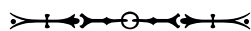


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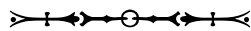
VOLUME 92 NUMBER 1 2014

MARTINISM

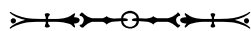
Each issue of the *Rosicrucian Digest* provides members and all interested readers with a compendium of materials regarding the ongoing flow of the Rosicrucian Timeline. The articles, historical excerpts, art, and literature included in this *Digest* span the ages, and are not only interesting in themselves, but also seek to provide a lasting reference shelf to stimulate continuing study of all of those factors which make up Rosicrucian history and thought. Therefore, we present classical background, historical development, and modern reflections on each of our subjects, using the many forms of primary sources, reflective commentaries, the arts, creative fiction, and poetry.



This magazine is dedicated to all the women and men throughout the ages who have contributed to and perpetuated the wisdom of the Rosicrucian, Western esoteric, Tradition.



May we ever be worthy of the light with which we have been entrusted.



In this issue of the *Rosicrucian Digest* we are initiated into the sagacity and inspiration of the Men and Women of the Traditional Martinist Order.

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Martinisme



The Traditional Martinist Order - Introduction	2
Martinism: History of a Traditional Order <i>Christian Rebisse, SI</i>	3
Take Back My Will <i>Louis-Claude de Saint-Martin</i>	13
Martinist Lessons <i>Julian Johnson, SI</i>	14
Aurora <i>Jacob Boehme</i> <i>Translated by Marion S. Owens, SI</i>	20
Treatise on the Reintegration of Beings <i>Martinès de Pasqually</i>	23
Of Errors and Truth <i>Louis-Claude de Saint-Martin</i>	24
What Becomes of the Dead <i>Papus, SI (Gérard Encausse, MD)</i>	28
Traditional Martinist Order Discourse <i>KABBALAH (The Tree of the Sephiroth)</i>	32
Ieschouah, Grand Architect of the Universe <i>Christian Rebisse, SI</i>	38
The Cloak <i>Julie Scott, SI</i>	44
Martinism: The Way of the Heart <i>Steven Armstrong, SI</i>	49
The Holy Spirit <i>Christian Bernard, SI</i>	54

THE TRADITIONAL MARTINIST ORDER - INTRODUCTION



The Traditional Martinist Order is an initiatic Order and a school of moral chivalry based on Judeo-Christian mysticism. Although based on the esoteric teachings of Christianity and Judaism (Kabbalah), it is not a religion and Martinist members come from many different traditions and all walks of life. In addition, the Martinist teachings include lessons and experiments on understanding our dreams, the relationships of numbers, attuning with the celestial bodies, symbolism, and more.

The name Martinism is derived from that of Louis-Claude de Saint-Martin (1743-1803), the French mystic and author who wrote under the pseudonym of “the Unknown Philosopher.” Martinism

was formed into an Order by Gérard Encausse, MD (known as Papus) and Augustin Chaboseau in the late 1800s, and is now conducted under the auspices of the Rosicrucian Order, AMORC.

In this issue of the *Rosicrucian Digest*, we present excerpts from some of the core texts of Martinism and a sample Martinist lesson. We also share inspiring perspectives and meditations from some modern Martinists.

As Martinist members sometimes express to one another, we hope that this issue of the *Rosicrucian Digest* featuring Martinism may assist you in ever dwelling in the Eternal Light of Divine Wisdom!



MARTINISM: HISTORY OF A TRADITIONAL ORDER

Christian Rebisse, SI

In this article Christian Rebisse presents a comprehensive review of the history of the Traditional Martinist Order, from its beginnings with Louis-Claude de Saint-Martin's mentors, Jacob Boehme and Martinès de Pasqually, to today's worldwide mystical order.



In 1889, the Fourth World's Fair, celebrating the centenary of France's 1789 Revolution, opened in Paris. It was a splendid fair where the marvel of electricity triumphed. The fair's main attraction was the inauguration of the Eiffel Tower, a gigantic metallic monument that was soon to become the symbol of triumphant materialism, technology, and industry. Was it not the very incarnation of a new Tower of Babel?

Meanwhile, Martinism was in the process of being reorganized and had just begun publishing its magazine *L'Initiation*. Upon what foundations did the Martinists of that time rely to erect their Temple, and who were the craftsmen of its reconstruction?

In answer, one may date the birth of the Martinist Order to the meeting of two custodians of an "initiation" that had been passed down from the time of Louis-Claude de Saint-Martin (1743-1803). Their names were Gérard Encausse (better known as Papus) and Augustin Chaboseau.

The Élus-Cohen

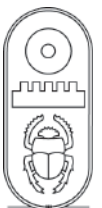
Louis-Claude de Saint-Martin was the disciple of Martinès de Pasqually. Around 1754, Pasqually founded the *Ordre des Élus-Cohen* (Order of Elect Priests) so as to have his disciples work toward personal reintegration through the practice of theurgy, which relied on complex ceremonial practices aimed at what Pasqually termed the reconciliation of the "minor" person with Divinity. This was to be ac-

complished through human communication with the so-called angelic hierarchies. According to Pasqually, the angels were humankind's only support in his efforts to become reconciled with the Divine after "The Fall."

Thus, contrary to what is generally thought, Martinism is not a mere extension of the *Ordre des Élus-Cohen*, and Martinès de Pasqually should not be considered the founder of the Martinist Order.

In 1772, before the organization of his Order was completed, Martinès de Pasqually left France on family business for Haiti—from whence he never returned. He died in Santo Domingo in 1774. After the disappearance of Pasqually, several disciples of the master continued to spread his teachings, each from a unique perspective. Two disciples particularly distinguished themselves—namely, Jean-Baptiste Willermoz and Louis-Claude de Saint-Martin.

An ardent adept of Freemasonry and theurgy, Jean-Baptiste Willermoz (1730-1824) was in contact with the German *Stricte Observance Templière* (Strict Templar Observance). In 1782, at a Conventicle of the Order in Wilhelmsbad, Willermoz incorporated Pasqually's teachings into the higher degrees of that order—the degrees of *Profès* and *Grand Profès*—but did not pass along the theurgic practices of the *Élus-Cohen*. During the Conventicle, the *Stricte Observance Templière* was reformed under a new name, the *Cheva-*



liers *Bienfaisants de la Cité Sainte* (Knights Benefactor of the Holy City).

Meanwhile, Louis-Claude de Saint-Martin had renounced Freemasonry. He forsook theurgy—"the exterior way"—in favor of the benefits of "the interior way." In fact, he considered theurgy to be dangerous, and angelic evocation far from infallible when conducted through "exterior" methods. We might even put into Saint-Martin's mouth the following excerpt from a poem by Angelus Silesius, entitled *Chérubinique*:

Go away Seraphims, you cannot comfort me!

Go away angels and all that may be seen close to you;

I jump all alone into the uncreated sea of pure Deity.

According to Saint-Martin, the implement and crucible of this mysterious communion is the heart of humankind. He sought "to enter into the heart of the Divine and make the Divine enter his heart." It is in this sense that we call the path advocated by Saint-Martin "The Way of the Heart." The evolution of Saint-Martin's interior perspective can be traced to his discovery of the works of Jacob Boehme. In his personal diary, Saint-Martin wrote, "It is to my first master [Pasqually] that I owe my first steps upon the spiritual path, but it is to my second master [Boehme] that I owe the most significant steps." He enlarged upon the ideas of his two masters and incorporated them into a personal system passed on through an "initiation" to a few chosen disciples.¹

Saint-Martin was not the founder of the Martinist Order, which was a later

development. However, we do know that a group formed around him, alluded to in the letters of some of his friends (circa 1795) under the name *Cercle Intime* (Intimate Circle) or *Société des Intimes* (Association of Intimates). In *Le Lys dans la Vallée* (The Lily in the Valley) the great novelist Honoré de Balzac refers to the existence of groups of Saint-Martin's disciples: "An intimate friend of the Duchess of Bourbon, Mme. de Verneuil, belonged to a holy society whose soul was Mr. Saint-Martin, born in Touraine and nicknamed the Unknown Philosopher. This philosopher's disciples practiced the virtues recommended by the high speculations of mystical Illuminism."²

The Initiation originally transmitted by Saint-Martin was passed down to modern times through various so-called filiations. By the end of the nineteenth century, two men in particular were the custodians of the Initiation, Dr. Gérard Encausse and Augustin Chaboseau, each through a different filiation. Let us briefly examine these filiations.



Jacob Boehme.

Martinist Filiation

Louis-Claude de Saint-Martin died on October 13, 1803. He had initiated Jean Antoine Chaptal, a chemist to whom we owe the discovery of certain manufacturing processes for alum and the dyeing of cotton, as well as the vinification process called *chaptalization* (the process of adding sugar to the must). Chaptal had several children, among them a daughter who married to become Mme. Delaage. She had a son, Henri Delaage, who wrote many books on the history of ancient initiation. He in turn was initiated by someone whose name we do not know—probably his father or mother, for when his grandfa-

ther (Chaptal) died, the young Henri Delaage was only seven and too young to receive the Initiation. Henri Delaage passed on the Initiation to Gérard Encausse (Papus) in 1882.

The second filiation proceeded as follows. About the middle of 1803, Saint-Martin was staying at Aulnay with his friend, the Abbot de la Noue, whom he had long since initiated. This clergyman, an independent priest possessing an encyclopedic knowledge, initiated the lawyer Antoine-Louis Marie Hennequin. The latter initiated Hyacinthe Joseph-Alexandre Thabaud de Latouche, better known under the pen name of Henri de Latouche, who in turn initiated Honoré de Balzac and Adolphe Desbarolles, the Count of Authencourt, to whom we owe a famous dissertation on palmistry. The latter initiated Henri de Latouche's niece, Amélie Nouël de Latouche, the Marchioness of Boisse-Mortemart who, in 1886, initiated her nephew, Augustin Chaboseau.³

The Creation of the Martinist Order

It was from the meeting of these two spiritual descendants of Louis-Claude de Saint-Martin—Augustin Chaboseau and Papus—that an initiatory Order called *Ordre Martiniste* (Martinist Order) was born. Papus and Augustin Chaboseau were both studying medicine. A mutual friend, Gaëtan Leymarie, Director of *La Revue Spirite*, knowing of their deep interest in esotericism, arranged for them to get together. The two medical students soon became friends and discovered their mutual participation in initiatic filiations going back to Louis-Claude de Saint-Martin. In 1888, they pooled what they had received

and made plans to pass this on to a few seekers of truth. To achieve their goal, they founded what we call the Martinist Order, and it is only after this time that the Martinist Order can be said to have existed as such. (We will see later how the name of the Order was altered by adding such qualifications as “Traditional” or “Synarchical.”)

