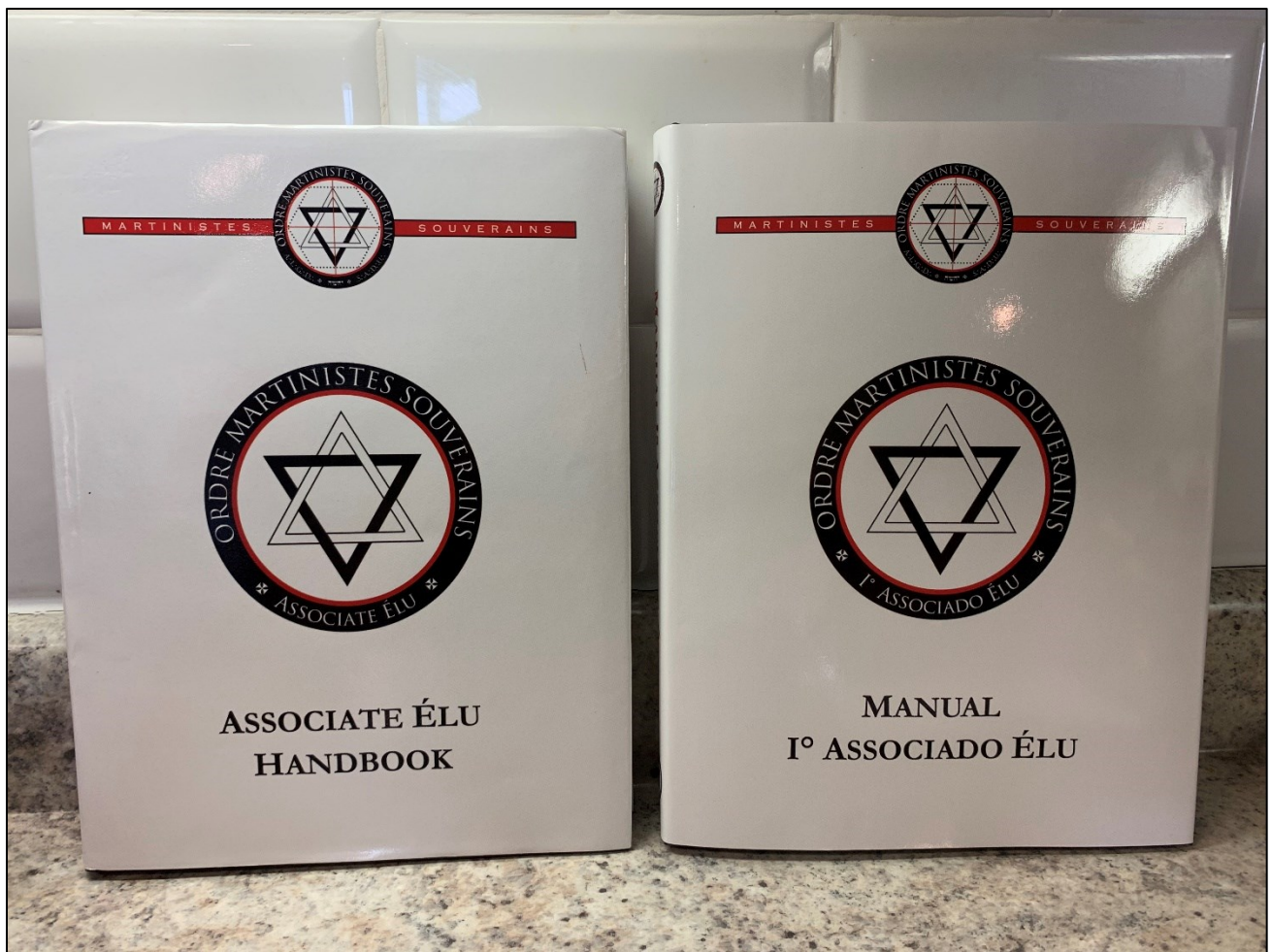
The grade curriculum is divided into multiple books, as well as numerous digital materials and videos:

1^o Associate Élu Handbook

The *1^o Associate Élu Handbook*, the foundation and most essential book for the 1st degree consists of Theory and Practice. The Theory is a distillation of the most refined Associate level texts on Martinism, while the Practice provides the traditional Martinist Work of the *Way of the Heart*, infused with E.C. Theory & Operations up to IV^o Maître Élu. This handbook contains more practical and operational Martinist and Coën work than most Martinist orders' entire system.

The *Élus Coëns Theory Handbook*, now integrated into the *1^o A.E. Handbook*, provides key documents from the Past Masters regarding Pasqually's myth, his unique number system and Kabbalah, and lectures from Saint-Martin on the Élus Coëns

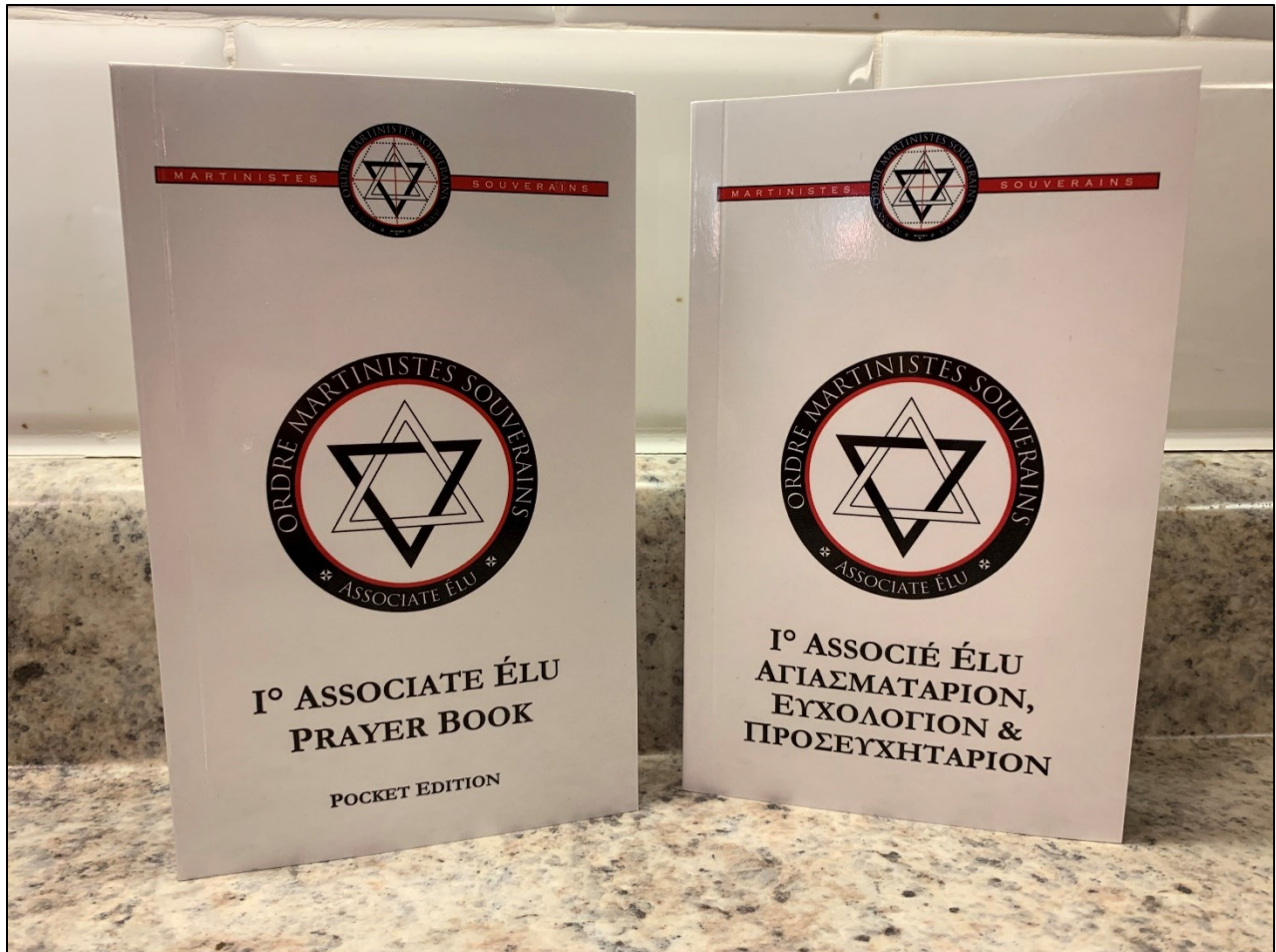
This handbook is currently available in English and Portuguese.



I^o Associate Élu Prayer Book

The *I^o Associate Élu Prayer Book* is a pocket-sized edition of the practical work of the 1st degree. Answering the requests of our members, we created a full-color pocket edition to easily carry and utilize the prayers, meditations and spiritual operations throughout day-to-day life and thus integrate the I^o symbols, myth and process in their lives.

This handbook is currently available in English and Greek. A Portuguese edition is underway.



10 Instructions to Men of Desire: Instructions for the Temples of the Élus Coëns, Elevated to the Greatest Glory of the Eternal, by Louis Claude de Saint-Martin

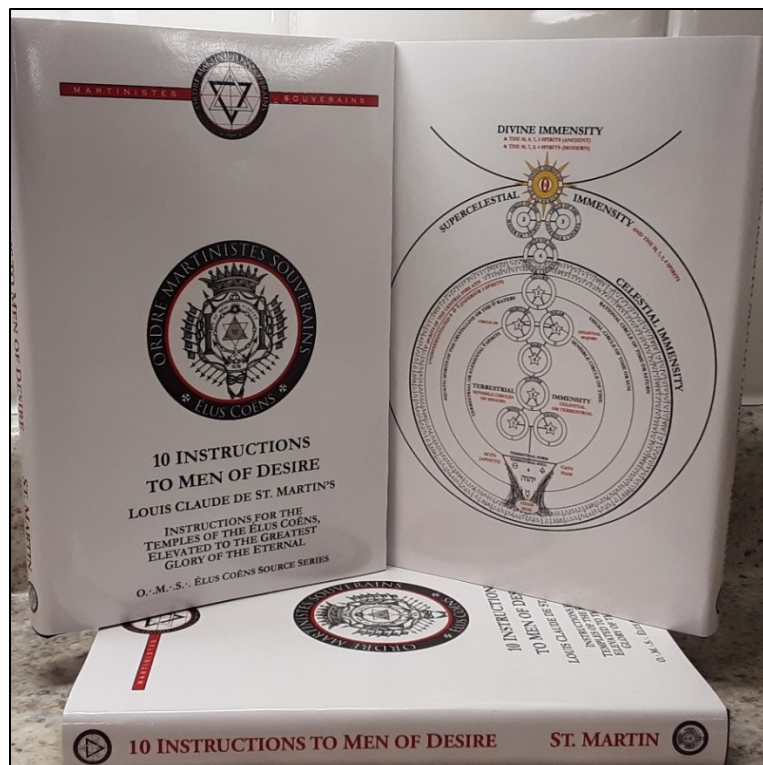
Saint-Martin's *10 Instructions to Men of Desire: Instructions for the Temples of the Élus Coëns, Elevated to the Greatest Glory of the Eternal* (*Dix Instructions aux Hommes de Désir*) provides 10 engaging lessons on the Martinezist/Martinist mythos and cosmology. It can be seen as a primer or commentary on Martinez de Pasqually's *Treatise on the Reintegration of Beings into their Original Spiritual and Divine Properties, Virtues and Powers*, and can also stand on its own as a philosophical text on the Theosophy of Saint-Martin. It is also a clear commentary on the initiations and process of the Élus Coëns initiations.

As Amadou wrote in his introduction to his french transcription of the original manuscript:

“As for the substance of these instructions, let us observe that they are, like the rest, perfectly faithful to the Martinezist system of Reintegration: cosmosophy, anthroposophy, and theosophy, where numbers, the object of arithmosophy, are used for human investigation of divine action... these sciences and virtues cannot be separated in Coën theory.”

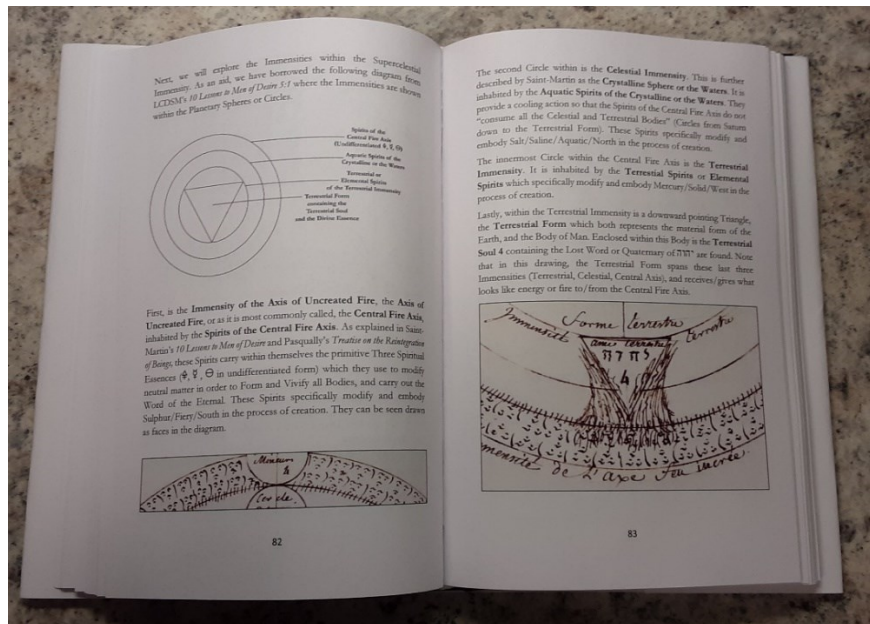
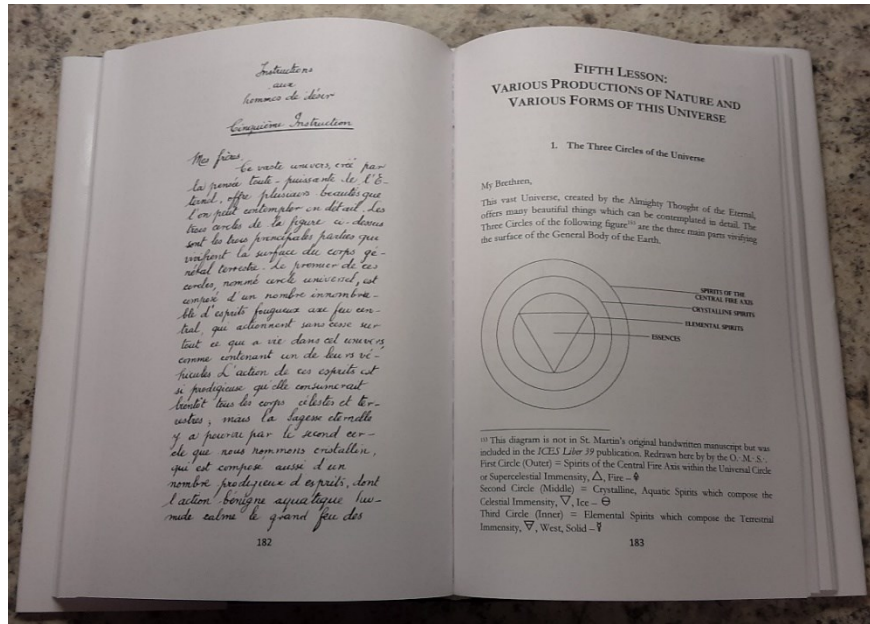
Together, these 10 lessons comprise what Amadou called a “metaphysical moralism.” At first glance, they provide a solid foundation in the Theosophy and Christian Mysticism of Saint-Martin, which later inspired Papus in the creation of the Martinist Order.

Our new translation and publication of these key and widely unknown lectures of Saint-Martin contains a new commentary in the form of copious in-line annotations. We correlate and explain Saint-Martin's lectures with Élus Coëns initiations, catechisms, grade work, the commentaries of Rijnberk, Amadou and other E.C. manuscripts we have translated for our members.



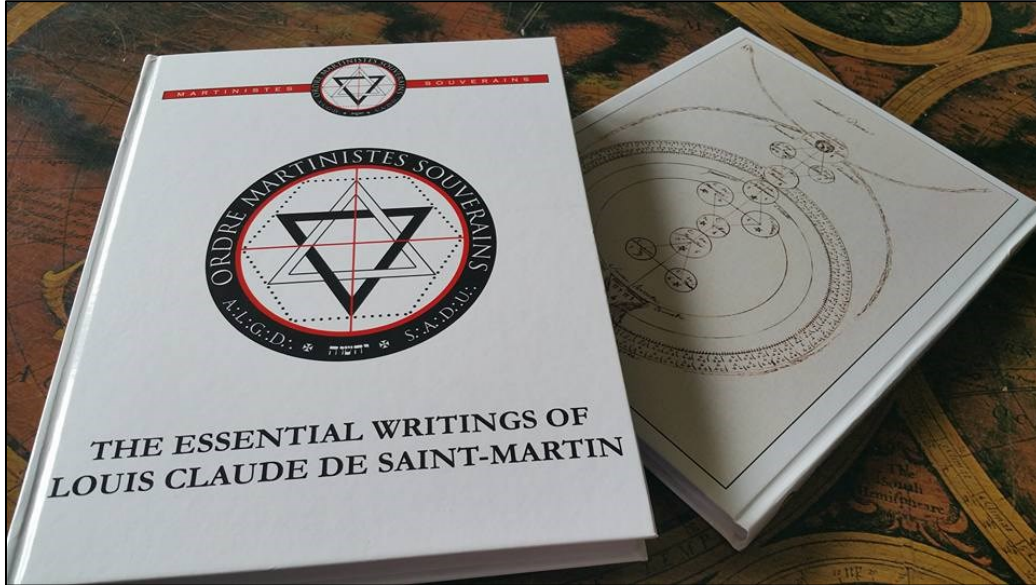
This book also contains our groundbreaking *Complete Explanation of the Universal Table*, a new exegesis and commentary on the key diagram of Martinezist/Martinist cosmology. Our rectified Universal Table has been corrected and expanded by comparing several original manuscript versions of the U.T. by Saint-Martin, Willermoz, Prunelle de Lière and others. New keys within the *10 Instructions* help unfold the mysteries and inner workings of the Table in order to explain spiritual processes within the Élus Coëns initiations and grade work.

