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Educational 2

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Before Papus: it is said that initiation does not exist.

Even if you are not concerned with affiliations, you have to know the inference from Serge's Caillet that Papus may have just made it all up, the rituals and initiations.

You can interpret an initiation in several ways:

- A symbolic new beginning,
- Being given knowledge,
- Etc.

However, if the initiation is supposed to be passing on a spiritual seed, that requires that the person passing it on has it to give in the first place, or they would not be able to pass it on.

If the Martinist initiation is just symbolic, or giving new knowledge, it is, very different from if it is supposed to be passing on a spiritual seed that it never possessed in the first place.

Judging by the countless Masonic rituals, anyone with a good imagination could create a whole set of impressive rituals and initiations, or even a completely new Order.

Is this what Serge Caillet is suggesting Papus did?

If someone had a good knowledge of rituals, they could probably create rituals that worked.

If someone just started an Order that had no basis in history, it would still develop an egregore over time.

Even if the teachings were false. You could tap into it, and deceive yourself.

Some Martinists seem to have been able to follow the way of the heart and the theurgic way.

When a group of people meet with the same intent (and aspiration or “désir”, from an esoteric viewpoint we have an "event": In the unseen worlds, this is not to be taken lightly at all.

The aim of Martinism is to produce conscious co-agents of the Divine Being.

Filiations are secondary to that, and are almost of no importance.

In the East, some people are tutored and initiated entirely in the dream state. Without referring to the realm of fantasy, some people have had initiations in dreams the night before their real initiation. They seemed as real as the initiation the next day.

. Modern authors such as Henri Corbin refer to it as the Imaginal state, between waking and sleep.

The Divine Mind directly guides them. In the Tibetan tradition also, one of the six yogas of Naropa is dream yoga, specifically to be in a state of constant awareness, even in sleep. In the Gospel, one needs only to read the parable of the seven virgins and their lamps, awaiting the wedding.

It can be tricky. Nevertheless, there is a way that one can be open to receive the influence of the Invisibles without necessarily having to be in the same room.

Every "Temple" is a symbolic edifice of an archetype that exists in the Unseen realms. The point of the physical Temple is to provide a venue for entrance into and communication with the Unseen.

One of the first things Papus and Chaboseau did was to exchange their initiations, (which they both supposedly received from St. Martin). One wonders why they would even bother to do this if none of them ever received an initiation from St. Martin in the first place.

Serge Caillet is pointing out that there is almost no evidence that the Initiation was actually passed down from St Martin.

Papus has devised the method of transmitting the Initiation into 3 degrees (and the 4th degree of Initiator). Did he just split the original initiation into several parts, giving a bit at a time; or if he just added the earlier degrees, and that the S I initiation is the only real Martinist initiation.

If Papus actually created a legend regarding his initiation, why Chaboseau would not have debunked him.

He supports Papus position in a record of conversation in Van Rijnberk's book.

Land of make believes

o The Bible is infallible

The Bible as the written and printed book we hold today is fallible and has had many revisions to the original inspired and non-inspired texts, enough in many cases drastically to change the sense of the writings.

o All Holy books are equal

Some Holy Books are clearly man's creation, others contain some inspired material and other material that is not.

o Salvation through Gnosis

Who knows?

o Reincarnation

Just a belief?

o Earth/Matter is "evil», a prison

For who? Are not we warders of evil?

o An eternal place some call "Hell"

If God is love, what is the purpose of Hell?

o All souls eventually find salvation

Hope so!

o The Apostles/Nicene Creed

Are we able to eat such stuff?

o All religions are equal in truth

All religions are equal in truth and lie.

THEOU ERGON THEURGIA.

Literally, it means "**the Work of God**".

What is Theurgy?

A prayer, with a human allowed praying in a simple ritual.

What are the goals of Theurgy?

- The alleviation of the suffering
- The resuscitation of humanity in God's Love and Wisdom.

Human spirituality

"Spirituality" would be "the relation of man to God".

It therefore has nothing to do with "intellectuality", "knowledge" or "education".

Human spirituality is expressed thus:

● Exoteric

Religion, worship

● Esoteric

1. Monasticism
2. Philosophical
3. Sacramental or Theurgy
4. Initiation

- In 10,000 B.C., the **Orphists** used their Orphic Hymns in a philosophical, initiatic, sacramental and religious system that has been called "Orphism". Aristotle says,

"Orpheus was the one that established the sacramental rites in Greece".

- From the 2nd century A.D. originates the text of the **Chaldean Oracles**, which - apart from the philosophical and initiatic doctrine - gives specific instructions for the operation of Theurgy.
- The **Neoplatonic philosophers** -- and especially Jamblichus -- promote and practise Theurgy as a means of transcending Nature and integrating oneself into the Creative Divine Operations.
- **Jesus Christ and his disciples** operated a multitude of miracles.
- In the Byzantine Empire, the only concrete thing that we know is the commentation of the Chaldean Oracles by **Michael Psellus** and **Georgios Plethon - Gemistos**.
- In Renaissance, esotericism is used theoretical and practical. Khunrath, Reuchlin, Trithem, Agrippa, Fludd, Dee...
- In the 18th century, **Martines de Pasqually** founded the "Order of Knights Masons Elected Coëns of the Universe". The adepts of the highest grade -- the Reaux Croix -- practised a Theurgy.
- **L.C. de Saint Martin**, Pasqually's disciple and secretary -- based on the same principles with Martines -- established his own theurgic system. He states: "Theurgy is not just a gift of God to Man; it is a duty of anyone that feels the thirst for this realization in his heart; because God gives Man this mandate, by igniting this desire in Man's heart".

What's Theurgy (and what's not Theurgy)

There are four main types of rituals that should not be confused.

1. Religious Sacraments
2. Magical Rituals
3. Theurgic Rituals
4. Satanic Rituals.

<i>Rites:</i>	<i>Agent:</i>	<i>Will:</i>
Religious Sacraments	God's angels	Divine
Magic	Man	Human
Theurgy	Man, cooperating with angels	Divine
Satanism	Man, subjugated by demons	Demonic

There is also another type – being initiated by using rituals that are related to the notion of **egregore**.

Prerequisites

1. Basic
 - a. motivation
 - b. way of life
 - c. environmental conditions (room, time etc)
2. Sacramental
3. Qualities (virtues)

- a. Purity
- b. Love
- c. Faith
- d. Remission (of oneself to God)

These virtues are the four Pillars of the Inner Temple.

4. Dynamic

- a. Self-control, awareness, freedom from any kind of obsession, "Spiritual Sobriety".
- b. State of inner prayer

Elements of Ritual

1. The Altar or Table of Operation.
2. The Candle
3. The Cross
4. The New Testament, open at the beginning of the 1st chapter of the Gospel of St. John.
5. Incense
6. Word.
7. Gesture

Inside a Ritual

"A (theurgic) ritual is the expression of Man's inner Word and his ardent wish to be associated with God and to cooperate with Him, by means of a series of thoughts, words, gestures and symbols".