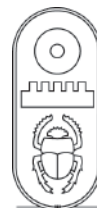
Although the Order had no structure at that time, the number of initiates increased rapidly. It was then that Papus created the magazine *L'Initiation*. As Papus had not yet finished his education, after which he was to complete his military service, it was not until July 7, 1892, that he successfully defended his medical thesis. Still, what activity! He had already organized the *Ordre Martiniste*, established *l'École Hermétique* (the Hermetic School), created the magazines *L'Initiation* and *Le Voile d'Isis*, and written, at age twenty-three, *Le Traité Élémentaire de Sciences Occultes* (The Elementary Treatise on Occult Sciences) and, at age twenty-four, *Le Tarot des*



Papus.

Bohémiens (Tarot of the Bohemians). His associates were not much older than he, except for F.C.H. Barlet.

In 1887, Papus's esoteric interests had been aroused by the writings of Louis Lucas, a chemist, alchemist, and Hermeticist. A student of occultism, he studied the works of Eliphas Levi and made the acquaintance of Barlet (Albert Faucheux), a learned occultist, and Félix Gaboriau, director of the Theosophical magazine *Le Lotus Rouge* (The Red Lotus). In 1887, Papus also joined the Theosophical Society, founded earlier in 1875 by Helena Blavatsky and Colonel Olcott.



The 1891 Supreme Council

Papus soon adopted a detached attitude toward the Theosophical Society. It promoted an Eastern, Buddhistic concept of esotericism which went so far as to trivialize, even suppress, the perspectives of Western esotericism. This attitude—proclaiming the superiority of Eastern over Western tradition—alarmed Papus. At the same time a more serious danger appeared on the horizon which made it impossible to perpetuate the Western tradition in its customary silence and obscurity. According to Papus and Stanislas de Guaita, some occultists were trying to shift the hub of esotericism away from Paris—its traditional center—to places more favored by the Eastern enthusiasts.

“Thus it was decided in high places,” Papus wrote, “that a campaign of extension should be undertaken to select true initiates capable of adapting the Eastern tradition to the century which was about to open.” The purpose was to preserve the perenniality of the Eastern tradition while at the same time opposing a trend which would have led sincere seekers toward an impasse between Eastern and Western esotericism. Martinism was to be the instrument of this plan.

In 1890, Papus resigned from the Theosophical Society. From that date, Martinism became better organized. Martinist initiations became more frequent, and in the following year, July 1891, the Martinist Order created a Supreme Council composed of twenty-one members.⁴ Papus was elected Grand Master. Through Papus’s many talents and the material support of Lucien Mauchel (Chamuel), the Order grew rapidly. The first Martinist Lodges were established, and four soon appeared in Paris—*Le Sphinx*, headed by Papus, which offered general studies; *Hermanubis*, headed by Sédir, which taught mysticism and eastern tradition; *Velleda*,

headed by Victor-Emile Michelet, devoted to the study of symbolism; and *Sphinge*, intended to promote the arts. Martinist groups formed in several other French cities as well. The Order also spread to Belgium, Germany, England, Spain, Italy, Egypt, Tunisia, the United States, Argentina, Guatemala, and Colombia. The April 1898 issue of *L’Initiation* claimed as many as forty lodges throughout the world, and later that year it could boast one hundred thirteen.

The Faculty of Hermetic Sciences

Martinists wanted to revive Western esotericism; however, there was no place in France where Hermetic sciences could be studied. Papus reflected, “Since there exist faculties where we can learn materialistic sciences, why shouldn’t there be one where we can learn esoteric sciences!” To meet that need, Martinists organized a school that would create courses and lectures intended to communicate Western esoteric values to seekers drawn from the public. This school became the breeding ground from which prospective Martinists were selected for initiation. In fact, it was to become the outer circle of the Martinist Order, and was called the *École Supérieure Libre des Sciences Hermétiques* (the Independent High School of Hermetic Sciences). It later changed its name to *Groupe Indépendant d’Études Ésotériques*, then to *École Hermétique*, and finally to *Faculté des Sciences Hermétiques* (Faculty of Hermetic Sciences).

It offered a multitude of courses (about twelve monthly), with subjects ranging from Kabbalah to Alchemy, Victor-Emile Michelet to the Tarot, covering the history of Hermetic philosophy. The more diligent teachers were Papus, Sédir, Victor-Emile Michelet, Barlet, Augustin Chaboseau, and Sisera. A special group under Augustin Chaboseau studied the Eastern sciences. Another under F. Jollivet Castelot studied

Alchemy and took the name *Société Alchimique de France* (Alchemical Society of France).

Ordre Kabbalistique de la Rose-Croix

Having organized the outer circle—then called the *Groupe Indépendant d'Études Ésotériques*—the Martinists also created an inner circle, the *Ordre Kabbalistique de la Rose-Croix* (Kabbalistic Order of the Rose Cross). On July 5, 1892, the Martinist Order and the *Ordre Kabbalistique de la Rose-Croix* were linked by an agreement. According to Stanislas de Guaita, “Martinism and the Rose-Croix constituted two complementary forces in the full scientific meaning of the term.”⁵ The Kabbalistic Order of the Rose Cross had been revived in 1889 by Stanislas de Guaita and Josephin Péladan. Admission was reserved strictly for Martinist S.I.’s who had attained that Degree at least three years before and under special circumstances. The number of members was to be limited to one hundred forty-four, but apparently this number was never reached.

The purpose of the *Ordre Kabbalistique de la Rose-Croix* was to complete the spiritual formation of those in the S.I. Degree. It was divided into three Degrees, leading to the following diplomas: Bachelor in Kabbalah, Kabbalah Graduate, and Doctor of Kabbalah. When Stanislas de Guaita died in 1897, eight years after the Order’s founding, Barlet was appointed head, but never fulfilled his duties; the *Ordre Kabbalistique de la Rose-Croix* became more or less dormant. As late as World War I in 1914, Papus was still trying to revive the Order, without success.

To spread Illuminism, the Martinists did not hesitate to merge with other initiatory organizations. Thus, in 1908 Papus organized a great international spiritualistic convention in Paris—an event which brought together no fewer than thirty initiatory organizations. The secretary of this

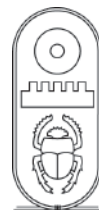
huge undertaking was Victor Blanchard, a Martinist who later made use of this technique to organize the F.U.D.O.S.I.

Sometimes, in his many alliances, Papus would allow himself to be overwhelmed by the emotional zeal of his colleagues. So it was with the *Église Gnostique* (Gnostic Church), founded around 1889 by Jules Doissel after a spiritual experience. It is often claimed that the Gnostic Church became the official church of the Martinists. In fact, the importance of the alliance has been exaggerated by some of the pseudo-successors of Papus. Although the Martinist Order merged with many organizations—*Les Illuminés* (The Illuminati), *Les Babistes* (The Babists), *Le Rite Écossais* (The Scottish Rite), or *Memphis Misraïm*—it always maintained its independence. It was common practice in those days to belong to several initiatory organizations at once. Some, unfortunately, abused the privilege, becoming afflicted with a terrible disease that often appears among the superficially initiated: the tendency to collect titles as a substitute for true esoteric study.

Papus and most of the Martinist leaders had assumed important responsibilities in the Egyptian Freemasonry of the Rite of Memphis-Misraïm, for example. But compared to its ninety-seven degrees, the few Martinist degrees seemed infinitesimal! A number of Martinists, dazzled by the prodigious titles of the Memphis-Misraïm Degrees, no longer took time to study the teachings. Thus, many plunged into a kind of initiatory promiscuity and lost the underlying purpose and essence of initiation.

World War I (1914-1918)

With the onset of World War I the Order became dormant. Everyone was involved in defending France. Papus volunteered for the front and was assigned the post of chief physician, with the rank of Captain. He viewed as sacred his obliga-



tions to his country. Augustin Chaboseau, unable to serve in a physical capacity, joined the departmental staff of Aristide Briand's ministry, first as a magistrate, then as Chairman of the Board. Papus died before the end of the war on October 25, 1916. By the time the war was over, members of the Supreme Board were scattered; no new Grand Master was elected. "With Papus gone, Martinism is dead," Jollivet Castlot lamented.⁶ Several Martinists tried to assume leadership of the Order, but they altered the essence of Martinism so drastically that many Martinists preferred not to participate and remained independent.

Short-Lived Successions

Several Martinist groups came into existence at that time, but most were short-lived, and followed no single leader. When a Russian Martinist asked Barlet who was the Order's leader in France, Barlet answered, half-smiling: "Martinism is a circle whose circumference is everywhere with its center nowhere."⁷ Let us take a quick look at the organizations of this period, which are often confused, and some of the issues that historians have enjoyed clouding.

