



MARTINISM – ORDRE MARTINISTE

1. THE TERM MARTINISM

1.1- The relativity of historical thinking

There is great confusion about the word "Martinism." Robert Amadou gave several possible meanings:

- "Martinism" is commonly regarded as a theosophical system started (from Boehme and Paracelsus times) by Louis Claude de Saint-Martin (1743-1803).
- "Martinism" sometimes means the system of Martines de Pasqually; in order to avoid ambiguity we prefer to call it "Martinésisme".
- On the other hand, "Martinism" has also come to refer to the Beneficent Knights of the Holy City, a high degree of the Masonic Rectified Scottish Rite. Freemasons practicing this rite are sometimes called "Martinists".
- Finally, "Martinism" designates the system practiced by the Ordre Martiniste founded by Papus. By extension, it can designate the multiple systems practiced by all "Martinists orders" generated from it.

We will briefly discuss the meaning that is of interest to us: Martinism practiced by the Ordre Martiniste, or the Martinist Order in English.

1.2 - The goals of the Ordre Martiniste

What is the purpose of the Ordre Martiniste? It is the same purpose as determined by, Louis Claude de Saint-Martin, and Gerard Encausse (also known as Papus): Reintegration of humanity (past, present and future) to the place it occupied before the fall into the material world, through individual Reconciliation. The immediate goal is this individual Reconciliation necessary to restore communication between man and the Divine, communication severed at the prevarication of Adam.

The Order, as such, does not intend to act in the world, but it allows each to do so in good conscience and on one's own initiative, without noise, without violence, but with humility, discretion and caution. In any case and in the public arena, the Order does not promote or offer "stances" particularly in politics, religion, or social venues.

2. STRUCTURE

2.1 – Ordre Martiniste and The Martinist Association

The Ordre Martiniste has no profitability, business, or financial goals; these are only the administrative goals of the Martinist Association which is somewhat like a U.S. Non-Profit, LLC, or Corporate entity. Any member of the Ordre Martiniste in France must first have a membership in the Martinist Association. In other countries, Associates, Associate Initiates, and S.I.'s are only members of the Martinist Association if they wish. S.I.I.'s must maintain an Association membership, however only French members are able to vote at the annual meeting.

THE MARTINIST ASSOCIATION

The Martinist Association is a non-profit organization governed by French law since July 1, 1901.

It was also registered at the Prefecture on August 2, 1963. Its statutes were last amended August 17, 2006.

The Martinist Association keeps its Statutes and Rules in accordance with the law of 1901.

The Martinist Association supports the administrative, business, and material cases concerning Martinists' activities.

The Martinist Association is composed of full members and members of honor. Active members may remain isolated or grouped into Groups or Circles by affinity or geographic location. Operation and expenses related to these Groups and Circles are of their jurisdiction.

The Association is governed by a Comité Directeur elected for three years by the Ordinary General Assembly. It is composed of nine members renewable by third every year. The Board, elected by the Comité Directeur and composed of eight members is responsible for implementing the decisions of the Board. This office is formed by a president, three vice-presidents, a secretary, a treasurer, and two other members.

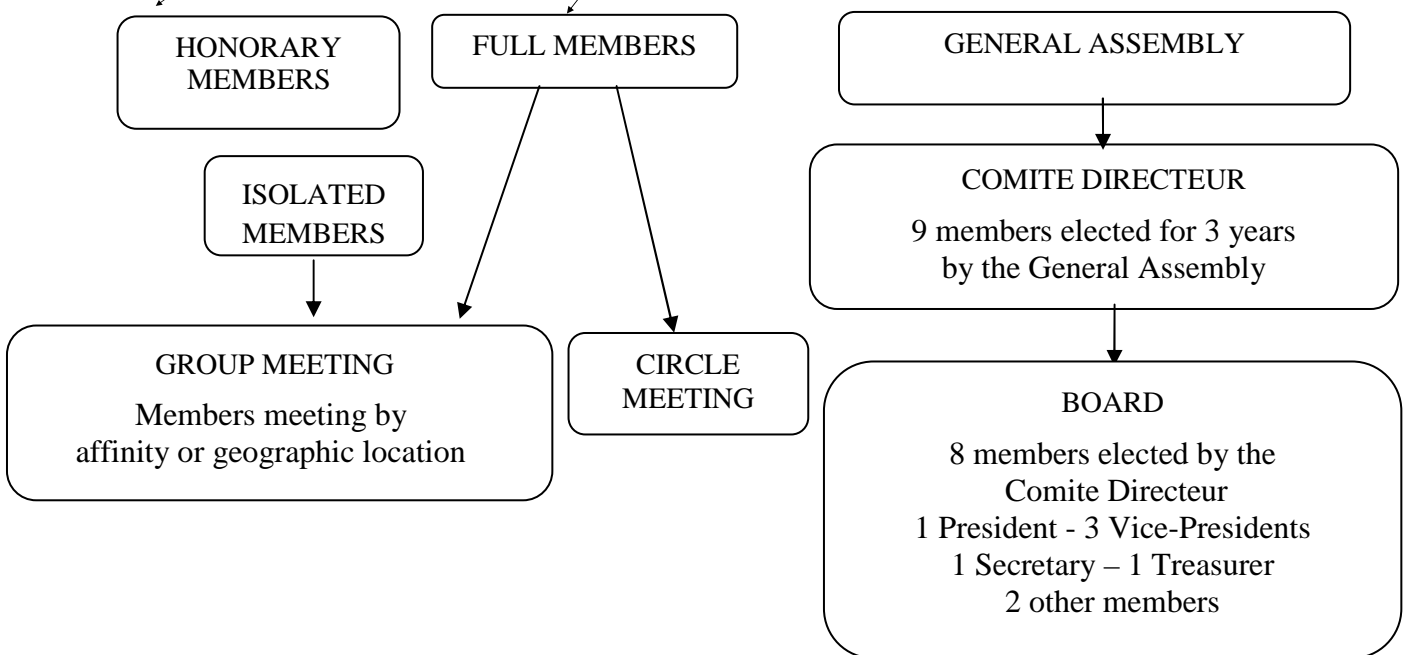
The role of the Comité Directeur is to coordinate all the activities of the association, to manage the administrative and technical parts in consultation with the Board:

