

## Martinist Legitimacy and Filiation

By

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With comments by

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<b>Restivo</b>	<b>Cyvard</b>
<p>I will present my considered opinion on legitimacy, succession and filiation, Initiation, and so on. To begin, we must rely upon facts:</p> <p>From Louis-Claude de Saint-Martin's own writings and personal correspondence, he neither created nor perpetuated any Initiatic Order. Thus the Way of the Heart (and Head I add).</p> <p>Pasquales' E.C. slowly dies off, then is reconstituted by Robert Ambelain, Georges Lagrèze and others during the Second World War. The fidelity of Ambelain's Order with that of Pasquales' actual rituals is unclear at best as even Pasquales revised his rituals more than once. Ambelain, in his book Contemporary Martinism, concludes that only the C.B.C.S. has any legitimate succession to Martinism, that of L-C de Saint-Martin already excluded, by fiat, by Ambelain, and by extension the Order of Papus. I suspect Ambelain was trying to impress Freemasonic authorities by representing "Martinism" as a Masonic rite at present. It is known that the C.B.C.S. did not contain any rituals of the E.C., only the catchecisms, so Ambelain knew quite well that the C.B.C.S. was not the legitimate successor to Martinism, that is Martinezism, of Pasquales.</p> <p>The Martinist Order of Papus was invented by Gèrard Encausse and</p>	<p>?</p> <p>====</p> <p>[[Non sense of Ambelain The CBCS have seeds, no more, no less And when we read the rituals, it's clear there is not much of martines We have to wait to be profess to see the best lines of martines]]</p> <p>Profès et Grand Profès, oui.</p> <p>To impress Freemasonic authorities, if you were a French freemason, you'll know it's more than difficult and made many of them only smile!</p>

Augustin Chabouseau. There was no conservation of any perpetuated ritual or Initiation, for there was none to perpetuate from Saint-Martin. Papus' Martinist Order did no E.C. Work. Martinist organization begins to fractionalize with the death of Papus:

Martinist Order of Lyons then O.M.&S. form, then T.M.O. forms, Martinist Order of E.C. under Ambelain forms. The process of new Order creation, including that of the Rose-Croix Martinist Order of Ontario, continues to the present.

Questions of Martinist (a la Saint-Martin) legitimacy can only be assessed and answered by comparison of a group or Order's teaching and behavior with that of L.-C. de Saint-Martin, whose published writings in French are available.

Therefore, anyone can create a Martinist group or Order to study and practice the teachings given by L.C. de Saint-Martin and they must stand or fall on their own merits, not upon any magic granted to them by mere possession of a certificate as some free entitlement exempt from any Work. Easy titles and adeptship exist only in the minds of the lazy as reveries and dreams for the naïve and the deluded.

As to the TMO and self-Initiations:

All Initiation is between the recipient and God. Human or angelic intermediaries only solemnize or celebrate which is an accomplished spiritual event, indeed an ongoing process of "becoming" has commenced prior to an Initiation, where one's consciousness is expanded as part of a human transformation into more fully human:

Morally and Ethically Ennobled and Enlightened. This process is ritually celebrated not isolated as a one time event.

The TMO Initiations were allowed to correspondence members who were in possession of study materials and presumably practiced them. Thus the ceremony whether conducted by one-self or by and Initiator celebrates

yes

Yes

[[No, we meet together because we are not good, if not evil, we are not good  
Our deeds are the proofs  
We speak and do not do anything!]]

**Restivo:** I give the high interpretation of theory; what we hope for in an Initiation. It requires a person already prepared mentally and spiritually. The Initiate candidate must wear the "clean wedding garment" not of innocence alone, but of preparedness to

the transformation that has already begun and in itself confers nothing save proprietary passwords and symbols.

If there were enlightenment magic in any Initiation, then there would be no purpose to assembly as study groups, just pass around the Initiation contact like a virus. The purpose of an esoteric Order is to cultivate, in a non-judgemental, way the higher aspects of one's humanity over a period of time.

Criticism against correspondence membership, which entailed self-Initiation, issues from forces who are elitist and discriminatory, who need to keep control over a select few who are kept in ignorance as to facts. Esoteric Orders foster liberation and freedom, not bondage of any kind.

The sincerity of intent and preparedness of the Candidate is all that is required for Initiation, for if Salvation itself is freely available by calling upon the Lord Jesus Christ per the Gospel of John, repeated many times therein, then shall not mere consciousness growth also be subsumed under the imputation of God's Will and at times and manner known to the Eternal alone? Of course it is.