The first of these organizations was formed under the leadership of Jean Bricaud, who claimed that Papus had designated Teder to be his successor, and Teder in turn, on his deathbed, had named Bricaud as his successor. He showed the Parisian Martinists a document purporting to certify his appointment as the head of the Order, but no one took it seriously, believing that Bricaud had probably written it himself, and he was not recognized.⁸ Jean Bricaud formed a small group in Lyon which "masonized" the Order by admitting only eighteenth-degree Masons. The result was a version of Martinism which had little to do with that of Papus and Augustin Chaboseau. In addition, Jean Bricaud claimed an *Élus-Cohen* filiation



Augustin Chaboseau.

which Robert Ambelain has shown to be without foundation.⁹ Bricaud's movement remained essentially centered in Lyon.¹⁰

A second group was established under the leadership of Victor Blanchard. Blanchard had been Master of the Parisian Lodge *Melchisedec* and was recognized by a number of Parisian Martinists. On November 11, 1920, the *Journal Officiel* announced the establishment of Victor Blanchard's Order under the name *Union Générale des Martinistes et des Synarchistes* (General Association of Martinists and Synarchists), or *Ordre Martiniste Synarchique* (Synarchical Martinist Order). In 1934, Victor Blanchard initiated H. Spencer Lewis into that Order. Later, Lewis would receive from Blanchard a charter to be Grand Inspector for the Americas, another to be Sovereign Grand Master Legate for the United States, and authorization to establish the Louis-Claude de Saint-Martin Temple in San Jose. (Ralph Maxwell Lewis would also be initiated into the *Ordre Martiniste Synarchique* in September 1936.) We will return to the *Ordre Martiniste Synarchique* later.

In Paris, several independent groups were created, but there was no Supreme Council acknowledged by Martinists as a whole. In fact, most Martinists preferred to continue working independently in the background instead of rushing into quarrels over succession.

Birth of the Traditional Martinist Order

There seemed to be no solution to the problem. In 1931, Jean Chaboseau suggested to his father that the survivors of the 1891 Supreme Council meet to reestablish the Martinist Order on its pristine foundations. Apart from A. Chaboseau, the only survivors were Victor-Emile Michelet and Chamuel.

We must not forget that Augustin Chaboseau was the co-founder of Martinism in 1889 and had received his initiation through the direct filiation of his aunt Amélie de Boisse-Mortemart. Victor-Emile Michelet had been an important member of the Hermetic University and Master of the Velleda Lodge. Chamuel had been the material organizer of the Order, using the back room of his bookstore to shelter the first activities of the Order. Other Martinists joined them: Dr. Octave Béliard, Dr. Robert Chapelain, Pierre Lévy, Ihamar Strouvea, Gustave Tautain, as well as Papus's son, Philippe Encausse. Philippe associated with the Martinist Order for a time, then parted from it. His concerns seem to have been elsewhere, as confirmed by a book he devoted to the memory of his father the following year.¹¹

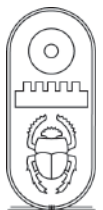
On July 24, 1931, the Martinists, meeting again with Augustin Chaboseau, decided to revive Martinism under its authentic and traditional aspect. To distinguish it from numerous pseudo-Martinist organizations, they added the qualification *Traditional* to the name of the Order. In doing so, the survivors of the 1891 Supreme Council laid claim to “the perpetuity of the Order founded by them with Papus.”¹²

Martinism was regaining some of its strength. A Grand Master was appointed. As tradition dictated, it was the oldest member, Augustin Chaboseau. As early as April 1932, he chose to relinquish the office to Victor-Emile Michelet. Although active, the Order remained relatively secret under his leadership. When Michelet died on January 12, 1938, Augustin Chaboseau resumed the office of Grand Master of the Traditional Martinist Order.

Martinism and F.U.D.O.S.I.

In August 1934, the first meetings of the F.U.D.O.S.I. were held in Brussels.¹³ Various initiatory Orders were brought together to unite their efforts. Through the F.U.D.O.S.I., Victor Blanchard hoped to restore the worldwide unity of Martinism under his leadership. However, many Martinists were absent. The Traditional Martinist Order was not represented and does not seem to have been invited. Jean Bricaud, probably fearing that his title would be challenged, preferred to abstain. On August 9, during a Martinist meeting, Victor Blanchard was recognized as Sovereign Grand Master by attending Martinists, and Georges Lagrèze as Deputy Grand Master.¹⁴

Victor Blanchard authorized Dr. H. Spencer Lewis to establish Lodges of the Synarchical Martinist Order in the United States, but was unable to deliver the required documents to either Lewis, Émile Dantinne, Edouard Bertholet, or others. As a precaution, Dr. Lewis preferred to wait for formal general rules before venturing further. Martinists from other jurisdictions adopted the same attitude. It turned out that the activities of the Synarchical Martinist Order were limited to the transmission of the various Martinist Degree Initiations, and the Order otherwise had no actual existence. There was no Martinist Lodge in Paris at the time, and Victor Blanchard gave his initiations in the temple of the *Fraternité des Polaires*.



Five years later, not much had improved. In 1939 the F.U.D.O.S.I. resolved to remove the trust that had been bestowed on Victor Blanchard. Georges Lagrèze took the opportunity to point out to members of the F.U.D.O.S.I. that there was indeed a Martinist fully qualified to lead the Order, whose existence Blanchard, intentionally or not, had never mentioned. This Martinist, Augustin Chaboseau, past collaborator of Papus and last survivor of the 1891 Supreme Council, was also the only one entitled to direct the destiny of Martinism. Consequently, a delegation was sent to meet with Augustin Chaboseau. After considering the situation, he agreed to head the Martinist Order. At a special F.U.D.O.S.I. meeting, all the attending Martinists rallied before the authority of the Grand Master of the Traditional Martinist Order. Thus, in July 1939, the Traditional Martinist Order was admitted into the F.U.D.O.S.I., resulting in a drop in the membership of the Synarchical Martinist Order.

Augustin Chaboseau, who had just assumed the leadership of Martinism, replaced Victor Blanchard as Imperator of the F.U.D.O.S.I., becoming one of a triad of Imperators running that organization, the two others being Sâr Hieronymus (Émile Dantine) and Ralph M. Lewis (his father having passed through transition on August 2, 1939). A few days later, a letter from the International Supreme Council of the Traditional Martinist Order confirmed Ralph M. Lewis's appointment as Regional Grand Master for the United States of America and member of the International Supreme Council.

World War II (1939-1945)

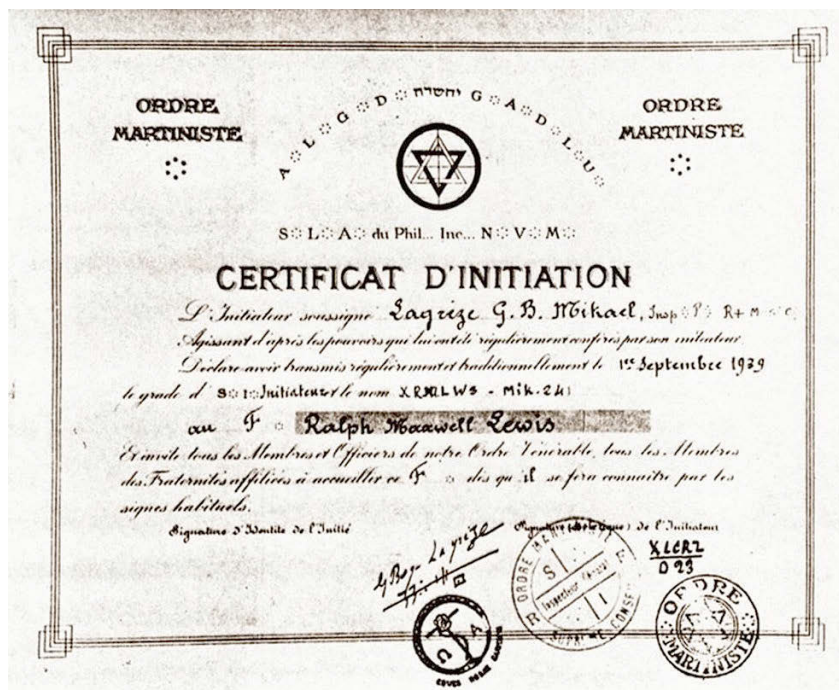
Just as Martinist tradition was being reestablished across the Atlantic Ocean (and none too soon), European Martinists, a few months later, were subjected to a new and terrible ordeal. World War II was to



Ralph Maxwell Lewis.

have dire consequences for the Martinist Order. Many Martinists lost their lives on battlefields and in concentration camps. On August 14, 1940, shortly after the outbreak of hostilities, the French official newspaper published a decree from the Vichy Government banning all secret societies in France. Most of the leaders of these organizations were arrested. The Traditional Martinist Order became dormant in France in an official sense, but underneath the true work never stopped as Athanor and Brocéliande Lodges remained secretly active. Taking refuge in Brittany, Augustin Chaboseau was not overtly harassed, but Dr. Béliard had some difficulties with the Gestapo. Georges Lagrèze was forced to hide in Normandy, then in Angers,¹⁵ but despite constant searches of his residence, he continued to communicate with Ralph M. Lewis through Jeanne Guesdon.

By the end of the war in 1945, there were only a few survivors left. The Traditional Martinist Order was officially revived under Augustin Chaboseau, but unfortunately he passed through transition on January 2, 1946. Georges Lagrèze died



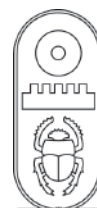
in Angers on April 16 of that year. The Order in France had, with their passing, lost essential elements. Jean Chaboseau was appointed to succeed his father. Though a worthy Martinist, he was a poor organizer and failed to revive the Order in France. The members of the Supreme Council gradually lost confidence in him and resigned. It should be stated, however, that some Martinists did much to complicate his work; tired of quarreling, Jean Chaboseau decided to declare the Order dormant. Belgian Martinists, under the leadership of Sâr Rénatus (René Rosart), tried to continue the work of the Order under the name *Ordre Martiniste Universel*, and Victor Blanchard approved the decision. But René Rosart's transition in October 1948 effectively checked any further development of the Universal Martinist Order. Brother Heb Ailghim Sî (Dr. E. Bertholet) succeeded René Rosart, but chose to allow an Order that had never been active to die out. On May 13, 1965, Dr. Bertholet passed away without appointing a successor.¹⁶

Meanwhile, the Traditional Martinist Order had suffered no harm in the United

States and was working quietly, waiting for affairs to calm down in Europe. Ralph Lewis kept his title of Regional Grand Master, and ten years later, when the Traditional Martinist Order was reestablished in France and other countries, he assumed the title of Sovereign Grand Master. For forty-eight years Ralph M. Lewis led the Traditional Martinist Order. After his transition on January 12, 1987, he was succeeded by Gary Stewart. In April 1990, Christian Bernard was appointed Sovereign Grand Master of the Traditional Martinist Order.

