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## Traditional martinist order monographs

Now you are reading a Rosicrucian review of the Martinist Order. (Update new content for 2020, from the initial review of 2015.) My name is Samuel Robinson and this is a third of my comment on Rosicrucian orders. In this review, you'll learn about Martinist Order's Rosicrucian elements. You will see what Martinism teaches, where it is placed in the larger league of Rosicrucian organizations and how it compares. And for that matter consider putting the Order under the spotlight and emphasizing its Rosicrucian links. Some say it's Rosicrucian, others don't. Here, you'll find out. As with all Rosicrucian reviews you will also see the pros and cons of membership. If you're a new student, decide which order is right for you, you've come to the right website. I've also reviewed other large orders to make sure you read all my reviews of Rosicrucian orders. If you're already a member, this article will help broaden your understanding of your organization. The reviews you are reading include traditional Martinist Order Scores in particular. All orders tested on this website are evaluated using the same analytical system. Therefore, this review describes how closely Martinism adhered to the teachings laid out by the establishment of the original Rosicrucian manifesto. Now, before we continue, it should be said: Martinist Order is actually quite difficult to consider compared to other Orders such as Golden Dawn or AMORC. These orders have official or monoc monocdmatic papers and definitive methods. Now look at Martinism. Some inside Martinism believed that the Society was placed in stone on its teachings, as according to the works of Louis Claude de Saint-Martin, the society was later named (he was also known as LCM). These parties relied entirely on his books and students were asked not to look further. Other Martinist groups point out that Saint Martin not only read Jacob Boehme's works but also translated Boehme into French for the first time. Furthermore, other groups refer to his first initiator, who initiated him into an underground Electoral Magic Quarter, thus putting more emphasis on the path that led LCM to his perceptions. All these groups have their own spin when describing the original way. Making things more interesting, Gérard Encausse, or Papus, founded the Martinist Order in 1884, which was about eighty years after the death of Luis Claud de Saint Martin (LCM). Papus' original Martinist Society, as he formed it, actually studied Hermetic and occult themes in general. This makes Martinism pretty much colorful. The martinist who claims pure Martinism is to be found in the works of LCM oddly enough to practice recent rituals. This assessment is due to will test all the flavors of Martinism. It is because of all this diversity that after Starting on the Martinist Order you may yourself be invited to attend other Martinist groups just to be told: upon arrival, that everything you have learned from your initiation team is not true, and that there is another way according to the founders of Martinism. Each branch has its own justifications and evidence. They can't be all right though they can? This review will also help clarify the issue. Now before we do this review: if you're new to this blog, you may want to read about the purpose and system behind the Rosicrucian reviews. The material you need to read is: Make sure you specifically read the last special post before going even further. Onwards! Summary: How reviews are performed As you may have read in our synting system, all of these assessments follow a standardized evaluation model. Without such a model they would not be judged objectively, they'd be completely biased. Above all, these assessments must be helpful and open to people for constructive discussion. There are some problems at work in modern Rosicrucianism, one of which is that many orders have lost track of their origin, and the second is that many orders have become closed from larger communities, apparently existing in a network of generic fraternity that is beyond any single organization. At the same time, I want to clarify: Only the first traditional documents are referenced in the creation of the grading system. In its development, we were not interested in the personal work of the later Rosicrucian founders who developed their own ideas in the mid-1880s to the 1930s. Secondly, the Rosicrucian comment was not written alone by me (Samuel Robinson). In each review I am related to members from each order, in this case - members of different Martinist orders were interviewed to find out what took place and the deeper operation of the Order. In addition to following a standard structure for each Rosicrucian Assessment: there are also unique questions that are mentioned in each Order. For example, a common question asked for an Order is it possible that they practice black magic? and another question is this order a denomination and is there still this Order a money-making scam? After all, there are strange urban legends about every Rosicrucian Fraternity. We'll solve those problems. Now, on the reviews look at the Martinist Order using our singing system: Trinosophia Points: worth a total of 30 points. Pansophia Points: Worth a total of 30 points. Christosophia Points: Worth a total of 20 points. Wild Card Core: Worth a potential bonus of 20 points. Again, refer to my singing system of Comment to understand this system. The history of Martinism I have covered a full Martinism history and its influence in other post. I'll briefly consider that here and most importantly we'll ask, what is martinism's Rosicrucian connection? What? and elu Cohens. Martinez de Pasqually Saint Martin's first teacher was Martines de Pasqually. Until 1774 Pasqually devoted himself to spreading a mystical tradition. Although it took the form of initiating this Masonic special order, called Elu Cohens, or otherwise the 'Elect Priest of the Universe,' it provided a ritual empowerment that granted power to operate paranormal miracles as well as a means of receiving, through miraculous spiritual contacts , a priestly ordnal ceremony directly from the angels. This system is designed to make the initiator a kind of occult prophet. The initiate worked with magic seals, magic circles, fasting and orations for Mary and Christ. In many ways it has been a cabalistic-Catholic occult body. It is the theurgical operation that seeks to unsympress Adam's downfall, having been reinerndent and against the forces of darkness. It is here in elect Cohens Order that we find the class of S.I. of Superieur Inconnu, which means 'Unknown Superior.' This is also still the highest level given in the Martinist Order still today. So the Cohens at least sourced for 'something' empowering the initiator of M.O. Some Martinist orders put less focus on their Cohens origins, others more. For example some M.O. branches serve as an external order for other higher bodies including Elus Cohens. For such groups, the activities and doctrines of the Cohens are the cream of their work. It is to Martines de Pasqually that I owe my introduction to higher truth. It is to Jacob Boehme that I owe the most important steps I have taken in the truth. St. Martin. Jacob Boehme: Teutonic Philosopher A modest shoemaker of the trade Jacob Boehme has written several important episodes on Reinterdence. Born in 1575, scholars such as Arthur Versluis have remarked that his teachings are inseparable from rosicrucian phenomena. His works are largely called Theosophy, beginning with Aurora or Glorious Dawn in 1612. I often mention his works. Boehme offers a new occult Christianity, which seeks the rebirth of Christ within. To do that must first get the Virgin because without her we cannot conceive the child of Christ. So the works of Boehme are very Sophianic. Moreover, unlike Pasqually, Boehme's works are more alchemical and sealed. They are visionary and require intuition. The internal detailed plan for his regeneration process is, in fact, in line with the Rosicrucian manifesto altogether. Both are an example of each other as revealed in my diagram of Pansophic legends. Any Rosicrucian would benefit from an in-depth study of Boehme, as well as Saint Martin himself. 