- Manage the budget,
- Ensure compliance with safety rules, discipline and internal rules,
- Refereeing decisions and conflicts,
- Ensure good human relations within the association with respect to the external environment,
- Manage the schedule of events; board meetings, etc...

MARTINIST ASSOCIATION

Association Act of July 1, 1901 registered at the Prefecture of Paris on August 2, 1963
Articles modified on 17 August 2006

*Manages the administrative and material activities related to Martinist **operations***



Groups and Circles manage operating costs and their expenses



THE ORDRE MARTINISTE

2.2 The Chambre de Direction

The **Ordre Martiniste** consists of a set of Members or Initiates. Its management consists of a Supreme Council and a Chamber of Direction, an offshoot of the Supreme Council. The Chamber of Direction is composed of a Sovereign Grand Master, a Deputy Grand Master, a Grand Orator, a Grand Secretary, a Grand Hospitalier, a Grand Archivist and other members to a maximum of twelve. From it are formed the commissions:

- Chamber of Reflection
- Website
- "Le Flambeau" (news and reflection inner bulletin)
- Management of the Notebooks (Cahiers) of the Ordre Martiniste
- Commission for Rituals. History...
- Candidate Committee

The members of the Ordre Martiniste in a particular country may establish a National Council and appoint a National Delegate, who becomes member of the Supreme Council, said to represent the National Council at the Chamber of Direction of the Ordre Martiniste. The National Council is directly dependent on the Chamber of Direction. The Delegate represents the Groups and Circles of a country that does not want to be attached directly to the Chamber of Direction.

The National Council represents the Groups and Circles of a determinate country. The Groups and Circles from a determinate country who want to be directly attached to the CD, without depending of the National Council of their country may do so.

The National Council, which has authority over its territory, is always subject to the authority of the Chamber of Direction of the Ordre Martiniste. This authority of The National Council does not take away the freedom of each Group or Circle to establish direct initiatic relations with the Chamber of Direction or the Sovereign Grand Master.

The National Council consists of initiators, and among them, a National Delegate. Its primary role is to provide a link between the Chamber of Direction of the Ordre Martiniste and all Groups and Circles from the territories attached to it. It centralizes the annual reports established by each Group or Circle and transmits them to the Chamber of Direction.

2.2.1 The Chamber of Reflection

The **Chamber of Reflection** is composed of members of the Chambre de Direction. It has a function of thinking and centralizing specific thoughts or points on the rituals and other thoughts that might be of interest to the Groups and Circles or their responsible.

The Groups :: benefiting from this action through **the Group of Reflection** emanating from said Chamber. This Group ::, led by the Sovereign Grand Master, will have as Master Initiated the Grand Orator.

The mission of this Group :: is to organize, on its own initiative or by following the invitation of other Groups :: of the Order, working ritualistic Meetings at all levels so to study and deepen, primarily, the symbolism of our rituals. The collaboration of members of a visited Group and other Groups will be sought.