Today's Traditional Martinist Order

As you can see, the Martinist Order, despite adversity, has always succeeded in transmitting its Light through time. Though there exist several Martinist "obediences" today, it is the Traditional Martinist Order which has the largest membership. In the last few years, Sovereign Grand Master Christian Bernard, has been patiently reorganizing the Order. One hundred years after the establishment of the Supreme Council in 1891, and sixty years after the founding of the Traditional



Martinist Order, he announced plans both to re-center the Order on its traditional values and practices and to adapt it to the modern world. Under his leadership, the Order appears to be experiencing a new birth.

One hundred years after the French Revolution, Martinists under the leadership of Papus sought in their own way to contribute to the spiritualization of their time. In their desire to execute this mission, they scattered *Serviteurs Inconnus* (Unknown Servants) throughout the world in furtherance of the Great Work. The stakes at the time were considerable—the threats hovering over Eastern esotericism, the ascent of an industrial civilization, the advent of the “reign of quantity”—all posed real dangers to the interior life of humanity. The present bears similarities to that period, and all could see, in the bicentennial celebration of the French Revolution in 1989, that much remains to be done. Victor Hugo said: “Revolution changes everything, except the human heart.”

Humanity now, as in the period of the Martinist resurgence, is imperiled by progress. It is not by chance that initiatory organizations such as the Traditional Martinist Order have been so active as of late, for they teach that it is not outside that a revolution must take place, but inside of us, within the heart of each. Martinists call this *The Way of the Heart*.



ENDNOTES

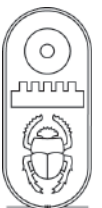
1. Not all Martinist historians agree on this point. Some believe that Saint-Martin did not pass on initiation in the usual sense of the term. According to them, Papus should be looked upon as the founder of the Martinist Initiation. See *Le Martinisme* by Robert Amadou, Ascèse publishers, 1979, chapter IV. Up till now, nothing warrants a definite judgment one way or the other.
2. de Balzac, H. *Le Lys dans la Vallée* (Nelson: 1957) p. 64.
3. Regarding the circumstances of this Initiation, see the article, “Pierre-Augustin Chaboseau—An Unknown Servant,” by Christian Rebisse, published in the *Rosicrucian Digest*, Spring 1993 issue, p. 14.
4. This creation was announced in the following issues of *L’Initiation*: No. 10, July 1891, pp. 83-84; No. 11, August 1891, p. 182; and No. 12, September 1891, p. 277.
5. Carré, G. *Essais de Sciences Maudites*, 1, Au Seuil du Mystère (Paris: 1890) p. 158.
6. Castelot, F. Jollivet *Essai de Synthèse des Sciences Occultes* (Paris: E. Nourry, 1928) p. 189.
7. Ventura, Gaston *Tuttigli Uomini del Martinismo* (Rome: Atanor Publisher, 1978) p. 59.
8. Ibid.
9. Ambelain, Robert *Le Martinisme* (Paris: Niclus, 1946) pp. 151-155.
10. JeanBricaud had successors we cannot mention here for lack of space.
11. Encausse, Philippe *Papus, sa Vie son Oeuvre* (Papus—His Life, His Work) (Paris: Pythagore Publisher, 1932). In the December 1932 *Voile d’Isis*, pp. 793-794, Jean Reyor was the first to mention this aspect of Papus’s son: “It seems we systematically lay aside all that could be truly interesting in the extremely active career of this astonishing Papus . . . not a word about the constitution and the life of this Martinist Order of which Papus was the promoter.” Philippe Encausse corrected this flaw in successive editions of his work.
12. Ambelain, Robert *Le Martinisme* (Paris: Niclus, 1946) p. 174.
13. F.U.D.O.S.I. is the abbreviation of *Fédération Universelle des Ordres et Sociétés Initiatives*.
14. This event was announced in the August-September 1934 issue of *Adonhiram* magazine, p. 6.
15. In 1942, Georges Lagrèze “revived” an Order of *Élus-Cohen*. This Order had no direct filiation with that of Martinès de Pasqually, but an indirect filiation through the C.B.C.S., since Georges Lagrèze had the grade of *Grand-Profès* in that Order. After G. Lagrèze’s transition in 1946, Robert Ambelain claimed the succession to G. Lagrèze. Yet, a few days before his transition, Georges Lagrèze had written a letter to Ralph M. Lewis in which he announced his decision to make this Order dormant as it had no solid foundation. In 1967, Ivan Mosca (Hermete) succeeded Robert Ambelain as the head of the *Ordre des Élus-Cohen*. In 1968, concerned about the legitimacy of the 1942 resurgence, he decided, in agreement with Robert Ambelain, to make the Order dormant (see Proclamation in the October 1968 *L’Initiation* magazine, pp. 230-231).
16. Contrary to certain legends, Dr. Bertholet was never Sovereign Grand Master of the *Ordre Martiniste Synarchique* and consequently never passed this title down to an eventual successor. A recent visit to Mrs. A.R., the present successor to Mr. Genillard—himself successor to Dr. Bertholet in other initiatory functions—has confirmed it to us. Moreover, Dr. Bertholet’s initiatory name in the Martinist Order was not “Sâr Alkmaïon,” this name being his in the O.H.T.M. In Martinism, his name was Heb Ailghim Sí.



TAKE BACK MY WILL

Take back my will, O Source of all, take back my will; for if I can suspend it one instant before You, the torrents of Your life and light, having nothing to resist them, shall pour impetuously within me. Help me to break down the woeful barriers that divide me from you; arm me against myself; triumph within me over all Your enemies and mine by subduing my will. O Eternal Principle of all joy and of all truth! When shall I be so renewed as no longer to be conscious of self, save in the permanent affection of Your exclusive and vivifying will? When shall every kind of privation appear to me a profit and advantage, by preserving me from all bondage, and leaving me ample means to bind myself to the freedom of Your spirit and wisdom?

— Adapted from the prayers
of Louis-Claude de Saint-Martin



MARTINIST LESSONS

Julian Johnson, SI

Julian Johnson has served the Traditional Martinist Order in many capacities. He currently serves as the Board Treasurer of the English Grand Lodge for the Americas. In this article, he elucidates some of the most valuable and inspiring lessons of the Martinist teachings.



The Martinist studies, drawn from the spiritual insights of Louis-Claude de Saint-Martin, offer a unique window into the nature of humankind, the Cosmos, and the Divine as well as their interrelationship. The unintelligible, becomes intelligible, the obscure becomes clear. We also begin to glimpse the meaning of the references to the creative powers that humankind possessed in its so-called First Estate, powers and capacities that become available to the mystical aspirant. The road to returning to this First Estate is lengthy, but offers rewards at every point along the way. Martinism provides innumerable insights and tools to aid the mystical student in making this journey. From this profound source, each student draws his or her own Martinist Lessons according to her or his needs on the mystical path. The intent of this article is to reflect on a few Martinist Lessons gleaned by the author, exploring their embedded wisdom and, hopefully, stimulating further personal realization on the part of the author and the reader.

One of the profound ideas conveyed in the Martinist teachings is the principle of the Equilibration of Opposites. This takes us back to the Biblical story of the Garden of Eden, where humankind is introduced to the Pillars of Opposition. After eating the proverbial forbidden fruit, humankind comes to know Good and Evil, the most fundamental of the multitudinous pairs of opposites that our perceptions give rise to. From “walking” and being one with

the Divine in the Garden, humankind is seemingly separated from the Divine and enters the world of perceived duality, experiencing the duality of Divinity and Self.

Martinism teaches invaluable lessons about the world of duality. One of the first is the relativity of the pairs of opposites. In the words of the Kabbalists, the “pillars dance.” There are no absolute qualities, only the perceived value of a quality in relation to its imagined opposite. This same idea is presented to us in our Rosicrucian studies, with the illustration of a flashlight. In a darkened room, the light of a flashlight appears as positive in comparison to the otherwise darkness. However, the same light taken outside into the noonday sun becomes almost imperceptible in comparison to the brilliance of the Sun. It now represents relative darkness in comparison to the Sun. The pillars dance.

Of course, we see essentially the same truth in the reports of travelers from higher income countries to the lowest income countries. Even the most disadvantaged individual traveling from the United States to rural areas of underdeveloped countries recognizes his or her relative affluence in comparison to the many people who lack access to clean water and even the most basic shelter. Poverty becomes wealth in another setting. The scientific wisdom of one era is ignorance in another. What is waste to one creature is food to another. The Martinist teachings encourage us to reflect on the many pairs of opposites that our minds identify and their relativity, helping

us to realize that the qualities we perceive have no absolute values in themselves, but are assigned them by our minds based on time, place, and personal experience.

Equilibration

However, Martinism goes even further, by offering insight into the Kabbalistic concept of the Middle Pillar and how we may apply it to our personal work of reintegration. Going beyond the pairs of opposites that we perceive, Martinism reminds us that our goal is to discover the equilibrating third or middle pillar which restores the duality back to Unity. This state, which resolves the two pillars back to their original unity, is a unique condition that transports us beyond the subjective and ever-changing experience of duality, opening the window to simply perceive What Is, without judgment, like the immediate experience of a new food on one's palate.

Unlike the instruction that one receives through religious education, our Martinist teachings advise us to cling to neither pillar, but instead to equilibrate this pair of opposites in our consciousness. This does not mean teetering on an imagined midpoint between opposites. This can be seen through the pair of opposites, pride and humility. The objective of the mystical student is not to eschew pride for its opposite, humility, but instead to move beyond the concern of how he or she is seen by others, whether as important or unimportant. When this is achieved, the mystical student simply goes about her or his activities without concern for the estimation of herself or himself in the eyes of others. The duality is restored to unity and no longer manifests in our consciousness.