This book is printed in full-color and available in English. A Portuguese publication is underway.



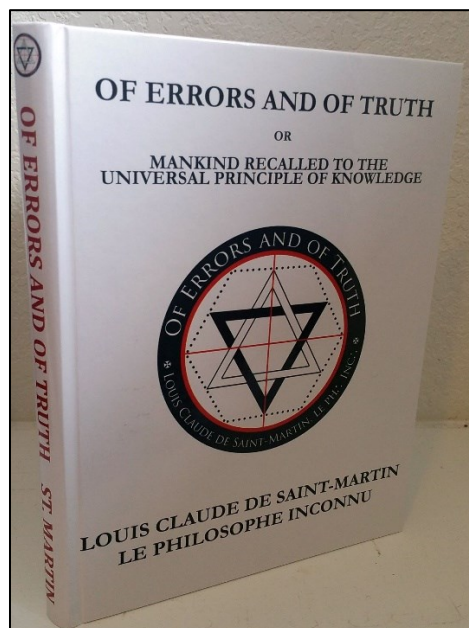
The Essential Writings of Louis Claude de Saint-Martin

The *Essential Writings of Saint-Martin* provides key documents of the Unknown Philosopher in 350 pages.



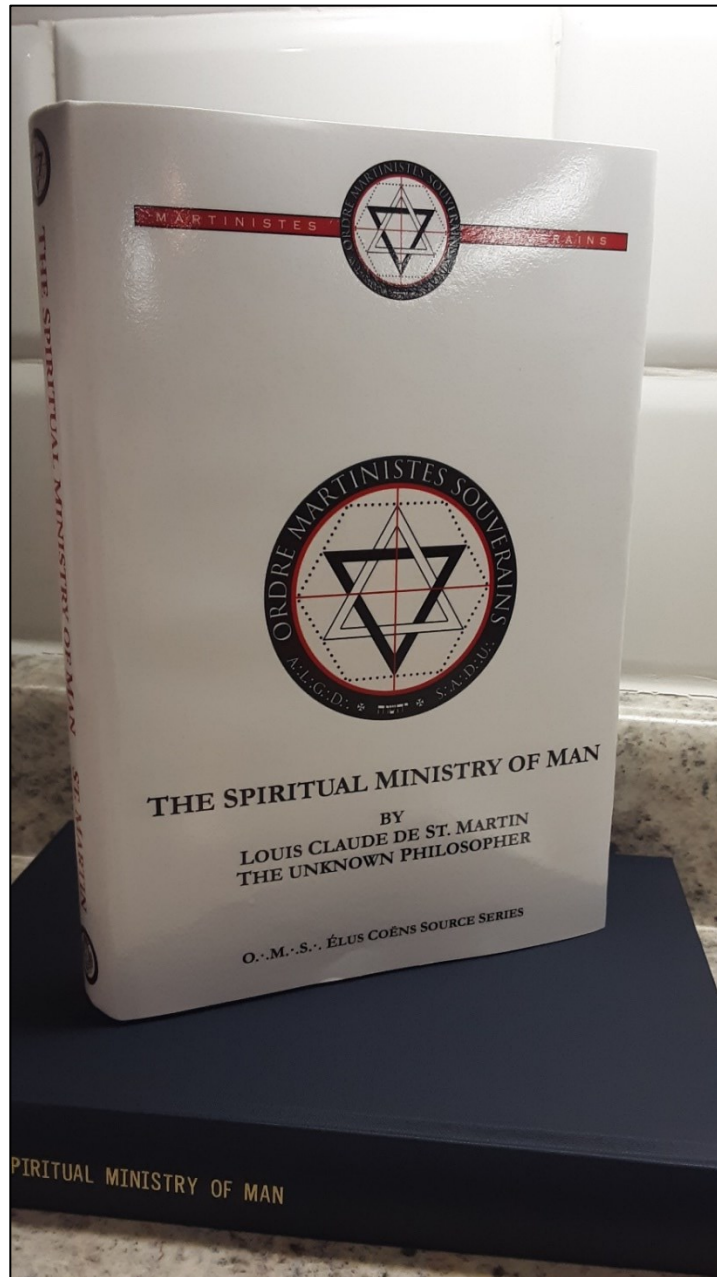
Of Errors and of Truth, by Louis Claude de Saint-Martin

Saint-Martin's *Of Errors and of Truth, or Mankind Recalled to the Universal Principle of Knowledge* (*Des Erreurs et de la Verité*) is the Unknown Philosopher's first book and is one of the primary sources of the Martinist myth as utilized by Papus in his *Ordre Martiniste*.



The Spiritual Ministry of Man, by Louis Claude de Saint-Martin

Saint-Martin's *The Spiritual Ministry of Man, or Man: His True Nature and Spiritual Ministry* is the Unknown Philosopher's final and most revealing book on his unique approach to Christian mysticism and 1700s Theosophy. It consists of three parts: *On Nature*, *On Man*, and *On the Word*.



II° Initiate Chevalier Curriculum

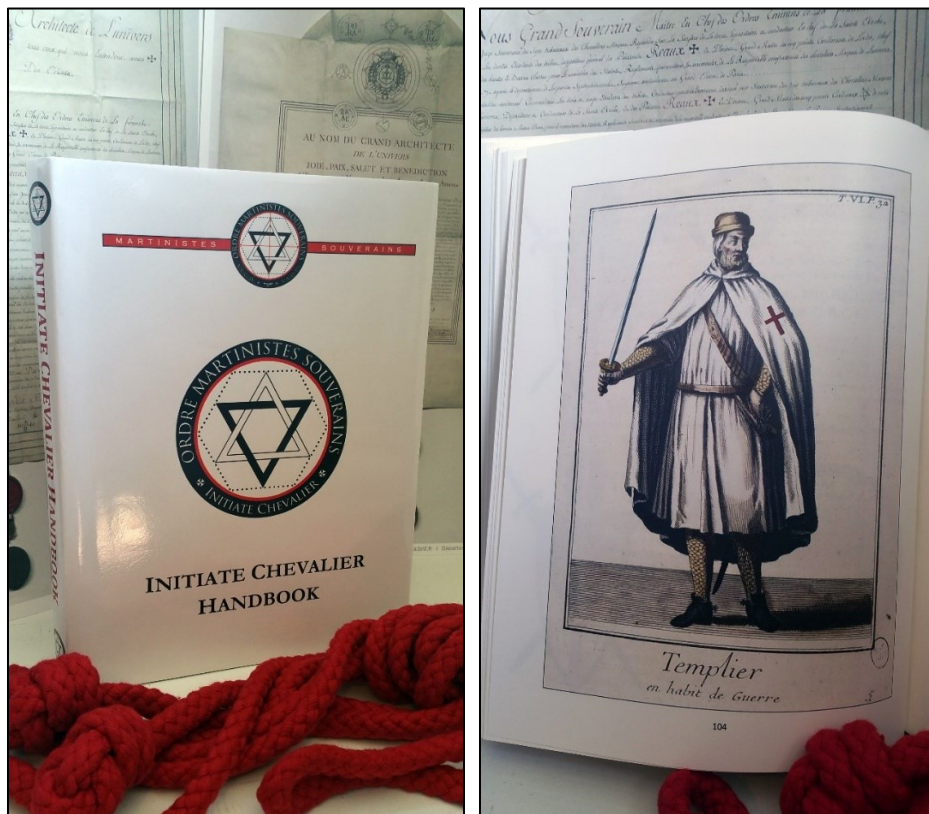
II° Initiate Chevalier Handbook

Continuing the work of the I° Associate Élu Grade, the II° Initiate Chevalier Grade comprises the traditional formulas of Papus and St. Martin, with the addition of the current of the C.B.C.S. and Jean-Baptiste Willermoz. In addition to an innovative *Way of the Heart* 2nd degree, it comprises an initiatory experience of the C.B.C.S. distilled from the *Scottish Master of St. Andrew*, *Squire Novice* and *Chevaliers Bienfaisants de la Cité Sainte* grades of Willermoz.

The *Initiate Chevalier Handbook* consists of the traditional Work of the *Way of the Heart*, infused with C.B.C.S. lectures up to the Chevaliers Bienfaisants de la Cité-Sainte grade of the C.B.C.S. These lectures and the mythology of the Temple of Jerusalem are utilized to provide an innovative operational curriculum, consisting of work with the classical virtues, chivalry, and spiritual knighthood. An extension of the Élus Coëns operations begun in the Associate Élu grade provides a 9 month mystical and magical working for the Initiate Chevalier which requires successful “passes” or visions in order to advance to the third grade of S.:I.:.

A minimum of two years active study is required before passing on to the next grade.

This book is printed in full-color and available in English, Portuguese and Greek publications of the same are underway.



II° Initiate Chevalier Prayer Book

Like the *I° Associate Élu Prayer Book*, this is a pocket-sized edition of the practical work of the 2nd degree. Answering the requests of our members, we created a full-color pocket edition to easily carry and utilize the prayers, meditations and spiritual operations throughout day-to-day life and thus integrate the II° theurgical operations and alchemical processes.

This handbook is currently available in English and will soon be available in Greek and Portuguese.

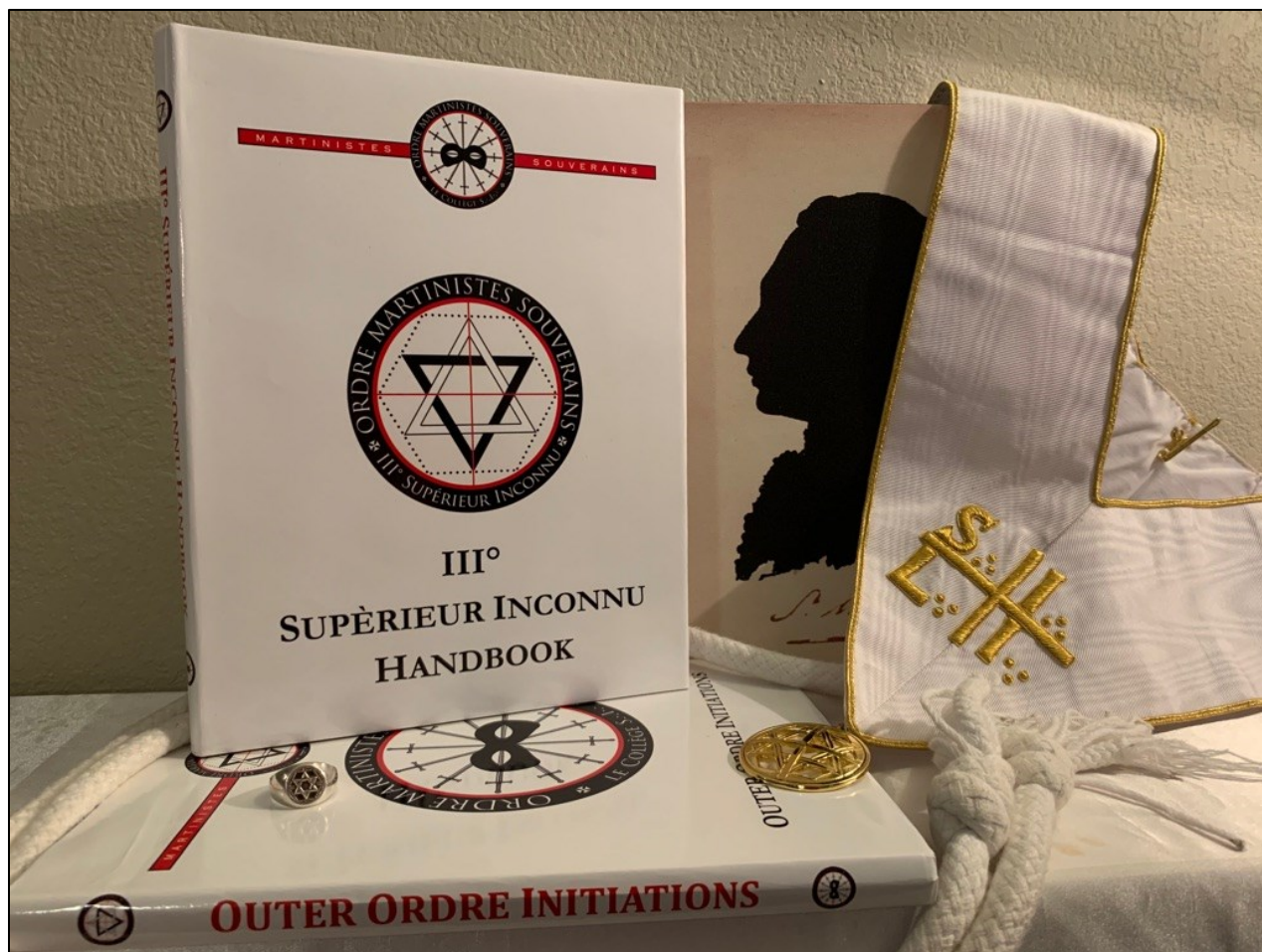


III° Supérieur Inconnu Curriculum

III° Supérieur Inconnu Handbook

The III° Supérieur Inconnu (S.·I.·) Grade comprises the traditional formulas of Papus and St. Martin, infused with additional components to provide the Initiate with a holistic O.·M.·S.· perspective. It forms the cornerstone of the O.·M.·S.· and is the chamber in which the Royal Secret is revealed, the gift and burden which confers sovereignty and Truth.

The Supérieur Inconnu Handbook focuses on deepening the newly raised S.·I.·'s understanding of the Royal Secret through the alchemical Wet Path with practical work including the *Abramelin* and other Rosicrucian Operations to assist in the unfolding of the Rose of Mystery. The third degree of S.·I.· culminates in the unveiling of the Royal Secret or Stone of the Philosophers, that elusive yet ever present Mystery which forms the foundation of all true initiation and illumination.



Supplemental E.C. Manuscripts – Élus Coëns Source Series

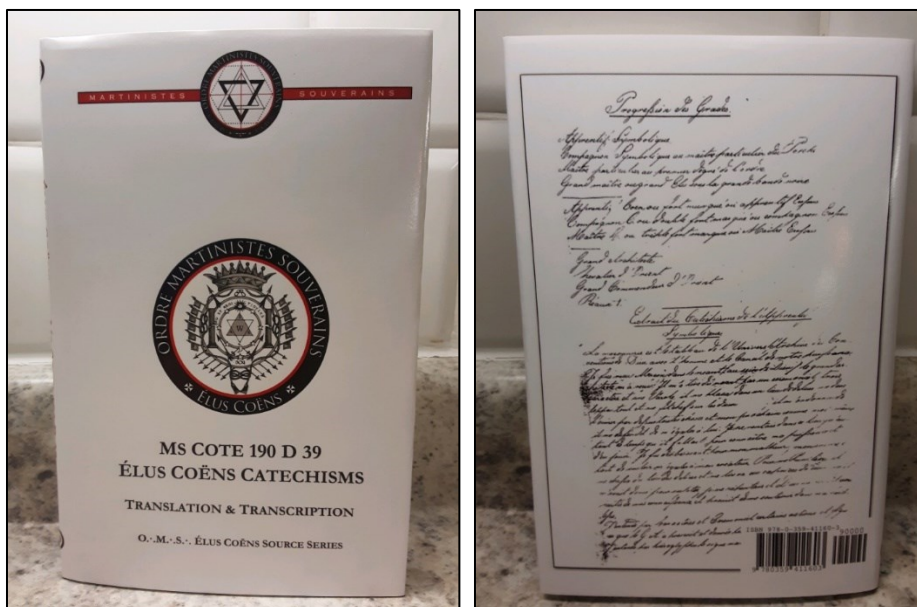
The OMS has translated the bulk of the original E.C. manuscripts and provides them in the form of a Facsimilé, (French) Transcription and (English) Translation. These original Mss. are available as supplemental material for those who wish to dig deeper into the Coën roots of the Martinist Tradition. Most of these publications are available to all members of the OMS, however some that deal with higher grades and teachings may be restricted to the appropriate grade levels.

MS. Cote 190 D 39 Bibliothèque Grand-Orient des Pays-Bas – Translation & Transcription

Manuscript Cote 190 D 39 of the *Bibliothèque de Grand-Orient des Pays-Bas (Fonds Kloss)* corresponds exactly with the *La Haye MS.* published in french by Antoine Faivre. It contains the following:

- A list of the Élus Coëns grades,
- An *Extract from the Apprentice Catechism,*
- *Companion Catechism,*
- *Master Catechism,*
- *Particular Master E.C. de l'Universe Catechism,*
- *Master Coën Catechism,*
- *Grand Architect Catechism.*

These so-called extracts are unique in that they do not utilise the typical Questions and Answer format, similar to that of *BMG MS. 4123 – Extrait de ce qui est contenu dans les grades de l'Ordre des E.C.,* or *BMG MS 4125,* both of which are available in in the *OMS Élus Coën Source Series* as a *Translation, Transcription & Facsimilé* of the original Mss. These extracts are also unique as some grades have major variations from information given in other sources.