+ Mike Restivo

Sar Ignatius, I:: L:: RCMO

accept the Way. The natural/profane person needs more preparation before any kind of Initiation is possible: The prima material must be cleansed, and impurities removed then heated to temper/strengthen before alloying/combining with "Mercury"/Christ Consciousness. So is the theory.

[[Passwords, signs, tokens, symbols, just a stuff to think we are the best  
But as you said above, nobody learns nor even read smartin]]

**Restivo:** This is the theory. Unfortunately students of esotericism take the short cut and easy way by substituting ego satisfying superstition for authority, self-discipline and moral absolutes.

[[?]]

**Restivo:** God in mercy send us the Christ for salvation, goes the revealed religion of Christianity in the Bible. Then the far more easy effect of inspiration/initiation should also be freely available from the Eternal.

Initiatic Orders accelerate the preparedness for ever developing spirituality.

[[May be it's not so simple  
To get a few you must get a lot  
So you need at least some money  
In our world without money, no books, no internet, no meetings... etc.]]

**Restivo:** In practice, many are called but few answer. Very difficult to help with family and job and finances, even place to hold Conventicles.

[[Liberation and freedom, I agree!!!]]

[[Not all !  
He has to be received by humans who are what they are, but who have made some works on themselves to help in the initiation]]

	<p><b>Restivo:</b> The human influence and participation is only like the nurse helping post facto. Consider Enlightenment either as direct from God or in Humanism high inspiration from the mind, both Initiator and ritual are like midwife at best. Remember we can bring the Candidate to the altar, <i>introibo ad altarae Dei</i>, but we cannot will the Transmission from the Divine. There can be astral Transmission like Sufis and Subud do which can be signs of <i>quelque chose</i> developing in the Initiate, hopefully good, not demonic.</p> <p>[[In an order, you are not alone, you meet with people who are seeking something</p> <p>But has you said, many are really lazy like birds in the nest waiting mother or father to received food!]]</p> <p>Malheuresement, oui</p>
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<p>[[I understand your view since St. Martin himself said as much in that the only initiation he believes in is between the man's heart and God. But in Martinism does history not show that even if there was no Order, there was a personal initiation passed on from one SI to a newly created one, and at the time of Papus he added 2 probationary degrees and structured a ritual based on this personal initiation of St. Martin?]]</p> <p>This is only fiction made up by Papus and Chaboseau to give their group a provenance and legitimacy over other so-called Friends of Saint-Martin groups at the time. A lot of fiction gets accepted under the guise of "secret teaching" or "inner/oral history". Suspension of critical thinking is required and readily given by a seeker, eager to get on the magic for nothing gravy train. A sucker born every minute or humble devotee may be in the eyes of the beholder, or not.</p>	<p>He says many things... our stmartin</p> <p><b>Restivo:</b> Papus added 2 degrees because it was not useful to give all in one initiation, people who were not “enlightened” without doing anything went away... To be more like freemasonry</p> <p>Yes, so do I take that interpretation.</p> <p>[[They think they have to fight the “theosophy” So they uses what they have And has they said, the theosophical stuff was in many books available in French!</p> <p>They wanted also to create a research and study “university”]]</p> <p>There is nothing wrong or bad with creating an esoteric or Initiatic Order. Very hard to</p>
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[[And if what you say is 100% true, why did you bother getting initiations over many years, why not just start an order and use the teachings of St. Martin?]]

This I did over twenty years ago. Previously I accepted what I was told. I was misinformed and my trust misused, like most Martinists, by elders who should know better but refused to accept their responsibilities to those they have Initiated, to guide and instruct over time.

[[I believe (although I can't recall the place) St. Martin also says Initiation is a special thing that plants a seed which may bloom later even if the person does not understand or even believe at the time of the initiation.]]

The process of Enlightenment can vary. Our unconscious works independently of our ego and prepares ideas from information such as seed ideas or several seemingly separate ideas and presents them to the pre-conscious in dreams. There is nothing magical about this completely normal process. None has any copyright or proprietary interest in the mechanism by which we communicate with our own unconscious.

By that example one could watch a moving movie about concentration camp horrors and later come to some seemingly spontaneous conclusions about the levels of human morality and how God is accessible in environments of despair. This is indeed an Initiation, just not one of ritual and passwords which can be commanded at our will and imputed upon another. We can award certificates, but we cannot create more brain cells nor can we use titles and certificates to substitute for living what is a philosophy of life: Martinism. It is not a corporate entity, but a philosophy of religion that belongs to no one. Membership only requires sympathy

start, so much credit must go to Papyrus et alia of the Supreme Council

[[Not so easy to study, you have to get a whole "library" some "oxford library" not only a few books]]

Oui ... beaucoup des livres.