In Theurgy, there are no "magic rituals".

One is free to compose his own ritual that should be based on the principles of sound spirituality.

A theurgic ritual functions in various levels:

1. Psychological influence
2. Attunement with God
3. Attunement of the inner world with the outer world
4. Creation of the "vertical axis" of attunement and communication among planes.

Structure of a Theurgic Ritual

Opening

Expression of repentance

Invocation of the Guardian Angel

State of inner prayer

Expression of gratitude

Glorification

Prayer to Father, Son and the Holy Spirit

State of acceptance

Specific operation, if any (therapeutic or other).

Expression of gratitude

Ending

Results of Theurgy

Theurgic influences all levels of man's existence -- his body (material being), soul (emotional being), and spirit (reasoning being).

However, its most important result is **Transcendence**. By definition, "transcendental" is what transcends or surpasses human nature.

Transcendence is NOT something that man can control; it is completely a Gift from God, it is the germination and growth of the Ineffable Word in Man.

I. Applications

1. Initiation
2. Therapeutic applications (healing)
3. Talismanic applications

Stages on the Theurgic Path

First stage

- Prerequisites: attainment of inner uplifting.
- Goals: avoidance of exoteric moral mistakes.

Second stage

- Prerequisites: avoidance of exoteric moral mistakes
- Goals:
 - Achievement of inner purity
 - The Theurgist seeks chances to benefit people.

Third stage

- Prerequisites: achievement of inner purity. Nothing should pollute the Theurgist's inner Temple.
- Goals: to become a benefactor of humanity.

RITUAL FOR COLLECTIVE OPERATIONS

For the purpose of collective action, theurgists should be chosen who, to a certain degree, are already experienced in individual operation. This is necessary because harmonious co-operation is possible only under such conditions. It is impracticable to start instructing new members about elementary rules for spiritual work during an actual meeting, thereby wasting time and the attention of the remaining trained participants.

When all those who are supposed to take part in an operation are assembled in the chosen room, the leader invites them to form a circle and places a small table in the middle, on which he puts a list of names and photographs (if available) of those who are to be helped (in other words - patients).

The traditional 'Cord of Union' is then placed in the hands of those forming the circle and each member wraps it once around his left thumb, leaving the right hand free. The cord should be soft and may be of silk or nylon, about 5/16ths of an inch thick and green, blue or dark red. It will most likely be readily obtainable from any good haberdashery. The length should be sufficient to go round the largest circle that can be made in the room (which will have several chairs and the table in it), plus two or three yards to surround the photographs.

The free ends of the cord remain in the hands of the leader, who takes his place close to the table, so that he can read the list of names and prayers relevant to the meeting. Two wax candles are usually lit on the table, and all other lights are extinguished during the time of the operation.

When lighting the candles and incense the leader *three times* softly pronounces:

‘In the name of Almighty God, who created the universe and all of us who are in it!’

The members respond with a whispered ‘Amen’. Everyone sits in a perfectly erect position on their chairs, knees together, hands resting palms downward on them.

The middle part of the cord is left on the table to form a circle around the photographs of the patients.

After lighting the candles and incense, the leader greets the members and says to them:

‘This meeting is dedicated to the help of our suffering fellow men, who are in need of God’s grace and pardon.’

Then, very slowly, he reads or chants with the utmost concentration, the invocation to the Holy Spirit and all members simultaneously repeat the words.

INVOCATION OF THE HOLY SPIRIT

O Ruler of Heaven

O Consoler!

Spirit of Truth

Omnipresent and filling everything

Giver of Life!

Come to dwell in us,

Purify us of all iniquities

And save our souls,

O Merciful Lord!

This being done, the proper action commences.

The leader begins the ritual for collective operation, by slowly reading the following verses *three times* each:

Verse 1: I know that a sincere prayer is a blessing from the Almighty, but a negligent invocation of the Lord falls as a damnation on a foolish man.

One minute of meditation follows during which members mentally repeat the verse.

***Verse 2: There is no man born who has not committed a sin:
so, before I turn to Thee, O Lord with my prayer, I beseech Thee to be gracious to me, a sinner, who, with head humbled deep in the dust before Thee, is sorry for all his iniquities.***

At this point all bow their head and then there is one minute of meditative prayer, with full concentration.

Verse 3: I pray O Lord for my brother/sister (give full name THREE TIMES) who is in distress because of errors committed against Thy goodness and wisdom, but Thou who art the whole of grace and compassion, may lighten the burden of my brother/sister (again give the name three times) if Thou hearest my prayer for him/her.

All join in intense, silent, prayer for one minute. Then the leader invites members to rise and stand around the table, each placing two fingers of their right hands on the edge of the photograph of the person for whom they now pray, while the cord still remains twined around each member's left thumb, and ready to repeat with him the conjuration for the imposition of hands:

Verse 4 May help and solace be given to you, brother/sister
(slowly aloud and with intense concentration all repeat the name of the patient three times together with the

leader) *and may Grace flow through my hands into you. Let the Lord's will be done!*

This formula is the culminating point of the whole operation and success depends upon it.

Silent prayer follows for one minute.

Verse 5: Blessed be Thou, O Lord, enlighten me through Thy initiation! Let my prayer join the unceasing current of worship of Thy saints, and rise to Thee as the smoke of incense.

If there is more than one patient, verses 1, 2 and 5 are used in common for all of them, but *verses 3 and 4 must be repeated three times for each person.*

When standing in the circle with fingers placed on the patient's picture, members must memorize it and the mental image is then joined to the ritual of the imposition of hands, so that when pronouncing the name, you have the face of the person before you.

This finished, the leader invites members to resume their seats, thanks them for their co-operation, extinguishes the candles and switches on the normal lighting.

Theurgic meetings intended to give assistance to others, like the one just described, are a very intimate activity, and no member should ever speak about them in public or boast of his participation, for this will rob everything of its effectiveness. That is why it is an accepted practice not to advertise a theurgic group in any way.

Leaders usually note the exact time when verses 3 and 4 are read, as evidence for the absent patient. Physically sick persons, and those for whom the operation is being performed,

should not be present at these meetings while the action is in progress.

In certain theurgic groups no one who is to be helped is even admitted to that meeting.