B.M.G. MS. 4125: Catechisms of the Philosophers Élus Coëns de l'Universe 1770 – Translations, Transcriptions & Facsimilés

This publication contains for the first time in English, the totality of *l'Ordre des Chevaliers Maçons Élus Coëns de l'Univers*, or simply, the *Élus Coëns* of Martinez de Pasqually's B.M.G. MS. 4125 (Bibliothèque Municipale de Grenoble) which appears to date from 1770. This MS. consists of four notebooks partially sewn together, forming seventy-seven pages. Included in this MS. are complete Catechisms for the grades of:

- *Master Coën* (pgs. 1 – 21 of the MS.)
- *Grand Master Coën also known as Grand Architect* (pgs. 21 – 27)
- *Grand Élu of Zorobabel, also called Knights of the East* (pgs. 27 – 33)
- *Catechism of the Commanders of the Orient Apprentice R☩* (pgs. 34 – 52)
- A second MS. facsimilé of this last Catechism is reproduced, which according to Robert Amadou is in the handwriting of the Unknown Philosopher himself.

Included in B.M.G. Ms. 4125 is also the *Catechism of the Philosophers Élus Coëns of the Universe 1770* (pgs. 53 – 77 of the MS.). This last text specifically concerns the rank of *Apprentice*, but differs from the *Apprentice Catechisms* found in other collections, namely that of *BNF FM 4 15* (aka *the Baylot MS.*, the source for Roger Dachez' *Apprentice & Companion Catechisms*) as well as *Papus'*. This text does not merely address the 1st degree of *Apprentice*, but presents a panorama of the contents of the following degrees. This text states regarding the quality or state of the “*Philosopher Élu Coën*” that they are “To be free, virtuous and free from all vice, equal to Kings, a friend of the Princes and the Poor when they are spiritually clothed in the character of *Élus Coëns*.” It is the spirit of this virtue, the Election of Spiritual Nobility that we hope to confer and re-enliven in our works and our heritage.

This text is only available to SI and above.



BMG MS 4125
CATECHISMS OF THE PHILOSOPHERS
ÉLUS COËNS DE L'UNIVERSE

1770

TRANSLATIONS, TRANSCRIPTIONS & FACSIMILÉS
O.·M.·S.·. ÉLUS COËNS SOURCE SERIES

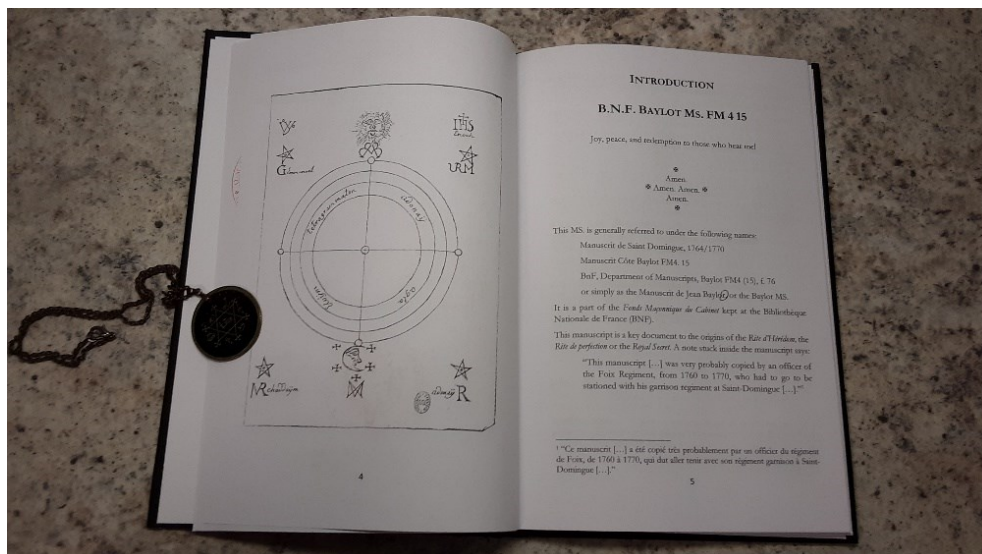
BNF FM 4 15 Baylot MS.: Élus Coëns Extracts – Translation & Transcription

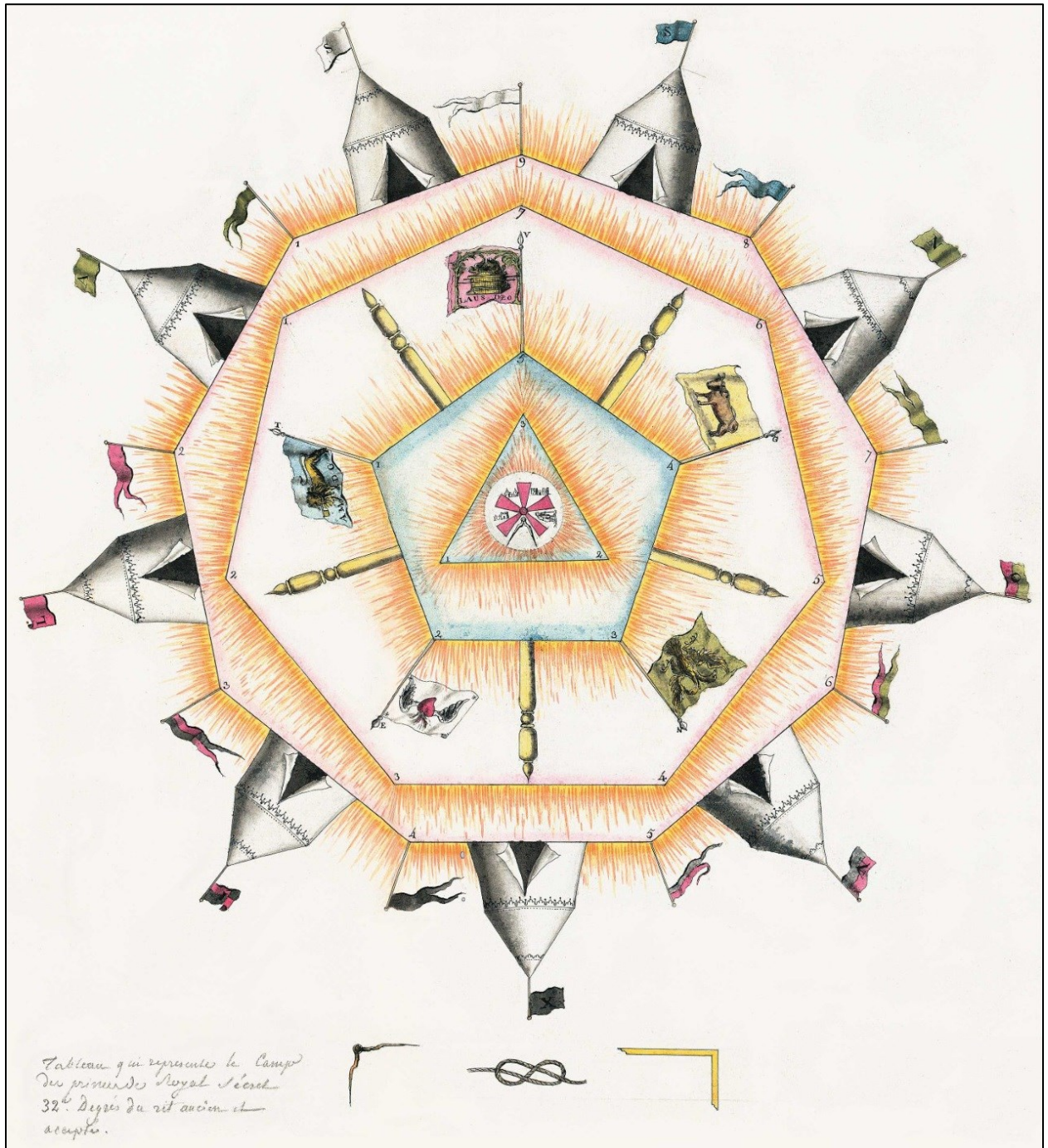
Also known as the *Santo Domingo Manuscript*, the OMS is the first to translate and publish the Élus Coëns portions of this monumentally important manuscript. This is probably the earliest known document on the degrees of the *Ordre du Royal Secret* or *Rite of Perfection*, the precursor of the modern day Scottish Rite of Freemasonry. The BnF says that this manuscript probably comes from the entourage of its founder, Étienne Morin. The image of the encampment of the Princes of the Royal Secret probably dates from the very beginning of the practice of the degree, around 1764. This manuscript is one of the first manifestations of the haute-grades in the New World and predates the *Franken Manuscript*, an essential document of the *Ancient and Accepted Scottish Rite* (AASR) by at least 20 years.

As Martinezists, our primary interest in the *Baylot MS.* is in the final pages which consist of Élus Coën material. Included is:

- An introductory speech on the Élus Coëns titled *Au nom du Grand Architecte de l'Univers*,
- *Apprentice Catechism*, appended by an overview of the Classes of the E.C. described through the 5 colored Bands or Sashes of Election,
- *Companion Catechism*, appended by *Fumigations* (instructions on required magical tools including an incense formula, holy water, a Pantacle of goat skin, and magical names for the Circle – these instructions are appended to the *Companion Catechism* in the MS.),
- *Addresses & Names of the Principal Officers for Addressing them in Letters or Packets for the Tribunal*,
- An example of a Magical Circle,
- The earliest known drawing of the Camp of the Princes of the Royal Secret of the *Ancient and Accepted Rite*.

The two Catechisms in this manuscript provide information similar to that of the *Extract of the Apprentice Catechism* and the *Companion Catechism* from *MS. Cote 190 D 39 / La Haye MS.* also published by Antoine Faivre, however both provide additional information not presented in the other.





From the *Bibliothèque nationale de France*.

B.M.G. MS. 4129: Of the Circle and the Composition Thereof – Translation, Transcription & Facsimilé

This manuscript catalogued in the Bibliothèque municipale de Grenoble (BMG) as MS. 4129 is part of the Prunelle de Lière collection of Élus Coëns manuscripts. Its 15 handwritten pages comprise a unique piece of Élus Coëns history and show a bridge from medieval grimoiric traditions to the initiatory system of Pasqually's ordre. It is comprised of excerpts and adaptations from two important historical grimoires, that of *The Heptameron* and the *Ars Notoria*, both with intentional omissions. It should be noted that this manuscript and its extracts exist nowhere else in currently known Élus Coëns archives. They are not included or mentioned in *le fonds Z*, *le fonds Willermoz*, *le fonds Hermete* or *le Manuscrit d'Alger*.

The primary purpose of this translation, transcription and facsimilé presentation is to compare the Coëns treatment of these grimoires, and see by the omissions where Pasqually's tradition was innovative and unique. By presenting this MS. in English, together with an annotated latin transcription and facsimilé, we intend to provide the entire resource for future English speaking Martinezists/Martinists, thereby passing on the tradition intact and fully referenced.

Overall, this MS. can be seen as an introduction to the classical methods of creating magical circles, using hierarchies, preliminary blessings, consecrations, and basic invocations. The Coën would however have their own specific Operations given by their Master, according to their grade, that would utilise Pasqually's own hierarchical system.



B.M.G. MS. 4123: Extract of what is contained in the Grades of the Élus Coëns of the Universe – Translation, Transcription & Facsimilé

This MS kept at the Bibliothèque Municipale de Grenoble as *Extrait de ce qui est contenu dans les Grades de l'Ordre des E.C.* and dates from 1770. It contains an overview of the initiations, batteries, signs and key points of Ordination for the I° - VIII° of the E.C. Our publication correlates all of our previous manuscript translations, initiations and curriculum with the material presented herein.

Because our notes in this publication may contain information relevant to degree work after the I° Associate Élu and II° Initiate Chevalier, it is restricted to higher grade members.

11

L Le signe est celui de Jupiter pour la main droite. La gauche
 9] 18 est en equerre en avant, le pouce à la hauteur du menton,
 2] 16 et place horizontalement, le bras gauche formant une equerre
 15 avec le buste et le bras droit un triangle, c'est la latitude de
 3] h: 11 celui qui opère sur Jupiter et sur la lune. La marche par
 9. Elle est la figure de uhi que. Néé fit en sortant de l'arbre,
 les trois sacrifices furent faits l'un au nord avec un chevreuil,
 le second au midi avec un bouc, le 3^e à l'est avec un bœuf.
 Elle se rapporte encore au partage de la terre à ses trois enfants,
 l'un le nord. Cain, le midi, Saphir l'ouest. Néé garda le
 centre. Adam avait représenté la même chose; il tenait
 l'ouest; uhi, le nord et Cain, le midi. Nean rappelle cette
 figure en se plaçant sur un trépied de bois au milieu
 des camps du Jourdain.

Q. Quelle est la décoration du temple?

R. Le temple est décoré de trois circonférences au centre
 desquelles est un triangle dans lequel est une croix; à chaque
 angle un poignard, et une branche à l'angle méridional.
 Devant le N. M. une circonférence dans laquelle
 sont inscrits les mots qu'on dit donner au candidat. Les
 cercles garnis de neuf bougies qui sont la figure des
 neuf esprits qui dirigent et achèment toute l'université.
 Leur propriété ne s'explique qu'au grade de N. F.

Eti.

Q. que fait on pour l'ouverture des portes, et pour la contigence
 des portes dans le chapitre des élus?

R. C'est le N. M. qui donne le mot au M. des Cerques
 sa suite conduisent les portes.

Élus Coëns 1st Class: Election of the Blue Band Curriculum

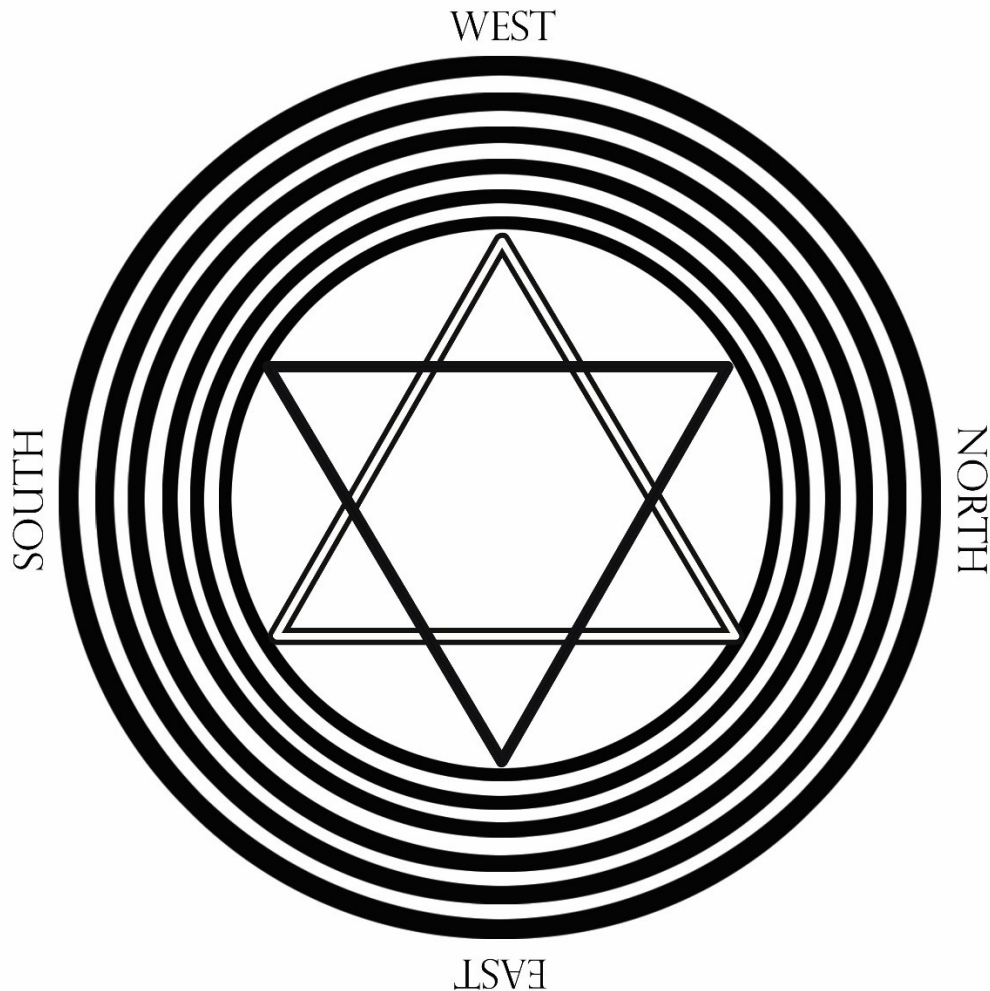
Members who have been initiated into the full E.C. degrees of the 1st Class or Blue Band have access to this text. The 1st Class consists of the following degrees:

I^o Symbolic Apprentice

II^o Symbolic Companion

III^o Symbolic & Particular Master of the 1st Degree of the Ordre

This handbook contains a full analysis of the history and structure of Pasqually's original order, summaries, diagrams, lessons and catechisms for each degree drawn from our reconstructed initiations and our previously published E.C. manuscripts, as well as new teachings and lectures given to Coën in the 1760s and 1770s. Never before has such a compendium been presented of the original system, neither in French nor in English.