[[That is why I think, the seeds Papyrus received were enough to make him work.]]

Yes.

[[True or not, the legend may have a first point: he meets Martinism not in the books of St. Martin but with someone who gave him a practice of a ritual: the points and the cross]]

Yes, a living mentor/elder who confesses good about Saint-Martin must have a Initiatic impact like opening les yeux comme Saul.

yes

[[I am not sure we are allowed to call such

with its teachings.

We furthermore can establish groups for mutual study and celebration of ritual to represent our convictions.

The philosophy and our link to masters of the past thereby is prior to any occult psychic link to the great white Brotherhood or secret church of St. John hidden in the East or whatever Master du jour is residing in Shamballah, etc., etc. In this I am being sarcastic, but many seekers actually believe this nonsense invented by Blavatsky and promoted by AMORC and others for self-interest.

[[ He does give some kind of special power to it. I'll have to search for the passage. And initiations through all of time and all cultures have placed a power in personal initiation.]]

These are all unfounded claims. Even the Apostles were born again by virtue of accepting Jesus Christ, but the effects of the so-called Baptism of Fire on Pentecost were not present even when previously in the presence of Jesus Christ himself. What ... nothing rubbed off for free to increase the saintliness of the Apostles? No. Most people refuse to study anything deeply if it thereby imposes more social responsibility and discipline of maturity upon the individual. Ignorance is bliss. Knowledge and maturation subjects us to judgement from which we would have been formerly exempt in our ignorance or immaturity.

But can there be something Transmitted? Yes of course, astral level stuff.

This is seen in Voodoo, Sufism and Subud for example. Does this transpire in the, well let's say "a" Martinist Initiation?

If it is an event on the planes beyond the astral, so-called spiritual/mental planes, then no signs will be evident during the event, save afterwards, a gradual mental understanding and an improvement in one's living the

natural process initiation]]

**Restivo:** Only in the basic sense of enlarging our understanding like any education. Esoteric Initiation is extra-ordinary, over and above gradual learning like in school. It requires a prepared mind and heart, confused with "talent", but a pre-disposition to higher moral Work.

[[Martinism is or is not, but I have nothing to limit any form in a definition.

May be, what is helping me to grow up? But if it is valuable for me, I do not think it is a valuable definition for many members! Why sympathy and not, also, criticism with its teachings. So many sentences are the signs of men walking in their life, not only one seems to have reach the "goal".]]

[[Why such a reference to these bloody hell of white brotherhood?

Is manhood not enough! We are on the same vessel, the only one, and we can destroy all humanity within our stupidity!

Money and make believes!

Yes!]]

Yes.

ennobled and enlightened life over time. Looking backwards, one can trace the beginnings of this new process to the Initiation, but the preparation was already in place even then, in the unconscious.

[[ The chain also helps build the egregore just as the chain of Catholic and Orthodox bishops and baptisms over 2,000 years (initiations) have built the egregore of the Church.]]

The strength of any institution, Roman Catholicism included, must stand upon its own merits when viewed historically. Christianity's founder was crucified and all His followers initially dispersed. Almost a century passes before the Gospel gets traction, both preaching and accepting. What egregore? It, an egregore, is an astral thing. It took years of hard work by martyrs to get Pauline Christianity considered to be more than a cult, thanks to Constantine.

People confuse, again for self-serving reasons, astral stuff for spiritually ordained graces and sacraments.

Martinism is not a religion but that may not stop people from making it one.

[[As for Martinism as an Order, I believe you need an unbroken, legitimate lineage to call yourself a Martinist. This is also stated in the ICES materials.]]

This is false and points to circular reasoning with respect to the existence and operation of a Martinist Egregore and link to Masters of the Past. What of any influence or graces imputed by them if only by study of the writings and lives of all religious Masters? No ceremonial Initiation is required to benefit. Can't have it both Ways: A secret and privileged charism/sacrament or an enlightenment accessible by all humans of aspiration through the Egregore and masters of the past (not just Martinist Masters).

[[Yes!]]

[[Astral level...]]

[[Has said before, I say there is something in the initiations I gave during 25 years! What was the stuff, first a gift to the associate, then what they were able to receive!]]

**Restivo:** Yes. Each according to their capacity. A senior brother/sister can help with education too as desired by the Initiate.

