



TRADITIONAL MARTINIST ORDER

ORATORY SECTION

FIRST DEGREE



LESSON EIGHT

"It is not the head which is necessary to advance in Truth; it is the heart."



FIRST DEGREE

LESSON EIGHT

CONCURRENCE

As in the previous monograph, we propose below an extract from the *Treatise on the Reintegration of Beings*. As you can see, this passage is concerned with the distribution of the three worlds that make up the Universe: the Super Celestial Immensity World, the Celestial Immensity World, and the Terrestrial World. This topic being relatively complex, the purpose of this series of manuscripts is to explain the basic concepts you need to remember about the Creation, as presented in the Martinist Tradition.

This spiritual mountain that you have watched me climb, indicates the distance existing between the Creator Being and the general creature on Earth. There are over this mountain, four circles imperceptible to ordinary mortals, and that separate the Divine Spiritual Court with the Universal Creation. This mountain is the actual Tableau of the entire Universe and it is divided into seven parts, known as the "seven universal celestial heavens." The four circles mentioned earlier are called "Super Celestials" because they confine and direct the activities of seven major agents of the Universal Creation. It is within the Super Celestial that Divine Thought and Will operate; it is from here that the virtue and potency of all spirits that operate in the Universe originate. The seven heavens receive from the Super Celestial all of their virtues and all of their powers and then communicate them to the general terrestrial body. This is the order that reigns among these three worlds.

Martínez de Pasqually (1727 - 1774)



FIRST DEGREE

LESSON EIGHT

THE UNIVERSAL TABLEAU

The Divine Immensity

Dear Supplicant,

I greet you before the Luminaries of the Traditional Martinist Order!

In our previous monograph, we said that "*before time was, the Creator emanated spiritual beings, for Divine Glory, in Divine Immensity.*" We also saw that these beings were from four categories: superior, major, lower, and minor. We specified that they were distributed into four circles contained within the Divine Immensity. As we indicated, they had a mission to accomplish, and a precise role to fill in the Divine Plan. However some were not content with this function and decided to emanate from themselves spiritual beings that they hoped would be under their own control. By acting in this manner, they went against the laws and rules that the Creator had made for them.

When reasoning on the human plane, one may wonder if the Creator did not foresee the error that the first spiritual beings would make. To understand this, we must keep in mind that these beings were created with freedom of thought, will, and action. The Creator emanated them from the Divine Self and by this act of emanation, God gave them not only existence, but also freedom. Regarding this, Martinès de Pasqually explains to us in the *Treatise on Reintegration* that: "*The Creator could not contain nor stop their erroneous thoughts without depriving them of their particular and innate action, having been emanated to act according to their will, and, as a second spiritual reason, according to the plan that the Creator had drawn for them.*"

Pasqually also defined the error of the first spiritual beings as considering themselves to be the Creator's equals and deciding "... *that spiritual creatures should be born from them and become immediately dependent upon them.*" By embarking on such a project, they transgressed from the Divine Law on which their emanation had been founded. From a Martinist point of view, it is from this attitude that what we call *evil* came to be. It is, therefore, by misusing their freedom that these first beings *prevaricated*, a word that Martinès de Pasqually uses to designate the fact that they opposed the Creator. Regarding freedom, let us recall Eliphas Lévi's quotation given in monograph six in our study concerning the mask: "*Freedom, one might call the Divinity of Humanity; it is the most beautiful, the most superb, the most irrevocable of all of the Creator's gifts to us; the Supreme Creator would not violate this Freedom without denying It's own Nature.*"



FIRST DEGREE

LESSON EIGHT

Although the betrayal of the corrupted beings may not have been foreseen, the Creator prevented them from putting their plan into action. With nothing hidden from the Creator, their rebellious thoughts were revealed as soon as they were formed and they were expelled immediately from the Divine Immensity. However, since nothing existed outside of this Immensity because it filled everything, the Creator emanated a place to hold the spiritual beings that had moved away from the Divine. That being said, this place was not solely designed to imprison them and to limit their erroneous actions. This place was also to serve as the setting for their reconciliation with the Divine. According to the words of Martinès de Pasqually, “*God conceived in the Divine Imagination the plan for the material universe so that it would serve as a boundary for the rebellious Spirits.*”

Now study for a few moments Diagram One in the Practical Application section of this monograph.

In the *Treatise on the Reintegration*, Pasqually calls this diagram *The Universal Tableau* or *The Universal Figure*. It represents in a symbolic manner the visible and invisible worlds, and the bonds that unite them. In this tableau, the Divine Immensity that existed before the prevarications of the first beings is represented by a circle opened toward infinity, in the upper part of the drawing. The large circle located just below has different levels: the first of these levels is located under the Divine Immensity and is called the Super Celestial Immensity. This Super Celestial Immensity is composed of four circles with the numbers 1, 2, 3, and 4. At the base of circle number 4 is another large circle that Martinès de Pasqually called the *Central Uncreated Fire Axis*. The space delimited by this circle, and all that it contains, constitute what is called *Universal Creation*.