This is done for a number of very good reasons:

- a. It is very hard for the person mentioned in the operation to be in the circle and, at the same time, retain full emotional and mental composure. The egoistic, if even subconscious element is still too strong in average human beings and it may easily be excited by the ritual. On the other hand, the operating members themselves feel better and less restrained when they do not see the patients among them. If there is a physical illness to be alleviated, it is a definite rule *to exclude* such a patient from the meetings of healing theurgic groups, during the time of their action, and the reasons for this are simple.
- b. The most effective operations can be best performed by physically healthy healers, that is, those whose physical and astral auras are normal. Full harmony within the group is then preserved, and no transmission of the suffering of the patient(s) to the operators is possible, unless such an event has deliberately been sought.
- c. There are cases where a selfless operator agrees to accept the suffering of his brother on his own shoulders. This very seldom happens, for great spiritual power, courage and wisdom is needed for such a sacrifice.

Therefore, we have to accept that, in general, no one within a healing group wants to be ‘infected’ by his brother’s ailment, and therefore the precautions just mentioned must be fully enforced during every theurgic meeting.

Every prayer or invocation, as given in this book, can be included in the programme for a meeting, according to the needs that arise and at the leader’s discretion. In fact, theurgic

groups throughout the world, as a matter of fact, adjust their programmes to fit their needs as sometimes they may require healing power, spiritual support, help in material conditions, defence against evil influences, or simply an open-hearted worship of the Lord. Moreover, for all of these things they will find suitable material in the theurgic tradition. Some groups end their meetings with the following invocation, which the leader says as he stands and faces the gathering:

‘May every day of your life take you closer to spiritual enlightenment, so that your present incarnation will not be wasted, but an evolutionary one, in accordance with your own efforts to obtain the awareness of the Eternal Light, which lies hidden in every being. And when the hour of your departure comes, may you meet it, not with confusion and fear, but with joy, hope and certainty, invoking the holy presence of your spiritual master, who will then support and guide you to the light.’

The leader then announces the date and purpose of the next meeting, advising members to study certain prayers or invocations, which he intends to use next time.

This is an appropriate point at which to explain the theurgic conception of all diseases and suffering. Tradition recognizes that every manifestation has its ‘soul’, or better still, a ‘spirit’. If Karma requires that an ailment should descend upon a man, the ‘spirit’ of the sickness (or the cliché of the accident, and so on) is sent towards the subtle bodies of the man (that is, astral and mental). From there the trouble is gradually transferred to the gross, physical matter, and then we have a disease, which develops in the affected body. From this we can see that, theoretically and logically, it would be possible to expel the ‘spirit’ of the sickness and a man could be cured, providing

the operator is strong and knowledgeable enough, and knows how to deal with the invisible invaders. Occultism, and especially its ‘magic’ branch uses this method of help.

The magician acts upon the astral body, compelling the spirit of disease to quit the patient, and then we have a classical example of a ‘magic cure’. In practice, magnetism, mesmerism and hypnotism, if successful, also do similar work: they try to *expel* the evil. However, say theurgists, the expelled disease (that is, its spirit) has to go somewhere. Whom will it then attack? The magician has his answer to this doubt. He tries to ‘transplant’ the disease to the wood of a cross.

In remarking about the expulsion and transplanting of diseases, Master Andréas, so often quoted by Paul Sédir, said: ‘How would you feel if you had the disease of a giant transplanted into your body? For plants and animals suffer similarly when used as a cloak for magic operations.’

For a faithful theurgist or a ‘white’ occultist there is nothing to fear or regret: they know that everything that happens is eventually for the best. Whatever had a beginning must also have an end and the human family on this earth cannot be any exception. If the evolutionary way of one kind of population on a planet becomes doubtful, then another will take its place. In addition, at the same time, the spiritual search (again according to the old prophecies) in man grows and is reaching a never before equalled intensity. Many people are thirsty for the higher spiritual, imperishable values in their lives. Often these strivings are wrongly directed or simply, intentionally misguided by the forces of darkness, which lead men on dangerous by-paths (this too has been predicted) instead of towards the light. But there is a ray of hope: in all the mess, man starts to turn towards spiritual ideas, often abandoning

certain unsafe occult paths, which were so prevalent in Europe during the second half of the nineteenth and first quarter of the twentieth centuries.

Now men ask for something better and safer. And sometimes they return to the almost forgotten conceptions of God. Interest in theurgy may be one of the first steps in that direction after infatuation with things Eastern.

Just before the culminating point of an operation is reached, that is, Verse 4: 'May help and solace...', the operator *inhales deeply and produces tension in all the muscles of his body*, as if he is about to leap forward or dive deep into water. This should last for only a few seconds (not more than five) and when the actual pronouncing of Verse 4 begins, a slow exhale accompanied by a gradual release of the body's tension must follow. In this case there is no need to assist the action by any effort of imagination, as is done in some occult practices, for here the created astral energy of itself goes in the right direction, providing the mind of the operator has been duly concentrated on the significance of Verse 4 and the release extended over the whole of the reading of it.

Slinging mud

There are many discussions about HSL and when he did and did not lie, but is he alone in the RC or Martinist Traditions?

Lewis came clean in a series of monographs at the end of the 12th degree, even stating several times before then, that people want to belong to something 'ancient' as it gives them confidence and security. At least he created something of value, and that in its own way; this is the best example to date as a vehicle for the "worldwide reformation"

Rosicrucianism is supposed to be about. He didn't hide it for the 'elite' but put it out there where everyone could have a shot at making themselves better, and serving as agents of progress and changes.

Let us look at a few others who were less than worthy to be copied in their examples of esoteric virtues.

Paul Christian - History of Magic is rambling make-believe. His history of Egyptian Initiation and Cagliostro is fabrication.

St-Germain - or is it Count Bellamare, Count Surmont, Lord Weldon, etc.?

Mouni Sadhu - aka Dymitr Sudowski, anti-communist fighter in Poland in 1919, and later Nazi collaborator who fled with the help of the Catholic Church to Brazil...

St.-Yves d'Alveydre, Master of Papus, and self-proclaimed head of all esoteric orders (at one point).

Josephin Peladan - made enemies at the drop of a hat, was part of the quasi-fictional (meaning only half was a lie)

Council of Twelve (only six existed), and was a major player in that wonderful example of Rosicrucian ethics and high spirituality - The War of the Two Roses.

Only to be reconciled by the FUDOSI, decades later. How's that for holding a grudge?

Then Robert Ambelain who wrote rite as he wrote books!

How many are saying: we are... the best!

Certainly for: we are beasts!

If we want to sling mud, there is enough to go around. If however, we use the adage, "By their works you shall know them." then HSL comes out alright.

Let us face it, even God lies.

If we do not 'make believe' that we are mortal for a while, how are we ever going to figure out that we are Divine?

Martinist?

The Legend

The very name **Martinist** conjures images of the mysterious and the unknown adept who has at his (or her) command occult powers and who studies "quaint and curious volumes of forgotten lore." Martinists are known to be theurgists, alchemists, and Grailists...