[[When you study, only a little, martinism you can let rise in your conscience you are not the same, and sometimes, some of us, you think that you owe something to the "initiation" you got!]]

Yes.

[[Why thanks to Constantine?  
He has to  
His peoples were Christians!  
He only says "yes" to a process he can not stop!]]

[[In my opinion, before astral mental graces

[[ It's sort of like being a football player or an NFL player. Anyone can play football but you can't call yourself an NFL player. And of course you can't be missign the ingredient that St. Martin says...a union of your heart with God.]]

Martinism is a philosophy not any one corporate entity, nor a career profession. It is an expression of how one lives.

Attachment to or recognition from any third party is irrelevant with respect to the seekers' relationship both with God and with his or her fellow humans.

[[Having said that, it is not needed for "salvation." An uneducated farmer in Iowa who never heard of St. Martin or even Christ can be saved and find God.

So why do we do it at all? Good question.. maybe a hunger for gnosis? to taste the divine here while still alive?

Humans are finite and weak beings. The more advanced among us have a noblesse oblige, a moral and social responsibility, to give and support our fellow humans in whom the spirit may be willing but the flesh is weak so to speak. In this vein, example and instruction from elder initiates serve to prove the merit of any worthwhile philosophy, like Martinism, to prospective seekers who would otherwise seek in vain.

I was taught most of the things you were with no explanation. Even according to the "inner teaching theories versus exoteric history", much is incoherent. A student should not have to be an idiot to succeed nor be treated as such. The fact is that real teachers are few and far between and that real discipleship entails a cost, the first of which is the loss of our illusions, the second of which is the supremacy of our ego over our superego (morals/ethics/convictions)

sacraments, you must be human helping humans!]]

True!!!!

[[Money and titles]]

[[Something different is given in the process of initiation

What you say is not untrue, but it is not true, because if you know what our studies give us, most of us are not able to know what the ritual gives them!]]

[[No, if it is true, it is only the conscientiousness of the presence of god in our heart, no union in such stuff, god is there Or I doubt of his existence!]]

Yes

[[Yet, it is not so easy to taste manhood! To

<p>and id (unconsciousness/astral aspects)</p>	<p>taste the divine is for a few, manhood for more!]]</p> <p>Exactly. We must walk upright in justice and righteousness as humans prior to dreams of higher spirituality. Step by step.</p> <p>[[Not so finite, not so weak!]]</p> <p>The pen is mightier than the sword, yes. Ideas are powerful to inspire.</p> <p>[[Why always put a cross on the back of someone? Each of us have to do what they feel in themselves, not what it is good or not, so said by anybody else!]]</p> <p>Yes.</p>
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<p>[[Dear Brother::Ignatius,</p> <p>Ok, it's hard for me to understand exactly what your take is.]]</p> <p>Not really. I have been repetitive. Rather there is some re-assessment required which can be difficult. This is perfectly natural.</p> <p>[[ For example...if I were in your Order and you were teaching me, what would you say the purpose of Martinism is?]]</p> <p>I give that definition both in preparatory letters and in the very</p>	<p>[[Why would you ask for a teaching?]]</p> <p>He asks a question. I try to answer keeping private ritual things and passwords, etc..</p>
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first Conventicle.

I will forward the relevant docs for my convenience (don't have to retype) and for continuity/completeness sake.

[[ And would I undergo an initiation, and if so, why?]]

The physical Initiation is that of the Culminating Ceremony of the Third Degree entailing the vesting with the S.I. Collar and purple Cordelier: the distinction as Rose-Croix Martinist.

I give no physical Initiations for the First and Second Degrees. One must complete the entire curriculum prior to the Culminated S:: I:: Initiation, like a degree graduation ceremony.

Work is prior to Initiation. I have correspondence students who are unable to receive Initiation in lodge/group form so ritual must be omitted where possible and other work, essay writing, substituted to manifest growth on the Way for all members not just correspondence ones. One essay per degree, three in all, plus progressively informed dialogue with me, proving advancement however incremental along the Path of Enlightenment.

The advantage, if any, and there should be, of membership in an Initiatic Order is the association of junior members with elder members from whom, the juniors learn. Esoteric social learning process to accelerate the process of one's Enlightenment is the main reason for membership. Initiations are just acknowledgments of achievement already attained through junior/senior mentoring at large. Relatively prolonged inter-subjective contact otherwise cognitive therapy, otherwise learning from each other by words and actions are the instruments of progressive Enlightenment, not hocus pocus rituals, secret sauce ingredients/talismans/words of power and occult superstition.