The Reflection Group takes the responsibility for synthesizing these works, which contribute to a common fund. This fund is made available to those responsible for the Groups :: for consultation. This fund is not fixed, because the symbols wither and die in the definitions supposed to reveal them. We hope that, with time, the fund will become a source of enrichment and inspiration for the work of the Groups. The symbolism of our rituals can be understood in a thousand different ways, depending on the individual, the time and purpose of the analysis, which must always be guided by intuition.

The practice of the work currently offered in ritual Meetings takes place at meetings in different degrees, the latter being treated as part of their own rituals.

Our rituals and rites have a depth that is not suspected or perceived at the beginning of one's Martinist life. The desire to gain a better understanding opens us to inspiration from Past Masters, and our work in the Temple is increasingly meaningful.

The Chamber of Reflection publishes "**The letter from CROM**" for the Initiators leaders of Groups and their Master Initiate. This letter contains information interesting to Groups, as well as answers to any questions from Initiators. The Initiator and the Master Initiate can learn from a specific point to the "Point of symbolism" to be developed during the ritual Meeting, or better, give it as a basis for work to a member who can present, broaden and deepen the subject during the ritualistic Meeting of the Group.

2.2.2 The website

The website of the Ordre Martiniste is: www.martinisme.org

It is especially dedicated to the Martinist documentation: copies of books, articles, census books, archives, ideas and other works relating to Martinism or to men and women who worked in this field. Other parts will be dedicated to the symbolism and various branches of the esoteric sciences.

On this site one can find various texts on the history of Martinism and the Ordre Martiniste, interesting esoteric work as Papus and his companions meant it, the work presented in the Groups and mainly in response to questions that visitors to the site may ask before deciding to join the Ordre Martiniste. It also announces major upcoming events organized by the Ordre Martiniste.

2.2.3 "Le Flambeau"

"Le Flambeau", the official publication of the Ordre Martiniste is an internal newsletter to the Martinist Association and to the Ordre Martiniste. The newsletter is for information and reflection for members only. It contains information about the Association and the life of the Order and addresses the work that has been featured in various Groups and Circles present and/or past. The Sovereign Grand Master is the editor in chief of the newsletter.

Le Flambeau is our tool for mutual understanding. Knowing yourself is good. It is as important to get to know others. Letting other people know us is also important. Taking a step towards knowing others brings to life the whole of society, whether its goal is profane or initiatic. Each of us is an unknown treasure. Sometimes, useful and well asked questions help the expansion of consciousness better than explanations that are oral or written.

"Le Flambeau" allows members of working Groups whether attending in person or isolated to commune within the egregore established by Papus for more of a century ago. It is desirable that one day all Groups participate in sending work to be published as well as information in the spirit of sharing and research for mutual enrichment.

2.2.4 The Notebooks (Cahiers or Livrets) of the Ordre Martiniste

The purpose of the Ordre Martiniste is that of Louis-Claude de Saint-Martin who inspired Papus: the search for the uniting way, the exploration of the being that we are and the opportunities we have to help our fellow human beings with as much intelligence and love as possible, thus approaching more and more to a state of inner peace.

The Martinist work has two facets: the collective work, which takes place in a Circle or a Group, and the individual work whose purpose is to help the individual and, consequently, the Group to which he/she is or will be part of.