Universal Creation is composed of two levels. The first is the level of *Celestial Immensity*, which integrates seven circles. On the diagram, these circles contain the numbers 5, 6, 7, 8, 9, 10, 11. The second level of Universal Creation is called the *Terrestrial World* or the *Terrestrial Form*. It corresponds to matter and contains the number 12. As opposed to the other elements that are all represented by circles, the Terrestrial World is represented by a triangle whose tip is oriented downwards.

As was previously indicated, although the Creator conceived the plan for Creation, the Creator did not execute it. This mission was entrusted to the Spirits who had remained faithful to



FIRST DEGREE

LESSON EIGHT

the Divine. With this aim, the Creator *emancipated* them, which means that their role was changed, thus, entrusting to them the realization of the Divine Plan. As we reminded you at the beginning of this monograph, the first emanated beings belonged to four categories: the Superior Denary Spirits, the Major Octonary Spirits, the Lower Septenary Spirits and the Minor Ternary Spirits. Now, please examine Diagram Two in the Practical Application section of this monograph, where you can see where each of these four categories of spirits is located.

The Superior Denary Spirits were not called upon to participate in the execution of the Divine Plan. They remained in the Divine Immensity. The three other categories of beings were emancipated to set Creation into motion. Because this mission was new, their nature was modified. Among these beings, we will focus first on the Major Octonary Spirits. Their emancipation consisted of enforcing justice in Creation and manifesting the glory of the Creator in the three lower Immensities, the Super Celestial, the Celestial, and the Terrestrial Worlds. Since they do not have a permanent place of residence, they do not appear on the Universal Tableau. Some of them receive a particular mission that we will examine when we focus on the role of the Christ in a future monograph.

The second category of beings emancipated to carry out the Divine Plan are the Lower Septenary Spirits. These beings received various missions. That is why they were divided into three groups. The first group received a *Superior Denary Power*, which explains why they are called *Superior Denary Spirits*. The second group received a *Major Septenary Power*, and they are called *Major Septenary Spirits*. As for those in the third group, they received a *Lower Ternary Power* and are called *Lower Ternary Spirits*. These three groups of Spirits form the first three circles of the Super Celestial Immensity.

The third category of beings that had an active part in executing the Divine Plan was the *Minor Ternary Spirits*. All were emancipated for this purpose and they comprised the circle called the *Central Uncreated Fire Axis*, the circle surrounding Universal Creation.

With infinite leniency, the Creator did not leave the Prevaricating Spirits to themselves. In other words, they were not rejected indefinitely nor were they abandoned in their state of decline. A new category of beings was emanated whose mission was to guide the Prevaricated Spirits in their return toward the Divine. They are the *Minor Quarternary Spirits*, in other words, Humanity. It should be noted, however that the Creator did not give these guides the power to force the Prevaricating Spirits to return to Divinity, because the latter had to accomplish their Reintegration freely.



FIRST DEGREE

LESSON EIGHT

Contrary to the other spiritual beings living in the Divine Immensity, Humanity was not affected by the prevarications of the first Spirits, because we were emanated after them. As we have indicated, the Creator made Humanity an *Agent of Universal Reintegration* whose purpose was to reconcile the Spirits with the Divinity and to bring them back to the Divine Immensity. If Humanity is called the *Minor Spirits* it is because we were the last to be emanated and because our nature was not material. Humanity was pure of Spirit and had a great responsibility toward all beings. We were destined to direct Universal Creation and for this purpose possessed a fundamental virtue: Love.

Before closing today's study, let us reflect for a moment on the words *emanation* and *creation* and clarify the meaning that Martinists give to these two words. At the beginning of our narrative regarding the origin of Creation, we spoke of *emanation*, because everything manifested has come from the Creator and was drawn from within to be manifested in the Divine Immensity or, in other words, the Infinite. According to Martinès de Pasqually, all emanated beings are by nature co-eternal with the Creator. They have always existed and will exist eternally in the Divine. Their emanation has only changed their mode of expression.

Contrary to all that has been emanated, everything that is created, such as the Universe and Earth, belongs to the world of time, space, and matter. For Martinists, it is a temporal world destined to have a temporary and non-eternal duration. It is like a mirage, a dream of the Creator maintained by the action of the emancipated Spirits. Creation only exists, therefore, in respect to a temporary function, to provide a setting for the evolution of beings who must reintegrate with Divinity. Therefore, when these corrupt beings return to Divinity, the material Universe designed to serve them, as a place of reconciliation, will no longer have any usefulness. It will disappear and all beings that were part of it will live again in Divine Reality.