Once a firm foundation is established, individuals can create

[[Do you know really what you have to teach?

To teach to me, not to a lot of people]]

Teaching custom fit for each person is best, but hard to do. Some get too much information, some not enough.

[[Are you so sure? If you want to be useful to your initiates, why do not give them the seed, the soil, the water at their first initiation! Knowing you'll lost a lot of them even if you walk on the water!]]

[[How many began to work after years and years of MARTINISM? How many will never really open a book of smartin?]]

Most stay a while then move on to some other interest.

their own rituals and meditative dynamics with which they may feel comfortable. By that level, such supports and props would be dropped as actually a hindrance to one's increased level of Enlightenment: Magic gives Way to Meditation. Just because one can do something does not make it recommended. I am just noting what Works better in the long run.

Martinism is not only about self-mastery in enlightenment, it is about service to humanity in corporal and spiritual works of mercy.

Once the Adept we become even more the servant of all indicated by Jesus Christ washing the feet of His Apostles and His command to go and teach all nations ...

[[ And why would someone need Martinism at all, why not just take the sacraments of the Church and link your heart with Christ and forget all the complicated studies, rituals, and esoteric interpretation?]]

Esoteric orders are the only environments that support and encourage in a non-judgemental manner the moral and ethical maturation of the aspirant on the Way to Enlightenment. Religion per se is like a hospital where the sinner comes for treatment and leaves cleansed but generally not any more enlightened. Initiatic Orders are like colleges where already psychologically prepared individuals undertake extra responsibilities and studies for their advanced ethical and moral development and Enlightenment at large.

[[Are there others you know of that feel the same about the Martinist history, initiation, etc?]]

I hope so. I will forward a computer translation of one of Bro:: Cyvard's essays that he has so graciously made available from a large listing at his web site. I downloaded the works. Smile.

[[That is in French one of the signification of the word "dogmatism" which does not only refers to catholic dogmas!

But it is easier to make a ritual alive!

To make some dead letters on some papers becoming fire and earth, water and wind, even sometimes ruah!]]

[[Service to myself first

Because if I do not help myself, somebody has to do, and during he is helping, he can't help himself!]]

Yes.

[[You are too high there, you are no more on the floor; do not look at him, look at you, and what are you, you, able to do! Never what somebody else has done!]]

[[Oh! That's the good one!

This time, I'm listening!]]

I am not insisting that you blindly accept anything I write. Challenge me and anybody else. I did. That is how we learn. It took me years to get to where I am now. You get the results albeit in print, in a few letters. Wish that were my opportunity. I had to do the digging myself. Sigh. Years wasted with absolutely no help. Life can be very dry indeed.

[[ Why do all the Orders that I am aware of (admitted I don't know them all) teach the things as I have said? Are they ignorant or purposely trying to control?]]

Yes and yes. Shame on them. Sigh

I have a well established reputation on the Internet for being a powerful and relentless debater. I stand ready to defend my claims against anybody living or dead, and so should anyone else likewise defend their convictions, for of what use are fair-weather beliefs that evaporate during the inevitable dry periods of life? They are useless. Only tested convictions under trial and tribulation are worthy of the name.

Mike a écrit :

> Martinist Initiation and Succession/Filiation  
>  
>  
> It is known that Louis-Claude de Saint-Martin founded no  
> organization,

**? i am not so sure, he gave something to "Gilbert" or "lenoir-laroche"**

> but consented to and even attended circles

**he play teacher with noble women and some of the coen**

> of "Friends of Saint-Martin".

**there was people who sit together to speak of the books of stmartin**

> In none of his writings, including personal  
> messages to correspondents does he mention a personal Initiation  
> comprised of laying-on of hands as an ordination.

**yes**

> He did not favour ritualry

**certainly yes for all magik ritualry**

> and removed himself from membership in Freemasonry

**no (if you read the letter to willermoz, it is not membership, nor freemasonry, it's a membership in one of the masonry**

> as he  
> became more content with the interior life of self-reflection and  
> spirituality in principle

**yes**

> not in organized religion.  
>

**yes**

> As an Elus-Cohen

**no**

**as an elu-coën**

> he did not perpetuate that order by any personal

**what was "Gilbert" he did not gave him any reau+ but give him many things and teach him of "his way"**

> or  
> ritual/lodge ceremony or Initiation. It is alleged, without proof,  
> that he may have been a member of a Rosicrucian group,

**it is alleged**

**but he was member of so many things that with such a seeker of initiation everything and all is possible**

> hence his  
> interest in Bohme and the German language.