'Everyone has a common book pointing to God. Every man has it within him, that's god's priceless name. Read these letters in your heart and you have enough books.' Jacob Boehme. Louis Claude de de Saint Martin is believed to be the source of the real Order. I repeat, say. In the traditional history of martinism students are told that Saint Martin put his hand at the beginning, giving them some kind of mystical blessing. This put together the hand as the main source for the start of the third martinist degree. There is no official congregation organized by St. Martin. However, his followers seemed to call themselves Friends of Saint Martin and he was told, in some branches of the Historical Society, had joined rosicrucians, which is where this story became interesting. The normal story is that Saint Martin was unhappy with the magical activities of Elu Cohens. He regards many such rituals and activities as fraudulent or manifestations of misleading spirits. Instead, when reading Boehme, he found the inner path was granted more fruit to regenerate. This is the normal story circulating in Martinism. However, the diary of his students was discovered in the French Library. Lo and behold, his students are still learning operative Cohens therapy. Saint Martin wrote a series of anonymous diss theses, using the pseudonym Philosophie Inconnu, meaning Anonymous Philosopher. This action in itself is also very Rosicrucian. The majority of his works are dedicated to the release of Boehme or Theosophy. So although Saint Martin is often referred to as the Master of Modern Martinists his work is in fact to be considered but a voice in the vein of Theosophic works: including boehme, Jane Leade, Pordage, William Law and Welling. No doubt this will annoy a few readers who want to believe that Martinism begins and ends with the works of LCM itself. But Martinism is clearly more than Luis Claude de Saint Martin. I recommend reading Wisdom's Children by Arthur Versluis to gain insight into the full spectrum of Theosophy and how closely this link is to Rosicrucianism. Papus and Martinist Order historical traditions would have us believe that the martinist transmission continued from master to student until 1887 Papus created an official Martinist Order from the surviving line. The story is that at some point Papus and Chaboseau both realized that they once carried Saint Martin's lineage. They exchanged initiates and together create a formal society around that chain. This new Martinist Order is nothing like collecting followers around LCM. As my good friend and historian R.C. Milko Boogaard recently pointed out Europeans wanted a more Western path to speak, instead of Blavatsky's Eastern Road, found that a lot of people started supporting his book once Isis Unveiled was published. In this sense, the modern Martinist Order is a response to the great success of Blavatsky and her Theosophical Society. continue that went on to found the Martinist Order and the British would form Golden Dawn. This is where the French stream approves the occult traditions left under the banner of the M.O. This is why the first Martinist Order has little to do with LCM. Papus Tarot is used by Martinists. Back when Gerard Encausse (Papus) was Grand Master Martinism adapted to an open form of research ending where anything could. He wrote books on Tarot and Hermeticism that contrasted with a clear Christian form of the mysticism of LCM. As a matter of fact: Today Martinist Orders studies a very wide range of occult, the majority of which Saint Martin himself would not have approved of. This applies only to certain lineages. That is also why you can really divide traditions into Martinism and Papusism to distinguish them from streams. Just read Papus' works to find a broader approach and his original plan for the Martinist Order. He said for example: we will be the Knights of Christ, enemies of violence, as opposed to any form of anotic, in a word, Martinists, as were our glorious ancestors. Pasqually, Saint Martin and Willermoz! The impact here is that Papus intended his Martinist Order to study theurgic as much as the mystical approach. This does not even go into the fact that Papus also has Egyptian symbols in his temple furniture. There are of course some connections to Memphis Misraim here (Egyptian Masonry) and some similarities with AMORC's connection to it. This is why Martinism features the Shekinah altar. What Papus did was give the Masonic elements of Memphis Misraim and instill the mystical way of the heart of LCM along with some aspects of the occult knight. This form of Martinism is widespread today. There were some doubts placed on the actual lineage of both Papus and Augustin Chaboseau and even if such a lineage for Saint Martin even existed. Serge Cailliet said that Papus made it all up. Papus Booklet Cover Begins on the other side experience something very real in the beginning time, which puts Martinist pulses on the rest of most ritual types merely symbolic. If indeed Saint Martin at all ever had a circle around him and passed on a start, it was done by putting his hand. This actual beginning became the third degree in Papus's system and in his own words only one degree in Martinism. S.I. Many meanings were given to two letters that indicated this degree. S.I was given as Superieur Inconnu (Sovereign Judge, a degree of Cohens), Societe des Inities (Initiated Association), Societe Unconneu (Unknown Society), Sage Inconnu (Sage Unknown) etc. these letters as the Society of Jesus which is very Rosicrucian. Robert Ambelain The last teacher to be included in the list of serious movers and shakers of traditionally Robert Ambelain. Born in 1907 and leaving his earthly life in 1997, he was even more responsible in expanding the scope of what Martinism endured thanks to his unmerching of some orders both into the Martinist line itself and as offering things beyond Martinism. His original activity was to re-establish the Order of Pasqually under the name Ordre Martiniste des Elus Cohens during World War II. His brand of cohens works based on several stages of Pasqually's work and his re-operation tradition is formed four degrees: Master Elect Cohen (Maitre Elu Cohen) Knight of the Orient (Chevalier d'Orient C:: Reau+) Commander of the Orient (Commandeur d'Orient M:: Reau+) Reau-Croix (Reau-Croix R:: :) + Like our Papus Ambelain sees derallment as a kind of external organization or stepping stone that conceals higher orders and degree. His continuity of Papus' Pink Cross was reformed into a kind of mystical chain containing the pedigree of the world's best rosicrucian line, also given in four degrees: S.I.I C de Klwinning Le Reau Croix La RC d'Orient Each of these qualifications is often given at the higher level of other Orders. Ambelain was the spearhead of the Martinist movement for a time. He even worked the Egyptian ritual of Memphis Misraim (Egyptian Masonry) from his home. Here we see once again the Illuminism of Martinism closely associated with the functioning of the Egyptian Order. Martinist &amp; Rosicrucian Connections Many people today consider the Martinist Society to be a separate Society from Rosae Crucis. However something quite interesting happened in 1962 at the Official Protocol of the Martinist Order Coalition where we read the following statement: Meanwhile, it seems clear, from a document found in the archives of the M.O.E.C., that Papus was the only one of the Supreme Council of M.O., there are filiations coming towards a branch of Rose Croix, which is the common origin of 19th century Martinism, and the special movement of Louis-Claude de Saint-Martin is called the Rose-Croix of the East. Basically, here rose croix d'Orient is considered a pre-existing order, before the time of Saint Martin, and claims that it was the inspiration of LCM. In fact, other reports describe it further as the source for LCM's first master pasqually, which will inspire his Cohens Order. So there is an oral tradition or some myths made in Martinism that squarely put M.O in the field of Rosicrucianism. I describe Rose Croix d'Orient in more detail in my original Martinist Consider. With the Rosicrucian-Martinist connection established now we can begin our review: Martinist Order Trinosophia First Score tested in this Rosicrucian review is Trinosophia Point. The word means Three Intellectual Arts. The manifestos specify the paths of Alchemy, Cabala and Magic as the true art of Rosicrucians. Regarding Trinosophia, Khunrath was a major influence here seeing that before the publication of the Rosicrucian manifesto, in the 1600s his work described these three art as real bodies towards rebirth. His symbols are also Rose and Cross and he drew the amuth of the seven cities behind which would later