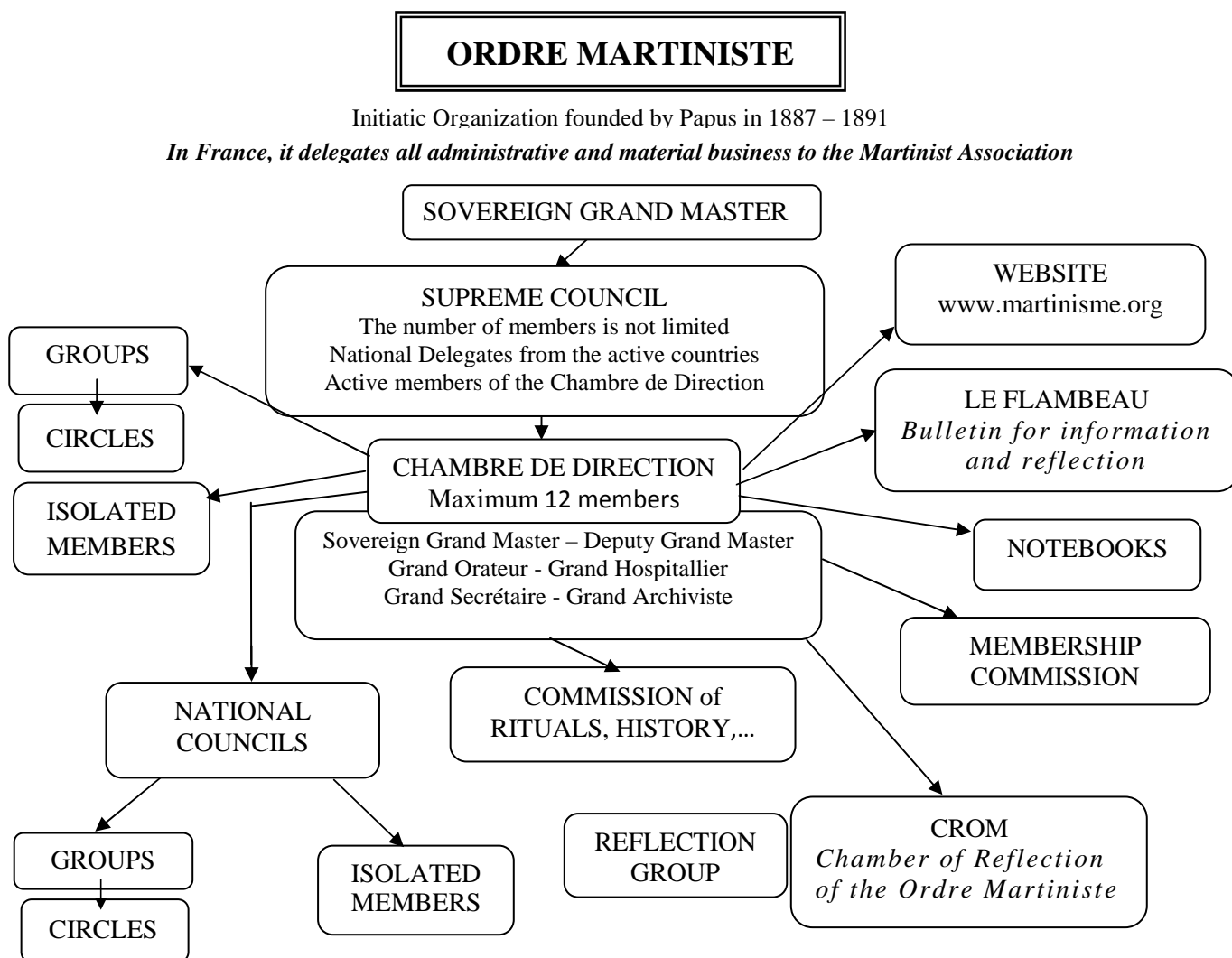
Papers and Notebooks of the Ordre Martiniste offer individual work, and "The letter from CROM" offers a Group work.

It is deliberately that the Ordre Martiniste has chosen to use the term "Notebooks" to define the tool by which it intends to demystify, clarify and deepen esoteric and universal concepts related to inner research and proven methods in the field of individual transformation.

The goal sought is to provide fundamental information on the Martinist approach, which rejoins much the Universal Tradition. However the Notebooks incite, with an extensive bibliography, the completion of the knowledge imparted through personal research. This knowledge will help better understand a determinate Group of the Ordre Martiniste and better self-integration.

If the theory of initiatic teaching can be learned from books, which are numerous and for all audiences, it is only from an initiate or from a Traditional and Regular Initiatic Order that the student

may receive the spiritual essence that will help in his/her transformation process. A practice driven only from books may represent a real danger, while the practice of a work in a Group is the foundation for a smooth growth on the Path.



2.3 Essay in defining what the Ordre Martiniste is not

In fact, to define the Ordre Martiniste, it would be best to take the apophatic method, i.e. to first define what it is not.

- The Ordre Martiniste, a spiritual, non-religious association, non-orthodox, not dogmatic, non-sectarian, not subservient to other organizations whether churches, currents of thought or various parties, wants to be free and independent, as advocated by Papus.

- The Ordre Martiniste is an initiatic Order whose purpose is to guide the seeker towards a transcendent spirituality, a path that goes through personal Reconciliation and leads to the Reintegration of mankind:

- The Ordre Martiniste is an initiatory order, because initiation from Louis Claude de Saint-Martin and Papus is the gateway towards an inner work, framed in a ritual and performed in the midst of various groups scattered throughout the world.

- The Ordre Martiniste (designated by "OM" for short) is not a religious order, and this is what Papus wrote in 1889: "*The Ordre Martiniste is a lay Christian Knighthood where students are grouped into study circles...*"¹

Yet, one might think that the OM is religious insofar as it refers clearly to a superior nature and that, somehow, the ritual could be likened to cultic practices. However, the definition most commonly accepted today for religions is the belief systems or of tangible practices which are framed and constitute dogmas.