Since such persons as the Count of St. Germain, Cagliostro, Edward Bulwer-Lytton, Eliphas Levi, and Arthur Edward Waite were said to be Martinists.

Martinism and Martinists have been identified as major forces in the occult and esoteric movements of the last centuries.

Who are the Martinists?

At the height of the French Reign of Terror (1793-94) which followed the French Revolution, there lived in Paris France's greatest mystic-philosopher, **Louis Claude de Saint-Martin** (1743-1803).

As a young man, Saint-Martin sought a source of the ancient, secret teachings which his heart desired. That longing was fulfilled when, in his early twenties, Saint-Martin received Initiation from the Rosicrucian adept **Martines de Pasqually**. Upon the cornerstone of this ***Initiation***, Saint-Martin erected a great edifice of mystic philosophy which he expressed through such books as ***Of Errors and Truth***.

Even though he wrote as the **Unknown Philosopher**, the books won Saint-Martin international acclaim and attracted many men and women students who were keen to study with him and to enter the ancient mysteries.

In May of 1789, the French Revolution erupted, and when the Reign of Terror began in 1793 under the direction of

Maximilien Robespierre, in the midst of uncontrollable civil disorder and chaos, Saint-Martin secretly met his men and women students in his apartments and Initiated them into his philosophy which he had received and enhanced.

From those times and from those secret meetings grew **Martinism**, a **system of Christian philosophy** whose purpose is to establish the **Reintegration** of mankind back into its original divine state.

In order to accomplish the task of Reintegration, the Martinist needs knowledge. Indeed, it is to his faith that Saint-Martin attributed the fact that neither he nor his students suffered from the hands of Robespierre's henchmen.

Saint-Martin's students became known as **Martinists**, men and women Christian adepts who have continued to transmit his instruction.

By 1797, the Martinists had become so widespread and influential that the reactionary Robespierre supporter, C.-L. Cadet-Gassicourt, in his book, *Le tombeau de Jacques de Molay* (*The Tomb of Jacques De Molay*, published in Paris in 1797), warned his fellow fanatics (on page 91)...

Of these mysterious initiates--now become numerous, bold, conspiring--all [conspiracy] was born: Jesuitism, magnetism, Martinism.....

The Teachings of Martinism

Martinism is a system of Christian philosophy and practice based upon the transmission of an Initiation (called by Martinists *The Initiation*) and the secret instruction and public writings of French philosopher **Louis-Claude de Saint-Martin** (1743-1803). St. Martin's major published works include *Of Errors and Truth*, *The New Man*, and *The Spirit of Things*. (See Waite's *The Unknown Philosopher* for a complete bibliography of St.-Martin's works.) Saint-Martin

was initiated into the Order des Elus Coens, an esoteric and magical group founded by Rosicrucian and Freemason, Martines de Pasqually (?-1774).

Saint-Martin eventually developed a preference for mysticism rather than for Pasqually's medieval magical practice. Saint-Martin's system of Christian philosophy was derived from the Initiations he received from Pasqually and from the transcendental writings of **Jacob Boehm** and other French, British, and German mystics. Saint-Martin privately propagated his system.

The *Initiation* Saint-Martin transmitted included the elements of Illumination, enlightenment. After Saint-Martin's death in 1803, his students continued to teach and initiate new students privately and independently, just as Saint-Martin had taught them to do.

The Martinist Initiation

Entrance into authentic Martinism has always been by way of private invitation to receive in person *The Initiation*. This mysterious and secret Initiation is a ritual ceremony that, to be valid, **must** be passed on from person to person. *The Initiation* confers abilities which enable a Martinist to understand and apply the ancient esoteric wisdom taught by **The Unknown Philosopher**. The goal is for the Martinist to develop and live a Christian spiritual life and to become an adept in esoteric wisdom. Because the Martinist is transformed by The Initiation and because Martinism carries the wisdom and knowledge of the Adept, it is no surprise that Martinism is considered by Initiates and non-initiates to be the very hub and spoke of wisdom.

The First Supreme Council

In 1890-91, the respected French esotericists, **Pierre Augustin Chaboseau** and Dr. **Gerard Encausse**, formed the first Martinist Supreme Council consisting of Gerard Encausse, Pierre Augustin Chaboseau, Paul Adam, Barlet, Maurice Barres, Burget, Lucien Chamuel, Stanislas de Guaita, LeJay, Montiere, Josephin Peladan, and Paul Sedir. Soon after the formation of the first Supreme Council, Maurice Barres and Peladan left to develop Rosicrucian societies, and they were replaced by Marc Haven and Victor-Emile Michelet. This Supreme Council divided ***The Initiation*** into its four constituent parts, the Degrees of Associate, Initiate, S. I. S. I. (sometimes known as the *Unknown Philosopher* degree), and established Martinist groups with officers. In Europe, one might still find a few independent *free* Martinists.

Famous Martinists

Well-known members of the Martinist movement include Gerard Encausse, Augustine Chaboseau, Sar Hieronymous (Emile Dantinne), A.E. Waite, H.P. Blavatsky, John Yarker, J.I. Wedgwood, Victor Blanchard, Honoré de Balzac, Pamela Coleman Smith, Margaret Peeke, Czar Nicholas II of Russia, and many others.

To Those Who Seek

The Martinists...admired by the wise...feared by the tyrant...persecuted by the dictator...respected by the mystic...sought by the Seeker. Since the XVIIIth century, the Martinists have been found at the very heart and center of esotericism and mystical belief in all its various expressions. Frequently is Martinism discussed by the uninitiated who have little knowledge or understanding of the Martinists or their abilities.

Martinism opens his portals to the *Men and Women of Desire* who wish to exit the *Forest of Errors* and enter the Light to be found at the Gates of Mercy.

If

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SEVEN MYSTERIOUS PRAYERS

By Abbot Julio

Abbey Julio made a point of spiritual protection for each day of the week. Each prayer is to be recited in the morning on getting up.

MONDAY

+ O Great God, by whom all things have been delivered, delivers me also from all evil. O Great God who has accorded your consolation to all beings, console me in my afflictions. O Great God who has succoured and helped all things, help me and succour me in all my necessities, my troubles, my enterprises and my dangers; deliver me from all the oppositions and attacks of my enemies, visible and invisible, + in the Name of the Father who created the world, + in the Name of the Son who has redeemed it, + in the Name of the Holy Spirit who has accomplished the law in its perfection; I throw myself into your arms and I put myself entirely under your protection.

+ May the blessing of God, the Omnipotent Father, through whose Word alone created all things, be always with me. So may it be!

+ May the blessing of Our Lord, Jesus Christ, Son of the Great living God be always with me. So may it be!

+ May the blessing of the Holy Spirit with its seven gifts be always with me. So may it be !