become symbolic in the seven-sided tomb of Christian Rosenkreuz. However, the word Trinosophia is laid out by Cagliostro or Saint Germane. Here's how Martinist Order stacks up on their Trinosophia Points. For Cabala, Alchemy and Magic M.O can get ten points each for a potential total of thirty. Martinist Order Cabala Score Martinist Orders are light in approach to Kabbalah, as said compared to orders that are heavily cabalistic. However the teachings are there and I find such an approach much more realistic than other systems that get students too bogged down in occult learning. Most martinists agree that mystic is about life. The heart should express itself in the works. That being said, even if Martinism seems to lack a strong Kabbalistic infusion – the teachings of L.C.M. themselves have advanced ideas worth years of reconsidering. I should also point out that the Kabbalistic Order is called Asiatic Brethren, while it teaches advanced cabala, it in fact borrows the entire section from LCM's work for some of its higher degree. The Martinism section of the AMORC called the Traditional Martinist Order (TMO) teaches Cabala in its thematics, as well as Martinist thematics coming out of Canada. Unfortunately what they do teach is nothing more than has been published in the form of books by different authors on Amazon. Then again, say however that Martinist Orders no unsn yet published Qabalistic teachings would be wrong. There are several stations in the temple layout that have a tree of life arranged... Not all lineages have this teaching. This particular gem is quite valuable where it appears to be a Cabalistic backbone matrix that provides the center of power for the temple line. Furthermore I have found examples of this matrix in other branches of the Belgian Rosicrucian expression Peladan, which means that there is an undercurrent rosicrucian to the Martinist temple. Fact Qabalah's Robert Ambelain Then again, some Martinist orders there is no formal teaching, which is the preferred approach among those strictly do it the internal way of Saint Martin. Members are allowed to explore the relevant paths for themselves. Generally when the Tree of Life is covered, it is gently covered. However, Fall of Man mythology is Cabalistic, and some branches go into this in length. This begins with Pasqually through his theory of reindrence of beings. Here, Adam is considered universal, a champion on the soul of the universe. His fall is not the same as described in the Bible but is a cosmic event. His break is the real cosmic catastrophe, many parts of the broken over-soul giant becoming the wayward soul of mankind. Saint Martin depends on these ideas and various Kabbalistic lineages observe them very carefully, using advanced ex explained formulas. In the field of Martinism however the mythos itself are the main of importance in its mysticism. Pasqually and Boehme were quite clearly both initiated by the Kabbalistic tradition. Saint Martin's performance, though simplified, is still a string of this Cabalistic teaching. Saint Martin becomes an advanced study that is in its own right, when examining his Theosophy, which requires a lifetime of research. In many respects, it is Qabala of its own. Not to mention that his boss boehme is even more advanced for dedicated search people. The mystical principles of both are however very simple; LOOK INSIDE, pray passionately. As I have reiterated, in approaching Martinism there is more than just Saint Martin. Not everyone looks at their founders because the church has a mind of its own. Some Martinist orders use the teachings of either Pasqually and Boehme, or martinist orders that perfectly serve as Outer Order for agencies that do teach more advanced cabala, including the Kabbalistic Order of Rose Croix and Elu Cohens, which in fact is a magical Catholic-come-Cabalistic movement. This is especially so, because in cohens you are trained along the lines of the Hebrew patrinarh to become a prophet. So even if the traditional Kabbalah is not fully taught, surely the transmission to the initiator in the Cohens is a Kabbalistic and is absolutely considered an Operative-Kabbalah. So the cabalistic undercurrent is there, if one is but pure of heart enough to access it. What I mean in many ways orders Martinist, with such an empowering and direct means of a connection experience, does not require any formal Qabalistic research. One is expected to learn directly through gnosis and it is through direct mystical experience that one receives an internal Kabbalah provided by the masters of the past, the prophetic guide and the angel. In Elus Cohens, one is given all practical tools to do so: remember, the word Kabbalah means To receive. The Martinist Order is awarded 5/10 for its Cabala Points. This can really be harsh seeing that the Cohens job is operative Qabalah. Qabalah, as said many M.O. affiliates do not practice Cohens and from when it's complete. It all then depends on how you want to look at it. Do you want to learn through research or be left to really reconcile and experience gnosis? The Martinist Society teaches some Cabala, albeit mildly. Different groups will emphasize more, but there is no formal Qabalistic teaching. M.O can do better here for students. Then again, this emphasis is brilliant for busy looking people. You get all spiritual without all the clapping traps. Martinist Order Magic Score Martinist Orders often do not teach such magic. As one of the Trinosophia elements described in the manifestos, you would think that it is fundamental that every Rosicrucian Order teaches alchemy, Cabala and magic without any excuses. Alas many M.Os do not consider themselves Rosicrucian. Even in identifying Rosicrucian fraternities we often find the most lacking magic. Martinism is now a reasonable reason not to teach magic though. Let me explain: Firstly, LCM specifically wrote against it. But at the same time his objections do not apply to all forms of how it works. So most Martinist orders refuse magical activity without any consideration to the full scope of his work. His complaints are largely at contrast to Mr Pasqually's first master and against lower astral expressions that may prove misleading towards magical rebirth. As we all know, Martinism is more than just the teachings of Saint Martin. While Saint Martin initially appeared to stand against his master boehme magic there were very special reasoning qualities, such as in his work Mysterium Magnum. At the same time, his Way to Christ resembles the sacred Magic of The Wizard of Abramelin. Therefore, LCM must have mentioned a lower spell when rejecting it. Some Martinist orders have returned to their operational roots though. The said leaders mentioned martinism that paves the way again for Martinist magic. Papus did his prime thes on magic practice and Ambelain did his actual Kabbalah. All his important Thetical Of Croix Rose has prayers taken from Willermoz and Pasqually. He said they were related to the Rose Croix d' Orient Order. These books are grimoires that work with some influences from Eliphas Levi and Pasqually' Elu Cohens work, which gives us an important theme. Magic diagram Elu Cohens Some elements of Elu Cohens' activity are very dark, and based on grimoire. The magic circles are carefully drawn under special moon nights, the Jewish letters are the key and latin prayers are used to consecrate sacred space. The goal of the activities is to Clear. They adhered to the doctrine of Adam's downfall and in the use of such rituals Martinism assisted the operator to reinceive with the original original Adam. Perform a miraculous operation after The ladder of spiritual bodies is contacted and called to raise the start. The operator works through the order of senticular beings, starting with the lower spirit, climbing the celestial hierarchy, until the end with God. Blasphemy as it may sound, one that evokes calling into expression YHShVH! Its very thoughts repel some Christians, irritate cabalists and to me make sense. Such an evocative or realization of Christ is the ultimate culmination of the initiation. Here, Christ restores a paradise, impressed at the beginning of a long fiery spiritual rebirth. As a magical theist, I must say that this activity is DARING because I was pointed out, while rejecting therapy of our Pasqually Saint Martin instead of using a different term, is the Magism of God. Just look at his letter to his friend, BaronEss Kirschberger: .... There are precious things in our first school. I'm even inclined to