> We have no evidence of this from Saint-Martin's hand, indeed he never even once mentions

> the "Rose-Croix" by name or by inference.

>

**as i have almost all his writings i'll seek for such a group of word in his writings**

> Was then, any Transmission of ritual Initiation and its implied  
> sacerdotal grace associated with Saint-Martin? The historical answer  
> is "No." This is echoed by Robert Ambelain, Sar Aurifer.

**Ambelain says no, then may be, then yes, then created many rituals or orders, then i can not allow myself to believe him without proof!**

> Since no  
> Initiation as commonly accepted

**by who**

> was conducted,

**one more time ? we have no historical evidence, no real testimony**

- > then no filiation as
- > such can be legitimately established

**filiation : powder of illusion**

- > . There were and are no authentic Martinist groups founded by Saint-Martin and no one
- > received any personal Initiations of which we have any historical record.
- >

actually, i agree

- > Gerrard Encausse (Papus) forms a "Friends of Saint-Martin" like group
- > about 1899. By assigning an unbroken line of filiation retro-
- > actively to Saint-Martin,

**to receive some seeds and put them in a soil...  
but you are allowed to consider it like nothing**

- > his group can claim pre-eminency among

**His order is allowed to claim, because he was the first**

- >
- > other self-styled and contemporaneous Martinist groups

**let us see what the seeds will gave or has given**

- > . His line of succession, that is, a reception of a personal Initiation passed on
- > from Saint-Martin has a broken link. Papus himself admits to
- > receiving only some letters and some points from his Initiator at his
- > Initiator's death bed. Not a curriculum of years of esoteric study
- > this, but was there anything to this Initiation? No, for none
- > existed. A dying man lays his hands upon Papus and pronounces a
- > blessing, if indeed the event transpired:
  
- > This did not originate from Saint-Martin.
- >

**?  
no proof for a yes  
no proof for a no  
just may be  
or some reasonable thought**

- > Papus is substituting the fabrications and usages of others for
- > legitimate examples of a line of Initiation traced to Saint-Martin.
- > Papus and another student of Martinism, Augustin Chaboseau, exchange
- > Initiations, presumably to strengthen, his, Papus', line of
- > filiation. This is all the product and invention of Papus and
- > Chaboseau: that both were possessed of an Initiation from L.-C. de
- > Saint-Martin through which or upon which he can establish not an
- > informal Friends of Saint-Martin circle, but a lay order dedicated to
- > Martinism, the Martinism of Papus' vision comprised of the study of
- > the writings of Saint-Martin and contemporary esoteric topics, plus
- > ideas like the lodge system borrowed from Freemasonry. There was no
- > Initiation from Saint-Martin upon which to base any

> legitimate "Martinist a la L.-C. de Saint-Martin" claim, hence the  
> Martinist Order of Papus was a new invention, not a continuation of  
> anything. Papus Supreme council of 1999 is comprised of other  
> members who received the Initiation of Papus, a contemporary rite,  
> not descending from Saint-Martin, but the allegation is affirmed that  
> it was so legitimate.  
>

**there is no more, nor less, legitimacy in the creation of the "great  
lodge of england" or in the first initiations given by men who were not,  
themselves, initiate  
and to day, england claimed to be the only one freemasonry**

> In my other essay on Martinist Initiation, I make the argument that  
> Initiation, that is the expansion of one's consciousness, is a  
> process and not a one-time event.

**when i give an initiation, i give something  
and some of those receiving it without knowing what i and we (our group)  
are doing says  
i felt... what we have done**

> Given the void of legitimate provenance back to Saint-Martin, the  
Initiation rite itself can have no entailed sacramental value associated  
with Saint-Martin, save any  
> grace or endowment associated with the Initiator him-self or her-self.  
>

**performing correctly the ritual may give some "presence" that many are able to perceive not  
clearly but sometimes they speak of ...something**

> The lack of evidence supporting a sacramental Initiation and  
> succession to Saint-Martin definitely supports my argument

**it is an argument  
a good one  
a very good one  
but only an argument**

> that Initiation is a process,  
his also a process

> not something like a deed or object that can be passed from one person to  
another without diminution of potency.  
>

**something ...  
i gave something to my initiates  
at least what i am  
and if they do not i give myself to them, they receive something of  
which, some of them are able to know i give them something**

**my own arguements  
no so good as yours  
and only arguments on my experience (25 years i 've initiated)**

**amitiés adelphiques**