+ May the blessing of the Virgin Mary, with that of her Divine Son be always with (*here say your name and optionally, the names of those for whom you desire protection*) their servant(s). So may it be!

TUESDAY

+ May the blessing which Our Lord, Jesus Christ gave, when he consecrated the bread and gave it to his disciples, saying: “Take and eat, this is my body which is given for the remission of all sins “be always with (*here say your name and optionally, the names of those for whom you desire protection*), poor sinner(s). So may it be!

+ May the blessings of the saints, Angels, Archangels, Virtues, Powers, Thrones, Dominations, Principalities, Cherubim and Seraphim be always with me !

+ May the blessings of the Patriarchs, Prophets, Apostles, Martyrs, Confessors and all the Saints of God be always with me. So may it be!

+ May the blessing of all the Heavens of God be always with me. So may it be!

+ May the majesty of the All-Powerful God sustain and protect me; may his eternal kindness lead me; may his limitless Charity enflame me.

+ May the power of the Father conserve me; may the wisdom of the Son vivify me; may the Virtue of the Holy Spirit be between me and my enemies, visible and invisible. So may it be!

+ Power of the Father, fortify me; Wisdom of the Son enlighten me; Consolation of the Holy Spirit, console me.

The Father is Peace, the Son is Life, the Holy Spirit is the remedy, consolation and health.

May the Divinity of God bless me, may his Piety enflame me, may his Love ignite me in love. So may it be!

WEDNESDAY

+ O Jesus Christ, Son of the Great Living God, have pity on me.

O Emanuel! Defend me against the malignant Enemy and against all my enemies, visible and invisible, and deliver me from all evil.

God made man, who has suffered patiently for us, Jesus Christ, King come in Peace.

+Jesus Christ commands, + Jesus Christ reigns, +Jesus Christ triumphs.

May Jesus Christ, the good-natured King, be always be between me and my enemies in order to defend me. So may it be.

May Jesus Christ deign to give me the grace to triumph over all my adversaries. So may it be!

May Jesus Christ deliver me continually from all my pains. So may it be!

+ Here is the Cross of Our Lord Jesus Christ! Flee therefore, my enemies at its sight. The Lion of the tribe of Judah, of the family of David, has triumphed. Alleluia! Alleluia! Alleluia!

Saviour of the World, succour me and save me, you who has redeemed me by your Cross and precious Blood; succour me, I conjure you, O my God, + Agios o Theos, + Agios Ischyros, +Agios Athanatos, elleison imas: Holy God, God of Might, Immortal God, have pity on me N... (here pronounce your name and optionally the names of those whom you wish to protect) your creature(s). Be my support Lord, do not abandon me, do not reject my prayers. Lord of my salvation, always be my help. So may it be!

THURSDAY

+ Lord illuminate my eyes with true light, so that they will never be closed with eternal sleep, from the fear that my enemy will never be able to say that he has an advantage over me.

May the Lord will be always with me so much, that I will never fear the evil of my enemies.

O very sweet Jesus! +protect me, +help me, +save me. So may it be!

At the mere mention of the Name of Jesus, may all kneel, in Heaven, on Earth and in Hell!

I know and cannot doubt that as soon as I invoke the Lord, in that day and hour I will be saved.

+ Very sweet Lord Jesus Christ, who has manifested such great miracles solely by the power of your very precious Name, and have enriched the poor so abundantly, since by this power the demons will flee, the blind will see, the deaf will hear, the lame will walk correctly, the mute will speak, the lepers will be purified, the sick will be healed, the dead will be revived, because at the same time that one pronounces this very sweet Name of Jesus, the ear is charmed and delighted, and the mouth is filled with that which is most sweet; at its mere pronunciation the demons disperse, everyone kneels; temptations, even the most evil are uprooted; all illnesses are healed; all the disputes and battles, which are between the world, the flesh and the devil are dissipated; and the heart is filled with all the celestial properties; because those who have invoked, invoke now and will invoke this Holy Name of Jesus, have been, are now and will always be saved; I also invoke you and call out with you :

+ Jesus, son of David, have pity on me N... (here pronounce your name and optionally the names of those whom you wish to protect) your servant(s). So may it be!

FRIDAY

+ O sweet Name of Jesus, Name which fortifies the heart of mankind; Name of life, health and joy; precious Name, glorious and pleasant; Name which fortifies the sinner; Name

which saves, conducts, governs and preserves all; may it therefore please you very sweet Jesus by the power of this same Name to ward off from me N...., your humble servant, every evil spirit; light the way for me, I who am blind; dissipate my deafness, I who am deaf; make me stand upright, I who am lame; allow me to speak, I who am mute; heal my leprosy, I who am a sinner ; give me back my health, I who am sick; and resurrect me, I who am dead; vivify every part of me, my inner as much as my outer parts, so that being armed and strengthened by this holy Name, I will always live in you, in praise of you, in honoring you, because all praise is due to you, because you alone are worthy of glory.

The Lord is the Eternal Son of God; by Him all things are joyful and are governed with justice.

+ May Jesus be always in my heart and in the depth of my being.

May Jesus always be in front of me so that he may vivify me; may He always be around me so that He will preserve me; may He be before me in order to guide me ; may He always be behind me to guard me, may He always be close to me in order to govern me; may He always be above me in order to bless me, may He always be beneath me in order to fortify me; may He always be with me in order to deliver me from all pains and from eternal death !

+ Praise, Honor and Glory are rendered to Jesus forever and ever. So may it be!

SATURDAY

+ Jesus, Son of Mary, Saviour of the World, be favorable, sweet and propitious to me; give me a holy and voluntary spirit, so that I can give you the honor and respect that are due to you, to you who are the Liberator of the World, who has been, is and will be God and man, at the beginning and at the end.

Jesus of Nazareth, King of the Jews, Son of the Virgin Mary, have pity on me N...., poor sinner conduct me according to your sweetness in the path of eternal salvation. So may it be!

Now Jesus passed in the midst of them and no one could place their murderous hand on Him because his hour had not yet come.... Now, Jesus knowing the things that were going to come, arose and said to them "Who are you searching for?" They answered Him "Jesus of Nazareth". Now, Judas, who must deliver Him was amongst them. As soon as he had told them that it was Him, they fell over on the ground. Now, Jesus asked them once again "Who are you searching for?" They answered Him again "Jesus of Nazareth" Jesus answered them " I have already told you that it is I for whom you search, leave them alone (referring to his disciples)

The lance, the nails, the thorns, the cross, the death that I have suffered prove that I have effaced and atoned for the crimes of the wretched.

Preserve me Lord Jesus Christ from all the wounds of poverty and from the ambushes of my enemies.

May the five wounds of Our Lord serve continually as a remedy.