think that Pasqualis ... had the key to working for all that our dear Boehme exposed in his theory.... From all this, it's then a great match that can be done by marrying our first school to our friend Boehme. This is what I work at; and I confess to you frankly that I find the couple so well suited to each other that I know nothing more perfect in its way..... -Letter XCII, on 11 July 1796 in Theosophic Correspondence Boehme's Flaming Heart Thus, Saint Martin gave a fairly clear description of the combination of elu Cohens' activities and the teachings of Theosophy of Boehme. As has been shown, Theosophy is in every way an example for Rosicrucian doctrines. Saint-Martin also writes in his Man True Nature and Ministry that this work is The Wizard of God, and the praise of prayer. So magic appears the original teachings of not only Saint Martin but also Boehme, and here by magic I mean divine magic, also known as divine magic or therapy. Although not all martinist orders see things this way many members will apply themselves to some extent. Some Martinist orders call angels or practice with 72 seals of Shemhamphoresch. A few Italian branches of martinist actually practice Arcana Arcanorum. Thus Martinist Order received 6/10 points for its magic score. Some affiliates are just mediating or knights playing with scores here. The Cohens have raised it. Martinist Order Alchemy Score The presence of alchemy is well worth some potential points of ten points and we look for this in any Which Rosicrucian order is being reviewed. In the field of alchemy Martinism is a hit and miss theme. Some groups avoid the topic altogether and others have some very strong alchemical traditions today. But for the most part Martinism remains a school of mysticism, touching on the above ideas of Cabala and Theurgy, perhaps to alchemy. However, there are many alchemical references in M.O. rituals, especially in the second degree. Some of these directional suggestions began towards the occult work of DC d'Orient, and in this case alchemy was directed towards for higher adepts. The colors of three degrees, black, white and red also show rituals in three variable stages; Nigredo, Albedo and Rubedo. Here the candidate undergoes chemical transformation and becomes a Philosophical Stone through initiation. Some branches of M.O have done quite well in establishing alchemical doctrine either in their M.O. class or in a higher inner order. So suggestions are given to a lesser extent to come to life in full when a Martinist is invited to join the inner order. The M.O branch known as Les Freres d'Heliopolis or Brotherhood of Heliopolis is believed to have been led by the legendary Fulcanelli. This group is a small unit, as we expect from practice alchemistes. I personally have encountered this particular lineage of M.O. and can verify the severity of their alchemical studies. Fulcanelli's works were studied religiously, as well as the works of Paracelsus and its members were asked to create enough financial assets to retire early and spend years pursuing the Philosopher's Stone. Another branch of the Martinist Order pursues Roger Caro's cinnamon path. Originally known as Temple



Initiative Alchemique, the Society was renamed Freres Aines De La Rose +Croix or Brotherhood of the Rose Cross. According to Roger Caro's son, the Society has not disclosed itself since 1972 and has gone underground in accordance with rosicrucian traditions. It's a very interesting degree and each involves an Egyptian god. Even better, a martinist lodge named CINABRO has the best of both traditions on. Its founder, Toussaint, made both paths in his Order of Hermes and Orpheus. In the United States, it is called the Order Martinist of the Knights of Christ headed by Sar Zohariel. Finally there is an alchemical M.O that blends Martinism with the traditional history of Cagliostro! The branch is believed to have been founded by disciples of Eliphas Levi and named Ordine Martinista Napolitano. One of their members, named De Servis based their teachings on the famous Arcana Arcanorum, is also known as Scala Di Napoli. This A.A. system uses quite a lot of alchemical languages. And although it does not come from Cagliostro in fact, it is a mystical form of internal alchemy. A.A is often used by various Egyptian rituals of Masonry, aka Memphis Misraim, which appear in several Belgian Rosicrucian sets, as well as a few Hermetic friendships. In many countries having an A.A. means a real Rosicrucian Society. Recently in Sweden AMORC really tried to buy a copy to get it yourself. This was denied, of course. What we are seeing here is that some M.O groups claim to be Rosicrucian either through adding R.C d'Orient or Arcana Arcanorum as their internal orders. For many, Martinism is often a kind of blank template for leaders to teach other traditions. This is also why generally Martinist Orders largely DO NOT teach alchemy. If they touch it their doctrine is often of a symbolic alchemy at best. Pushing forward an alchemical approach to Martinism, Robert Ambelain says he has published his book The Spirit of Alchemy, because not all M.O. affiliates will have access to higher ways. As he recounted, his spiritual alchemy book is also derived from R.C d'Orient. In his book the alchemical components are given a mystical approach, for example prayer is the alchemical flame. He also claimed in this book that R.C d'Orient was also the inspiration behind Pasqually and his Universal Reinellith and that they then guided Saint Martin and inspired his personal Reinellith. So R.C d'Orient is the real inner order for many Martinists. The book features diagrams with alchemical triangles overlaying seven virtues and seven evils of the qualities of gold, silver and three principles of sulfur, salt &amp; mercury. This system shows that when we descend into the inverted triangle, into evils, we experience rot or alchemical darkness. What I find important in this teaching is the allusion to the origin of the Gifts of the Holy Ghost in relation to the expressing of the seven virtues of Tao. As I often teach, the spiritual power of the saints is given to measure our grace. Ambelain's work, though sincere and excellent reading, still shows the extent to which most Martinist groups will study alchemy... Not much! Unfortunately, for anyone who understands alchemy, Ambelain's work is something of an early effort. It is useful and lovely. But the main stages of alchemy are ignored. Only better forms of spiritual alchemy are available. The good news is that Ambelain actually cite the true star of Martinist alchemy: 'There is no real difference between Eternal Birth, Reintegration, and the Discovery of philosopher's Stone.' Jacob Boehme. Jacob Boehme was very alchemical, and this provided a certain taste for what Martinist-alc-hemy should be, that is; it must be a mystical form of IMHO alchemy and not work in the laboratory. What Boehme does for alchemical works is transform the variations of the Reine blending doctrine into stages Kim. We re live the suffering of Ah adam through repentance, which makes us fall into alchemical darkness, or vice versa. The New Will We Have Adam or Mercury monday. In alchemy, Mercury should go through some distillation, rising and condensation again. This is where the new will for Boehme needs to surrender higher, and die every day according to his mystic, hereby a mystical alchemical distillation takes place. Boehme teaches a living alchemy. Unfortunately, many Martinists settled for Saint Martin and never got to Boehme. So considering how close the alchemical branches on Martinism are, it is safe to say that about 90% of Martinist orders do not study alchemy, and when they do they barely touch the surface. Martinism however is largely intended to be a mystical order and they successfully express that idea above all others. At the same time they are one of the Rosicrucian orders, and if we want to see them as a very real living expression of the R.C. brothers then martinists need to do more in this area. The Martinist Order was awarded 5/10 for its alchemical score. In terms of Rosicrucian pillars, the Martinist Order misses the mark because others do it better. And now, finally: In total the Martinist order is: 16/30 for Trinosophia scores this is difficult to put, see that the Martinist world has bodies that swing between extremes, or perform magical-theurgy attacks, and practice the very high art of alchemy, all the way down to the bodies without teaching at all, best just do a meditation or two