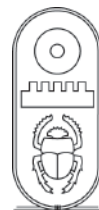
In line with its unique view of the Pillars of Opposition, Martinism also transforms our thinking about the nature of good and evil. These are not static characteristics to the Martinist, but indicators of



harmony or inharmony. According to the dictionary, harmony is the orderly arrangement of things, in other words, everything in its place. What is good or harmonious for one creature may be bad or inharmonious for another. The carbon dioxide we exhale is a waste product of human respiration and potentially toxic to humans, but carbon dioxide at the same time serves as an important nutrient for plant life.

Yet, the Martinist understanding of this pair of opposites goes further. Like Rosicrucianism, Martinism embraces the foundational concept that all of Creation, and notably humankind, is in a state of continuing evolution. Citing the words of Martinès de Pasqually, "In the end, all will return to the Beginning." So for the Martinist, humankind is evolving on a path of return to the Divinity referred to as Reintegration. On her or his path of evolution, the seeming perpetual movement or dance of good and evil serves as a source of guidance for the Martinist.

In Martinist terms, evil is that which is opposed to our spiritual evolution. How-



ever, the Martinist student comes to realize that no static list of that which is evil can be composed. At each point in her or his journey, the Martinist aspirant must examine his or her desires, thoughts, and actions to evaluate whether they continue to aid or instead impede his or her spiritual progress. When they aid the student's spiritual advancement, they are good; when they impede, they have become opposed to the student's spiritual progress and evil. This can also be illustrated through the simple analogy of a pair of shoes. A pair of shoes purchased for a child of ten will shield the child's feet from injury and cold and provide physical support. In this way, the shoes are good. However, if five years later the child's feet were forced into the same pair of shoes, they would eventually harm the child's feet, leading to injury and deformity. The shoes would now be evil in relation to that child's development.

Using a mystical example, we can see this same realization through another pair of opposites, idolatry and putrefaction. Idolatry refers to building up the value of something in our mind; putrefaction refers to something in the process of breaking down. When we first embark on the Path, we usually have brought along with us an anthropomorphic concept of the Divine that we have built up, heavily influenced by our childhood experiences and religious upbringing. Similar concepts are shared by much of humanity. In the extreme form, the Divine takes on the full range of human characteristics, ranging from love to anger. Such concepts are usually accompanied by a Divine-sanctioned code of conduct that helps regulate the behavior of individuals toward others, which is of obvious value to society. In creating our concept or image of the Divine, we have taken something unknowable and ineffable and given it form in our minds as a way to more personally relate to it. We have created an image of the Divine, and while

it is not made of metal or stone, it qualifies as a form of idolatry. For much of our lives, our concept or image of the Divine may have helped to personalize the Divine and to foster our awareness of the presence of the Divine in our everyday existence. Up until that point it aided our spiritual growth, and by a Martinist understanding, was good.

However, in our development as mystical students, we must be prepared to allow the concept and image of the Divine which we have created to be broken down and destroyed; otherwise it will ultimately limit our development. If we steadfastly hold onto the image or concept of the Divine that we have created, it will interfere with our ability to come to a greater realization of the actual nature of the Divine or the First Cause. The formerly good will become evil in that it limits our spiritual progress. For reference, the Buddhist aspirant is admonished that he or she must first empty his or her cup in order for it to be filled. Similarly, the Master Jesus advised that one cannot put new wine into old wine cloth without tearing it apart. New wine requires new wine cloth. Jesus's parable of the vine and the branches embodies this same principle when it refers to the pruning of the branch that brings forth fruit, so that it may bring forth more fruit.

The Alchemy of Illumined Thought

One of the most profound ideas that Martinism emphasizes can be summarized in the phrase, the Alchemy of Illumined Thought. This phrase points to the creative power of the Divine Mind that we are part of. Most of us are first introduced to this idea as Rosicrucians, when we learn the practice of visualization, an introductory step into the creative power of the Divine Mind resident within us. We may sense a more profound meaning when we are told that a Rosicrucian temple is made sacred by our thought and conduct. Nonethe-

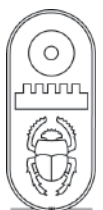


less, these just hint at the power of Mind or consciousness at the core of our Being. But what is Illuminated Thought? One way of describing it is: Thought that is energized by awareness of one's spiritual nature and connection to the Divine. Such thought moves us above mere awareness of the physical and emotional worlds of our consciousness, attuning us with the world that lies behind ordinarily perceived reality.

Well-prepared officers, in performing our Martinist and Rosicrucian rituals and initiations, attune with the higher aspect of their Being in order to create the conditions that will be most beneficial to themselves and those participating in the rituals and initiations. For the observers, the design and content of the rituals are aimed at bringing their consciousness into awareness of the higher aspects of their Be-

ing. In addition to providing a temporary upliftment of our consciousness, over time such experiences yield their transformative effects, helping us to progressively transform our consciousness into a fuller awareness of our true nature.

Many of the techniques that we learn in our Martinist and Rosicrucian studies serve as tools to remind us or bring us back to awareness of the higher aspects of our Being. In a time of distress, when we consciously make the Rosicrucian sign or mentally enfold ourselves in the Martinist cloak, we are attuning our consciousness with the higher aspect of our Being. This shift opens a channel for the higher organizing and constructive principles of the Divine Consciousness to manifest immediately in our material reality, bringing order and harmony.



Universal Force Diffused Invisibly Throughout the Whole

The next Martinist Lesson we will reflect on is related to the preceding and inspired by our teachings' reference to the "universal force diffused invisibly throughout the whole." From every vantage point, we live in a sea of energy. The scientist will note that the environment we live in is filled with electromagnetic energy from a host of sources. At the most fundamental level, the universe is filled by a field of background energy, speculated as arising from the Big Bang that brought the material universe that we know into existence. In addition, the space we occupy is also filled by electromagnetic radio waves at a multitude of frequencies from countless sources emanating from our planet and beyond. Up to 65 billion particles, known as neutrinos, pass through every square centimeter of our bodies every second at certain times of the day.

But in addition to the many known frequencies of energy we live amidst, we even more fundamentally live in a sea of Cosmic Intelligence. While it is invisible to our eyes and imperceptible to our physical senses, our mystical explorations show it to be omnipresent and always available for our engagement. This Cosmic Intelligence, nevertheless, manifests within us and all about us. It is the intelligence that governs the myriad activities of the estimated 37 trillion individual cells that make up our body; it is the consciousness that manifests in every living creature, small or large; it is the force that underlies the laws of the universe; it is the intelligence that regulates what we call karma; it is the consciousness that manifests as and through each of us. Like in our bodies, this Intelligence is not centered in a single location, but is everywhere at once, undiluted throughout the creation. One of the common defining characteristics of the experience of Cosmic Consciousness

is the awareness of the omnipresence of this Immanent Intelligence. It exists apart from time and space and is ever-present and universal. In the words of the Apostle Luke, it is that within which we live, move, and have our being. As said in Psalm 139:

Where can I go from Your Spirit?
Or where can I flee from Your presence?
If I ascend into heaven, You are there;
If I make my bed in hell, behold, You are there.
If I take the wings of the morning
And dwell in the uttermost parts of the sea,
Even there Your hand shall lead me,
And Your right hand shall hold me.
If I say, "Surely the darkness shall fall on me,"
Even the night shall be light about me;
Indeed, the darkness shall not hide from You,
But the night shines as the day;
The darkness and the light are both alike to You.

Know Thyself

We will close with one last Martinist Lesson, in many ways it is really the first. It is based on the injunction Man [Person], Know Thyself. In our Martinist teachings, it is referred to as the study of the Book of Man or Humankind. Saint-Martin speaks of the importance of directing our attention inward, to study the object most immediate and at hand, our own nature. He contrasts this with the outward approaches of science and philosophy of his time, which is still true today. Consciousness and Being remain almost entirely unexplored domains in the world of science, notwithstanding the phenomenal accomplishments that science has achieved. While humankind continues to extend the frontier of that which can be known, science has largely ignored the study of the Knower, leaving this object of study to the mystic and mystical aspirant. I can find no

better words than those of Saint-Martin to capture the urgency of this inward path.

“At the first glance which one directs upon oneself, one will perceive without difficulty that there must be a science or an evident law for one’s own nature, since there is one for all beings, though it is not universally in all, and since even in the midst of our weakness, our ignorance, and humiliation, we are employed only in the search after truth and light. Albeit, therefore, the efforts which a person makes daily to attain the end of one’s researches are so rarely successful, it must not be considered on this account that the end is imaginary, but only that we are deceived as to the road which leads thereto, and are hence in the greatest of privations, since we do not even know the way in which we should walk. The overwhelming misfortune of humanity is not that we are ignorant of the existence of truth, but that we misconstrue its nature. What errors, and suffering would have been spared us if, far from seeking truth in the phenomena of material nature, we had resolved to descend into ourselves, and had sought to explain material things by humanity, and not humanity by material things; if fortified by courage and patience, we had preserved in the calm of our imagination the discovery of this light which we desire, all of us, with so much ardor.

“The human understanding, by applying itself so exclusively to outward things, of which it cannot even yet give a satisfactory account, knows less of the nature of one’s own being even than of the visible objects around us; yet, the moment we cease to look at the true character of our intimate essence, we become quite blind to the eternal Divine Source from which we descend: for, if Humanity, brought back to our primitive elements, is the only true witness and positive sign by which this supreme Universal Source may be known, that source must necessarily be effaced,

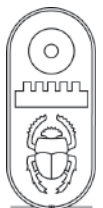
when the only mirror that can represent it to our minds, disappears.

“This is enough to show how carefully we ought to sound the depths of our being, and affirm the sublimity of our essence, that we may thereby demonstrate the Divine Essence, for there is nothing else in the world that can do it directly.