Jesus is the Way, Jesus is the Truth, Jesus is Life.

+ Jesus who has suffered, + Jesus who has been crucified, + Jesus who has risen, have pity on me.

May the prayers I make be my eternal guarantee against my enemies, against all evil and all danger. So may it be!

SUNDAY

+ Deliver me, Lord, I N...., your creature from all past present and future evils, as much of the soul as of the body; give me by your kindness peace and health and be propitious to me. I pray to you through the intercession of the Blessed Virgin Mary, and your holy Apostles Peter, Paul and Andrew and all the saints. Accord me peace and health during my life

so that through the help of your mercy I will never become a slave to sin and neither never fear any trouble. I call on you through Jesus Christ your Son, Our Lord who being God, lives and reigns in unity with the Holy Spirit, forever and ever. So may it be!

May the peace of the Lord be always with me. So may it be!

May this celestial peace Lord, which you have left to your disciples, always remain between me and my enemies, both visible and invisible. So may it be!

May the peace of the Lord, may your Soul and your Blood help me, console me and protect me in my soul and in my body. So may it be!

+ Lamb of God who has deigned to be born of the Virgin Mary, have pity on my soul and my body.

+ Lamb of God, who has been sacrificed for the salvation of the World, have pity on my soul and my body.

+ Lamb of God, through whom all the faithful are saved, give me your peace, and may it remain always with me, as much in this life as in the other. So may it be!

RITUAL OF THE INVISIBLE GUARDIANS

Ritual N° M02RI021 OMCC

This ritual belongs to OMCC, reading it you should create your own ritual.

First Section: Explanation of the Invisible Guardians

- I) Who are the Invisible Guardians? (origin, purpose and mission)
- II) The Practice (background and ritual requirements).

Second Section: The Ritual

- I) Preparation
- II) Consecration of the Oratory
- III) Opening and Closing of the Mystic Work
- IV) Ritual Operative
- V) The Invisible Guardians

FIRST PART – THE EXPLANATION OF THE INVISIBLE GUARDIANS

I – Who Are The Invisible Guardians?

Origin and purpose of the Invisible Guardians:

The Invisible Guardians are Martinists who have been regularly and traditionally initiated into the Order and who undertake a specific work to the service of God and humanity. The Guardians are known as ‘unknown’ because they work secretly, unknown to all, and their work is realized internally and from the invisible. The Silent Aid given to afflicted souls by the Invisible Guardians is a practice initiated by Raymond Bernard. It encourages us to take it up again, and to use it in the OMCC.

The Mission of the Invisible Guardians

The mission of the Invisible Guardians is as follows:

- 1) To give assistance to the souls of the departed, in their passage towards the eternal East, and to help them to become aware of their new estate.
- 2) To give aid to souls that being incarnated in the physical plane
- 3) To give spiritual assistance to those who suffer, and to purify the Earth’s aura.

II – The Practice

Background

The work of the Invisible Guardians requires no equipment. This work is mental in its preparation, since it utilizes

visualization; and is spiritual in its action. It can therefore be undertaken anywhere, whenever the Initiate can focus and, with a little practice, it is possible to do it even in the middle of a crowd. Meanwhile, for a more effective and complete consecration, it is recommended that the Invisible Guardians fulfil their sacred mission in a room in their house, by lighting a single candle or better, in his/her personal Martinist Oratory, to perform the ritual which follows. To begin with, it is recommended to perform it once a week (if possible, on the same day of the week and at the same hour), for one month. Next, it should be performed for twenty-one consecutive days. Finally, once the practice has been assimilated, practice it every day, at an hour that is propitious to the operator. Each person will know the rate and progression best suited to him/her.

Ritual Requirements

Several ritual elements are required:

- A ritual of consecration for one's personal Oratory
- A ritual of Opening and Closing of the Mystical Works
- An Operating ritual
- The text of 'The Practice Of The Invisible Guardians

Only the text of 'The Practice Of The Invisible Guardians must be followed precisely in order to achieve the previously described objective; the other elements are given to help the Orator to 'instil' the practice (they can be used in their totality, or in part for other occasions: daily meditation, etc...). In this case, complementary rituals include 'The Practice Of The Invisible Guardians'. The Operator will reap innumerable benefits from them; but more important than the place or the

time when the work is performed is the attitude and the inner predisposition of the Operator.

The complete ritual is performed as follows:

- Consecration of personal Oratory: prayer for the consecration of the Oratory and its contents, prayer for the blessing of the ceremonial sword.
- Invocation for the Opening of the Mystical Works
- Operative ritual: censed circle, cabalistic cross, white circle drawn with the sword, drawing of the four banishing pentagrams, invocation to the Archangels.
- The Practice Of The Invisible Guardians
- Closing of the Work
- Operative Ritual: gratefulness, the sign of \oplus , cabalistic cross, closing of the veil.
- Mystic Ritual: closing invocation.

SECOND PART – THE RITUAL

I - PREPARATION

- Purification: ⇒ wash the hands
 - ⇒ purify the 7 doors with water (2 eyes, 2 ears, 2 nostrils and mouth)
 - ⇒ drink a little fresh water
- Put on the tunic and the cord while saying the following prayer:

“Cleanse me, O Lord, and purify my heart so that, being cleansed in the blood of the Lamb, I may enjoy that day of Eternal Joy, when my soul is finally reconciled. Also deign, O Lord of Mercy, to extinguish the fire of inappropriate passions in me, so that Virtue, Strength and Purity may abide within me. Through IESCHOUAH, Our Lord. Amen.” (+).

N.B. Trace the Tau in the center of the forehead: 1. ↓ + 2.

←

II. RITUAL OF CONSECRATION OF THE PERSONAL ORATORY

Instructions for the consecration of the personal Oratory are attached. Other elements can be added or replaced, in accordance with the “Sacramentary of the R+C”.

1 - Plan of the personal Martinist Oratory

I cannot get this out of the Adobe Document – readers will have to refer to the original picture

2 - Equipment

1. Three equilateral triangles of felt or fine cardboard, in black, red and white
2. Candlestick and consecrated candle
3. Martinist Pantacle jewel, or drawn
4. Candle of the Masters of the Past
5. Censer
6. Incense
7. Matches or lighter
8. Picture of Saint-Martin or the Christ
9. Water and salt
10. Bible opened at the Gospel of Saint John
11. Black mask
12. Sword with the hilt in the form of a cross
13. Certificate of initiation (optional)
14. White table cloth

3 - Prayer for the consecration of the Oratory and the equipment

We humbly pray Thee, O Eternal and All-powerful God, by Your Only Son Jesus Christ, Our Master and Lord, deign to sanctify by means of Your celestial blessing this Oratory, destined for pure and holy use. As of old, You deigned to receive the prayers and homage of the people of Israel wandering in the Desert, in the middle of the Tabernacle whose service and custody you had Yourself given to Your servant Moses, I pray Thee accept this humble Oratory prepared to Your Glory and Your Service. Deign, Oh Lord of Heaven and Earth, to infuse it with that same virtue which You once granted to Your Holy of Holies, and may Your celestial benediction descend upon it here and now, so that Your servants who meet in this holy place will thus be

sanctified by the celestial virtue of the divine mysteries that will be celebrated here, and be protected in body and in soul for life everlasting. Through Christ, Our Master and Lord and through Saint John Your servant. Amen.