called it inner way. Without any formal teaching, we are left to score in the middle of the entire spectrum. Martinist Order Pansophy Score The second aspect being examined is the Pansophy Score. This section examines the elements of rosicrucian manifestos most orders completely ignore. However, Martinism does pretty well here, much better than golden dawn review. Pansophy has three scores: Imaginable Scores, Social Reform Missions, and Universal Schemata Scores. Each is worth a potential 10 for a maximum of 30 points. Plus, we are also looking for a fourth element, called Maiden and Sprig, which is an essential element of Pansophia and the first Rosicrucian movement. In our syng system, you see this as Pansophic Sophianic Deliverance. Martinist Order Utopian Vision Score Martinism successfully covers several elements of Pansophy and here they win positive points. I mentioned the importance of the Sun City of Campanella and how such a uimaginable vision is extremely important for rosicrucians. It's not just about occult after all. Where this all comes into play in Martinism is in its reference to New Jerusalem, which is well known in Christian mysticism. However, where the true light of concept does not this shine in Martinism is not in the Martinist branch as often as established by Papus, but instead is to be Other affiliates – C.B.C.S. I went into detail regarding this order in my original pansophy Point of Martinist Order. In french, it is called the 'Ordre de Chevaliers Bienfaisantes de la Cite Sainte' abbreviated as C.B.C.S. This society was founded by Jean Baptiste Willemoz, a student of Pasqually, in 1778. Thus Martinism is believed to be made up of three branches; Elu Cohens of Pasqually, C.B.C.S. and Martinism of Saint Martin and Boehme. Together they are called Martinezism. Rosicrucian New Jerusalem Central to the knighthood of the Willemoz tradition is the temple of Jerusalem. Like all masonry they are builders of humanity, and work towards the temple of New Jerusalem as well. The Knights of the Holy City work for a society where everyone can open themselves up, and seek the divine way they desire, in harmony and peace with one another. This ideal is very similar to the attributes given in the Sun City of Campanella. However, not all Martinist Order organizations accept the C.B.C.S. Some completely ignore it. This is a shame because it is automatically associated with King Arthur, Camelot and all this is closely tied to the uimaginable mission of Rosicrucians. King Arthur is covered under the Pansophic umbrella. On the other side for Martinism, pansophical uimaginical models do not merely describe an ideal way of life. They are also caught up in the concept of sacred architecture. Masonry does this well, C.B.C.S. scores a little, but it just isn't Pansophic enough. Consider that the Hartlib Circle, as a Pansophic and Rosicrucian body, designed the solar palace and gardens of Versailles in France. They actually built a living model of the Solar City of Campanella, complete with tributes to Apollo and Venus. So the Martinist Order, while having at least one uimaginuous vein, still doesn't encapsulated the full range of what Pansophy has to offer. This quote explains what we are looking for in this section of the Rosicrucian Review; The city 'future' finds its inspiration in a philosophical, psychological and/or sociological concept, and its purpose is to determine a place of living for a new society in the near future. Visionary thinkers look ahead, see things, and anticipate surprises. The concept of a future city must include all the best of the present, which will be expected into unknown ages. Binghamli, 2004. The vision for a future imaginable in Saint Martin is at least at best. But there is a solution. My suggestion to Martinist orders, they should want to expand their horizons and reflect rosicrucian models; why not accept the teachings of the C.B.C.S. as well? Some Martinist orders, such as OMS did so. Not only that, there are a few Martinist orders that closely observe the architectural mysteries of Fulcanelli, Have a Martinist command that includes a of the Sun diagram in one of its level rituals, we will consider probably the most powerful Rosicrucian tradition on the planet. When measured against the Rosicrucian tradition, Orders are fortunate to have C.B.C.S. The Martinist Order received a full 6/10 for its uimaginable score. Not bad at all. Martinist Order Reformation Score The Rosicrucians didn't just draw on the Sun City model. They also create ideas that can help carry out uimaginable movements throughout society, taking us towards goal. This is where the overly ideal vision of the u.S. aspect becomes practical. The Martinist Order itself does not approach pansophy formally but it has a mystical approach to reform. Its best demonstration is shown in operative &amp;: general ritual used by all Martinist orders. This is a ceremony organized by Martinist worldwide for improving the soul and aid for the sick. The purpose of the ritual is to unite their efforts by working together, at some time monthly, on their joint work, for universal rein harmony. Prayers are performed together by Martinist around the work that requires divine intervention for: Peace of the World. That humanity will be preserved against elemental natural disasters. Fight disease and plague. The nourishment of the fruits of the earth and its fertility. The blessing of wandering souls. The re-illuminating of the soul draws into the darkness by matter. Pray for the sick, the affected and the prisoners. Blessings of the heads of Christian and non-Christian nations. The altitude of the spirit decreases in the kingdoms of plants, minerals and animals. Exorcism of the devil's influence. It's all very nice things, however, Pansophist did not deal with reform through occult. Without realistic models, such as architectural plans or educational models reforming the proposed Pansophists, we can consider such occultism merely hopeful words. Sure it is nice to have a c ritual channel, but we are looking for something more practical. If the four worlds of Kabbalah teach us anything – it is the ideal of the highest world to become manifest in reality. Rescue rosicrucian elements of it, Louis Claude de Saint Martin did in fact address the problems to the city of the Sun, although not according to those words, the principle is the same. In Political Considerations, in 1794, Saint Martin described a mystical understanding of the French Revolution in which he found himself. In it, he also moved on to solving political problems, developing several occult theories describing an enlightened leader. The will for the community reflects the true nature, he said, than ours. Conflict/war against the community is a reflection of our fallen state. That we see unhappy conflict proves that disagreement is un natural with our divine nature. The French Revolution was a return to a more natural state. We are the divided sparks of a fallen divine being. The Global Adam. This is why having a common will can bring community harmony. Personal will is not the starting point of social order, creating a paradox. It appears individuals either give up independence or have it taken away in the community. But the general will never form himself from specific wills. On the contrary, these are special ideas that must form the Will of The General. The General's site is the sole source of divine thought reinsyst. The existence of social formation indicates a basic original order. The goal of the human association must therefore be the restoration of this higher unity. So its guiding force cannot be drawn from political elections, seeing that they are drawn from a my my myth of conflicting desires and parties from the division of specific Will. In fact, having political parties for elections can only lead to social devastation. Political leaders proclaim the Publication of the General's Divine Will, which is impossible. Instead they must be a 'reflection of a superior power over them.' Therefore lawmakers must be impregnated with spirit and life. While not describing the design of the City of the Sun, he said it was quite clear that he was talking about the same Priest-King class that adjusted it from the central temple as described by Campanella, who wrote the great ruler of which is a priest that hoh calls, although we should call him Metaengology. This, along with the effects of Bohemian Theosophy, makes the soil rich of further research. Unfortunately, I have yet to come