“I repeat, that, to attain this end, every argument taken from this world and nature, is unsatisfactory, unstable. We suppose things for the world, to arrive at a fixed Being, in whom everything is true; we lend to the world abstract and figurative verities, to prove a Being who is altogether real and positive; we take things without intelligence, to prove a Being who is intelligence itself; things without love, to demonstrate the One who is only Love; things circumscribed within limits, to make known the One who is Free; and things that die, to explain the One who is Life.”

Closing Prayer from Saint-Martin

“Eternal source of all which is, You who send spirits of error and of darkness to the untruthful, which cut them off from Your love, do You send unto one who seeks You a spirit of truth, uniting him forever with You. May the fire of this spirit consume in me all the traces of the old person, and, having consumed them, may it produce from those ashes a new person, on whom Your sacred hand shall not disdain to pour a holy Chrism! Be this the end of penitence and its long toils, and may Your life, which is one everywhere, transform my whole being in the unity of Your image, my heart in the unity of Your love, my activity in the unity of the works of justice, and my thought in the unity of all lights.”



AURORA

Jacob Boehme

Translated by Marion S. Owens, SI

Louis-Claude de Saint-Martin was so inspired by the writings of the mystic Jacob Boehme (1575-1624) that he learned German when he was forty years old so that he could read his "Second Master's" original words. In the text below, Provincial Master Marion Owens translates from Baroque German into English excerpts from Boehme's description of his Spiritual Awakening, in his famous first work, Aurora.



As my miserable soul lifted itself seriously up to God as in a thunder storm, with my heart and mind, including all thoughts and desires locked therein, and without stopping to wrestle, receiving God's love and mercy, and not giving up, God then illuminated me with the Holy Spirit. Thus, the Holy Spirit broke through within me. It was like a thunderstorm!

You will find no book in which you will discover divine wisdom. If you go out into a blooming meadow, where you can perceive (smell and taste, etc.) God's wondrous powers, even though this is only an example of the Divine Power because in Third Principle material matter is made visible. But to seekers, it's a dear teacher. They will find much there.

And when I write, giving testimony to the heavenly God, the Divine Itself has impressed these things into my mind so that I believe it without any doubt, understand and experience all, not through my physical body, but through my spiritual being, within my soul, with the Will and Power of God....

This is not to construe that my understanding is more evolved than others', but I am only like a small twig, only a small spark from God. The Divine can place me where God wills, I cannot resist. This is not my Natural Will, bequeathed with all my strength, but as my soul withdraws, I

do not understand the work and in all respects have to beat and scratch the devil and am, as are all human beings, subject to sadness and temptation....

God has given me this understanding, it is not me who knows this but the I that I am.

The correct observations are these: If the human will rests within God's Will, the Soul will see with God's eye its eternal depth because it remains within God's Word. Thus the spoken Word and the Soul become a magical image of the constellation. The astral Soul cannot become form simply out of fantasy, but becomes form according to the image within Mind. Thus the Soul can see what the Highest of High has planned and what should happen.

Accordingly, the Word of God, as the Source of the soul, speaks to the soul in images and impressions which only the Soul understands....

If I had no other book but mine, that I myself am, then I have enough books. The whole Bible lies within me. As I have God's Soul, what more books do I need? Should I fight for what is outside of me before I learn what is within me? Thus I read my Self, thus I read God's book and all you, my dear Brothers and Sisters, are also my alphabet that I read within me. Because my mind and will finds you within me, I wish with all my heart that you would find me, too.



Although we cannot say of God that the pure Godhead is Nature, but a three-fold majesty, we must say, however, that God is within Nature even though Nature does not know it.

When reason speaks of God, what God is in spirit and will, it would make sense to consider God to be something remote to this world, and unknown, something in a different place than this world, residing high above the stars, who governs only through Its Spirit with an omnipresent Power somewhere in this world, this threefold majesty, whose beauty in all is evident. Because of our reasoning, our reason descends into the illusion that God is really a stranger.

God is All. God is Light and Darkness, Love and Hate and Fire, but the Divine alone can name Itself God with the Light of divine Love. It is an eternal contrast between darkness and light. None seizes the other, and one is not the other, but is its own spirit, but different in virtue, and neither one exists by itself.

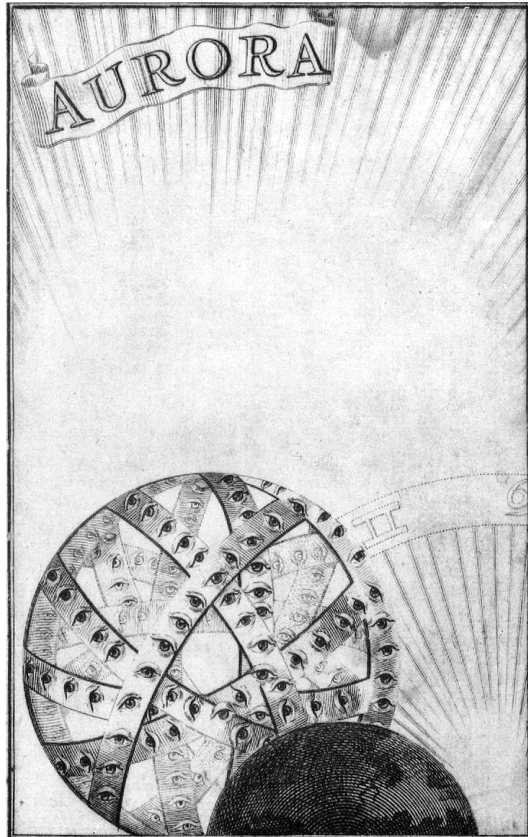
God cannot be described specifically as this or that. The Divine Self has neither nature nor body. God is not inclined particularly towards anything because nothing comes before the Deity—not good or evil. The Divine Itself is the beginning, an eternal nothingness. God is nothing and everything and is one will in which lies the whole world and all of creation. In the Divine all is eternal and without beginning, in equal measurement. God is neither Light nor Darkness, neither Love nor Hate, but the eternal Oneness....

When I contemplate what God is I say, God has no motive, no beginning, God owns nothing but the Divine Self. God is eternally created and recreates the Divine Self out of nothing. God is the will of wisdom, and wisdom is God's manifestation.

The name of God is YHVH.

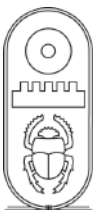
If you wish to write about God, or see God, observe nature. One cannot write about God. The Soul sees the Creator but cannot speak about it because the divine spirit is a power which cannot be spoken or written about in human language.

The Divine Spirit (the Holy Ghost) emerges from the Creator and is the third-fold Being of the godhead. The same as the elements of this world emerge from the



Sun and Stars and are the moving spirit within all material things of this world. Likewise, the Divine Spirit is the moving spirit within God and eternally emerges from God and fulfills God entirely, i.e. God regenerates. This weaving strength is within the entire Unity of the Creator.

Therefore, you noble human being, let not the antichrist and the devil fool you by trying to convince you that divinity is far away from you, and lead you to a remote



and distant heaven! Nothing is closer to you than heaven because within you are all three Principles of eternity and within you will regenerate the holy Paradise as God lives within.

To describe God further, picture a wheel standing before you with seven other wheels, one wheel is made within the other one, so it could stand on all ends on all sides. Now remember this, the seven wheels are the Seven Spirits of God, they are reborn, renewed, one within the other, and is as if you take one wheel, and within it are seven wheels all existing within each other and all have spherical rims like a round ball.



Jacob Boehme.

Thus God's spirit permeates all space in eternity like a wheel wherein the beginning is also the end....

The Being of All Beings is One but divides itself into two principles, light and darkness, in bliss and suffering, in good and evil, love and anger, fire and light, and from this second eternal beginning, a third beginning arises creating its own eternal desire to be.

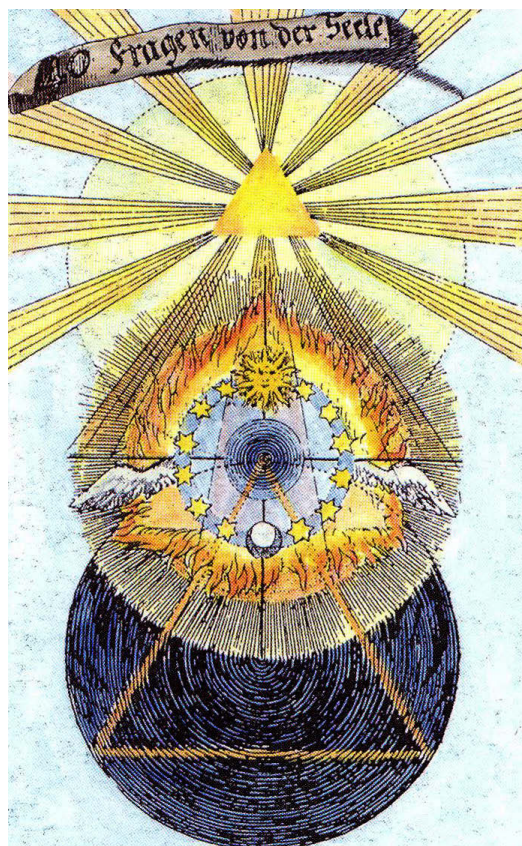
What else is hidden? The philosophia and the deep meaning of God, the heavenly delight, the revelation of the creation of angels, the revelation of the Fall of the devil, from which comes all evil, the creation of this world, the purpose for the creation of humanity, and all creatures within this world, and the secrets of regeneration and eternal life.

This will simply all be revealed in depth. Why not at the height of this mystic work? So that any cannot be praised that they did it! And all would be destroyed through the devil's consorts! Why does the creator do this? To show that the time will come for

reintegration and to retrieve what was lost, so that humanity will see and enjoy the fulfillment and exult in the pure light and knowledge of God.

