

## **More on the purposes of the Martinist Order**

As an independent initiatory organization, the Martinist Order is not under the tutelage of any political, ideological, religious or mainstream body of thought. The Martinist Order has been declared, since 1962, a non-profit association, and respects the laws in force in the countries where it is established.

Entering the Martinist Order means respecting an established procedure, exchanging other duly authorized members in advance, being motivated by a deep desire for transformation, seeking an answer to the questions that life and its existence may pose. purpose, as well as fulfill the necessary administrative requirements. It is therefore an approach that requires commitment and motivation. In the other direction, a member of the Martinist Order can, at any time and without any constraint, decide to "sleep" or leave the organization.

**It should be noted that this operation is precisely opposite that of the sect.**

The work that the Martinist Order diffuses is framed by initiation rituals of its own. He is non-dogmatic. **With its own spiritual pedagogy**, it has its source in the esoteric Christian tradition, itself without any fundamental contradiction with the primordial tradition, without neglecting the study of other philosophical systems or traditional religions, their symbols and their adaptation. instead, time and time.

The Martinist Order follows the footsteps and teaching of Louis-Claude de Saint-Martin, as part of the initiatory organization founded, from 1887, by Papus.

## **The goals that the Order has set for itself since its creation.**

1- **The awakening and transformation of the individual**, ranging from the man / woman of desire to the condition of the individual as being gradually released from old attachments (dispelling the ephemeral and the artificial for let the depth of Being emerge). The gradual deepening of an esoteric knowledge which, stemming from the primordial Tradition, opens on a **spirituality giving meaning to existence**.

2- The Martinist approach is **practical** because it is based on study, research and the exchange of knowledge, meditation and prayer, both in groups and individually, always inspired by humanist values.

It is indeed the "Cardiac Way" (expression invented by Papus to designate martinism), or unitive way, which harmoniously brings together the intellectual path, the path of feeling and that of action. The spiritual awakening of all, men and women, is the goal pursued by OM. The method was transmitted to us through the thought of Louis-Claude de Saint-Martin, updated and put into symbols by Papus. It can, indeed, take forms adapted to our modern world because, **if the letter can change by adapting itself to the needs of the moment, the spirit, it does not change**.

The first work of the Martinist is **Reconciliation** with himself, with others and with the transcendent source (no matter the name: God, Self, Other, Unique, etc.).

Reconciliation is the awareness of our estrangement from the Source, and its consequences on Nature and in our relationships with our fellow beings.

The reconciliation of the individual is the first step towards the "Reintegration of the human race". **Reconciliation and Reintegration are fundamental terms in Martinist thought.**

**The man of desire relies only on his own strength.**

*"The soul of man is made to embrace in his thought all the works which the principle of things has let out of his bosom ..."* LC Saint-Martin, Ecce Homo

The martinism of this century is unlike any other martinism of the past ... today, with a few well-placed clicks, anyone can have access to the rituals, symbols and knowledge of initiatory Orders. If he does not like the Internet, some books will give him access to all our rites.

It's a fact, not a hypothesis, and you have to accept it.

**The real secret is in the space that is created between the initiate and the symbol** (martinist) and the inner birth that follows. The Martinist Order applies to create the necessary conditions to support and nurture the initiate

The spiritual path is, often, bitter, difficult and lonely. This solitude is incumbent on every spiritual seeker because the "unfolding of being" is always personal and therefore singular. For this, the Martinist approach proposes a pooling, offers times and collective spaces to share and alleviate this impression of solitude inherent to the spirituality of the individual. **These are Group activities**

Within a Group, intellectual, philosophical and esoteric research is fostered by fraternal exchanges when we approach Knowledge from different points of view. The martinist completes his knowledge, while respecting the opinions of others. **He learns to receive and to give. Or, better: to give and to receive.**

The Group proposes a philosophy, a mystique and a method of study and work both individual and collective.

The main tools offered by the Order to its members are:

- Periodic meetings in cities where a Group is active (usually one meeting a month), under a very specific and unchanged ritual.
- An initiation (spread over several "degrees") validating the entry into the chain of the Martinist Order and allowing participation in ritual meetings within the Groups,
- Symbols and their study (in the form of reflection, meditation, etc.). The symbol can be seen as an external, perceptible form of an inner reality of a spiritual, transcendent order.