So :

- The Ordre Martiniste neither promotes beliefs nor promotes any dogmas.
- The Ordre Martiniste practices a ritual, not a religion, not orthodoxy, not a philosophical school.
- The Ordre Martiniste is not orthodox, in the sense that Orthodoxy is defined as conformity to a doctrine or dogma. The Ordre Martiniste, which claims a lineage, cannot therefore by itself be defined as orthodox precisely because it has no doctrine and professes no dogma, and because its rites, built by Past Masters lead to a gradual awakening, Past masters who do not claim to be the sole heirs, but the keepers of a several centuries old hermetic tradition.
- The Ordre Martiniste does not offer a single truth, none of its members can claim to have the truth (and if he/she does, he/she excludes him/herself).
- Different forms of faith can be represented in the Ordre Martiniste, for the Ordre Martiniste, as an initiatic Order, has no need to have an assigned church, every member can join to worship or not or adhere to the church of his/her choice.
- The Martinist is not intended to be just a mystic, but mainly to be and to act in the world.

Papus therefore considered that the thought of Louis Claude de Saint-Martin deserved to be spread, not to create a particular church, but to help members find within themselves that spiritual Being. Papus has not established dogmas, but forged tools to open doors. These tools are made accessible to members of the Order and allow them to discover by themselves, without intermediaries, what their eyes have not yet seen, what their heart has not yet felt.

2.4 - The method of the Ordre Martiniste

Even if it has no connection with the Christian churches, the Ordre Martiniste may, without doubt, claim an affiliation with the teachings of Christ. In our Western culture, it is indeed the Christos, Divine incarnation, who reveals our original nature, which constitutes the ideal of the Incarnation, and reveals our identity before the Fall. Moreover, His message is everywhere present in the Temple where Martinists meet. Most important of all, the Order gives everyone what we can call "Tools". Because we are in the West and because Christianity is our dominant culture, our ritual and our work are based on Christianity. We are naturally impregnated by this culture, but man other wise and good beings have sowed elsewhere seeds of the same kind.

The Order, non-religious non-orthodox, offers a path that could be called of Christ, even mystical, but not in the usual sense in which these words are used. It is not to withdraw from the world (only into oneself), nor to consider oneself a saint (just think, speak, and act healthy and holy). We cannot find our self on the outside, but we can find our self within.

The attraction and prestige inspired the Ordre Martiniste is based on the freedom of its members. It is difficult to get in, easy to get out.

2.5 - The paths and the Martinist path - The unitive way

Here is a long quotation from Papus:

"The mental path or cerebral has its ultimate point of development in the exercise of Ceremonial Magic which requires training and knowledge of all the brain, while that other path that we call the cardiac path is focused and summarized in Theurgy. As much as Magic develops personal will, and often pride, equally Theurgy kills pride to develop humility and replace the commandment and orders given to volunteer Spirits from the Astral through Prayer and Invocation of the angels of the Divine Plan.

There are also phases of evolution in mysticism, as there are in any philosophical path.

¹ Papus, *Traite elementaire de science occulte*. (Papus Elementary Treatise of occult science).

Thus a Martinist is a kind of magician, a magician with awareness of the major divine problems and the predominance of Christ in the Unseen; but still he is a magician with his circles, his lights, his divine names and his multiple ceremonies.

Saint-Martin, by his nature and temperament, was a theurgist. He preferred the passive and contemplative side of theurgy, which also offers other aspects, but ultimately he asks of humility and prayer his greatest consolations. For a theurgist, prayer is not a verbal exercise more or less prolonged. Prayer is the implementation of the powers of the living brain, which must have been developed by the exercise of physical, moral or Intellectual charity and submission to the various tests or ordeals. Any challenges and difficulties, any works and all suffering are granted that prayer will direct to the weak or the desperate one. That's when the Invisible makes alliance with a representative on Earth and guide him/her step by step. He/she becomes an illuminated being

We must not confuse the illuminated one who keeps full control of all mental faculties and can follow or not the promptings of the invisible, with the medium, who is the passive instrument and the prisoner of these same forces and who he/she is forced to obey, willingly or unwillingly, to the powers who hold him/her in their grasp.

We see how carefully we must conduct ourselves in the world of mystics and why philosophers have much difficulty seeing clearly in their criticism.²

Papus puts forward especially the cardiac or unitive path. He constituted an Order to help a the great number of seekers to follow, according to three different paths, that already various wise men from different traditions had already offered to humanity in evolution: the path of action, that of knowledge and of devotion.

The Ordre Martiniste is therefore not limited to the mystical path, even that of Louis-Claude de Saint-Martin, but it includes a broader approach that takes into account the purity of intentions and the resulting action, the intelligence of the heart, as well as the scholarly research and the discernment that accompanies it.

This unitive path, taking into account the trends of thought and scientific developments of the present time, does not deviate from the ultimate goal of "the Tradition": let rise in us the inner and timeless Christos.