LE COLLÈGE S.:I.: (C.:S.:I.:)



At the Grade of S.:I.:, le Collège des Supérieurs Inconnus (C.:S.:I.:) is now open, and initiation can be sought into the traditional E.C. and C.B.C.S. grades, as well as other Rosicrucian and initiatic currents which shall at this time remain undisclosed to the uninitiated. Through studying these traditional Martinist systems, the member can deepen their understanding of historical Martinism and the aims of its founders.

The Élus Coëns Grades that are conferred within the C.:S.:I.: are:

- Porch: I°- IV° Symbolic Apprentice, Symbolic Companion, Symbolic Master, Maître Élu
Temple: V-VII° Apprentice Coën, Companion Coën, Maître Élu Coën
Temple: VIII° Grand Master Coën (Grand Architect)
Sanctuary: IX° Grand Elect of Zorobabel (Knight of the Orient)
X° Commander of the Orient (Apprentice R✠)
Sanctuary: XI° Réaux ✠ Croix

The C.:B.:C.:S.: Grades that are conferred within the C.:S.:I.: are:

- IV° Scottish Master of St. Andrew
V° Squire Novice
VI° Chevalier Bienfaisant de la Cité-Sainte
VII° Professed Knight
VIII° Grand ✠ Professed Knight



Rosicrucian Currents



Several Rosicrucian currents are conferred and worked within the (C.·S.·I.·.). The *Rose-Croix d'Orient* is conferred as a token of good faith upon Adopted S.·I.·. who join the O.·M.·S.·. and begin to work through the Outer Ordre. It is also the first R·C current transmitted when a member reaches the III° S.·I.·. The R·C has a fantastic and complex history that is explored in our compilation *The History of the R·C* which is given to the II°

Initiate Chevalier to set the historical and intellectual background for this Rosicrucian etheric link. The O.·M.·S.·. utilises several historical versions of the Transmission from French and Greek sources, and provides the complete tradition in our English books.



Demetrius Sémélas' *Frères d'Orient* is also conferred and worked within the (C.·S.·I.·.). The entire FDO tradition and material is given through a series of books including *The Secret Tarot of the FDO*, *FDO – Rosicrucian Grades of Mastery*, *FDO – Knights & Dames of the Holy Grail* (secret teachings on Gnostic Christianity and sexual alchemy), *Lectures of Démétrius Plato Sémélas*, and *The Martinist Rituals of Démétrius Plato Sémélas*.



EASIE-EASIA stands for **E**ques **A** Sancti **I**oannes **E**vangelistae – **E**ques **A** Sancti **I**oannes **A**postolica, the “Knights of Saint John the Evangelist – the Knights of Saint John the Apostle”. They form the modern secret Theurgical Consecrations of the *Ordre des Grand Profès* and have often been as the used as the final capstone in Martinist and Rosicrucian organizations in connection with the Rose-Croix d'Orient. Here, the Master unveils the Revelation and inner truth of the Apocalypse of St. John.

Gnostic Currents



Martinism played an important role in the French Gnostic Revival, and most of today's Gnostic currents come from this era. Some Martinist orders still publically, or privately, Ordain into various Gnostic Churches. In order to re-enliven this historical aspect of Martinism, the Gnostic branch of the O.·M.·S.·. is brought together from dozens of Gnostic and Orthodox Apostolic lineages.

Governance



The Ordre is governed by the Grand Council, Le Grand Conseil des Supérieurs Inconnus (G.:C.:S.:I.:), which forms the organizational and sovereign tribunal of the O.:M.:S.:. Local Temple Masters and Councils are appointed by the G.:C.:S.:I.: Local Temples and Masters have a certain autonomy in day-to-day operations such as the Admittance and Elevation of Candidates through the first two grades, with the G.:C.:S.:I.: authorizing all S.:I.: Initiations, and likewise appointing and consecrating all S.:I.:I.:.

ON APPLICATIONS, INITIATIONS AND ADOPTIONS

APPLICATIONS

Interested parties may contact the Grand Chancellor to request the O·M·S·*Application for Initiation*. Once completed, the applications should be sent, digitally, to the Grand Chancellor. A complete application and Pre-Associate Operation is required for all new Candidates and prospective Adoptees/Affiliates of other Martinist orders in order to be considered for review.

Upon receipt of a completed application, it will be distributed to the local Temple administration and/or the Grand Council who will assign two investigators to interview the Candidate or Adoptee. Upon receiving the reports of these investigators, the Local Temple administration and/or the Grand Council will make the final vote regarding the Candidate's acceptance. Candidates will be notified, and arrangements made to schedule the Initiation or Adoption.

ADOPTION & AFFILIATION FROM OTHER MARTINIST ORDERS

The O·M·S· seeks to maintain friendly relations with most active Martinist Orders and will recognize the legitimate grades of any Martinist of good repute and upright character. This being said, the O·M·S· may at times allow an active Martinist of another order the ability to Affiliate with the O·M·S·, though we prefer to keep dual-memberships to a minimum. This is because the obligations to both orders may naturally clash in regards to the sharing or secrecy of documents, curriculum, initiations, etc.

Furthermore, when a Martinist is adopted from another order, their grade will be recognized, but they will be required to perform the O·M·S· grade work up to their grade, in order to ensure that they are in sync with our egregore and our teachings as a full member. Our Adoptees must therefore be re-initiated through the grades of *Associate Élu*, *Initiate Chevalier*, and *S·I·* for the simple fact that our Initiations and Curriculum provide what their previous order(s) were lacking. This also serves to ensure that the adoptee comes to the full realization of the Royal Secret. For example, just because one was given the *S·I·* grade in a Martinist order, does not mean that they have attained the Philosopher's Stone – this is not a judgment of superiority, just a simple fact. In special cases, an *S·I·* member who is able to clearly illustrate his or her understanding of the Royal Secret can be adopted as an the *S·I·* and receive the consecration and charter necessary to found and operate an O·M·S· Temple in their region.

ON INITIATION FEES & DUES

As with all well-regulated institutions, the investment of time, energy and financial capital is necessary for its continued success and prosperity. Guidelines for dues and International Fund contributions are laid out in the *O.·M.·S.· By-Laws Ch 4, Article II.*

INITIATION FEES

The O.·M.·S.· does not charge for transmission of the Light, however Temples are authorized to charge initiation fees in order to cover direct expenses related to initiations. Each Temple has unique conditions based upon their Temple space, rental expenses, etc. and therefore variance will occur between Temples. For the Mother Temple in Austin, TX, initiation fees are set at \$200 per each Outer Ordre grade (I° Associate Élu, II° Initiate Chevalier, and III° Supérieur Inconnu). These fees cover expenses such as rent of our Temple building, accoutrements such as candles, charcoal, incense, etc., the several curriculum books and other regalia besides the Candidate's alb and cloak which they are to procure on their own before initiation.

LOCAL DUES

Each Temple is authorized to decide as a group if the local membership requires monthly dues. Some groups do not have expenses such as Temple rent, and therefore do not require monthly dues. The Mother Temple in Austin, TX has always maintained a free-standing Temple building and therefore members pay a monthly or lump-annual fee to cover direct expenses.

INTERNATIONAL DUES

The O.·M.·S.· requests an annual donation from its members to help fund major projects of the Ordre such as funding translations, purchasing new source materials or accoutrements, travel expenses for founding new Temples of the Ordre, website and hosting fees, and other direct expenses. The suggested yearly donation to the International Fund is \$65/year.

In this way, we can ensure the continued development and health of the Ordre as we expand our Temples and the scope of our offerings

O.·.M.·.S.·. TEMPLES AND CIRCLES

The O.·.M.·.S.·. currently has Temples operating in:

No. 1 – Austin, TX, USA – Mother Temple and home of the G.·.C.·.S.·.I.·.

No. 2 – Stockholm, Sweden

No. 3 – Peterborough, Ontario, Canada

No. 4 – Cincinnati, Ohio, USA

No. 5 – Norway

No. 6 – Colorado Springs, Colorado, USA

No. 7 – Houston, TX, USA

No. 8 – London, UK

No. 9 – Athens, Greece

No. 10 – Porto Alegre, Brazil

No. 11 – Sacramento, CA, USA

Close proximity to a fully operating Temple is preferred for new Candidates but certain exceptions can be made by the G.·.C.·.S.·.I.·. for highly-qualified Candidates.

Prospective Candidates may email the closest Temple via the email addresses above or contact the G.·.C.·.S.·.I.·. below for any general inquiries.

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SERIOUS INQUIRIES ONLY



PRE-ASSOCIATE OPERATION

Ordre Martinistes Souverains
Pre-Associate Operation, © 2018-2020, version 2.0
Authorised by the Grand Conseil des Supérieurs Inconnus, Winter Solstice 2019

THE G·C·S·I·

GRAND MASTER	SAR CŒUR DE LA CROIX
VICE GRAND MASTER	SAR ANASTASIUS DE LA CROIX
GRAND CHANCELLOR	SAR ROBORIS DE LA CROIX

S·I·G·I·, S::G::R✠, G✠P, ✠, EASIE-EASIA



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The proprietor is committed to return it to the Ordre, should he or she, leave, be expelled or die. Furthermore he or she shall notify their next of kin of this agreement, so that the Ordre can collect the document, if it be necessary.

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INTRODUCTION

Greetings in Light, potential Candidate of the Ordre Martinistes Souverains,

Through your own investigation of the currents and initiatory means worked by the O.·.M.·.S.·. you are well aware that our Ordre seeks to create a balanced and solid foundation upon which the adept will live in accordance with and perpetuate the Martinist Tradition. The O.·.M.·.S.·. teaches through the three primary manifestations of Martinism, namely the:

1. **Élus Coëns** – classical ceremonial magic of Pasqually, aimed at purifying and consecrating the human vessel through invocation of Divine & Spiritual Beings, and evocation and subjugation of the Fallen Spirits
2. **C.B.C.S.** – the moral philosophy of Willermoz, inspired by the classical virtues and Knightly Chivalry of the Templars
3. **Martinist Way of the Heart** – inspired by the writings of St. Martin, the Unknown Philosopher, and codified into a three-degree system of initiation by Papus.

Through the juxtaposition of heavy and intense magical ritual of the Élus Coëns, moral chivalry of the C.B.C.S., and the mystical practices of the Unknown Philosopher, the candidate is led towards a true understanding of the innate divinity within their own being and is thus given the keys to make contact with their Holy Guardian Angel (H.G.A.). This process of *henosis* (ἕνωσις) is commonly known as the *Great Work* and is the birth right of every individual and the task to be undertaken by all initiates of our Ordre.

To this end, it becomes obvious that we seek only the sincere and determined student when considering initiation into our Ordre. It is for this reason alone that you are required to complete this *Pre-Associate Curriculum* before being admitted as an Associate Élu into the Ordre Martinistes Souverains. Through this process we hope to instil two major necessities for all candidates upon the path of rediscovery, namely the necessity of self-determination and discipline, and the necessity of self-reliance.

Through this curriculum, you will be required to complete the meditations and workings on your own accord and by your own determination; unsupervised. However, the results and experiences of your exercises must be fully documented and submitted for review at the end of this period before you can be considered for initiation as an Associate Élu. During this time, it is hoped that you make a sincere and honest evaluation of your own ability to be self-motivated and consistent while also endeavouring to enjoy the process of exploring the meditations and your inner self.

You will note that the exercises belonging to this curriculum are at times vague and nebulous. While in the Outer Order Grades of the O.·.M.·.S.·. the member will be working with very specific symbols and theurgical practices of the Martinist Tradition, at this time the potential candidate is required to work with their own ingenuity from the bare but essential information provided. This serves to instil and reiterate that the process of self-discovery and revelation requires a serious commitment of personal energy which is, in essence, a personal exploration of the unique language between each individual's conscious and subconscious mind.

PRE-ASSOCIATE OPERATION

This *Pre-Associate Operation* shall be performed daily over a period of three months. The results and personal insights gained from these workings must be fully documented and then submitted to the Temple Master and/or Grand Council upon completion before your Initiation will occur.

MAGICAL WORK & NECESSARY REGALIA

1. Procure or create your own white *Tau* Robe or Alb.

The robe should be worn during all of your magical and mystical workings so as to signal to the conscious and unconscious mind that a spiritual operation is occurring. Use the putting on and removal of your ritual regalia to help separate yourself from your mundane life and create a personal space wherein the spirit may manifest. The *Tau* Robe is named after the Greek letter 'Τ' of whose shape the design is suggested. They are easily and cheaply found online or via a local costume or occult store.

2. Procure a journal.

The importance of recording all ritual workings, meditations, experiences and insights cannot be overly stressed. Regardless of the medium you choose, be it paper or in electronic format, be certain that you form the habit of keeping your means of documentation regularly at hand. As time passes and your knowledge and experiences increase, you will benefit by keeping copious notes for your own references.

3. Procure an altar (if desired).

A small altar is not a necessary requirement but helps to act as a centralizing element to your workings. Its shape and size are left to your discretion and it can function as a place upon which you may place a candle and incense for all workings.

4. Perform *Meditation No. 1* daily.

The deceptively simple *Point Meditation* is of utmost importance in establishing the foundation for your future mystical and magical practice.

5. Perform the Chain of Light weekly.

The Chain of Light prayers shall be performed weekly. These prayers will begin to bring you into the Martinist current and the Egregore of the Tradition.

6. Perform the specific meditations and *Exercises in Awareness* in their successive order daily.

7. Submit an overview of your documented experiences from the meditations and exercises and any pertinent journal entries for review.

8. Procure or create your own black Cloak. Before your initiation, you must procure or create your own black hooded cloak. This cloud should tie or clasp at the neck and drape around the full-length of the body. The meaning of its symbolism will be explained during your Initiation.

INTELLECTUAL STUDY

In order that you may come to an understanding of the fundamental system upon which much of our Order is based, it is necessary that you begin preliminary studies of the Martinist Tradition. The required books below can easily and cheaply be obtained online or at most occult bookstores, while the O.·M.·S.·. publications may be requested from the Grand Council.

1. Required literature studies:

The O.·M.·S.·. Public Manifesto & The Rule of the Ordre in 9 Points

The O.·M.·S.·. Introduction to Martinism Lectures I – V (Available on the [OMS YouTube](#))

The Life of Louis Claude de Saint-Martin, The Unknown Philosopher, and the Substance of his Transcendental Doctrine – by A.E. Waite

2. Recommended literature studies:

Eighty Aphorisms & Maxims or *The Red Book* by Louis Claude de Saint Martin

10 Prayers of the Unknown Philosopher by Louis Claude de Saint-Martin

Le Martinisme by Robert Ambelain

Manifestations of the Martinist Order by Milko Bogaard

REGARDING DOCUMENTATION

As has already been mentioned, each applicant and aspirant of the O.·M.·S.· is required to keep a thorough journal of their experiences throughout their time of engagement in the *Pre-Associate Curriculum* regardless of the medium in which is chosen for documentation. In all honesty, journaling is more for the benefit of the practitioner than any other person, yet it is necessary to submit the most relevant results to the Temple to which the aspirant is applying. This benefits their review so that they may judge the dedication and sincerity of the applicant.

To this, note well that each and every person has their strengths and weakness regarding our Art and everyone reaches varying degrees of results. Some applicants are naturally inclined towards visions or emotional responses to subtle energies and will document these at great length; others are less sensitive and take a more pragmatic approach to the work at hand. Neither perspective holds any weight over another – just as long as the task at hand is being sincerely performed regardless of any preconception of results.

At the end of three months, the aspirant should simply choose the most pertinent entries and experiences that express your progress in the meditations and exercises assigned. A typed, and digitally submitted file is preferable, either to the local Temple Master or the Grand Council. Remember that it is of utmost importance that you exhibit a thorough engagement in each facet of the entire process.



PRE-ASSOCIATE OPERATION

I. THEORY

MEDITATION

BACKGROUND

Meditation is a collective term for the systematic use of mental and physical exercises designed to practice (and later maintain) the ability to rapidly achieve and keep a certain frame of mind. Thus, the word meditation is both a technique and an end in itself.

The word itself comes from the Latin *meditatio* – which means “to dwell” or “revolve around” and is cognate with the Latin root word *medius* (middle). This is because the meditation practice is designed, in the majority of all schools and cultures that practice it, to bring together the mind and center in oneself, dwelling in and on oneself.

It is a common misconception that meditation is an Eastern practice that has come to the West in modern times. This is not correct; in the west we can trace the Latin term back to the earliest Christians, and further back to the Jewish mystery tradition.

The Old Testament uses the term *hāgâ* (Heb: **הגה**), which literally means to sigh, breathe deeply or to dwell. When the Hebrew Bible was translated into Greek, *hāgâ* became the Greek word *melete*. When the Latin Bible was translated, the word *melete* became *meditatio*.

The use of the word *meditatio* as part of a formalized gradual process of meditation goes back to the 13th century and the monk Guigo II.

PURPOSE

Meditation aims to train the mind or *consciousness*, through relaxation, concentration and focus, so that consciousness is increasing in control over itself.

This causes several positive side effects, such as greater mental health and evokes simple conditions such as peace, clarity, concentration and joy.

Meditation is a stylized technique that is repeated regularly to achieve a subjective state.

This state of mind is soon experienced as the mind at proper rest, which often seems new and astonishingly refreshing the first few times you actually manage to calm down, not just in body but also mentally and emotionally.

This is our natural state, unaffected by external stimuli, where the mind’s inner movements, thoughts, feelings, and also the noise have subsided.