That is why now will arise an *Aurora*, the morning red sky, so that the day can be noted and acknowledged. Whoever wants to sleep can continue to sleep. Whoever stays on guard and awake and trims one's lamp, will always be awake. See, the bridegroom is arriving. Whoever is awake and decorated, will go to the eternal heavenly wedding. Whoever sleeps

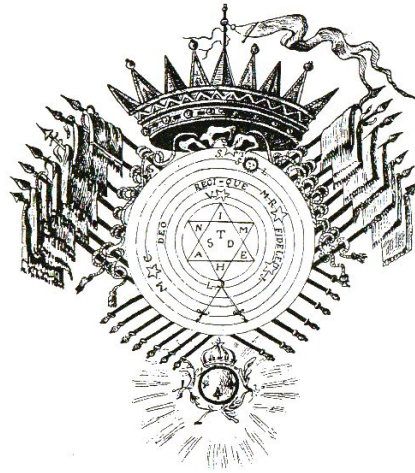
however, will sleep forever and ever in the deep prison of tormented abyss....



TREATISE ON THE REINTEGRATION OF BEINGS

Martinès de Pasqually

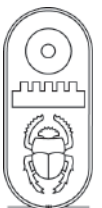
In the excerpt below from his Treatise on the Reintegration of Beings, Martinès de Pasqually provides guidance on how we can use free will to work toward personal reintegration with the Divine.



Evil, I stress again, does not have its origins in the Creator or in any of its particular creatures. It comes only from the thought of the spirit opposed to the laws, precepts, and commands of the Eternal, thought which the Eternal cannot change in the spirit without destroying its freedom and particular existence, as I have explained before. However, this does not mean that the spirit which generated evil is evil itself, for if the bad spirits changed their will, their action would also change, and from that moment, there would no longer be a question of evil throughout the expanse of the universe.

Are you going to say that this could not happen because God, being immutable in His decrees, condemned those who generated evil to eternal privation? My answer

is that it is true the Creator condemned to privation and endless suffering those who profess evil. But I would also point out that when the Creator manifested justice upon His creature, He called Himself Father of boundless mercy. I shall speak more fully of this divine mercy elsewhere. I come back again, however, to the generation of evil caused by the evil will of the spirit, and say that the evil generation of the spirit, being evil thought in effect, is called spiritually bad intellect, in the same way that good thought is good intellect. It is by these kinds of intellects that good and bad spirits communicate to humanity and leave upon their consciousness all kinds of impressions, and it is up to them to use their free-will to accept or reject them.



OF ERRORS AND TRUTH

Louis-Claude de Saint-Martin

In this excerpt from his book, Of Errors and of Truth, the Unknown Philosopher, Louis-Claude de Saint-Martin, explains the ten leaves of the priceless book that Humanity received at its birth.



Humanity's inexpressible advantages in their original state were connected with the possession and comprehension of a priceless book that was counted among the gifts which they received at birth. Although this book consisted of only ten leaves, it contained all the lights and knowledge of what was, is, and will be. The power of humankind was then so extensive that they possessed the faculty of reading through the ten leaves of the book at once and taking it in at a glance.

At the time of humanity's degradation this book was indeed still in their possession, but they were deprived of the faculty of comprehending it as easily as before, and we can no longer understand all the leaves except by reading one after the other. However, we will never be entirely reestablished in our rights until we have studied them all. Although each of these ten leaves contains a special knowledge, they are, nonetheless, so intertwined that it is impossible to understand one perfectly without attaining an understanding of them all. Even though I have said that humanity can no longer read them except in succession, none of their steps will be assured if we do not examine them in their entirety—and the fourth leaf particularly, which serves as a rallying point for all the others.

This is a truth to which humanity has paid little attention. It is however one which is infinitely necessary for us to observe and understand as we are all born with the book in our hand. If studying and understanding this book are precisely the tasks we need to accomplish, we can then judge

how advantageous it is for us to avoid making any errors in its study.

Yet humanity's negligence concerning this matter has been carried to an extreme. Very few among us have noticed the essential union of the book's ten leaves which renders them absolutely inseparable. Some have stopped in the middle of the book, others at the third leaf, others at the first—a situation which has produced atheists, materialists, and deists, respectively. It is true that a few have perceived such ties, but they have not understood the important distinction that needs to be made between each of these leaves, and, finding them bound together, they have believed them to be equal and of the same nature.

What has been the result? By limiting themselves to that part of the book they did not have the courage to go beyond, and by depending upon the fact that they were nevertheless expressing themselves according to the book, they have pretended that they possess an understanding of the entire book. Thereby believing themselves infallible in their doctrine, they have exerted all their efforts to prove it. But such isolated truths, receiving no sustenance, have soon deteriorated in the hands of those who had thus separated them, and there remained nothing for these imprudent people but a vain phantom of knowledge, which they could not offer as a solid body, nor as a true being, without having recourse to imposture.

This is precisely where all the errors we shall examine eventually in this treatise originated, as have all those we have already

disclosed, such as the two opposing principles, the nature and laws of corporeal beings, the different faculties of humankind, and the principles and origin of religion and rites.

The part of the book in which these errors have primarily occurred will be shown afterwards, but before considering this matter we will round out the understanding that one must have of this incomparable book by presenting in detail the different learning and properties, the knowledge of which is contained in these leaves.

The **FIRST** dealt with the universal principle or center from which all centers continually emanate.

The **SECOND** dealt with the creative cause of the universe, of the dual corporeal law supporting it; of the dual intellectual law manifesting in time; of the dual nature of humanity; and generally of everything that is composed of and formed by two actions.

The **THIRD** dealt with the foundation of bodies; of all the results and productions of all genders. This where is found the number of immaterial beings who do not think.

The **FOURTH** dealt with all that is active; of the principle of all languages, whether temporal or beyond time; of the religion and rites of humankind. This is where is found the number of immaterial beings who think.

The **FIFTH** dealt with idolatry and putrefaction.

The **SIXTH** dealt with the laws governing the formation of the temporal world and the natural division of the circle by the radius.

The **SEVENTH** dealt with the cause of winds and tides; of the geographical scale of humankind; of its true knowledge and the source of its intellectual or sensate productions.

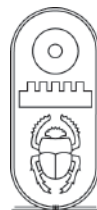
The **EIGHTH** dealt with the temporal number of that which is the sole support, force, and hope of humanity—in other words, of that real and physical being which has two names and four numbers due to its being active and intelligent at the same time. And since its action extends over the four worlds, it also dealt with justice and all legislative powers, which include the rights of sovereigns and the authority of generals and judges.

The **NINTH** dealt with the formation of the corporeal human in the womb of woman and with the decomposition of the universal and particular triangle.

Finally, the **TENTH** was the channel and complement of the preceding nine. It was undoubtedly the most essential and that without which all the others would not be known, because, by placing all ten in a circumference accord-

ing to their numerical order, it will be found to have the closest affinity with the first, from which all emanate. And if one desires to judge its importance, let it be known that the Author of all things is invincible because of it, as it is a barrier which protects the Deity from all sides and which no being can pass.

Thus, we perceive in this enumeration all the knowledge to which humankind can aspire and the laws that are imposed upon us. It is clear that we will never possess any knowledge, nor will we ever be able to fulfill any of our true duties, without going to and drawing from this source.



We also actually know the hand that must lead us to it, and although we cannot take a single step toward this fertile source on our own, we will certainly advance towards it by forgetting our own will and allowing [the source] to act for us.

Therefore, let us congratulate humankind for still being able to find such a support in our misery. Let our hearts be filled with hope when we perceive that even today we can discover without error in this precious book the essence and properties of being, the reason for things, and certain and invariable laws of human religion and rites which we must necessarily render to the Primary Being. In other words, due to humans being at once intellectual and sensate—and nothing in existence is not one or the other—we must recognize our own relationship with everything which exists.

As this book contains only ten leaves and yet contains All, nothing can exist without belonging, by its very nature, to one of these ten leaves. Thus, there is not a single being which does not indicate in itself the nature of its class and to which of the ten leaves it belongs. Every being offers us thereby the means necessary for instructing us in everything concerning it. But, to direct ourselves in such understanding, we must distinguish the true and simple laws constituting the nature of beings from those which humans think up and substitute for them every day.

Let us now consider that part of the book which I have declared as having been the most abused. It is the fourth leaf which has been recognized as having the closest affinity to humanity, as this is where our duties and the true laws of our thinking being have been written, as well as the precepts of human religion and rites.

If, indeed, we followed with exactitude, constancy, and pure intention all the points clearly expressed therein, we could obtain the help of the very hand that had punished us; elevate ourselves above that

region of corruption to which we are relegated by condemnation; and recover traces of this ancient authority by virtue of which we determined, in the past, the latitudes and longitudes necessary for the maintenance of universal order. But, since such powerful resources were attached to this fourth leaf, it is also, as we have stated, in this part of the book that humankind's errors were the most considerable. And, truly, if humans had not neglected such advantages, all would still be peaceful and happy upon earth.

The first of these errors was to transpose this fourth leaf and substitute in its place the fifth, or that which deals with idolatry. In so doing, humanity distorted their religious laws and thus could not derive the same benefits from them nor the same assistance as they would have had they preserved the true rites. On the contrary, receiving only darkness as their reward, they engulfed themselves in it to the point of no longer even desiring the light.

As we said at the beginning of this book, the course of this principle was such that it made itself evil by its own will. Such was the error of the first being, and such has been that of many of its descendants, chiefly among the peoples who seek their Orient [East] in the South of Earth.

This is what constitutes this error or crime which cannot be forgiven and which, on the contrary, is inevitably subject to the most rigorous punishment. But the majority of beings are protected from these errors, because it is only by walking that one falls, and the greater number of beings do not walk. However, how is it possible to advance without walking?

The second error consists of having taken a rough idea of the properties connected with this fourth leaf and to believe that they could be applied to all, because attributing them to objects for which they are unsuitable makes it impossible to discover anything.

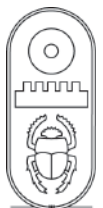
Moreover, who does not know how slight has been the degree of success attained by those who base matter upon the four elements, who dare not refuse thought to animals, who attempt to square the solar calculus with the lunar calculus, who search for longitude upon Earth and for the quadrature of the circle—in a word, who attempt every day to find an infinity of discoveries of this sort and in which they never gain satisfactory results (as we shall continue to show later in this treatise). Yet this error is not directly aimed against the universal principle. Those who follow it are not punished except by ignorance, and it does not demand any expiation.