Louis Claude de Saint-Martin has cleared a path that goes in this direction, and the Ordre Martiniste provides to the affiliated Sisters and Brothers the means to monitor this cardiac or unitive way. It is a path that is not destined immediately for all; it requires will, determination, and attention to each other, respect and service to take the first steps. Similarly, self-transformation requires sacrifice, because it takes a lot of letting go to become free. Goethe goes in the same direction when he writes:

"From the law that binds all, the man who gains self-control is freed."³

The free man, in other words the New Man, is able to exercise charity beyond his/her own interests. This is why the Ordre Martiniste in following in the footsteps of Papus proposes at first, for reaching the cardiac path to start with three different paths, simultaneously or not. All three are to be cultivated, for, failing to do so; it creates an imbalance that in the long run will be harmful. These paths are: the path of knowledge through study, the path of devotion through prayer and meditation, and the path of action by the practice of charity and active and disciplined participation in ritual meetings practiced by the Groups.

That is why the Martinist follows a cardiac path or "Way of the Heart". Having put his feet on the unitive path, the Martinist is thus not only a man of religion or belief. He/she has knowledge of the unitive state proper to the mystic, and the practices of a particular religion are not for him the required compulsory practices. Beyond borders and prohibited ways built by men to protect themselves, he /she recognizes the soul thirsty of the Divine in the rough Franciscan dress as well as in the saffron robe of a wandering monk.

Then an ancient idea came to be preached to all with new words. In the New Testament, Jesus said: "*Go and learn what this means: it is mercy I desire, not sacrifice.*"⁴ Between the old sacrifice imposed and the Charity sprung spontaneously from the heart of man turned towards the Divine, runs a lifetime of training to perfection. The effectiveness of the sacrificial act depends essentially on the internal attitude. It alone transforms all, as few grams of yeast make the bread rise or a tiny amount of the Philosopher's Stone produces the transmutation in alchemical gold.

² Papus, *Louis-Claude de Saint-Martin*, Bibliotheque Chacornac, Paris, 1902.

³ Dr H. Silberer, *Problems of Mysticism and its symbols*, Moffat, Yard and Co., New York, 1917.

⁴ Matthew, 9.13.

3. THE LIFE OF A MARTINIST GROUP AND MARTINIST CIRCLE

Here is a summary of the means that the Ordre Martiniste offers to help with the task of the Responsible of a Group ::: or the President of a Circle ::: .

It is important to clarify the operation of the Groups and Circles, and events that these can organize. All Groups and Circles are obviously mixed in gender.

3.1 The Martinist Group

3.1.1 Establishment of a Group or Circle

The Supreme Council of the Ordre Martiniste under the authority of the Sovereign Grand Master constitutes a Martinist Group/Circle and establishes a charter on behalf of the Group, its serial number and the College to which it belongs. This Charter shall be valid only if accompanied by a letter from the Chamber of Direction, signed by the Sovereign Grand Master, designating for a limited time (it should be about five years) the Brother or Sister Initiator. It gives all powers to animate, direct, and administer said Group during this period.

The Chamber of Direction reserves the right to extend this designation, with the agreement of the responsible, or remove it by decree, if the owner were to endanger the life of the Ordre Martiniste in general or of this Group in particular, as in the event of a resignation or removal from the Ordre Martiniste of the said Brother or Sister.

3.1.2 Functioning of a Group or a Circle

A Group/Circle Meeting is a structured meeting of several members of the Ordre Martiniste united together by affinity or geographic location. These members are required to have received at least the initiation of Associate Member ::: .

The Group/Circle is led by a Brother or Sister who has received the initiation of Superieur Inconnu Initiateur (S ::: I ::: I :::) who will ensure that the new members receive training enabling them to deepen the Martinist symbolism. This study will be done preferably with the participation of other members of the Group. This is so that the cohesion of the Group is strengthened and the involvement of old members to the oral transmission of our symbols. These explanations from different particular visions should encourage the young members to continue by him/her in his/her own research in the field of symbolism and thus open new horizons. During the working ritual meetings, the "point of symbolism" advocated in the ritual serves precisely that.

Among the S ::: I ::: in the Group, the Initiator will identify members who may become in their turn Group Responsible. He will chose one of them and, with his/her consent, he shall present him/her to the Chambre de Direction, who will decide, after reviewing the file, of the possible preparation and elevation of the F ::: or S ::: to Superieur Inconnu Initiateur (S ::: I ::: I :::). Once the initiation received, this new initiate will serve as Master Initiate, reserved only for S ::: I ::: I ::: . The Master Initiate is then able to replace the Initiator, responsible for the Group, in his/her presence if the Initiator asks him to do so, or in his/her absence (illness, travel, etc.)