We will end here with this first look at the Universal Tableau. We are conscious that the terminology used in this discourse is difficult to understand at first. That being said, it is not essential to remember the exact terminology for each of the categories of Spirits that we have presented to you. And yet, it is important to understand that these beings, emanated from the Creator, have different functions in the Divine Plan. Also, it will be helpful to remember some of the major notions, such as the concepts of emanation and creation.



FIRST DEGREE

LESSON EIGHT

In the next monograph, we will continue the study of the Universal Tableau. You will be able to progressively familiarize yourselves with its elements. Although they are specific to Martinist symbolism, these elements nonetheless relate to numerous notions belonging to what is called the *Primordial Tradition*. This Tableau is an invaluable key to understanding not only the philosophy contained in the *Treatise on the Reintegration* by Martinès de Pasqually, but also the work of Louis-Claude de Saint-Martin and Martinist symbolism in general.

May you ever dwell in the Eternal Light of Divine Wisdom!

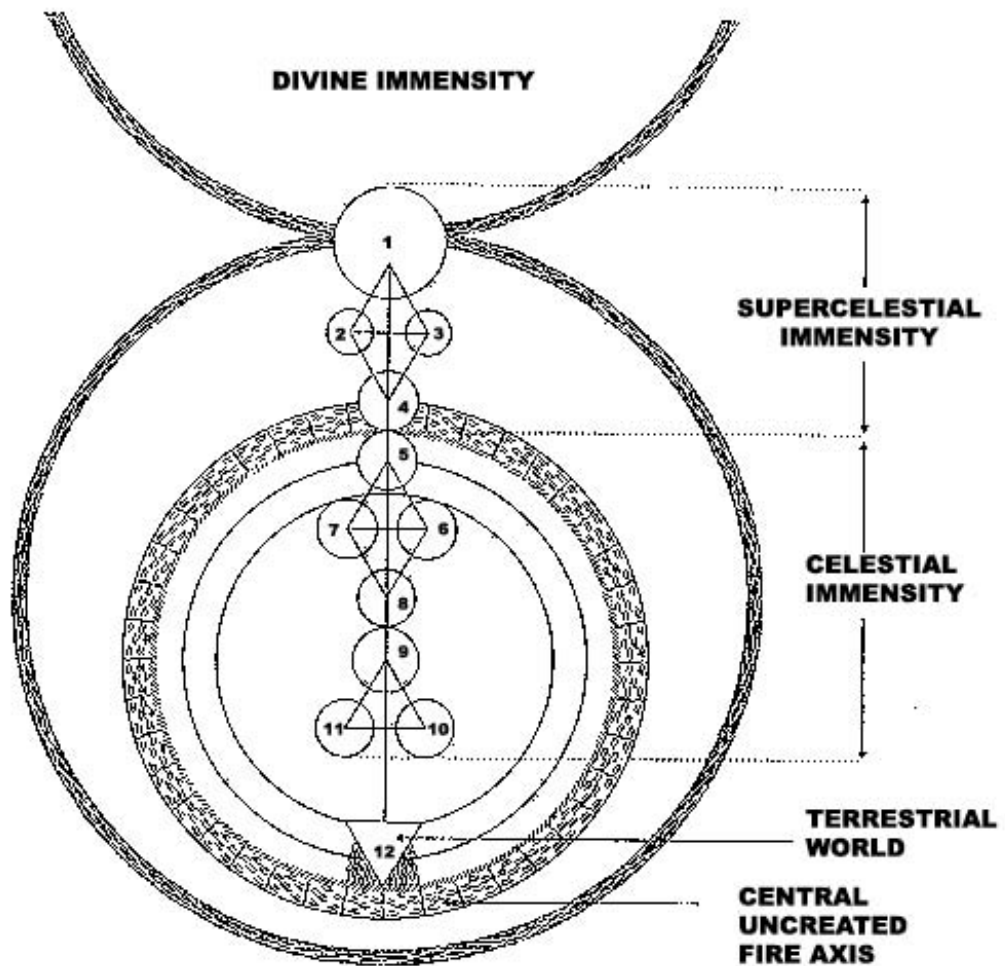


FIRST DEGREE

LESSON EIGHT

PRACTICAL APPLICATION

Diagram One



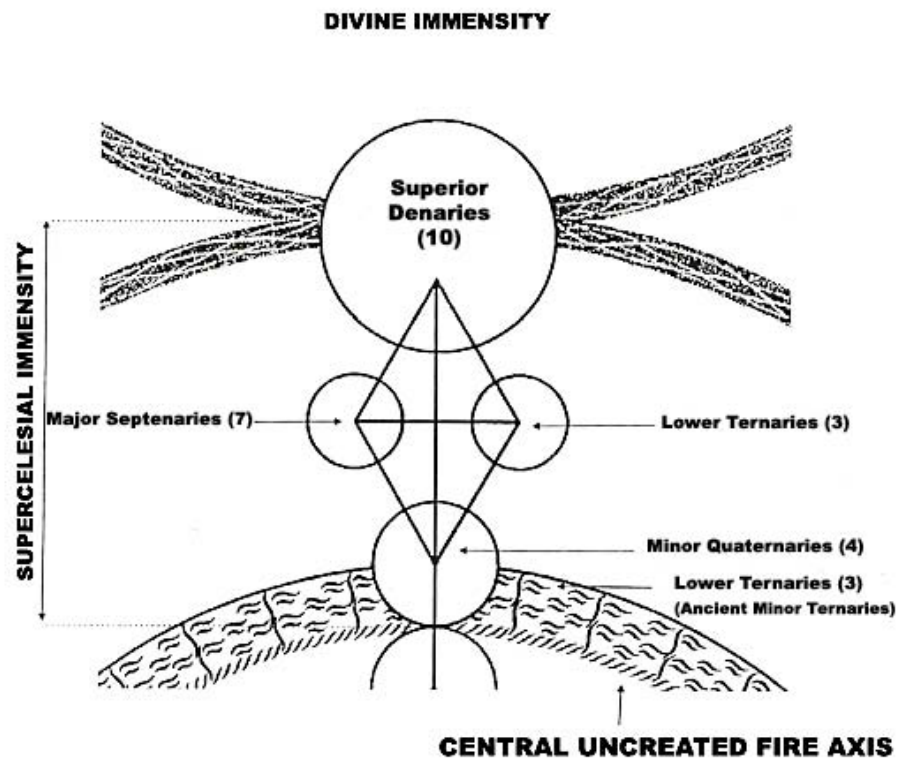


FIRST DEGREE

LESSON EIGHT

PRACTICAL APPLICATION

Diagram Two



SUMMARY

After carefully studying this monograph, read the following summary. It contains the major points that you may want to reflect and meditate on during the coming days. If you have trouble understanding one of the points, return to the explanations given in the monograph. Immerse yourself in learning the points covered in this summary before proceeding with the study of the next monograph.

- According to Martinès de Pasqually, the error of the first Spirits was that they considered themselves as the Creator's equals, and wanted to emanate from themselves spiritual beings that they wished to place under their control.
- The Creator prevented the Prevaricated Spirits from putting their plan into action. With nothing hidden from the Creator, their rebellious thoughts were revealed as soon as they were formed and they were expelled immediately from the Divine Immensity.