“I have desired to do good, but I have not desired to make noise. Because I have always felt that noise did no good, and that good needs no noise.”

–Louis-Claude de Saint-Martin

Many spiritual traditions teach that man's original state was simple, harmonious and indivisible, and that the core of our consciousness is still of such a nature. By restoring the mind to its original state, our whole being will be closer to our holistic and unified constitution, and we can then achieve the ability to cut through the mind's many illusions and desires, calming the noises of the mind and coming into close communion with the Divine, both within and outside ourselves.

Here we are not making a distinction between the soul as a religious concept or the psyche as a sensuous image. Many are not aware that psyche is the Greek word for soul, and pneuma is the word for spirit. The early pioneers of psychology thus chose the word psyche with great care.

In everyday life, we are bombarded by external impressions; the senses feed us all the time at an accelerating pace. Good and bad encounters with fellow men and women trigger emotions and thoughts in us, and a harsh word, either spoken or heard, can create deep wounds with an aftermath that lasts a lifetime.

Our consciousness, which is born into this world with a minimum of impressions, is constantly overwhelmed by external forces that resonate in the soul. Like a stormy sea it is eventually difficult to distinguish thoughts and feelings from each other. Is love the source of jealousy? Or is the desire to sole possessor of something the true source of love? Do we create thought structures from emotions? Or do we start to reason to capture the tentative nature of emotions?

We are not aware of this chaos in our daily consciousness because we press it down into the unconscious. However, it is like a never-ending storm in which we merely note the highest waves that break the water's surface and which hit the rocks and stones of our waking consciousness. Every now and then, old forces wash up unknown shapes on the beach of everyday life; beings we did not even know had their own lives in the depths of our soul, or which we long ago thought had been overcome.

This storm never subsides unless we throw ourselves into the ocean to calm it.

But how can we do it?

If you hit a wave, it will soon hit you back. If you stir up the water in a muddy well, it will never clear.

If you are looking for serenity, you must first be silent!

“Silence” is a word that breaks the stillness!

To achieve peace, it helps not to speak, not even in your own heart.

TECHNIQUE & METHOD

Meditation as a mystic technique is extremely simple to learn, but a great trial to master, with most dramatic results if you practice regularly.

You have already been born with all that you need to meditate. You do not need candles, incense or special clothing or tools. All these external factors are just there to cause changes in your everyday consciousness. Meditation in itself is seeking to work directly with consciousness, in whatever form or condition.

If you already have a practice, either from eastern or western traditions, we encourage you to continue with it. Nonetheless, we recommend that you keep your practice simple.

BODILY POSTURE

As inner turmoil has external sensory impressions as its primary source, one must first stop the body's organs which are the portals of the senses. This is obvious; close your eyes and vision is concealed, find yourself undisturbed and hearing becomes idle. Wash your body, mouth and nose clean, and the perception of smell and taste will rest.

However, it is worse with emotions, and not least with the reluctance of the body to sit still.

Many meditation traditions have similar sitting positions in order to calm the body. The paths that have not become complicated and burdened by religious precepts and the moralizing of bodily functions, are also in agreement that it makes little difference of how you position yourself as long as you meet the following criteria:

1. That the body is in least possible movement.
2. That it is not in direct pain.
3. That it is not so relaxed that you might fall asleep.
4. That the blood flow is free and unrestricted, so that no part of the body starts to pulsate and demand attention, or that individual parts fall asleep and thus also demand attention.
5. That the breath can flow free and easy.

In other words, you can find your own position, but it is recommended that it is firm and upright.

Initially, it is good to sit upright in a chair with your back straight. Do not cross your legs and let your hands rest naturally on the thighs. If you have a chair with a back, that can be beneficial. Do not rest against it but use it to know if you are sinking. (This is an almost inevitable phenomenon when you begin your meditation practice.) This is the traditional posture that all Martinists have in the Temple, and can thus also be advantageously used in personal practice.

When the body rests, it will during meditation no longer attract attention from you, and you will eventually lose the feeling of it. If you practice often enough you will eventually get to a point where

you experience a flowing and penetrating pain, and an indescribable impulse to move, scratch or stretch your arms and legs. We must note however that we can also keep our meditations and avoid this, as many traditions clearly state the ultimate realization and acknowledgment is not based on meditation alone.

Should you however wish to master this discipline, you can learn to endure the pain until it passes. If you should reach thus far, you will find that the body eventually maintains its own position with ease as long as you wish, and that merely a short time in the posture gives you an immediate relaxation and disconnection from the body.

At all times when the body is calmed down, it must nevertheless maintain itself. It digests food and gets hungry. Take responsibility for responding to those needs by going to the toilet and drink something before you begin. One thing you never will do without however is the need for oxygen.

BREATHING TECHNIQUES

The body always has a need of oxygen, and to ensure that breathing shall neither be distracting nor unpleasant, most traditions have their own techniques to master the breath.

In all simplicity, it is important to maintain steady and rhythmic breathing, where you slowly inhale the air and slowly let it leave the lungs. It is important to breathe in enough air without pushing the lung capacity too much. Tobacco, asthma and gratuitous incense are natural inhibitors of breathing techniques, but nevertheless quite possible to overcome.

If you wish to perfect your technique, you can explore different methods before choosing a regular practice. You can try to breathe in through your nose while you count three to five seconds, hold your breath for as long as possible, and then exhale for the same length of time. Depending on health and physical condition, it can sometimes be optimal with a different length of inhalation and exhalation.

As with posture, continuity is important. Both the body and mind soon get tired of repetition and will in the most subtle ways try to persuade you to change technique, move the body or lead your thoughts astray. Feel free to experiment with all these techniques, but make up your mind prior to the meditation and stick to it without change throughout your meditation.

MEDITATION – NON-BEING

You will soon experience a variety of important aspects of how the body and mind are connected and how they relate to each other, and how they also have similar “patterns of behavior”. As mentioned above, the tendency to physical motion when sitting still is quite similar to how the mind likes to move when meditating.

All sensual techniques that are not directly related to either body posture or breathing, will henceforth be called concentration techniques; they lead up to but are not to be confused with true meditation.

Meditation is also both a means and an end. When you are in complete peace, the breath flows rhythmically by itself, and you will notice that the body disappears from the focus of consciousness to be completely forgotten.

The mind is then left to itself and you are free to pursue non-being beyond all sensory events and movements, which is real meditation, or utilize this clarity for *contemplation* as presented in the next chapter.

In this condition, you need to be extremely calm in relation to what you experience in yourself, and in the beginning you should not try to interfere in what you experience.

You will experience and observe how thoughts and feelings arise, evolve and disappear.

This cycle is a fundamental observation in western mystical traditions and is expressed by the IAO formula:

I	-	Iota	-	The first movement
A	-	Alpha	-	The extension of the movement
O	-	Omega	-	The movement closes in on itself and ends.

Or in other words: birth, life and death. A cycle which everything in creation follows, but in its most subtle form it arises as the root of all the smallest movements in yourself.

Ideally, the meditation should follow the same pattern, in that you first start a meditative thought, allow it to unfold, and then end without giving birth to new thoughts. In the complete silence that occurs you may then find yourself in an absolute stillness. If this can continue without interruption, you have achieved true meditation.

True meditation is not like the theurgical work of magical Vajrayana Buddhism, or in prayer, when you call upon the Eternal and Holy to be filled by its presence.

Meditation is the opposite of this and must instead achieve a complete *extinction* of everything that *is not of the Light*.

The fruits of this and understanding the birth, life and death cycles symbolized by the IAO formula are everywhere in nature. Through recognizing and contemplating their manifestations, you will achieve an increased comprehension of the Mystery.

Unfortunately, all your life's experiences and your entire upbringing have created a sensual and bodily pattern of action and breathing that will continuously give birth to new events and movements of the mind.

Even a short meditative practice will reveal to you how our mind is seemingly powerless against these phenomena.

Initially, you will soon be able to achieve short seconds of peace of mind, before you suddenly experience new ideas or sensual impressions which have developed. This can happen suddenly or even take a while before you become aware of it.

At all times when the meditation is broken, we call this phenomenon "disruption".

There are numerous kinds of disruptions;

- It may be that thought gives birth to new thoughts: IAOIAOIAOI... etc.
- It may be that the silence is broken by a sound in the room where you sit, and you awaken from the meditation.
- It may be that the body stiffens, or otherwise steals attention.
- You may suddenly discover that you have started to daydream.
- You may fall asleep, if you have chosen a too relaxed a posture.
- You may find that you ask with your inner voice: "Do I meditate now?"
- You may find that there is an excitement in you the moment when you achieve meditation, and your inner voice proclaims: "Now I meditate!"
- Subjective disruptions, which only some experience; that to suddenly realize that you all day unconsciously have heard a song playing in the background; one can hear fragments of intensive talks from earlier conversations; or synesthesia, where the brain creates forms and images of sound in the room, or of the body, as the pulse.

None of these phenomena are dangerous or signs of schizophrenia, but all-natural “background noise” in the subconscious that are slowly coming to the surface when you fall to rest. Do not be alarmed or surprised by whatever happens, just accept it quietly and record it for your further work.

How do you handle disruptions?

This is the only challenge that you really will experience in your mystical life, if you look at the disruption phenomenon in a larger context. As previously mentioned, one will not be able to cope with disruptions through power. To stop one emotion with another will always create a third... And then the cycle will continue. It is therefore important not to react strongly when the disruption occurs, but quietly admit that it has happened, and quietly let it play itself out before turning back again. Initially, most get disruptions of a daydream nature and jump so forcefully when they notice it, in an attempt to stop, that they fully wake up from the meditation and often open their eyes.

While one must achieve the necessary calm during a long period of time to let meditations float out to a stillness, one can distract or even over-stimulate the mind so that meditation occurs.

This technique is called concentration.

CONCENTRATION

It seems almost paradoxical to hold a thought in mind when the objective is to empty it from thoughts. This is also the key to understand the close link in our practice between prayer or theurgical praxis and meditation. One will be the other's contrast. This is a phenomenon that will be explored later on in your meditational practice regardless of what mystical tradition you may choose to immerse yourself in.

If you find it difficult to empty the mind, it is equally hard to keep it quiet for a particular purpose.

We define concentration as the ability to focus all awareness on one single thing.

It is almost arbitrary what this thing is, as long as you seek to concentrate only on it and nothing else. What you choose may be an image, as a simple geometric symbol, a triangle or a square, etc. It should however never be a variable symbol, a man or a changing form; it can quickly lead the mind to create new images or trigger a daydream.

In the same way as in advanced postures, you will eventually arrive, if you endure, at a critical point where it actually is painful for the mind to concentrate on only one thing. If you do not stop, you get a cognitive disruption in the mind, a disruption of the *disruption* where the ability to think becomes so exhausted that it falls away. Then follows a blessed and sustained stillness that you may then turn back to again and again.

Those not wishing to work with such advanced techniques may rather choose to concentrate on something dynamic and changing.

It is obvious that this technique can quickly breed new phenomenon, and one must work hard and long to achieve meditation in this way, but the result will be the same. By focusing on the breathing, which in all moments is to be kept even and rhythmic, one can thus keep the mind "busy" so that it locks itself in the breathing and eventually ebbs out. This requires a longer practice than the harder non-being meditation, but is a softer way to the same goal.

INDIVIDUAL APPLICATION

You are a unique individual, with a unique physiology, history and psyche. You must find the technique that is most useful for yourself to achieve mediation.

The challenge will always be not to succumb to the illusion that you have mastered the technique before it has been done. Initially, you always think “this wasn’t any problem, I meditate now!”, and in the same moment is the silence broken.

Spend time developing your meditation skills. Together with simple alone time, and self-reflection in everyday life, the two methods simplify, strengthen and multiply in parallel.

An inner serenity, and tranquility in the Sanctum, will propagate to a more harmonious living. And a more harmonious living will create fewer internal storms.

Please ask questions about your meditative work; those with experience will always be able to help you further, but use less time talking and more in silence!

“Through the study of books one seeks God; by meditation one finds him.”

-St. Pio (of Pietrelcina).

CONTEMPLATION

Contemplation is, in the light of the preceding meditation chapter, easy to describe.

Just as you must refine your ability to calm your mind, it is for a mystic crucial to be able to think clearly and reason well. Both of himself, his thoughts and opinions, and not least about the extreme problems we are actively discussing: life, death, the meaning of these, and how we choose to live as a consequence of our choices and our beliefs.

The word contemplation comes from the Latin root *templum*. This word also has its origin in Greek, namely the word *temnein*: to cut or split.

It simply means to separate something from its environment and define it. We can learn something from knowing that it also is the root of the word temple; a sanctuary apart from the masses.

Contemplation is the ability to start with an idea or problem and then take the problem or idea to its conclusion. It can be easy or indescribably difficult, depending on the complexity of the influencing factors, or the solution we are looking for.

Meditation and contemplation go hand in hand, but they are under no circumstances the same! Meditation is the annihilation of the thought's endless development cycle.

Contemplation is the controlled development of a thought, whereby the mystic does not allow that thought to give birth to two, but only one, subsequent thought. The subsequent is therefore a consequence of the preceding thought. As a long chain, one binds the thoughts together from beginning to its end.

We often jump to conclusions and make major choices in life based on those conclusions. Contemplation trains us to explain our view, our beliefs and opinions. More importantly, this makes us able to see through ourselves, other people and believed dogmas. For if we cannot weigh and criticize them, we are never able to arrive at the truth we seek.

Thus practice in your Sanctum the monitoring and control of your own thoughts, but remember! Man is divided into two parts; he is both rational and irrational at the same time. We are made up of both thoughts and feelings, and one is not above the other on the scale of truth!

Never depreciate a conviction simply because it is based only on emotions; but also dare to see it for what it is, a heart belief.

COMMUNION

The purpose of all our work, all our practices, methodologies and techniques, is a communion with the Eternal, holy and infinite.

The separation between you and what you are searching for is the reason that you desire the spiritual. The longing for union with your heart's desire is the reason you chose to enter into a meditational practice and partake in its traditions. This union, the final reintegration with the divine, is what we call communion with Deity.

When you experience yourself as separate from the unpronounceable, it is also you who have to seek union. In all of life's moments you have the opportunity to take the plunge into the life you always searched for:

"Now, in order to return to wisdom, you must make your path according to the distance of your position. He who thinks he has reached it still has far to go, and he who thinks he has a long way to go has only one step left to make; thus we can see that the first step to be taken must be on the path of humility, patience and charity."

-Louis-Claude de Saint-Martin, the Versailles lectures

With the help of and in spite of everything you need to learn within any tradition, it is your first duty to yourself and your own search to seek constantly to dwell in the eternal. No tradition can do this for you, we can only show you the way that we have traversed and follow you as your brothers and sisters on the path.

Therefore, search for purpose now! Be enlightened, not today or tomorrow but yesterday! The time we have is short and the hourglass of life flows constantly out on the stormy ocean shore.

Be frank with yourself and your search. Learn how to make a clear distinction between contemplation and meditation, for the fog of sloth is what you are attempting to leave! But do not allow them to stand between you and what you are searching. Use the tools that the tradition makes available to you, and look beyond the same to reach your goal.

When we intend to pray for goodness, let all our thought and desire be contained in the one small word, "God." Nothing else and no other words are needed, for God is the epitome of all goodness.... Immerse yourself in the spiritual reality it speaks of, yet without precise ideas of God's works, whether small or great, spiritual or material. Do not consider any particular virtue which God may teach you through grace, whether it is humility, charity, patience, abstinence, hope, faith, moderation, chastity, or evangelical poverty. For to a contemplative they are, in a sense, all the same.... Let this little word represent to you God in all his fullness and nothing less than the fullness of God.

- The Book of Privy Counseling, chapter 23 (ca 1350)

MAXIMS & PRAYERS FOR CONTEMPLATION

I have desired to do good, but I have not desired to make noise. Because I have always felt that noise did no good, and that good needs no noise.

-Louis-Claude de Saint-Martin

What good are torches, light, or spectacles, to those who will not see?

-Heinrich Khunrath

The only initiation which I advocate and which I look for with all the ardor of my Soul, is that by which we are able to enter into the Heart of God within us, and there make an Indissoluble Marriage, which makes us the Friend, the Brother and Spouse of the Repairer ... there is no other way to arrive at this Holy Initiation than for us to delve more and more into the depth of our Soul and to not let go of the prize until we have succeeded in liberating its lively and vivifying origin.

-Louis-Claude de Saint-Martin

The object of man on earth is to employ all rights and powers of his being in rarefying as far as possible the intervening media between himself and the true Sun, so that – the opposition being practically none – there may be a free passage, and that the rays of light may reach him without refraction.

-Louis-Claude de Saint-Martin

God is a fixed paradise; man should be a paradise in motion.

-Louis-Claude de Saint-Martin

Prayer is man's noblest act of religion, because it *connects* our heart with our spirit; the very reason why we live in the midst of so much darkness and illusion being because our heart and our spirit have become disconnected. However, when our spirit and our heart are connected, God unites with us in a natural way, because He has told us, if we, though only two, are gathered in His name, then he is in our midst. Prayer, in that it connects our spirit and heart to God, opens the divine core within us.

-Louis-Claude de Saint-Martin

Prayer is the soul's breathing

-Louis-Claude de Saint-Martin



PRE-ASSOCIATE OPERATION

II. PRACTICE

THE FOURFOLD BREATH

Let the practitioner consider a point as defined in mathematics - having position, but no magnitude – and let him note the ideas to that this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realize the *immanence* of the *Divine* throughout *Nature* in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first—and for longer as you get used to preventing the mind from wandering. Think now of the subject for meditation in a general way—then choose out one thought or image and follow it to its conclusion.