4 - Prayer for the blessing of the ceremonial sword

I pray Thee, Lord, deign to bless this sword that I N, Your servant, consecrate from this moment forward to the expulsion of the evil Invisible One, the evil angels and their accomplices, the condemned Souls, so that I will be henceforth ahead placed under the custody of Your Love. May the blessing of All-powerful God, Father, Son and Holy Spirit, descend upon this sword and you remain with it and with the hand that will wield it firmly, so that I N, who will take it to defend myself from all enemies both visible and invisible, will be defended and protected by You Yourself and by Your holy Angels. God Almighty, that extended to the hand of Thy servant David, the force necessary to fell Goliath, I humbly pray Thee to grant to this sword the mysterious force that will allow me to expel and vanquish the evil spirits and your damned souls. Through Christ, Our Master and Lord, and through Saint John Thy Servant. Amen.

(For all other work, we recommended consulting the "Sacramentary of the R+C" published by Robert Ambelain. This work includes innumerable blessings, prayers and orations, of very ancient origin, and which belong to the inheritance of the Rose Croix of the Orient).

III. OPENING AND CLOSING OF THE MYSTICAL WORK

1 - Invocation for Opening the work in the oratory

May the Holy and Triple Light that is the Alpha and the Omega, consecrate our works (*light the central candle*) in which the Holy Invisible Hierarchies assist us to accomplish the Great Work foreseen from the beginning of time by God (*light the incense, and add the salt to the water*). May the Masters of the Past, in whose footsteps we follow, accompany and guide us on the Path (*light the candle of the Masters of the Past*). In the name of IESCHOUAH, Great Architect of the Universe, and by I.N.R.I. Amen.

2 - Invocation for closing

We thank you, Masters of the Past and you Holy Hierarchies for your assistance. May the Light of IESCHOUAH that presided over our works now extend as a blessing in the seven directions of space. Amen.

IV. OPERATIVE RITUAL

1 - Circle of protection

Draw a circle of protection with incense burning in a small censer. Delimit the operating space by describing a complete clockwise circle, starting from the geographic East (as it is oriented in the Oratory).

2 – Make the Sign of the Cabalistic Cross

- Cabalistic cross signal (with the right hand in the form of a square or with the ritual dagger); say:

- Sign of the Opening of the Veil
- Extension of the Self

+ **ATAH** (touching the forehead)

+ **MALKUTH** (touching the solar plexus)

+ **VE GEVURAH** (touching the right shoulder)

+ **VE GEDULAH** (touching the left shoulder)

† Visualize a cross of light across the body

X LE OLAM (cross the hands over the heart and visualize within a rose or a red flame)

AMEN

3. – Drawing the Four Banishing Pentacles

- Turning towards the East, draw in front of you a banishing pentagram (*in yellow in the mind's eye, intoning YOD-HEH-VAV-HEH - ?*)

- With the sword draw a quarter circle of white light from the East to the South, then draw in front of you a red banishing pentagram, intoning **ADONAI**
- Continue the circle of white light drawn with the sword to the West, then draw a blue banishing pentagram, intoning **EHEIEH**
- Continue the circle of white light drawn with the sword to the North, then draw a green banishing pentagram, intoning **AGLA**
- Complete the circle in the East.

4 - Invocation of protection of the Angels

- Face East, arms out in the form of a cross, and say:
"O very Powerful Archangel Rapha-el, You which you govern the doors of the East, close them against the

dwelling of the evil ones that come from the East against my person and that of all humanity " .

Cross your arms over your body, turn to the South.

- Face South, arms out in the form of a cross, and say:
"O very Powerful Archangel Micha-el, You which you govern the doors of the South, close them against the dwellings of the evil ones that come from the South against my person and that of all humanity " .

Cross your arms over your body, turn to the West.

- Face East, arms out in the form of a cross, and say:
"O very Powerful Archangel Gabri-el, You which you govern the doors of the West, close them against the dwellings of the evil ones that come from the West against my person and that of all humanity " .

Cross your arms over your body, turn to the North.

- Face East, arms out in the form of a cross, and say:
"O very Powerful Archangel Uri-el, You which you govern the doors of the North, close them against the dwellings of the evil ones that come from the North against my person and that of all humanity " .

Cross your arms over your body, turn back to the East and say:

- "May the forces of darkness be eliminated by these works."

5 - Operation

Meditate for a few moments, and then continue with 'The Practice Of The Invisible Guardians' (see: Chapter V: "The Invisible Guardians").

6 - Closing

Once the Operation is concluded, give thanks to the entities that helped it in your work, dismissing them by means of the following sign:



made to the North, the West, the South, the East with the sword; then make the cabalistic cross again and make the sign of the Closing of the Veil.

V. THE INVISIBLE GUARDIANS

1 - Preparation

- Recite the following prayer carrying out the visualization indicated:

"May a ray from the bosom of Unity be directed to the sun, and from there, in a straight line to Mother Earth exactly at this place where I am at this moment. Let it penetrate me from side to side and purify me. Then, let it continue to the breast of Mother Earth, laden with my impurities, black in the beginning, then less black, less black still, then grey, then less grey, less grey still, then almost white, then white, then let it return in a straight line to the Sun, and from there, ascend to the bosom of Unity, having completed its circuit and its perfect circle. Let peace and harmony be in my heart and reign throughout the world. May God help me in every moment of my life. Praised be He! Amen ".
- After the prayer take a deep breath, visualizing the energy entering body in the form of light at the moment

of inspiration, and expelling everything that is negative towards outside with the expiration

- Visualize for some moments the Egregor of the Invisible Guardians, both present and past, as a warm and beneficial multitude of which you are integral part.
- The Invisible Watchman is now ready to accomplish his mission carrying out the following steps in the order indicated.