across any Martinist Order that actually teaches the Pansophic aspect of Luis Claude de Saint Martin. Most groups focus only on his occultism, which is also typical in Rosicrucian imperatives. Adding to the weight of the Reform Point of Orders is the Synarchy system founded by the French occult house Joseph Alexandre Saint-Yves d'Alveydre (1824-1909). Synarchy literally means General Rule. Saint-Yves used the term to imply some special things: Synarchy implied government by an Enlightened Class. Elite himself of course decides what enlightenment means. There are some risks to some issues here, however. Synarchy implies the opposite of Anarchy. While in Anarchy the state should have minimal control over individuals, in Synarchy the state has maximum control over every aspect of the individual's life. No freedom in all areas. Synarchy does not come from the right or the left; instead it includes the authoritarianism of the Center. In fact, most of its devotees are more than right. Saint-Yves proposes that a secret society of the Upper Class should through three main social checkpoints: Politics, Economics and Religion Saint-Yves planned to take over France first and then create a federal European Union, and then perhaps a One World Government. They want to create a classless but deeply hierarchical state, or mega-state, run by Elite Technocrats of either the right nor of the left, but simply enlightened leaders who know best. Every aspect of life will be controlled by this class of rulers. Personally, I am not a fan of the Synarchy system. Many martinists embrace it. It's a pretty problematic issue and in my experience people who follow the ideals of Synarchy are often, sadly, bigots. That being said, it is clear that Martinist did not ignore the uimaginable and reformed aspects as Golden Dawn did. The Martinist Order received 6/10 for its reform points. For some this seems low. However, Jacob Boehme's followers have certainly established their own u unimaginable communities in America. In fact, John Winthrop, a member of Samuel Hartlib's Pansophic Circle was right at the base of the American establishment as a new imaginable. Also, consider the fact that Pansophists elevate their uimaginable mission through architecture and education reform. Steiner did a good job of providing an example educational model in his Rosicrucian line. The other problem of models like Synarchy, is that no matter the group, who use it assume that ruling Elite will be themselves, of course. Martinist Order Universal Schemata Points. One of Rosicrucian Pansophy's most misunderstood objects is that of universal schemata, which embeds cosmic model ideas into the structure of the Rosicrucian ministry. Here, macrocosm is presented in microcosm. The Rosicrucian Society itself become a life-breathing circuit that transmits knowledge and science related to everything, so that it becomes not only a model of the universe, but also a revelation of reinterence and rebirth in the higher spectrum of human learning, starting from childhood, through adulthood and leading to adeptness. It is a living model of the universe, while at the same time a wheel of education and self-reflection. This idea is not new at all. Careful examination of the Sun City of Campanella shows that it not only depicts a harmonious society living in the grace of light, but the very society that is placed in an architectural structure, which itself presents images of science and knowledge of nature. The Rosicrucian tomb is similar to a summary of knowledge, a Pansophic Memory Theatre. The sun city of Campanella is also engraved with an encyclopedia of all forms of life on its walls. Therefore, what we are looking for in Pansophy is that the Society itself must be a teaching device, as well as a catalogue system summary to record all discoveries and knowledge. This category or diagram must also be tied to a universal reindrence myth, generalized, do set a higher standard here at Pansophers. The Martinist legend in Pasqually's Theory of Reindrence of Beings in any way is very Rosicrucian. It lacks the Sophianic aspect we are looking for in Pansophy, however. The universal attributes are troublesome. No official model of the universe is used in Martinist Orders. Some examples refer to the Universal Table of Pasqually and Saint Martin. Apparently this is not your standard cabalistic Tree of Life, although some ignore Pasqually's model and use Qabalah instead. Some Martinist orders use the Cabalistic Tree of Life model in the temple, discretely. In using its temple, I cannot share due to the oath, I would say this approach has been present since Papus. This relates to the layout of temple furniture and temple floors. There are also five degrees of Martinist command suitability, which may or may not, depending on who you ask, correspond to the five circles on the middle pillar of the Tree of Life. The higher in unknown Superior classes then belong to Daath, the hidden knowledge field, and Kether. Degree Tree of Life Associate Malkuth Mystic Yesod Unknown Superior Tiphareth Unknown Superior Initiator Daath Fire Initiator Kether Of course the final level is quite recent, as an evolution on Ambelain's Papus system, making it something of a stretch, but the Order of Martinism itself is a growing and recent thing. Papus and Ambelain worked to include several Rosicrucian lines, providing a basis in which to study alchemy, magic and Cabala, extending the scope of Martinism to something truly Rosicrucian. However, Pasqually, Saint Martin and Willemoz did not use the Tree of Life model. The universal table is actually the right tool for understanding the reindrence of beings and Pasqually's digital system. Martinist Universal Table from OMS (Ordre Martinistes Souverains). Repair from the original manuscript. The OMS table is the best version available. Either way, the Pansophical guide diagram should be present in temple rituals, and the temple should be arranged in that universal model, whether by the Tree of Life or the Universal Table. Each location and place of the temple, whether throne, sword or altar, should be carefully placed and arranged according to that pattern. At the same time the temple needs to become a teaching device, distributing sacred knowledge by its design, reflecting similar ideas of the city of the sun and the tomb of Christian Rosenkreuz. Clearly there is room for development. The Legend Reintegration increases the score here, but the lack of a Universal Schemata as a teaching and a powerful Sophianic element bring it down somewhat. In between the two, Martinist was 5/10 for its Universal Schemata has all the potential but (Rosicrucian wise) doesn't pack its final punch. Pansophy Conclusion: Utopian Vision Score: 6/10 Reform Score: 6/10 Universal Schemata Score: 5/10 Total Pansophy Points for Martinist Order: 17/30 Martinist Order Christosopia Points we now get to where Martinism scores the strongest. No doubt, the Christianity of this Order scores well compared to other groups in my Rosicrucian Rating. In the original 2015 Martinist Order Christosopia Score, I came up with the rosicrucian-Christian comparison view against Martinist Christianity, however. Those ideas still exist. There are definitely differences between the two. Martinist Order Christ Symbol Score Any Rosicrucian Order should depict a Christ symbol. This returns to the manifesto, despite what some modern paranormal R.C. orders say, Christ is undoubtedly one of its main symbols. Apparently Louis Claude de Saint Martin praised Christ. So is boehme master. For both, the occult letters of YHSNVH are important for mystic. LCM refers to Christ as the Repairman, a title given as the main catalyst for reindrence. Christ Martinist though is not of religious Christianity. In the field of Martinism, we find a esthetic reinterpreted Christ, just as Pasqually sees Adam of Eden shining into a super primitive god, divided by a mystical fall from grace. St. Martin echoed the words of his boehme master, saying that Christ was worshipped in the heart. Boehme resembles this concept with his tetanle of flaming letters. Boehme said that these letters must be written in the heart to practice. So there are hints for the path to mystical mail as well. Not all martinists agree that Boehme is at the core of their order though. In Martinism, the cross is a major symbol, as is christ's entire passion. In every sense, Martinism is Christian and some M.O's only allow entry into its level of your Christian confession or of a specific