

A la Gloire du Souverain Architecte des Mondes
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Christian Knights of Saint-Martin

Reintegration Through Regeneration Via Initiation

by William Pierce, S.I.

The ultimate aim of every Gnostic and Martinist is complete reintegration with the Absolute. But this reintegration cannot occur on an individual basis. In order to effect this occurrence, mankind must first regenerate into his First Cause, the Primordial Adam. The Gnostic Church and Martinist Order promote this goal through a system known as initiation. To understand this concept, you must have a basic understanding of the Gnostic and Martinist cosmogonies; two separate but similar theologies with separate yet similar approaches to return to God.

Gnosticism and Martinism, like all other Judeo-Christian religions, is founded on the belief that mankind's current condition is the result of a "fall" from greatness. The cause of this fall differs within the two systems, but the results are the same: man is trapped within a physical envelope, ignorant of his origins, yet innately desiring to return to his original or heavenly state - the Primordial Adam. Referred to in the Secret Book of John as Geradamas (or Pigeradamas), this aeonic Adam holds the entire collective of mankind within his singularity. When man descends, or "falls" into the physical realm, the unlimited multiplicity which before had been only potential, becomes myriad singularities. It logically follows, then, that if mankind wants to regain his heavenly place, he will have to first regain his collective singularity. We are not speaking here in terms of the physical, but of the Spirit. So how is this to be brought about? The simple answer is, through Gnosis.

The answer may be simple, but defining and understanding that answer is anything but. Gnosis defined, in the most simple way, is knowledge. But here we don't mean it to be just any knowledge, but as divine and revelatory knowledge. It is knowledge that can't just be learned, but must also be experienced as well. This occurs in two forms. The first is knowledge revealed through divine revelation, and the second is through personal transmission, called initiation.

Divine, revelatory gnosis is obtained through a number of means. However, the main exposure to divine, revelatory gnosis usually comes through the numerous Holy Books and writings. Man's innate desire to know something more leads him to these writings to answer those questions he cannot answer anywhere else. This naturally leads him to the esoteric Orders and Societies which have embraced these writings and sought to expand the knowledge, or gnosis, contained therein.

This is where gnosis by personal transmission comes into play. Also known as initiation, it involves not only an extension upon the gnosis already gained, but now allows for the man to transcend his worldly knowledge and begin to travel the spiritual planes of gnosis. Usually involving a physical laying on of hands by one superior on the Transcendent Path, this grants the Initiate (as he may now be referred) access to realms far above any he had ever known, but had always sought. This personal transmission, this initiation, begins a subtle transformation upon the Initiate's spiritual nature. Preparing him for his eventual aeonic travel, it causes the Initiate to be more receptive to the spiritual forces around and within him.

This initiation also attaches the Initiate with his Initiator, as well as to his initiator, and so on. He now becomes a member of a vast web of initiates, spiritually connected through the personal transmission of Spirit, bonded by the unified faith of their Holy Books. A collective, become singular, through gnosis.

Regeneration of the Primordial Adam has now begun. Once the aeonic Geradamas is whole again, reintegration can then occur. Man has now become one with himself, now he must become one with God. This is the goal of the Gnostic and Martinist. Through initiation he has attained regeneration allowing for reintegration with the Absolute.