2 – Silent Aid To The Dying And The Dead

- See in your mind's eye, in front of you, the Earth as if you were an outside spectator observing her. Then see, here and there, some of those dying upon her, symbolizing all those who are dying. If some geological catastrophe or some serious accident has occurred in one or several parts of the world, visualize the part of the planet where the catastrophe happened. Forget the horror of the circumstances, be yourself in peace, calm and safe, and send your thoughts and vibrations of love, strength and light to all those that are ready to leave this world.
- Immediately say mentally, with the greater possible inner force, but with calm and love directed to all those that are preparing to die and to those that are dying at this exact moment:

"Well-beloved Brothers and Sisters, you are now leaving this vale of tears. Within a few instants, you will exist in a different world, more elevated, more beautiful and more radiant. You are still living. You live the true life. Fear nothing. Be at peace. Nothing that you might believe or fear is true. This world to which you now go is radiant with light and joy. In it are your hopes and your loves. Well-beloved Brothers and Sisters, peace! God has prepared your dwelling-places and His blessings

surround them. We are your brothers, your sisters and your friends. Our thoughts are strongly united to yours and protect them. We are with you, you are not alone."

- While saying these words mentally, which we advise you to embellish, see in your thoughts the anonymous faces of those who are dying becoming satisfied and, at the same time, see their forms rising calmly and joyfully towards the heavens.
- Then extends the hands mentally or physically towards those who remain behind who are crying and say in your mind, as though all could hear you:
 "Well-beloved Brothers and Sisters, Peace and Consolation! Feel that your lost one lives still. He has left his transitory envelope, but he is alive, and his eternal consciousness will be near you and with you as never before. Let the vibrations of strength, courage and peace surround you now and for as long as it is necessary "
- With the hands still extended before you, now intones mentally or physically the sacred sound "**OM**" three consecutive times. Then lower your hands.
- Immediately direct your thoughts beyond the Earth in the direction of a world that you can imagine resplendent with luminous shining stars. See this invisible world populated by an incalculable number of forms that could be thought to be human, but they are diaphanous and they move in all the senses, as though occupied with tasks that you cannot understand and do not try to understand. It feels as if this world is one of joy and peace, and nothing negative disturbs its extraordinary harmony. In this superior world, see in your mind thousands and thousands of these forms, these forms that arrive there seeming to rise out of a lower plane, that of the physical world. See a great number of souls remain close to this

inferior plane. They feel alone and desolate. They are not aware of being in this invisible world of joy and peace. They are locked up within themselves, giving the impression of being asleep and living a solitary dream, perhaps a nightmare. All they need to do is to wake up to know peace, joy and love. Certain forms or luminous personalities surround them with affectionate concern, but these souls do not see them. Think about all these "sleeping" forms or souls; direct to all of them vibrations of love and light. Do this with force and the greater possible calm and say mentally with love, while going towards them:

"Well-beloved Brothers and Sisters, awake, awake, awake! You have left the valley of tears. You are in the higher world of beauty, joy and love. Go! Well-beloved Brothers and Sisters, awake! See! You are surrounded by affectionate souls to help you know your new dominion, to guide you and to teach you the service you had hoped for in this world of happiness. Awake, well-beloved Brothers and Sisters!

- See in thought these souls surrounded by light and see them awaken, become aware of what is around them. Feel their immense joy and see them depart, and ascend with the others who they now perceive, towards a clarity which can be distinguished far away, at a further distance.

3 - Silent Aid To Incarnated Souls

- Continuing in thought in this wonderful world where souls dwell between each incarnation, see some among them now beginning to "descend" toward the Earth for a new incarnation. See these souls come near to our planet

conserving the joy and peace of the superior world which was their dwelling place for some time.

- Direct your thoughts of love towards them and say:
 “Souls that are coming on the Earth to know incarnation here and continue their evolution, you are welcome. You will again know the experience of incarnation within a body of flesh and bone. This form of life is necessary to realize the designs of God and to draw near the final goal. This life will seem limited and at times hard to support, but always remember, in the deepest part of you, your divine origin and the constant aid of the superior planes. We received you with love. May strength, courage and peace be with you now and during all your sojourn on Earth”
- See the Earth now before you and in different places, women on the verge of giving birth to light. Feel the souls gliding to each pregnant form of these women.
- Then mentally and with feeling, say:
 "Well-beloved Brothers and Sisters, you are awaited in this physical world, men and women rejoice at your their arrival. Be happy and trust in this life. Be happy and trust in your destiny. Peace and joy to those who receive them."
- Visualize these recently incarnated souls and direct towards them thoughts of peace and love, mentally pronouncing the following words:
 "May God and the Masters guide you throughout all your new life in the physical plane."
- You must really live these moments to give them all your power. This work should last 5 minutes. Then, with arms extended towards all these souls intone 3 times the sound "OM".

4 - Silent Aid To People Who Suffer, And Purification Of The Earth's Aura

- Visualize the Earth in front of you, think about all those who suffer internally or physically: patients, the old, the orphaned, the divorced, prisoners, those that could be led to commit irremediable acts (robbery, crimes), etc.
- Visualize the Earth and humanity that populates it, thinking about those who suffer. Breathe in deeply, with the idea that you are thus gathering in all the powerful divine energy. Hold the air for a few moments, and exhale directing it toward all those who suffer luminous rays of force, courage and peace. Repeat the deep breathing 3 times.
- Then relaxed and calm, continuing to visualize those who suffer, say:

"Well-beloved Brothers and Sisters, have faith, those regenerated divine powers and confidence within you, the power of the superior planes descends at this very moment upon you, and restores harmony to you and around you. The universal brotherhood is manifested through you and through the men and women who surround you. You are not alone. Our thoughts and affections are among you all. And each one of you is in harmony. This harmony surrounds you, calms you, cures you, and gives you power, courage and hope. Peace be to you all, Peace be with you."
- Observe a few minutes of silence.
- Then see the Earth once more surrounded by the song of the cosmos (Harmony of the Spheres?), before you, see it spinning slowly with its continents, its mountains, its oceans. Around the planet, you perceive grey-black clouds which obscure its aura. These clouds are the negative magnetic burden created by the karma of

humanity. Ever keeping this image in your spirit, take a deep breath, then exhale seeing the divine light emanating in the singular brightness of a thousand fires, irradiating the clouds that now become grey, then light grey, then white, and finally they move away from the Earth and dissolve in the cosmos. Now see the Earth's aura more luminous and its atmosphere become more positive and beneficial.

- With your arms extended, say with force three times: "Peace on Earth ", and immediately after, intone three times the "AMEN".

5 - Final Meditation

- Say: "May the states established by my work to benefit these souls be maintained with all the power and vigor until my next period of Silent Aid. In confidence and love, I remain forever, when and how they wish it, in the service of God and of the Masters."
- Next, visualize a white shining light around you, then cease all visualization and remain in this state of relaxation and calm for 10 minutes.
- Return slowly to external consciousness and end up the work.

In too many modern rituals many things are taken from the Golden Dawn, if effective, it is not always Martinist.

CRP educational 3 will give you the key of the Willermoz' initiation by Martines.