- The Creator made a place to hold the spiritual beings that had strayed from the Divine. That being said, this place was not solely designed to imprison them and to limit their misguided actions. This place was to serve also as the setting for their reconciliation with the Divine.
- Although the Creator conceived the plan for Creation, the Creator did not execute it. This mission was entrusted to the Spirits who had remained faithful to the Divine. With this aim, the Creator emancipated them, which means that their role was changed thus entrusting to them the realization of the Divine Plan.
- Put into motion, Creation gave birth to three new worlds: the Super Celestial Immensity, the Celestial Immensity, and the Terrestrial World.
- With infinite leniency, the Creator did not leave the Prevaricating Spirits to themselves. A new category of beings was emanated whose mission was to guide the Prevaricated Spirits in their return toward the Divine. They are the *Minor Quarternary Spirits*, in other words, Humanity.
- Contrary to all that has been emanated, everything that is created, such as the Universe and the Earth, belong to the world of time, space, and matter. It is a temporal world destined to have a temporary and non-eternal duration.
- The Universal Tableau is an invaluable key to understanding, not only the *Treatise on Reintegration*, but also the work of Louis-Claude de Saint-Martin, and Martinist symbolism in general.

**Issued by the Grand Heptad of the English Speaking Jurisdiction
of the Traditional Martinist Order**
1342 Naglee Avenue, San Jose, California 95191



This monograph is the copyright of the Supreme Grand Lodge of the Rosicrucian Order AMORC under the emblems appearing on the covers which are legally protected and ipso facto protect all engraved, printed, electronic, photocopied, photographed or typed copies of its covers and contents. It is not sold but loaned to the member as a privilege of membership. Legal title, ownership and right of ownership of this monograph are and remain those of the Supreme Grand Lodge of AMORC, to which it must be returned on simple demand. All matters covered in this monograph including symbols, titles and passwords, are strictly confidential and are communicated to the member for his or her sole and exclusive information. Any other use, or attempted use, may terminate active and regular affiliation with AMORC, which is the only organization authorized to publish this monograph.