The simplest rhythm for the beginner is the *Fourfold Breath*.

1. Empty the lungs and remain thus while counting to 4.
2. Inhale, counting to four, so that you feel filled with breath to the throat.
3. Hold this breath while counting four.
4. Exhale, counting four until the lungs are empty.

This should be practiced, counting slowly or quickly till you obtain a rhythm that suits you—one that is comfortable and stilling. Having attained this, count the breath thus for two or three minutes, till you feel quiet, then proceed with the meditation.

NOTES ON MEDITATION NO. 1

Discovering 'inner silence' and maintaining this focus is generally one of the greatest difficulties for the beginning student. The solution provided to assist in developing this silence is hidden within the often overlooked and under-utilized Meditation #1 (or *Point Meditation*). The Meditation as given simply instructs one to focus for a few minutes initially and then to pick a subject for meditation, but to truly benefit from this technique one must initially develop an overall stillness in the mind.

This state of stillness is akin to *Samadhi* which is merely the Sanskrit word for focused attention - **sam** (together or integrated), **a** (towards), and **dha** (to get, to hold) and is an unbroken and clear consciousness devoid of inner chatter and usually visual imagery. There is nothing mysterious about arriving to this focused state and it only requires dedication of practice to reach it.

The benefits of practicing the *Point Meditation* are numerous. For one, it helps to concentrate the Will through its continual practice and it assists to discipline the unruly mind. Secondly, and paradoxically, it aids in the development of inner sight by initially depriving the mind of visually imagery. We are such visually oriented creatures that when we create a vacuum in our regular thought process by this discipline, and then release the reigns of control, the mind is desperate to return to its normal state and will often be flooded with incredibly detailed content after the procedure.

As will be seen by the instructions below, the process basically consists of an initial concentration of breath leading to the focused attention of a single imaginary point in the mind's eye. Just remember that as you practice the following steps, take care not to berate yourself when your attention slips into extraneous thoughts and imagery. Simply acknowledge the mental detour and bring your attention back to the imagined point.

MEDITATION NO. 1 – THE POINT

The following practice should be regularly performed at the same time each day (if possible) for a minimum of 20 minutes per day (optimally for 30 minutes to 1 hour) for 30 days. The execution of any other personal daily rituals or prayers is encouraged before sitting down to perform this meditation, but it is not required.

1. Choose a comfortable position to sit in, but do not lie upon your back. Have available as many cushions or pillows necessary to make your body as comfortable as possible and be certain to keep your back upright and supported if needed. It goes without saying, that no matter how you place your body, at one point you will become uncomfortable – but, resist the impulse to adjust yourself as much as possible, yet act with discretion so as to not hurt yourself.
2. Close your eyes and spend at least 5 minutes consciously engaged in the *Four-Fold Breath* (for some, the initial few sessions may consist entirely of this practice until the conscious need to count becomes ingrained and automatic. This is fine and is encouraged). Use this time to mentally release your concerns of your mundane life and allow your full attention to the operation at hand.
3. Once your breath has become regular and the mind is settled, simply visualize a small white point in the center of your mind's eye (continuing with the eyes closed). If you need an actual visual aid to create the mental image of the white point, draw a single black dot upon a white piece of paper that can be hung upon the wall before you so that you may stare at it while you perform the *Four-Fold Breath* with your eyes open. Make the size of the dot just smaller than a half inch in diameter (~1 cm). After 5 minutes of the *Four-Fold Breath*, closer your eyes and continue with the meditation. With time and practice, the visual cue will no longer be necessary.
4. Focus your entire attention upon this single white dot, yet without strain. Initially your mind will have the tendency to wander at an incredible rate and this is to be expected. As stated before, simply acknowledge the meandering and bring your attention back to the white dot. If the dot has a tendency to move its location in the space of your mind's eye, it is suggested that you position it in approximation to the area just beneath your nostrils and just above your upper lip. This serves to help center one's mental attention.
5. Continue this process for at least 20 minutes and up to 1 hour.
6. For the next 30 days, you are to document after each session any insights, experiences or repeated imagery or thoughts that occurred during your sit.

The experience of focused attention, or Samadhi, is very sublime yet completely unmistakable when it occurs. If, through your first month of repeated practice, you do not feel that you have reached a personally satisfactory level of mastery over this process, continue as regularly as possible for as long as deemed necessary. In fact, the *Meditation #1* should regularly be practiced regardless of one's Grade as its ability to concentrate the mind is an invaluable tool that helps to remove many of the initial obstructions all practitioners experience.

EXERCISES IN AWARENESS

After having worked with Meditation No. 1 – *The Point Meditation* for a minimum of 30 days, the aspirant shall begin with the following *Exercises in Awareness*. Each exercise should be approached in the order given, with the same regularity and discipline already established with Meditation No. 1.

EXERCISE 1 – SIMPLE OBSERVATION

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

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

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

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

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

EXERCISE 2A – SUPPRESSION OF EXTRANEOUS THOUGHTS

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

Remember that thoroughness is more important than speed, and that the final realization will depend on how well you master the basic functions. The only person you can fool is yourself.

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

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

This exercise should be continued all your life because it sharpens the mind and strengthens awareness and memory.

EXERCISE 2B – SINGLE-POINTED THOUGHT

This can be practiced in conjunction with Exercise 2A, which should become a daily habit for every exercise of life at all times, and while working on wandering thoughts throughout our day. It may be practiced during our morning and evening periods of contemplation and training.

Keep only one thought or idea in your mind for several minutes. Constantly suppress all other thoughts that accompany this idea, or any other thoughts that try to force themselves upon your mind.

You may choose any idea, thought, subject, image, etc. that you wish. Attach yourself to this idea with all your strength. All other thoughts not related to this subject must be energetically rejected.

You may find that in the beginning you succeed only for a few seconds, but finally you should succeed in maintaining only one thought for 10 minutes. When this goal is reached (and not before) then you may proceed to the next Exercise.

Always remember not to force things. If you get tired or feel you cannot go any further, discontinue and postpone until next time.

EXERCISE 3 – CONSCIOUS IN THE MOMENT

At convenient intervals during the day concentrate the attention for five minutes on your actions and sensations from *second to second*.

If, for example, you choose five minutes at a meal time – when alone – note mentally how you pick up a knife and fork, how you feel, how you manipulate them; observe how you convey a piece of food to your mouth, how it tastes as you chew it and swallow it. Do this to the exclusion of all other sights, sounds and extraneous trains of thought.

Each time you mind darts off on another track, recall it sharply and *discipline it* to follow from second to second every event of your selected period.

The purpose is to develop the will so as to direct the mind along a chosen path. This is surprisingly difficult at first, but it quickly becomes feasible after ten or twenty experiments.

Proficiency will follow if you are determined to master your mental ramblings. Those uncontrolled thoughts often arise from emotions and are therefore at the mercy of the senses. As they are brought gradually under *conscious direction*, the mind ceases to be led almost hypnotically by them and becomes more efficient in every way, until after sufficient practice it begins to transcend the world of the five senses. As random ideation peters out, a new dimension or fifth essence begins to manifest until the practitioner is aware of a timeless Peace, in touch with all Creation.

EXERCISE 4 – THOUGHT-EMPTINESS

This Exercise concludes this phase of mental training and should not be started until the previous Exercises, and especially Exercise 2B, that of keeping one idea in mind during your morning and evening periods has been successful. If you have not reached the goal of ten minutes, return to that Exercise first.

The next object of your training is to learn how to create complete thought-emptiness. Lie down comfortably or sit in an easy chair and relax your whole being. Close your eyes. Reject energetically every thought that comes upon you.

Nothing may happen in your mind, and there must be a complete emptiness.

This state of emptiness must be kept continuously without straying away and without forgetting yourself.

In the beginning, you will only succeed for a few seconds, but with continued practice, you will succeed more and more.

This Exercise shall be practiced until you succeed in remaining in this state during ten full minutes without forgetting yourself and without falling asleep.

EXERCISE 5 – SIMPLICITY OF BEING

You will meditate and in your period of meditation, you are simply to avoid any mental or intellectual concentration or effort and only try to feel yourself living.

Sit comfortably, relax, and let your consciousness penetrate your whole being, while you simply observe in your minds that you are yourself. Avoid analyzing any feelings as the slightest intellectual effort will bring you back to a state of instinctive consciousness.

THE CHAIN OF LIGHT

INSTRUCTIONS

The Purpose of the Daily Operations

This operation contains *The Chain of Light*, a Martinist ritual in use by Élus Coëns and Way of the Heart Martinists, a ceremony that crosses the bounds of specific orders or branches. It is a ceremony that Martinists worldwide perform specifically each Equinox in order to give support, light, and power to the higher grades of the Élus Coëns during their arduous *Equinoctial Operations*.

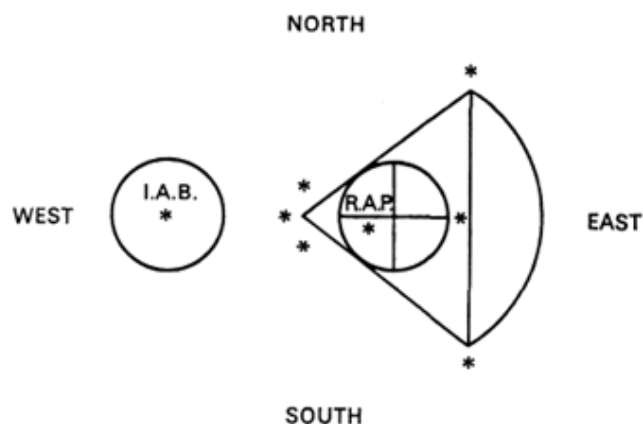
This version of *The Chain of Light* has been augmented with preliminary Élus Coëns purifications prescribed by Pasqually to his Élus and preserved for posterity in the writings of Jean Baptiste Willermoz. Portions of this simple operation are in use, in one form or another, in many Martinist orders, namely the *Short Office of the Holy Spirit*, the *Prayer of the Élus Coëns*, the *Miserei Mei*, and *De Profundis*, of which the latter two are also included in the *Magia Divina* or *Abramelin Operation*. The Psalms utilized during the censuring are also included in various Élus Coëns initiations, the *Yebesbuah Ceremony*, the *Operation of 22 Divine Names*, and the *Shembamephorash Operation*. Pasqually recommended his Élus to perform these purifications daily, and if not daily, at least every Thursday.

This operation represents the primary opening ceremonies utilized in Élus Coëns operations introduced in the higher grades of the O.·M.·S.·. Outer Order and in the O.·M.·S.·. Élus Coëns. It is presented here so that the Associate Élu may begin to familiarize himself with the formulas, and begin the purification necessary to accomplish the higher workings.

The intention of this Operation is not merely communication with Angels and Spirits, but as in all Élus Coëns Work, is of a higher order, namely communication with what Pasqually called the “*Active and Intelligent Cause*”. As A.E. Waite said, “By this fact, the school of Martinez de Pasqually is placed wholly outside the narrow limits and sordid motives of ceremonial magic.”

Preliminary Instructions

The Operation features a *Quarter Circle* in the east with a line across the segment forming an isosceles triangle with two radii. Inside this quarter circle should be written the name of whatever Angel or Spirit one is working with (this will be dealt with in higher grades). Within the triangle of the Quarter Circle is a smaller circle divided into four quarters with the letters R.A.P.¹ In the west, about two feet from the furthest point of the *Quarter Circle*, is the *Circle of Retreat*, a full circle with the



¹ A reference to the Archangel Raphael.

letters I.A.B.² written in the centre. The asterisks * represent candles. Both the R.A.P. and I.A.B. circles should be large enough for the Operator to kneel in, ie. two to three feet wide.

To be pragmatic, the aspirant can perform this operation without the Circles – the prayer work itself is what is most important. The circles are only necessary in higher grades for inscribing the Names that will be invoked. Likewise, the opening “Daily Purifications” section may be omitted when time is limited. In this case, the aspirant may begin with the section titled “*The Chain of Light*” proper.

The Course of the Ritual

Pasqually recommended his Élus to enter the Oratory at around 10pm, there to read some Psalms and litanies, quietly studying the Holy Scripture. After his readings, the Operator lights the *Circle of Retreat* candle, ignites the censer, and begins his prayers at precisely midnight.³ As in Élus Coëns initiations, the Operant lays on the ground, fists to his eyes, meditating in silence for a symbolic six minutes before arranging and lighting the other candles.

The Operator then places eight candles in the tracing: three at the western point of the triangle, one beside the letters R.A.P., two at each end of the arc of the segment, one at the centre of the base of the triangle and the one (already) at the centre of the circle of retreat. He also wrote certain other mystical names (these will vary in the higher degrees).

In the *Quarter Circle*, the Élu performs a shortened version of the *Ceremony of the New Fire*, followed by an invocation of the “Seven Spirits before the Throne” from the *Short Office of the Holy Spirit*, which are the Seven Great Archangels, or Seven Gifts of Illumination, which are also the Angels of the Seven Churches of which Revelations speaks.

Kneeling in the *Quarter Circle* with his face to the ground, the Élu recites the *Miserei Mei*, then rises to his feet for *De Profundis*, seeking the purity of the Lunar Body and the illumination of the White Stone.

The Élu then performs the traditional Martinist *Chain of Light* composed of the *Prayer of the Élus Coëns*, the *Lord's Prayer*, *Psalm 91*, *A Prayer for Peace*, and *Gloria Patri*.

Lastly, the Élu purifies his circle and returns with the censer to the *Circle of Retreat*, settling in to an extended period of meditation.

² The letters “I.A.B.” represent one of Pasqually’s primary sigils for the Eternal, as seen in the O.·M.·S.· Élus Coëns seal. It can be viewed as a type of “IAO”, a Supreme Name in many Gnostic, Magical and Alchemical traditions representing the Egyptian Trinity of Isis, Apophis, Osiris, and the lifecycle of all creation, namely birth, destruction, rebirth.

³ The aspirant may be pragmatic regarding ritual timing. We retain the traditional times in the instructions for historical posterity, but the key is to take the time to enter into a quiet and contemplative state before any Operation. This can be done by reading scripture, curriculum, the writings of our Past Masters, or any spiritual work that will help to attune the mind to the Eternal, beyond the daily concerns of mundane life.

THE RITUAL

THE DAILY PURIFICATIONS

1. Don your White Alb and Cordelier, draw the Circles, light the Candle in the *Circle of Retreat*, and ignite the Censer.
2. At Midnight precisely, remove your shoes, remove candle from *Circle of Retreat*, and place it outside the circle on your right. Lay down in the *Circle of Retreat*, face downwards, with your forehead resting on your fists, one covering each eye.
3. After remaining here for six minutes, stand up, light the candles in the *Quarter Circle*, and rearrange them as in the above diagram.
4. Genuflect in the *Quarter Circle*, right knee on the ground, hands flat on the floor with the palms in a triangle so that the tips of your forefingers come together at a right angle. In this position, repeat each of the names inscribed in the tracing by inserting them into the following formula, reciting the prayer *three times* for each name:

In quacumque die Yeheshuah⁴ invocavero te velociter exaudi me.”

Then ask God for the grace which you desire, namely “a sincere heart, truly contrite and humble.”

5. Rise in the *Quarter Circle*, and perform the *Short Office of the Holy Spirit*.

Come Creative Spirit, visit the hearts of your followers, fill us, these hearts which you have created, with that Grace from Above. For it is You who is called the Consoling Spirit, the gift of God Almighty, the source of Living Water, the Divine Fire, the Charity, the Invisible Unction of Souls. Grant us this same Spirit which allows us to experience good, and which dwells in us forever through His Divinity.

Come then, descend upon us with your Seven Precious Gifts - You, who are the finger of God; You, who are the Supreme Subject of the Father's Promise: You, who place His Word on our lips. Light up our Spirits with your Light, embrace our hearts with Your Love, and sanctify, at all times, our frail and vulnerable flesh. Shed a Ray of Divine Light upon us.

Banish the Spirit of Temptation from us, and fill us with unfailing Peace. Heal our wounds, and renew our strength so that we become a tower of strength against those forces which assail us. You, Yourself, become our guide so that we may avoid all errors that would prevent our salvation. Influence our actions by the Holy Spirit, and guide them through your ever

⁴ As an aspirant, the name of the Christ, Yeheshuah, is utilized. In higher grades, various Angelic Names from Pasqually's *Registry of 2400 Names* will be used in this Operation.

present help. Teach us to understand the Father. Teach us to understand the Son and Yourself. And may the Spirit of the Father and of the Son forever be the object of our Faith.

That is why Eternal Glory, in all cycles, is given to God the Father, to the Son (resurrected from among the Dead), and to the Holy Spirit. So Mote It Be. Lord, please send the Sacred Fire of your Spirit and all will be created, and You will renew the face of the Earth.

Oh God, who reads all hearts and who knows all troubles. I cry out to you, Spirit of Light, Wisdom and Love, to bestow upon me the fullness of Your gifts. It is because all of these gifts are necessary for me, that I cannot choose.

Grant me the *Spirit of Wisdom*, that Spirit which enables me to view things according to their true value, according to Your value, and not according to the judgment of the World. May I repeat along with Solomon: "Since my early years I have loved Wisdom and I have chosen it to be my companion in my life. I have preferred it above all that is most splendid in this world, and I thought that riches were nothing to the price of such a jewel. All good things have come with It, and in my pains and in my sorrows, it has always been my consolation and my joy."