The Master Initiate assists the responsible S ::: I ::: I ::: of the Group during ritual ceremonies and upon receiving members visitors.

3.2 The Martinist Circle

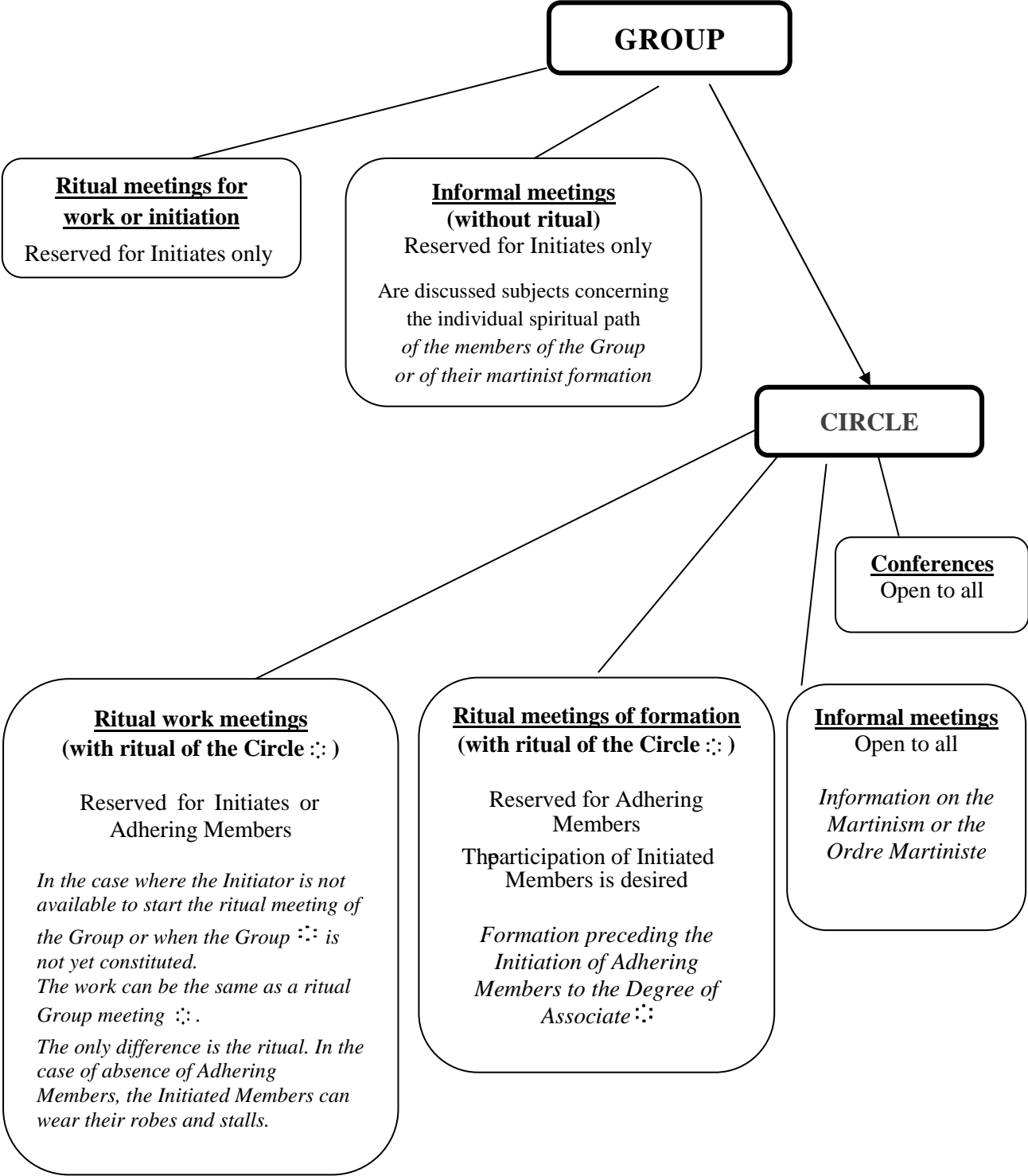
The Circle is formed by the Supreme Council similarly to that of the Group. The same applies to the letter designating its President.

The Martinist Circle is attached, both spiritually and materially, to a Martinist Group regularly constituted. Only the Chambre de Direction of the Ordre Martiniste under the authority of the Sovereign Grand Master decides about this attachment.

Normally reserved for candidates of the Ordre Martiniste, the presence of initiated members is highly desirable. It is in the Circle that we proceed to the training prior to the initiation of Associate Members. The Circle may hold open briefings or conferences.

