

RESURGENCE OF THE ORDRE MARTINISTE DE PAPUS

[This is an announcement made by Dr. Philippe Encause, son of PAPUS (Dr. Gérard Encausse), in the early 1950s, and appearing in several editions of works by Papus reprinted or published posthumously. This version of the notice is all the more significant because of its footnotes citing Jean Bricaud, Robert Amadou, and Louis-Claude de Saint-Martin. The translation of this document is for informational purposes only, and does not imply either a relationship or an official endorsement by the Christian Knights of Saint-Martin of any Martinist Order. But the historical significance of this brief notice should be appreciated by all Martinists. - Sar Phosphoros, SGC of the CKSM]

Know thyself and you will know the Universe and the Gods.

Created in 1891 by Doctor Gérard ENCAUSSE (PAPUS), the modern Ordre Martiniste had known, until the "death" of the dearly missed populizer of Occultism, occurring unexpectedly in 1916, a considerable development. The Martinist Order of Papus was, indeed, represented as much in old Europe as in Africa, the United States, and South America. Its influence was exercised, moreover, among the humble as over the conduct of certain thrones and no less... Thanks to it, spiritualist ideas gained a precious terrain in an era when Materialism gave the impression of being on the verge of triumphing.

In all the hearts where it has once penetrated, Papusian Martinism has allowed the realization of the possibilities of altruism that they had within them. It has saved from doubt, from despair, and sometimes even from suicide, many spirits, so it is true that the Light passes through the windows even when they are dull, and it illumines all physical, moral, and intellectual darkness.

In its whole, the Martinist Order of Papus was above all a school of moral chivalry striving to develop the spirituality of its members as much by the study of a world yet unknown, of which positive science has not, up till now, determined all its laws, as by the exercise of self-sacrifice and intellectual assistance, and by the creation, in each spirit, of a Faith all the more solid since it was based on observation and science.

The Martinist Order of Papus constituted, therefore, a knighthood of altruism opposed to the egotistical league of material appetites, a School where one learns to restore money to its rightful value of social rank and not consider it as a divine influx, and finally a Center where one endeavors to remain impassible before the turbulence, positive or negative, which unsettles Society.

Open to Men, as to Women, of good will, Martinism is an initiatic group possessing a philosophical and mystical doctrine, a method of work at once individual and of the group, a line of inspiration upon which intelligence must work according to its possibilities.

Its aims are to constitute a mystical and estoeric knighthood in order to fight - each member in their sphere - in the name of the principles which direct us, on behalf of Spiritualism, against stultification, and to contribute to the advent of a world where *spiritual* values will take their true place again, outside of any racial question, political ideology, or religious formation.¹

The greatest tolerance, or rather, the largest *spirit of understanding* is de rigueur. In regard to the notion of *mutual aid*, it also constitutes one of the essential characteristics of Martinism.

The Martinist Order includes simple adherents and "Initiates" divided into three degrees. The most elevated grade, that of the S:~: I:~: or "Superieur Inconnu" [Unknown Superior], is only granted to members showing themselves worthy, as much by their habitual demeanor in the current life as by their particular knowledge (doctrine and works of Louis-Claude de Saint-Martin - occult Tradition) and their general knowledge, as well as by their adherence to the principles of the Martinist Order. Only the grade of S:~: I:~: may confer, in certain conditions, the right and the *power to initiate*, according to the Tradition.²

Conforming to the directives of Louis-Claude de Saint-Martin³ and to those, further, of Papus, the Woman is admitted in absolute equality with the Man (the one being the complementary of the other) in the "Ordre Martiniste" created in 1891 by PAPUS and which "regained force and vigor" fully and entirely in 1952.

Martinism is a Christian Knighthood, or, if one prefers, it is a chivalric line of individual⁴ and collective perfection. It ought, then, to tend towards being composed only of perfect servants and successors of the true Masters of the Movement: the first Unknown Superiors such as, among others, Louis-Claude de Saint-Martin, also call the "Philosophe Inconnu" [Unknown Philosopher], who was born on January 18, 1743, at Amboise (Indre-et-Loire) and died on Friday, October 14, 1803, at Aulnay (Seine).

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1. ...The goal to reach is and will always be the spiritualization of individuals and societies. The enemy is always identical: materialism doubled with agnosticism...That is why, if one can implant spiritualism into the present environments, it is necessary to depart from irrefutable scientific bases, to make allowance for matter and the phenomena of which it is the seat, and to account for the divine element, that is to say the spirit. Therefore, at the base of the Martinist doctrine is found a psycho-physiology determining the role of the body, the soul, and the spirit. It will lead the adept with the scientific conviction of a directing and, so to speak, creative spirit, and of a servile manner, simple modality of the spirit necessitated by the spatial and temporal contingencies. The spirit will be the wole reality, and matter, an appearance destined to be reabsorbed when the spirit will no longer have need of a support in order to act and think, that is to say when it will have recovered its original power lost in the involutive process of the divine emanations...It is necessary to strangle the centrifugal force and to allow the centripetal force to regain its attractive power. It is necessary to subdue the body, discipline the soul, and fix the human personality in its effective center, the spirit. Then, from stage to stage, it will be necessary to lead the spirit from the world of space and time back to the divine world, its place of origin...Just as a scholar handles and directs the material forces, so does the Martinist operate with the spiritual forces. Departing from experiemental knowledge, he makes his way towards the intuitive science, towards the ecstasy that will open to him the horizons of the spirit. From the contigent, he goes towards the absolute. (Jean Bricaud. *Notice historique sur le Martinisme.*)
 2. ...Ritual initiation procures for the one who receives it a powerful aid: Mystical aid at first from the Brothers, past or present, into the community which it allows us to enter more easily; moral aid, truly material, from the contemporary members; intellectual aid by the assistance that it brings into the study of the doctrine, be it by the works in common, by the voices of the

more advanced adepts, or, especially, by the traditions of which these adepts are the echo and which slumber in the bosom of the Order, waiting only for the Prince whose love will come to reawaken them...Initiation, extraordinary prestige of the Divine influx which escapes the hands, which makes the priest or the adept, which gives the power or the facility of the sciences; magical virtue at the extreme limit of Nature and the supernatural; prodigious and impalpable auxiliary which is given without being divided, which is passed from man to man, keeps its proper and infallible effect, but develops its power entirely only in the spirit ready to support it. Singular fascination of this subtle current, of this vital fluid which animates the member of the mystical body. (Robert Amadou: *Louis-Claude de Saint-Martin et le Martinisme.*)

3. Does not the feminine soul come from the same source as the one which is clothed in a masculine body? Has it not the same work to do, the same spirit to combat, the same fruits to hope for? (Louis-Claude de Saint-Martin.)
4. In his treatise on the *influence of the Signs*, Louis-Claude de Saint-Martin has laid out his method of the knowledge of oneself by means of active proofs.