Christ-faith. I think the Martinist could have done with the christ symbol more powerfully or in its occult seal or ritual, e.g. PROGRESS actually cruder. There is a lack of reality of Christian image in Martinist rituals. Despite this, Martinist Order receives 9/10 for its Christ Symbol Score. This score is based on Boehme's influence over a number of quarters. Saint Martin also went into logos quite a bit, but interestingly separated it from Christ at one point. What I really want to see is a Christ-like symbol of the secret symbol of Rosicrucians, also used by RR et AC. If Papus uses this symbol, it will score 10/10 points. Martinist Order Hermetic Christianity &amp;: Against Gnosticism Score Rosicrucian version of Christianity as shown in the manifesto is very esothical. I have decided to consider hermetic Christianity score and Against Gnosticism Score together to make things easy. Plus, here in martinism enacted is very much correlation. Christian's first closed score is worth a potential 10 points and the second can deduct points from Martinism if there is any anti-nature sentiment or anti-feminine justice. I've been through it many times in other posts. Apollo and Venus were quite powerful figures in the plans of the Rosicrucian manifestos. This is inevitable. This is also why some Rosicrucian orders require you to be a Trinitarian Christian confessing to being partly confused. Rosicrucian Christianity is Hermetic-Christianity is correct. Be warned, quite a few Rosicrucians will ignore the characters Apollo and Venus and try to pass on their own Christian faith accordingly. This is especially so for Gnosticism, which he is just not compatible with Rosicrucianism. Levi, Ethics and The Doctrine. Eliphas Levi is often associated with the fortunately active Theurgic martinist, Christianity of Martinism; it's definitely not regular Christianity. It is based on both Boehme and Pasqually. The second of these two was responsible for the endless tirade associated with the aftermath of Adam's Fall. It is blamed for everything and is the reason for all suffering. Cosmology creates a kind of justice-watching for later salvation through reappear. If Martinism depended on just Saint Martin though, I'd have to reduce this score. Some of his Christian works are fine: Hope is the beginning of faith, faith is hope fulfilled, love is living and visible activity of hope and faith. I found this refreshed and it seems to determine how the characters should start to appear in each of the three martinist order classes... BUT, at the next turn Saint Martin says that we need Virgin only to give birth to Christ inside and not the Logos. ONLY he said. And here he separates the logo from Christ, which is a strange move in Theosophy. The other important factor that separates R.C. from regular Jesus-folk is the Rosicrucian reverence of nature. The Rosicrucians have two books, the Light of Grace (Christ) and the Light of Nature. Actually rosicrucians put the Book of Nature on the Bible! (see Pegasus of Firmament for evidence). St. Martin said. All the impressions nature has made to us are designed to use our souls in the time of penance, to urge us towards the eternal truths shown.' This fits nicely, but then Saint Martin shoots himself in the leg. He too often imposed human and Dominion superiority over nature. The Rosicrucians though think nature is God revealed. Sometimes LCM does not disappoint and comes close, saying that Nature and the Bible should be compared. Coal it just isn't like Paracelsus intended. Boehme, like rosicrucians, finds that the Word can received directly from nature, and that nature is a living text of God. We see here echoes of some characters like Saint Francis of Assisi and Saint Bosco and his hounds. In short, Saint Martin's Christianity is not exactly Rosicrucian. If you take the Behmist path though Martinism is restored in its Rosicrucian taste. Consider how for Boehme Christ is the soul of what the sun is to the universe. He described the Three Houses through nature; God on the other side, the holy Spirit is the middle space, and Christ the sun, that we see in a living tree, whereby by which God is the trunk and the body, the Holy Spirit is the scent of that tree, and Christ is the sap. So Boehme is where all the true brilliance of the Martinist tradition shines. Indeed, his ideas and models are identical to those of Rosicrucians. Everything about Boehme IS Rosicrucian. But, can we burn Martinism based on Boehme though? Certainly not so much limited Martinism to just Louis Claude de Saint Martin, and if you're lucky they also look at Pasqually. The Martinist Order received 7/10 for its Christian Sealed. The Martinist Order deducted 3 out of 10 points for its Against Gnosticism score. In total martinists get a total of 14/20 for their Christosopia Score I should really deduct a point away from hermetic-Christian scores. There are not enough sealed prototypes spoken through the visionary brilliance of LCM. There is no Apollo or Venus at all, and we are dealing with a ROSICRUCIAN assessment. Not of Martinism in general. To be clear, Christ and Sophia of LCM are quite Rosicrucian. I've said it many times before though; Gnosticism is a poor alternative to Rosicrucian Christianity. They just don't look the same. This is probably one of the better differences between the occult schools of France and Germany. The Germans developed Panentheism, where the French went quite strongly into the Gnostic church revival. Although, if we got into the Gnostic Church party line of Martinism, we'd have to deduct extra points. Martinist Order WildCard Score In my review, each Order has the opportunity to win an additional twenty points based on any additional factors that enhance its traditional Rosicrucian value. In addition to the singling system there are still aspects of the manifesto that when drawn when helping to establish a more traditional basis. These qualities are not required in my scoring system, but some Orders communicate according to some ideas that other Orders ignore. Bata for example really focuses the idea that Tarot is actually the T Book as mentioned in Fama. Some orders have other aspects further. There is one thing that Martinist Order does something very good. They grasp a special quality contained in better than any other order. It has to do with invisibility. Consider how St. Martin wrote his books under The anonymous philosopher. The highest level of Martinist Order is Unknown Superior. Why is this at all related? Most martinists know that this title, along with a mask, offered to conceal our identity, thus helping to suppress the ego, finding that our persona becomes less important than the actual work at hand, along with the present being transmitted. In doing so, the ego is minimized. This is not done so well in all Rosicrucian orders. A martinist working order: credit to Fra. Amoph. For our review, there is another layer for this, a very traditional class. You see, when the Rosicrucians first announced themselves no one knew who they were. They have been hidden, concealed and their invisible brotherly affection transcends the need for social recognition. If you're serious, we'll find you they say. By their own publications, they move in mysterious, invisible ways in front of the public eye. That's the aspect this Martinist does so well. The titles Unknown Superior and Unknown Philosopher perfectly express the rosicrucian ideal of being a Master. A Master does not want to be known, other than through WORKS To fit the concept of M.O. hidden identity succeeds here in expressing another traditional element from the original Rosicrucian founder statement. The idea is that an Unknown Adept is completely different from Golden Dawn's Adeptus Major title, let alone its highest level ipissimus, which means its most selfless, which sounds like megalomaniac. In fact, if you travel the world of social media, you'll find that very few Martinists publicly declare their membership. They nicely retain an element of innerness even there. Martinist Order receives 14/20 Wild Card points. All orders have something to learn here. On the subject of the invisible aspects of Martinism, you may want to check out a new book that recently released the first and second degree rituals of the Order of Unknown Philosophers, by Arthur Edward Waite. This is like a few other rare branches of Martinism that adopt louis Claude de St. Martin's unknown philosopher motif through Papus and are intended to act as a higher circle that binds all the