ORDRE MARTINISTE

Initiatic Organization founded by Papus 1887-1891



4. TRANSMISSIONS AND ACTIVITIES OF THE ORDRE MARTINISTE

The Ordre Martiniste proposes, through the practice of its own rituals and by education, to help its members to achieve by themselves and in themselves, the spiritual transformations to which they aspire. This can be divided into different steps that the Martinist names: **Man of Torrent**, **Man of Desire**, the **New Man** and **Ministry of the Man-Spirit**.⁵

We recommend that you familiarize yourself with this, if you have not already done so, with the fundamentals needed to understand the esoteric science that we can find especially in the books of Papus. They contain clear ideas on a variety of topics concerning esoterica. We recommend that you read his *Treatise of Elementary Occult Science*.⁶ For Martinism, in the strict sense of the word, basic references are the books of Louis-Claude de Saint-Martin. When considering both authors, it is good to place oneself at their time to understand them in their context as a first step, and to capture the spirit in a second step. We suggest that you start by reading *The Man of Desire*.⁷ Do not read more than a chapter at a time and, if necessary, read it several times. The language of St. Martin, from the XVIII century, is not easy for the reader of the XXI century.

4.1 Initiations within the Ordre Martiniste

No one can be initiated by a peer. The Chambre de Directions recognizes every S :: I :: Initiator (S :: I :: I ::) active member of the Ordre Martiniste the right to initiate in the Order:

- The first degree of Associate to a candidate who has expressed his commitment to our Venerable Order, who is found eligible and worth of receiving this first Initiation
- Second degree Associate-Initiate.
- Third degree Superior Inconnu.⁸

No Initiator may initiate freely within the Ordre Martiniste an SII for the purpose of conferring him/her the status of Initiator. Indeed, it belongs only to the "Chambre de Direction" to give the agreement to convey this possibility even though it may give permission to do so to Regional or National Delegates or, exceptionally, to another SII. Normally, it is the Sovereign Grand Master who usually transmits this initiation.

The proposal for passing an S :: I :: to S :: I :: I :: must be made in writing, **not** by e-mail, addressed to the Chambre de Direction and the authorization will be transmitted by the same route. Do not use e-mail as these documents will remain in the archives of the Order.

Proper attire is desired and the most absolute silence is required during the above mentioned ceremonies.

All Superior Inconnu Initiateurs (S :: I :: I ::) who are not or are no longer part of the Ordre Martiniste, and wish to transmit an initiation can do it, but must judge his/her own conscience, as the Ordre Martiniste **will not recognize such Initiations** in its midst, since they have not been conferred under the Order.

4.2 The Ordre Martiniste: events and meetings

Two major events are held each year:

- the Convention of the Ordre Martiniste, organized each year by a different group and which starts on the Thursday of Ascension and ends the following Sunday.
- The "Papus Days" take place late October, usually the weekend preceding or closest to the anniversary of the passing of Dr. Gerard Encausse-Papus.
- In addition, the Group of Reflection organizes several times a year to perform ritual meetings for different degrees.

⁵ Louis Claude de Saint-Martin, *L'Homme de Desir (Man of Desire) (1790)*, *Le Nouvel Homme (the New Man) (1792)*, and *Le Ministere de L'Homme Esprit (Ministry of the Spirit Man) (1802)*

⁶ Papus, *Traite Elementaire de Science Occulte, (Elementary Treatise of Occult Sciences)*, Ed. Dangles 20 edition, 1983.

⁷ Louis-Claude de Saint-Martin, *L'Homme de Desir, (Man of Desire) 1790*, (Edition de poche, Bibliotheque 10/18)

⁸ Who should manifest as an "Unknown Servant".

5 CONCLUSION

I borrow from Cahier 2 of the Ordre Martiniste for my conclusion:

"The Ordre Martiniste strives to maintain fidelity to the principles that animated Papus and which led him, at the end of his life, to meet the friend and master who united knowledge, humility and selfless compassion towards all, Philippe Nizier, called Maître Philippe de Lyon.

Papus lived with the ardor of a young man and felt the call to action that every man feels in his prime of life. He had crossed the occult, had gone through the study and dissemination of esoteric science, but he also gave years of his life devoting himself to his family, his patients, researchers in esotericism and rendering service to his neighbor, as his engagement as a military doctor during the war of 14-18 has proven until his death .

Papus founded an order where men and women can meet with pure heart, an awakened mind, and hands ready to be of service to others. This purpose is still valid."

SITAËL ~Past Grand Master l'Ordre Martiniste

I take this opportunity to thank the members of the Chamber of Direction for their assistance and their collaboration.



D^r. Gérard ENCAUSSE – Papus (1865 – 1916)



D^r. Philippe ENCAUSSE – Jean (1906 - 1984)



Nizier Anthelme PHILIPPE called « Maître Philippe de Lyon » (1849 – 1905)