Grant me the *Spirit of Intelligence*, that Spirit which enlightens me both in the knowledge of the Scriptures and of the great eternal truths. Come, teach me the way of Truth. For that which attracts the Spirit of Intelligence into the Soul is faith and modesty. Faith, which submits in order to understand better; and modesty, which readily recognizes its ignorance.

Grant me the *Spirit of Counsel*, this Spirit which illumines and lights up the way to Heaven, and prevents me from getting lost like a foolish wayward traveler taking an unknown road without a guide.

Grant me the *Spirit of Knowledge*, this Spirit which teaches me that the knowledge of salvation is the only necessary knowledge, the only one that no human science can do without

Grant me the *Spirit of Strength*, this Spirit which supports my weakness with Your Strength and does not leave me vulnerable and weak after the slightest effort - especially when I am to obey You rather than unwisely doing as I will, and especially when I have to do work when I have not the slightest desire to do so. I beseech You, to be my Guide and Protector and in so doing, enable me to conquer that weak part of myself when the Holy Rule of God orders me to do so.

Grant me the *Spirit of Piety*, this Spirit which swells my heart with a filial attraction towards God, and which makes serving Him pleasant, easy and an act of Unconditional Love.

Grant me the *Spirit of Fear*, this Spirit of filial fear which, mingled with respect and love, makes me carefully avoid everything which could disassociate me from or not reintegrate me with God, our Father.

Oh, Precious Gifts, whose excellence I have learned to know and to recognize, see how my soul summons You with confidence and opens itself to You with Unconditional Love. And you, Holy Apostles, who, on the day of Pentecost received the Gifts of the Holy Spirit, grant us those same graces in order that we may gain a fidelity similar to that which was bestowed upon you. For in believing all that you have received and passed on, and by practicing the

works which were yours, we may, as we continue to promote the succession of the Church which you have founded, continue to share with you, O Holy and Venerated Apostles, the blissful reward of the Union and Reintegration with God, the Beatific Vision. So Mote It Be.

6. Kneel upon your right knee, face to the ground, facing the East and recite the *Misere Mei (The Prayer of Repentance)*.

Have mercy on me, O God, according to your unfailing love; According to your great compassion, blot out my transgressions. Wash away all my iniquity and cleanse me from my sins. For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight, You are proved right when you speak, and justified when you judge. Surely, I have been a sinner from birth, sinful from the time my mother conceived me.

Surely you wish me to know truth, you teach me wisdom in my heart and soul. Teach me to hear joy and gladness: that my sorrows may be turned to happiness. By thy grace spare my sins, and by thy charity forgive my wickedness. Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence, or take your Holy Spirit away from me. Restore to me the joy of your salvation, and grant me a willing spirit to sustain me. Then I will teach transgressors your ways, and sinners will turn back to you.

7. Rise in the Quarter Circle, facing East, Perform *De Profundis (Prayer for Pardon & Mercy)*.
Out of the depths have I cried unto you, O Lord. Lord hear my voice: let your ears be attentive to the voice of my supplications. If you, Lord, should mark my iniquities, O Lord, who shall stand? But there is forgiveness with you, that you may be approached. I wait for you, my soul waits, and in your word I trust. My soul waits for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the Lord: for with Him there is mercy, and with Him is gracious redemption. He shall redeem all mankind from iniquity.

8. Cense the Circles.

At the East, cense three times and recite Psalm 19

The heavens declare the glory of Iah; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the Sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going out is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of Adonai is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of Adonai are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of Adonai is clean,

enduring forever, the judgements of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Adonai, my strength and my redeemer.

At the South, cense three times and recite Psalm 11

In Adonai put I my trust: how say ye to my soul, Flee as a bird to your mountain? For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed O Iah what can the righteous do? Adonai is in his holy temple, Adonai's throne is in heaven: his eyes behold, his eyelids try the children of men. Adonai trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be he portion of their cup. For the righteous Adonai loveth righteousness; his countenance doth behold the upright.

At the West, cense three times and recite Psalm 15

Adonai, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

At the North, cense three times and recite Psalm 8

O Adonai our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast Ordained; What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hath crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O ADONAI our Lord, how excellent is Thy name is all the Earth

THE CHAIN OF LIGHT PRAYER OF THE ÉLUS COËNS

Eternal, Ineffable God, Holy Father of all things, Thou Who sees and embraces everything:

Answer the prayer of Thy servant prostrate before Thee.

Grant me the contemplation, the fervor and the sincerity necessary

For the sentiments that I want to express to Thee.

Be auspicious for me, O ineffable Father,

For me and for all those men and women for whom I come to intercede:

For my Brethren in the Order of the Coëns,

For my parents, for my friends, for my enemies, for the living and the dead,

And for all of Thy creatures, O merciful Lord.

So answer me, O my God:

Grant to me the gift to pray to Thee efficiently.

Here I now surrender to Thy Hold Guard.

So have pity on me and may Thy Will be done! Amen.

And Thou, O my Patrons, Spirits freed of material ties,

Thou who henceforth enjoy the fruit of Thy Virtues, and whose Names I am lucky to carry:

I beseech Thee, by the Name that Thou Thyself have invoked

With so much fervor, confidence and success,

I beseech Thee to contribute to my eternal salvation by Thy holy intercession and by Thy protection,

With the Father of Mercy, with the Reconciler, with the Conservatory Spirit.

Obtain for me and for all of my Brethren the mercy of the Divinity,

His favors, His clemency, that rewards Thee now for all of those fights

Which Thou have had to give in this place where I still am.

Ensure, by Thy beneficial assistance, that I live, and shall die as Thee,

In peace, in joy, and in holiness. Amen.

And Thou, O Pure Spirit, my Guardian, put in charge by the Eternal One to watch over me
For the entire Reconciliation of my spiritual being:
I implore Thee, in the Name of the God of Mercy,
To come to the assistance of my Soul
Every time that it may be in danger of succumbing to Evil,
Every time that it will call Thee by its desires, its sighs and its meditations,
Every time that it will be hungry and thirsty for advice,
For instruction and for understanding.

So help me, O my Guardian, to obtain the protection and assistance
Of the Patrons Whom I have just invoked,
As also the submissiveness of the Spirits whom I still have to call up in this Operation.
Help me therefore, help me, in my poverty, in my nakedness, in all of my needs.
Amen.

LORD'S PRAYER

Our Father, who art in heaven, Hallowed by Thy Name.
Thy kingdom come, Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive those that trespass against us.
And lead us not into temptation, but deliver us from Evil.
For Thine is the kingdom, the power and the glory, for ever and ever. Amen.

PSALMS 91

He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth

at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under foot. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.

A PRAYER FOR PEACE⁵

O Adonai, Elohim of Elohim,

we desire peace:

peace among families, in the cities, amongst the nations, peace on all the earth;
the heart of Man is made to love and not to hate, send forth upon us Thy bounty,
gentleness and love.

Keep far removed from us those longing for war, both irreligious and divisive, gift them with an un-ending thirst for Peace. Unleash upon the world a wave of Love and Fraternity. Deign we beseech Thee in the Name of the uncreated Logos, the expression of Thy infinite love, to grant unto us Universal Peace.

May that Peace spread serenity and justice over all creation, but most of all over those whose lives are threatened, whose liberty is at stake and whose ideas and human consciences are jeopardized.

O Adonai, Thou power of the Light, make it so that self-serving interests are erased before the interests of Humanity and that the interests of Humanity be elevated to the spiritual planes of Fraternity and Love in order to suppress, for evermore, anger, lust and

⁵ By T.P.M. Constant Chevillon (b. 1880 – martyred +1944)

hate!

**Give unto the wealthy a sensible and generous heart,
unto the poor - knowledge of the kingdom of light and temperance of longing,
unto the powerful who govern the world - equitable senses of caution and wisdom,
unto the governed - respect for the fair and legitimate hierarchy;
unto all - humility in Faith, Hope and Charity.**

AMEN! AMEN! AMEN!

GLORIA PATRI

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, World without end. Amen.

Finally, sit down with the censer in the *Circle of Retreat* and settle down into an extended period of meditation.

On the first night, only leave the circle between 1:30am and 2:00am.⁶

When finished, rub out all the figures traced on the floor. When all traces are effaced, you may retire to sleep.

⁶ Again, the aspirant may be pragmatic here. The point is to settle into an extended meditation on the Eternal and its manifestations.



ON REGALIA

For your admission into the Order, you must procure a white robe (alb or tau robe) and a black hooded cloak of your liking. These may be high quality garments of cotton, satin or silk, or simple polyester garments procured from a costume supply store. Cheap options can also be found on ebay or other online retailers. The difference between an alb or a simple tau robe, high-quality linen or inexpensive polyester, is a matter of personal preference, comfort, and budget. Be aware however that magical work can involve long, intense sessions and a quality investment is suggested.

Links to examples of high-quality options are below. If procuring online, be sure to allow ample time for shipping before your initiation.

As always, do not hesitate to contact the Archivist of the Temple or the Grand Chancellor with any questions you may have.

White Tau Robe

USA - [Cotton White Tau Robe from Azoth Art](#) \$80.00 – \$160.00

Europe - [Polyester & Cotton White Robe from Masonic Regalia Online](#) 60 €

White Alb

USA - [Cotton White Alb from Azoth Art](#) \$110

USA – [White Linen Alb from Autom](#) - \$60

Europe - [Cotton White Alb from Regalia World](#) £50.00

Black Hooded Cloak

USA - [Cotton Black Azoth Art Cloak](#) \$90.00 – \$125.00

USA – [Cotton Black Cloak from Medieval Collectibles](#) \$40.00

USA – [Cotton Black Cloak on Etsy](#) \$50

Europe - [Cotton Black Cloak from Regalia World](#) £50.00



**MASONIC RULE FOR USE OF THE
REUNITED AND RECTIFIED LODGES,
OR “THE RULE OF THE ORDRE IN 9
POINTS”**

FROM THE 1782 CONGRESS OF WILHELMSBAD

Ordre Martinistes Souverains
The Rule of the Ordre in 9 Points
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(p. 4) - a -



RÈGLE MAÇONNIQUE

A L'USAGE

DES LOGES RÉUNIES

ET RECTIFIÉES

*ARRÊTÉE au convent général de
VILLHEMSBAD.*



5782.

MASONIC RULE FOR USE OF THE REUNITED AND RECTIFIED LODGES, OR “THE RULE OF THE ORDER IN 9 POINTS”

FROM THE 1782 CONGRESS OF WILHELMSBAD

Question: Are Maccoones gudder men then-odhers?

Answer: Some Maconnes are not so vertuous as some other menne ; but, y’n the most parte, thay be more gude than they woulde yf thay war nor Maconnes.

Question: Doth Maconnes love eidtber odther mightylye as beetb sayde!

Answer: Yea verylyjcbe, and that may not odherwise be, for gude menne and treu, kennynge eidher oder to be suche, doeth aiways love the more as thay be more gude.

(Examination on *The Mystery of Masonry* under Henry VI.)

A.·.L.·.G.·.D.·.G.·.A.·.D.·.L.·.U.·.

PROLOGUE

O you who have just been initiated into the bosom of Wisdom! Child of Virtue and of Peace!

Give our words a listening ear and let your soul open to the lessons of Truth!

We will teach you the path to a happy life; we will teach you the ecstasy your Source!

We will teach you to cultivate, with vitality and success, all the capacities that providence have entrusted to you, and so make yourself an aid of Mankind and a partaker of the mysteries and blessings of the Divine.

ARTICLE I

DUTY TO GOD AND RELIGION

1. Your first tribute belongs to the Divine. Adore the Being full of majesty, who created the universe by an act of his Will, who retains it by a continuing effect of his Action, who fills your heart, but whom your narrow mind cannot conceive nor define.

Pity the sad delusion of one who closes his eyes to the light and walks in the valley of shadows, and let your heart be touched by the blessings of the Eternal. Reject with contempt that vain sophistry which degrades the human mind when it moves away from its source.

Elevate your soul above the material things that surround you, and direct your desire to the eternal heavens, which are your inheritance and your true home. Give unto God your Will and Desire, make yourself worthy of his invigorating powers. Fulfill the laws he wanted you to accomplish in your career as a man on earth. Please your God, that your supreme happiness is to be reunited with him forever, the pinnacle of all your ambition, the compass of your actions.

2. But how shall you remain standing in the eyes of the Eternal, you of such a fragile constitution? How, I ask, when in every moment you can stray from the path of the Eternal, and defile your own sanctity, even though at all times Infinity is offered unto you? Surrendered to the vagaries of reason's limited faculties, can you see any consolation in your future? Compared to the image of the Eternal, how do you fare? Humble yourself through your Redeemer; prostrate yourself before the incarnate Word and bless the Providence that made you be born among Christians.

The Gospel of our obligations is Truth, and if you are not Truthful, you cease to be an Initiate. Announce through all your actions an enlightened and vigorous devotion. Announce without hypocrisy, without fanaticism, that the Path does not merely speculate truths: for it is the very Practice of Truth that defines you, and all your moral duties. Thus, Truth will teach you, guide you and your fellow Men, and grant you joy and happiness. Thus, you will never tremble; neither before the eyes of men, nor before the throne of God.

Truth above all, penetrates up to this principle of charity and love, based on this holy religion: be sorry for the mistake without hate and without persecution: let God alone to judge, and content yourself to love and tolerate. Masons! Children of one God! United by a common belief in our divine Saviour! May this bond of love closely unite us and eradicate all prejudice opposite to our brotherly harmony!

ARTICLE II

IMMORTALITY OF THE SPIRIT

1. Man!

King of the world!

Masterpiece of creation, who the Eternal animated by his breath!

Meditate on your sublime election.

Everything around you: all that lives, both of the vegetable and animal realm, perish with time and is subject to your empire: your immortal Spirit.

Your secret Centre is One, All, and emanating from the bosom of the Divine, and it shall survive all material things and never die.

That is the true patent of your nobility, the living seal of your happiness. This you have forgotten.

And through the pride of your mind, plunged yourself into the abyss of oblivion.

By your own Will, you have degraded yourself!

Despite your original and present grandeur, what are you now, compared to the Eternal?

Adore the Infinite while in the mire of the finite world.

Carefully separate your heavenly indestructible principle, from the foreign alloys you are now composed of.

Cultivate your immortal Spirit and perfect your Soul, so that this holy unction will be a temple of Pure Light, when from your being you release the vapors of coarse matter. Thus, you will be freed from the chains of slavery, attain happiness in this bosom of misfortune, unwavering in the tempests of life; and you shall die without fear.

2. Initiate!

If you ever doubt the immortal nature of your Spirit and the Nobility of your heritage, Initiation would be fruitless for you.

You would cease to be the adopted child of Wisdom and you would be lost in the crowd of material beings and profane, groping for Light in the abyss of darkness.

ARTICLE III

DUTY TO THE SOVEREIGN AND YOUR HOMELAND

1. The Eternal deigned Man to be a Sovereign upon earth, and man have thus elected Sovereigns from their own ranks, to build a State for men to dwell in.
When the State of Men is thus erected in the name of truth, you shall cherish its legitimate authority on the corner of the earth that you live.
Your honor shall therefor first be measured by your reflection of the Divine, and secondly in the eyes of your fellow men.

Man, wandering in the forest, uncultivated and secluded from his fellows, is not suited to partake in the community of the Divine, nor partake in the wealth of joy that is reserved for him.

His Being grows among his fellows, his Mind is strengthened by the clash of opinions, but once a member of society, he is inclined to constant strife, born from self-interest and disordered passions, and his innocence soon succumbs either to force or to deception. He therefore saw it necessary to create worldly laws to guide him, and leaders to keep them.

2. Sensible Man,
Pray for you parents; pray for those who govern your state, and ask for their conservation, for even they should be representatives of divinity on earth.
If they err, they will be measured in the Image of the Judge of Kings.

So shall also your Heart be your King, and its laws your Law. Thus beware, for in the end, you can only betray yourself.

Self-Rule is your sacred duty, Self-Rule in the kingdom of Men.

And if your heart does not quiver in delight when hearing the sweet secret of its hidden name, and its hidden King, our Order would expel you from her womb; and deem you unworthy to stand in our ranks.

For if you fail in this first task of your own government, you fail its very purpose; to be the trusted and esteemed abode of your own elevation.

Be therefore a patriot in your inner kingdom, the truest spouse to your marriage with Heaven. Raise the children of your soul to understand its own laws, and the duties thereof.

Be the most courageous warrior, the most upright judge, the wisest Master, the most faithful servant, the most tender parent, the most steady spouse, so that your child will be raised to be sanctified and strengthened as a free Man, voluntarily partaking in the building of the Temple of Truth, and never join the ranks of the weak; in the kingdom of hypocrisy and perjury.

ARTICLE IV

DUTY TOWARDS HUMANITY

1. Then, if the borders of your kingdom should open, and should your heart choose to cross these borders of your empire, and should your heart be set ablaze and partake with the hearts of other Men, then you will see that all nations stem back to one common source.

You will not fail to recognize that Mankind is but one family; and you will cherish all men, for we all have the same organs, the same need to love, the same desire to be useful, and we all have an immortal Spirit like yours.

If this should come to pass, then do not hesitate:

Come into our Temple and offer your homage to the sacred Humanity, for the universe is the home of the Initiate, and anything that has the appearance of Man is never foreign to him.

2. Come and partake in this majestic building, designed and erected to the restoration of Man; cherish the assembly of virtuous souls, engaged in its exaltation, widespread in all countries, where reason and enlightenment has made its entry, meet under The holy banner of Humanity, ruled by simple and uniform laws.