higher attitudes under a hidden body. Martinist Order Final Score Total This is the Martinist Order Score for Final Total: Christosopia Score: 17/20 Trinosophia Score: 16/30 Pansophia Score: 17/30 Wild Card Score: 14/20 Total M.O Rosicrucian Traditional Score: 64/100 What Kind of Adepts Is Martinist Order Produced? Unlike my Golden Dawn and AMORC Reviews, there is really little to go on when measuring Martinist Adepts. The reason for this is that you will not see them in the open. If you see a Martinist Order advertising itself, a Martinist openly shares their knowledge online in chat rooms etc. it is not typical Martinist behavior and and frowned when. Even recently the Martinist Order went into the debate for charging its members for its class volume (only available to its members and sold only at production-cost prices) found that Martinist's teachings were given freely. They like to stay behind closed doors and Martinism is always taught for free in real Martinist orders. As I have students covering their own printing costs for volume is perfectly fair. Papus in an early Martinist temple. Note the early seal. I wouldn't class AMORC's TWO members as typical Martinists either, seeing that they tend to cast Martinism aside as a Christian party order, quite apart from the Rosicrucianism line. Then again, Martinism is one of the few orders that works well in place of side-orders so nearly all Masonic Org R.C Orders have their own M.O. A few GM orders do as well. The Egyptian ritual of Memphis Misraim fits very well with its M.O party order, not just for its French flow. In some M.M. groups it's hard to see where Martinism started and where it ends, so link as closely as they are. I feel there is an irresponsible present from the adept martinist. Someone from the M.O. world needs to step up and deliver mass teaching not only to their own closeted brand of Martinism (as they once did), but to generously grace such to ALL Martinist Orders, fully allowing any affiliate to access them. Only then will martinism show that it really carries the mystical generosity of the Repairer, as they all claim. There is a tendency here to covet materials to clique itself instead. You might think I don't like Martinism. No, that's not true. Should You Read My Other Post Why All Nit Select Orders in Your Review? I should add to this, one of the greatest graduations you'll ever have, as a Rosicrucian student is breaking out of your own order. Well, I mean cancel your membership, give up your score and throw it all away. This may sound strange at first, even hurting, but you can see why here. You will also find out if your siblings are as nice as you originally thought... In fact, for the most part, the spirit of Martinism outshines most orders. You will see Martinists often visiting and comfortably participating in the rituals of other M.O. orders. In most groups, you can see mental sharing happening among martinists nicely. Much of their learning is still transmitted orally, especially in relation to views on various occult practice. So adept martinists tend to form each other and groom each other towards greater understanding, when let's talk in GP members immediately compete and be proud of their understanding. I have found Martinist to be quite sincere in their willingness to talk about their approach. About the range of knowledge owned by Martinist Martinist it begins with the occult light of the kind of knowledge for extremely academic people in their field. Quan trong nhất, cả hai loại thường được nhìn thấy để có một sự khôn ngoan huyền bí và lòng tốt đó cũng không phải là hoàn tác bởi những người đã công hiến bản thân để biết lịch sử sâu sắc hơn và sự thật của Martinism cũ. One thing is also certain, Martinists are often seen to have pretty good jobs, stable lives and not the kind of people you'll see at OTO or Golden Dawn. I'd go away to say that in one group drug use is a regular choice and in its other frowns upon. Does this mean martinism turns out to be more stable also rounding out Adepts? It can also mean that certain people are attracted to different types of orders to start with. Be aware of this factor, so and ask yourself as well, how do you want to turn out? More Information For Those readers who want to get deeper into my Ordre Martiniste Review, I am based on this review off my previous review of Martinism. This review is an improved summary of my earlier findings. However, there is additional information in each original blog post. In particular, I have hidden many Easter eggs related to the nature of the Rosicrucian tradition, scattered throughout all twenty posts of my original Rosicrucian review series. You can find the martinist here: Martinist Order Review Conclusion In closing I offer the final thoughts regarding Martinism. Firstly, in my initial review of Martinism in 2015, some expressed surprise that the Martinist Order would even be considered in my Rosicrucian Review. On the other side, some occult authors admit they tend to look down on Martinism as a lesser teaching, viewing it as too simple without recognizing the great diversity it offers. Perhaps some appreciaita can now be given. Although, there are still many problems with Martinism. For example, in cases where some affiliates have concealed the orders above it, containing higher doctrine, other branches of M.O. reveal higher teachings in their three standard Martinist degree. However, other Martinist orders have European occult ice cream. One must understand that some free initiatees merely use the Martinist Order as a means to teach very powerful Rosicrucian teachings that have not yet been published. Some orders such as OMS offer high quality Martinist volumes. The message here is, if you go looking for a Martinist Command near you, it may not have everything described here. However, this kind of diversity and potential is what makes M.O quite powerful. Therefore, the quality depends on the branch and the teacher. This means you can't just say The Martinist Order teaches XYZ. And this is where The occult people miss the mark in not recognizing the power of M.O. And make no mistake. The Martinist Society is a Rosicrucian Society. We've seen traditions related to R.C d'Orient, that LCM (founder of martinists) is believed to be a member of D.C. d'Orient himself, and that this is the same movement that empowered Mr. Pasqually's former masters. So M.O. in its oral doctrine proclaims a Rosicrucian origin. Here, we come to the concept of secret chiefs of Dawn Gold, seeing that it is thought that Unknown Superiors has quietly worked behind Martinism to support the movement, guiding, as they did, the hand of LCM, and all its leaders, all the way to papus and martinists of the present. One of your associations may be an unknown Superior, never revealing his identity, I would really go so far as to say that Martinism is much more Rosicrucian than the orders calling itself Rosicrucian. Definitely here I mean more Amorc! If you're looking for an Order to join, you can definitely do worse here, so why not give Martinism a try? Personally, I don't get anything out of Martinism. I find it pretty boring. As someone who started with the work of Jacob Boehme, it feels like going one step backwards, as in many ways it simplified Behmism. That's just me personally though. I can't deny it's a powerful car for many ideas and is helping start the world connected to their inner light. The Martinist Order did very well in this review. In fact, it scored the same number of points as Golden Dawn in its own Rosicrucian Review. Although, for very different reasons. Surely now, you should weigh the odds and decide what is right for you. This ends the Martinist Order Review. If you want to change this score, you'll need to provide feedback and other points to help justify the alternative view. I welcome any discussion and feedback. However, keep in mind that this is a Rosicrucian review and only measures its measurements compared to traditional R.C. Cheers to read a review of my rosicrucian orders. This completes the third part of the five-part series. Comments activated below! Samuel Robinson. Pansophers Founder Looking for the Right Martinist Order? At Pansophers.com same time, we rarely recommend any particular group. The following Martinist body is rated as Pansophers.com: O.M.S has achieved excellence in martinist learning. Two other quality Martinist orders include: MOUP and BMO, depending on what you are looking for. For.

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