Finally, feel the sublime goal of our Holy Order; devote your whole life and activity to charity; ennoble, purify and strengthen this resolution by tirelessly working on your own perfection, bringing you closer to the Divine.

ARTICLE V

CHARITY

1. Created in the image of God who has deigned to communicate himself to mankind and spread happiness through them; approach this example of the Infinite with a firm Will to unceasingly further it, and let the elated bliss pour unto others to the utmost of your power: for whatever the Spirit can conceive of the Divine is the inheritance of the Initiate.
2. Behold the impotence of childhood; it demands your support.
Consider the disastrous inexperience of youth; it solicits your council.
Use your joy to preserve them from error and the deceptions that threaten them,
Excite in them the sparks of the Sacred Fire of their Genius, help them to develop it for the joy of the world.
3. Any Being that suffers or laments has rights, sacred rights towards you; take care not to ignore them!
Do not wait until the cries of misery start to weary you before soliciting them; Intervene and reassure those who are unfortunate, and especially those who suffer in silence.
Do not poison, by the ostentation of your gifts, the spring where the unhappy go to be refreshed; do not seek the reward of your benevolence in the vain applause of the multitude; for the Initiate seeks his only reward in the stillness of his conscience and in the strengthening recognition of the Divine, under the eyes of which he always stand erect.
4. If Providence should grant you any surplus, takes care not to squander it frivolously or carelessly; for Wisdom would rather that your Heart became indifferent to your possessions, and freely and spontaneously give equal distribution of your goods.

This is the only way to enjoy what privileges you might have been given.

Beware of avarice, most sordid of passions, so that it does not degrade your character, and that your heart should harden with the cold and arid calculations that it brings.

If ever you should suddenly shrivel with its sad breath of self-absorption, flee our Temple, for it would have become a foreign abode for you, and we would not recognize in you the original image of the Divine any longer.

5. As your charity is lit by religion, your prudence should be lit by Wisdom.
As your heart would embrace all of humanity, so must your Spirit choose most wisely where to apply itself.
Cultivate it therefore; whether by instruction, advice, protection or reliefs.
But never believe that you have done enough and let yourself lean back to enjoy the fruits of your labors.

Exceed! Always return to your work, for only thus will your energy be replenished!
Thus you will be flooded by continual bursts of sublime passion, an inexhaustible source of pleasures will be prepared for you: you will attain on this earth the first impression of celestial happiness, your soul will grow, and all moments of your life will be penetrated with the ecstasy of Spirit.

6. When at last you have exceeded yourself even to the very limits of your finite nature and exhaust yourself so that you should believe that you cannot endure for your Work, never let your soul be distraught!

Then, come to our Temple.

Come, and see the brilliance of the Sacred Chain that unites us, and it shall invigorate all your faculties, for our campaign against misery of the world, such as the Initiates have undertaken it, will bring forth the a new world; ripe with the sweet fruits of our combined forces, when they are set on the same goal.

Then your wealth will multiply, for you will help make a thousand men happy instead of one, and all your desires will be crowned.

ARTICLE VI

OTHER MORAL DUTIES TOWARDS MANKIND

1. Love thy neighbor as thyself, and never do unto him what you do not want to be done to you.

Serve yourself by the sublime force of Silence and serve mankind by the Sublime gift of the Word. Be a sign of Mankind's dominion over nature; go and silently meet the needs of others and go loudly to excite in all hearts the Sacred Fire of the Spirit.

Be gracious but informal; erect yourself to be a divine example. Share the happiness of others, be not jealous of it.

Do not allow the urge of jealousy to rise, even for a moment in your chest, for in its root, and by its force, it disturbs the tranquility of your happiness, and your soul will be subject to the tempest of the most miserable furies.

2. Forgive your enemy; for you cannot revenge what he has done to himself.

For by this princely sacrifice, is to be found the sublime secret of religion: Recognizing your fellow man as yourself, you return him to the image of the Eternal.

This is the sole purpose of forgiveness of sins, and the most heavenly act of outward man. Thus, grace is hidden in indifference.

Always remember, that this is the triumph of Beauty; the Will's only dominion over instinct. For: The Initiate forgets all insults; but never any recompenses.

ARTICLE VII

MORAL PERFECTION OF YOURSELF

1. In devoting yourself to the welfare of others, do not forget your own perfection and do not neglect the needs of your immortal soul.

Descend often into your heart to probe its most secret folds. Knowing oneself is the pivot of the Initiate's desire.

Your soul is a broken mirror that disperses the Light; restore it by the trials of your Desire so that it will reflect its true Image.

2. Purity and Severity shall be your inseparable companions and make you respectable in the eyes of the profane, and keep your soul pure, straight, true and humble.

Pride is Man's most dangerous enemy, for it maintains an illusory confidence in his strength. Do not contemplate the worldly birthplace from which you came, it only slows down your journey.

Set your eyes on where you need arrive.

Your time for travels is short; use it well and use it now!

Never judge yourself thorough the eyes of others; this is mere self-poisoning of your soul. Measure yourself by your own Standard and feel the sting of your own sword!

3. If you talk, then speak the Truth, and not the secrets of your heart, and let your lips be a true and faithful weapon for you.

The Initiate who divests himself of truth and dons the mask of hypocrisy and artifice, would be unworthy to live with us and sow distrust and discord in our peaceful temples, he would soon become a horror and a plague to himself.

4. Sublimate yourself in the presence of the Eternal; and you will be strengthened. Every morning renew your vow to improve yourself; watch and pray, and when the night comes, your heart shall be its refuge.

Likewise, always renew your life Divine, and you shall rest quietly in the heart of the Eternal while you are awake.

5. Finally, study the meaning of the hieroglyphs and emblems that our Order presents to you. Nature veils her secrets, but longs for them to be unraveled. Meditate on this and cherish what you will discover.

For these mysteries are one and the same, and they are fashioned for Man to understand the relationship between God, the universe and you.

Thus, your desires will be fulfilled, and your Divine Spirit will teach you how to forge your destiny.

ARTICLE VIII

DUTY TOWARDS YOUR BROTHERS AND SISTERS

1. Amongst the great multitude of Beings that populate the immensity of our universe, you have chosen, by an act of free will, the Initiates as your Brothers and Sisters.

By this act, you forfeit your spiritual and moral seclusion and awake to become part of the Initiates' Brotherhood of Mankind.

For from the moment you pass through this threshold, all beings have a sacred right to your support and your amity. Especially those you call your own. For truly; Mankind is but one Family, and nowhere is a stranger to be found. Therefore, let your right hand be open to all Beings in the sign of fraternal sincerity. But, let the revelation of your true Being be reserved for those you find worthy. Nature follows the laws of equality; no true distinctions are to be found.

Thus, the Initiate never succumbs to sacrifice another, neither out of gain nor out of fear, of neither man nor of state. The profane world measures the value of Man by profane means, and segregates equals by their worldly achievements, by their wealth, or by other random assets that providence has given them.

All these things are as naught to us.

Leave your pride, treasures and decorations at the door of our Temple, and come as you are, for amongst us rank will always be outshone by Virtue.

Faithful to this law, the Initiate is devoted to the work of restoring the Temple of Mankind.

2. Never blush in the presence of an Unknown. Never make a stranger blush before you. For all Men are of Noble birth, and as an Initiate, it is your sacred duty to always act accordingly.
Should you fail to do this, we would send you back into the world with your pride, where you can freely profane yourself on the theatre of the world.
Be a shelter and an asylum for others, and the Eternal shall be your abode forever.
If your brother is in danger, fly to his aid, and do not hesitate to give your life for him. But expect nothing from your brethren, not even in the utmost need.
If in need, grant your brother your treasures, and rejoice that you have been able to do so. If your brother strays, come to him and be a mirror for the Light he carries in the dark. Give support to him that staggers and raise those who have fallen.
3. If your heart should ulcerate by insults, real or imaginary, or harbor secret enmity against one of your brothers, dissipate immediately the cloud that rises. Call to your aid the Unknown paraclete; and ask for its fraternal mediation; but never pass the threshold of the Temple before having banished any feeling of hatred and revenge.

4. For if your Temple be not purified by the virtues of the brothers and be not sanctified by their harmony, you would call upon the name of the Eternal in vain, and he would not condescend to make you his abode.

ARTICLE IX

DUTY TO THE ORDER

1. When finally, you were admitted to freely partake in the Association of Initiates, you also forsook a part of your natural liberty by the obligation you took of your own free will to incessantly seek the light and to keep it inviolate.

For by this act, you are no longer only a mere inquirer into the Mystery, but you have also become its Guardian.

Your commitment to the Order is subject to its rules and its Superiors, but never should you have to doubt that our hierarchy is one of benevolence:

You do not owe anything to those who have gone before you; but everything to those that come after you.

Such is the legacy of our spiritual heritage.

2. The law you have sworn in the presence of what you deem most Holy, is a single honorable observance of trust: to keep secret our rituals, ceremonies, symbols and the form of our Association.

Beware of believing that this commitment is less sacred than any other oath, word, deed or thought that you profess; for all your actions are a reflection of the honor and uprightness of your being.

You were, are and will forever remain a Free Man, but should you break the oath that you have taken; you have failed yourself and your Word to the Eternal, whom you invoked as a witness of your sacred pledge.

Fear not any penalties or perjury from us but know that you can never escape the punishment of your heart nor the loss of respect and confidence of your brothers, who would be entitled to declare you without faith and without honor.

CONCLUSION

If the teachings that the Order present to you, to aid the way of the Truth and happiness, are engraved deeply in your heart, and should they open it to the Eternal from where it stems, if the valuable maxims, which will mark each step on your Initiate journey, should be transformed by you into your own principles, and you yourself dictate the unwavering laws of your words and actions;

Then, O my brother, this would be our purest joy, for then you will have become truly Free!

You will achieve your sublime destiny:

You will recover the divine resemblance which was the right of Man in his original state. For this is the goal of all Religion, and the sole object of all Initiation:

You will again become Heavens most cherished Being, and the bountiful blessings of Infinity will come to you.

And when you have attained the glorious title of Sacred, Free, Happy and Constant, you will walk on this earth the equal of Kings, the benefactor of men and as an example to your brothers and sisters in the fellowship of Mankind.



APPLICATION FOR INITIATION

DATE SUBMITTED: _____



INTRODUCTION

“The only initiation which I advocate and which I look for with all the ardor of my Soul, is that by which we are able to enter into the Heart of God within us, and there make an Indissoluble Marriage, which makes us the Friend, the Brother and Spouse of the Repairer ... there is no other way to arrive at this Holy Initiation than for us to delve more and more into the depth of our Soul and to not let go of the prize until we have succeeded in liberating its lively and vivifying origin.”

- LOUIS-CLAUDE DE SAINT-MARTIN

A·L·G·D·:· הַשְׂרָה S·A·D·:·U·:

The Ordre Martinistes Souverains is an independent Martinist Order, in possession of the primary initiatic lineages of Martinism through the Papus-Chaboseau lineage, the Russian lineage of Friedrich Tiemann von Berend, the Russian Lineage from Saint Jean l'Apôtre', as well as others. The Ordre Martiniste Souverains is a strictly non-political and independent Order, maintaining friendly and fraternal relations with any established Martinist Order or independent Martinist, bearing in mind that we all meet on the Level, act by the Plumb, and part on the Square.

The initiatic function of the Ordre Martinistes Souverains is to provide a context wherein certain highly qualified individuals may find assistance in unfolding and further developing their innate mystical and spiritual talent, in the company of like-minded individuals. Of utmost importance is a sincere intention to manifest adepthood in one's life. Since our Ordre is not motivated by financial profit, and since space in our Temples is limited, we are, of necessity, careful in the selection of prospective candidates. We are interested only in facilitating quality spiritual, theurgical and alchemical practice, not in recruiting vast quantities of members.

The Work of our Ordre, and of our Martinist Initiates is independent and rests entirely upon each individual Martinist's shoulders. While the purpose of the Ordre is to support and guide its members towards the attainment of the One Mystery of the S.'I'.', a great deal of study, work and contemplation must be done independently, for only the individual can truly prepare himself for the unveiling of Truth.

All requests to join the Ordre Martinistes Soverains must be duly signed by the Postulant and be accompanied with the following (requests lacking or omitting any of these will not be considered):

1. This letter and the following formalia, consisting of 7 pages.
2. Addendum I: Mundane resume, from two to five pages.
3. Addendum II: Esoteric resume, from two to five pages.
4. A recent photo of yourself.

If you do not have enough space in this letter to answer the questions, feel free to elaborate in the addendums, but mark the respective sections clearly for reference.

Completed applications and Pre-Associate Operations should be sent digitally to grandchancellor@martinism.net or the local Temple Master. They may also be physically mailed to:

O.M.S.
P.O. Box 7092
Austin, TX 78713-7092

A final piece of advice:

Take your time, and reflect on your answers while writing your application.

In the processing of expressing your beliefs, esoteric goals, and personal history, you may learn something valuable about yourself.

“Unity is seldom found in fellowship, it must be sought in your meeting with God. Only when this is achieved, will we find brothers in each other.”

Louis-Claude de Saint-Martin

Before the Light,
Sâr Cœur de la Croix
Grand Master
Ordre Martinistes Soverains
Austin, TX, USA
grandmaster@martinism.net
<http://www.martinism.net>





GENERAL INFORMATION

Full Name:

Address:

Email Address:

Telephone (day/evening):

Date of Birth:

Time of Birth:

City of Birth (please be precise):

State or Country of Birth:

Schools attended, degrees earned:

Languages spoken and fluency therein:

Profession:

Marital Status:

Closest Relative:

State of Health (include any medicine):

PERSONAL BACKGROUND

List your main interests and hobbies:

Do you currently have a stable financial situation?

Do you currently have a stable family/home situation?

If applicable, how does your spouse or partner feel about your joining a secret Order?

If you for some reason have decided to keep this from him or her, please state the reasons for doing so separately.

Have you ever been charged with a felony or misdemeanor involving moral turpitude?

(If so, when and where? – Note: This does not immediately disqualify a petitioner)

Are you now or have you ever been employed by/associated with any government or law enforcement agency (including the military)?

If so, please describe in full your employment/association.

How would you, in a single sentence, describe yourself as a person?

How do you believe others would describe you as a person?

PLEASE WRITE A SEPARATE COMPLETE RESUME OF YOUR MUNDANE LIFE.
NUMBER THE PAGES, AND MARK IT AS:

ADDENDUM I: PROFANE RESUME

This shall contain:

- An outline of your life, from birth to present, detailing major events.
- Your choice of education and career.
- Your relationship status and family.
- Your goals and desires in life.
- Major inspirations: Family, teachers, authors, philosophers, artists, etc.
- If applicable, any publications or lectures you have authored.
- Your relationship to science, art, music and politics.

To some extent also religion, but you may elaborate on this in the next addendum.

ESOTERIC BACKGROUND

Religion, Beliefs, or Religious Denomination:

If applicable, please state any Esoteric Orders or Schools you belong to:
This will be used to help determine who shall be your mentor.

If applicable, years of training in Esoteric disciplines:

How did you hear about Martinism?

How did you hear about the Ordre Martinistes Souverains?

If you are a member of another Martinist Order, state degree and attach a copy of certificate:

Have you ever left any Order or Esoteric Society?
If yes, please state the reason why in the end of Addendum II.

Have you ever broken an oath given to an Initiatic Order, Initiator or Ordinator?
If yes, please state the reason why, and other details in the end of Addendum II.

PLEASE WRITE A SEPARATE COMPLETE RESUME OF YOUR MUNDANE LIFE.
NUMBER THE PAGES, AND MARK IT AS:

ADDENDUM II: ESOTERIC RESUME

This shall contain:

- An outline of your spiritual life, from your awakening to present, detailing major events.
- Your choice of spiritual paths.
- Companions you have studied with.
- Major inspirations: People, schools, teaching and books.
- Main area of spiritual interest, or specialty.
- If applicable, any esoteric publications or lectures you have authored.
- Any spiritual practices you have observed: prayer, ritual, meditation, mass, etc.
- Your reason for asking admission to the Ordre Martinistes Souverains.
- What you seek to attain by becoming an Initiate into the Martinist Tradition.
- Your spiritual goal.



PRELIMINARY OATH

I promise and swear that I will not under any circumstance reveal the identity of my sponsors or any other member of the Order, to anyone who has not been duly initiated into the Ordre Martinistes Souverains.

I pledge that I am willing and prepared to travel to a Temple of the Order to undergo the trials of initiation, knowing that I might not pass.

I pledge that I am prepared to dedicate both time and effort to the spiritual studies of the Order, its teachings and its practice.

I pledge that I am willing, as health and distance allows, to attend monthly meetings, both with my appointed mentor, and in the Temple where I will work.

I pledge that I shall respect the liberty, independence and beliefs of the members of the Order, as they are sworn to respect me for who I am.

I promise and swear that if I should be Initiated, but then leave the order, or be expelled, I will return all documents and belongings that I might be given as part of my Work, without making copies or duplicates thereof.

I understand that all materials and teachings connected to the order are strictly confidential and shall never be disclosed to the uninitiated.

I do further swear on my honor that what I here have testified about myself is the full truth, and as accurate as possible.

I understand that my sponsors also testify on their membership in the Order that this is so, and that any deliberate omissions on my part, will have consequences for them.

This document is issued under complete discretion and confidentiality and is to be returned to the Order within one month, regardless of whether it is completed or not.

SIGNATURE AND DATE