There is a third error by which, and through the same superficial ignorance, humanity has believed itself in possession of the sacred advantages that this fourth leaf could, indeed, communicate to them. Pursuing this idea they have spread among their fellow beings the uncertain notions of truth which they themselves have created. They have directed the eyes of the people, who should only have directed them towards the Primary Being, upon themselves, as well as the physical, active, and intelligent cause—and upon those who, by their accomplishments and virtues, have obtained the right to represent the Primary Being upon earth.

This error, without being as disastrous as the first, is however infinitely more dangerous than the second, because it gives beings a false and childish idea of the Author of all things and of the paths leading to the Author. To summarize, those who have had the impudence and audacity to announce themselves thusly have, so to speak, established an infinity of systems, dogmas, and religions. These establishments, already so lacking in substance in themselves and their institutions, could not avoid experiencing further alterations so that, being obscure and shadowy at the moment of their origin, they have completely disclosed their deformities through the passing of time.

Therefore, by adding the enormous abuses that have been made in the knowledge contained in the fourth leaf of this book, of which we are all guardians at birth, and by adding the confusion that has proceeded therefrom to all that we have observed regarding humankind's ignorance, fears, and weaknesses, as well as our departure from the symbols, we will have the explanation and origin for this multitude of religions and rites prevalent among people.

Without a doubt, we can only despise them when we perceive this variety which distorts them and this mutual opposition which unveils their falsities. But if we do not lose sight of the fact that these differences and peculiarities have never affected any but the sensate, and if we recall that humankind, being by our thinking the image and likeness of the Primary and Highest of thinking beings, brings with us all our own laws, then we shall recognize that when they are born our religion is also born within us. Far from having come to us as a result of the entreaties, caprice, ignorance, and terror which nature's catastrophes may have inspired within, all of these causes, on the contrary, constitute what has often distorted humankind's religion and brought people to the point where some even distrust the only remedy available to us for the alleviation of our misfortunes. We shall recognize to even a much greater extent that beings alone suffer from these variations and weaknesses, and that the source of their existence and the way granted them for attaining it will never be less pure. We shall also recognize that we will always be certain to discover a point of reunion that will be common to us and our fellow beings whenever we direct our eyes towards this source and towards the only light that must lead us to it.



WHAT BECOMES OF THE DEAD

Papus, SI (Gérard Encausse, MD)

Papus, the co-founder of the Traditional Martinist Order, joined the French Army Medical Corp in 1914 at the outbreak of World War I. He served as a medical officer in the trenches on the Western Front. Reflecting on his experience there he wrote What Becomes of the Dead. Following are two excerpts from that text. Papus died while in service to his country in 1916, at the age of fifty-one.



Chapter 1 Section of the Eagle Feminine Intuition: The Ideal

The reasoning and skeptical brain of man appreciates concise and precise arguments corroborated by facts. But for you, mothers, spouses, sisters who mourn a beloved one who passed through transition, no arguments are necessary. Your intuition alone is sufficient.

Guardians of the most subtle forces of Nature, there is something dwelling within you that speaks louder and more clearly than all the complicated reasoning of men! You feel and know that the dear ones who passed away are near you. They appear in an occasional dream to embrace a mother or beloved spouse. The child that has not

yet been submerged by terrestrial forces is also a dweller on two planes. That child is able to perceive a dead soldier-father who is the object of the secret tears of his or her mother.

Hallucinations, nervousness, mental illness, says the scientist! Nevertheless, women feel definitely that those are realities that transcend terrestrial ones.

The sick dog that is released by her master among the plants of the fields soon discovers the herb that will generate her recovery. Yet she has never received instructions from any school. However, there is a force circulating in that animal that is less fallible than the science of many human beings. This force is the intelligence of Nature that the profane call instinct.

Now, you women from every class of society are the sacred guardians of that formative intelligence of Nature. Listen to the whisper of that mysterious voice which vibrates in the depth of your heart and which is perceptible only to you. It was that same voice that enchanted your heart formerly when, as a young woman, your fiancé conversed with you during those long and unforgettable promenades. Then, when the infant was born, even before he had learned to speak, the soft and mysterious voice became audible anew.

Today, you are at the lowest point of your sorrow. The voice cries out again: No, mother, your son has not departed without recourse. The Creator is the Divine Parent and a Parent is never an executioner.

Your son has died for his country and thus has become one of the lights of the invisible planes. A curtain separates him from you, but your love will suffice to lift it.

Be courageous though you are overwhelmed by sorrow. Hope, pray, and do not reveal to anyone the words spoken by the voice. May your heart remain sealed so that the profane and the defilers may have no access to it. Send the scholars and the skeptics back to their studies; call upon the departed one; pray for enlightenment from those that live in the higher world. Then, the Virgin of Light will shed upon you her golden celestial veil and behind this veil will appear your beloved ones, blessing you and smiling at you.

Women of Earth, glorious or crucified, may the Divine bless you, for you are worthy!

It is to you that I am appealing, women who have lost a cherished one; either a son, husband, or close relative. I am speaking to you because your intuition has not been distorted by the incomplete science of the century. Is it not a fact that you know the beloved one has not disappeared forever? Is it not a fact that you feel the truth concerning the affirmation of all the religions of Earth and especially of your own, when they declare that death is but a momentary transformation?

In the depth of your heart, you have the certainty that you will see again the dear one who passed away, especially since he or she has sacrificed themselves voluntarily for their country. This mysterious intuition enhances truth itself. The state of consciousness of the dead one has changed. Their sacrifice has propelled them to a level higher than the one they had occupied previously. They are united at all times with those left on Earth through love, which is imperishable. A mere curtain separates that being from those left behind, but that curtain may be lifted sometimes.

Be calm, overcome your anguish, be confident and strong. Nature has selected you to conserve its most precious forms and its most sacred seeds. Dry your tears, for the one whom you mourn is not far from you. They are like travelers who, exploring a new country, are unable to communicate easily with those left at home.

Strive to perceive the radiance of the love that exists within the serene mind of the departed one. Feel how this being surrounds by their presence their little children and all those that remained here after their transition. Ask the Higher Beings for help. Pray according to the ritual of your religion and then you will perhaps be given permission to see the departed one once again, for Death has terror no longer for one who is acquainted with the Mysteries. To this soul, it is a mere change where Earth takes back the body which it lent to the soul for one existence and where that soul, liberated and clothed with a more subtle body, evolves on a new plane.

Pray and the veil will be lifted for you.

At this time, we shall try to explain the terms: spirit, subtle body, and plane.

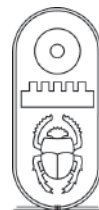
Later, we shall resume that explanation for the narrow minds of the skeptics and lovers of reason. Consider these pages to be a sweet musing; they are not written for them.

Chapter II

Section of Man

Constitution of the Human Being

In order to comprehend our assertions regarding the transformations undergone by the human being after death, it is necessary that we explain at this time the human constitution while still in incarnation. Since a great number of books have been written already on this subject by diverse schools of thought, we shall not be too explicit while we demonstrate those assertions.



For the sake of clarity, which is our objective, we wish to remind you that the human being was considered by the ancient initiates to possess three principles or elements while incarnated:

1. The Physical Body, lent by Earth for one lifetime, is linked to this planet by the food it provides for growth and substance.
2. Life, which is like a spark that emanates between the two poles that constitute humanity—the body below, the soul above. Life is linked to the terrestrial atmosphere by the breath, and that atmosphere is, in turn, joined to the light of the Sun that energizes it. Thus, the breath connects humanity to the forces emanated from the stars whose directing center is the Sun. Life has been given many names which rather confuses the poor neophyte. Paul names it soul (*Corpus, Anima et Spiritus*); the schools of spiritism call it perispirit; the occultists term it the astral body. We shall not enumerate the Hebrew, Egyptian, Chinese, and Sanskrit appellations given to this principle called Life that has always excited the interest of all researchers.
3. The Immortal Soul is linked to the forces of the invisible plane by intuition, feeling, and will.

During terrestrial life those three principles are united intimately with one another. The soul liberates itself during sleep and permits Life to clean the body and operate the organs which depend directly upon organic life.

Let us summarize: Incarnated humans are constituted by three principles:

The Physical Body— Life— The Soul.

- The Physical Body is linked to Earth.
- Life is connected to the Stars, to Universal Life.
- The Soul is tied to the Higher Forces and to the Divine Plane.

Let us disregard the different analyses of those principles that are said to comprise seven, nine, or twenty-one elements. Nothing is lost in the discussion by ignoring them. Rather, to consider them would complicate simple matters unnecessarily.

What happens to the three principles at the hour of death? The vital spark is extinguished and Life, the Vital Force, is separated into two poles:

1. The more luminous part remains around the soul and becomes the astral vehicle, the vehicle of the soul, or according to Pythagoras, the subtle body which surrounds the soul on the astral plane.
2. The second part, the denser one, remains in the physical body that has become a cadaver.

The cadaver returns to Earth as a used garment returns to the used clothes dealer. Since Earth can take back at will anything that belongs to it, worms may destroy the garment which is joined to the soul by only a very tenuous link. It is not to the disintegrating body that devotion should be rendered, but rather to the love and the ideas that the departed one left.

The soul retains its complete personality. The impact of passing from one plane to the other dims the faculties momentarily, but the soul finds itself surrounded by friends and relatives who had earlier departed. If the person died for the collective, he or she is, moreover, helped by spiritual beings who alleviate any suffering that he or she may be enduring. Thus, if one wishes to mourn, the tears should be shed undoubtedly on behalf of the poor blind human beings of Earth and not the liberated soul who, by the sacrifice of their terrestrial life, endeavored to save the collective of their country.

Such has been the teaching of the Sanctuaries for more than 7,000 years. All initiates have always been convinced about

this personal existence that succeeds terrestrial life, for they have lived it experimentally. The initiation into the Isis Mysteries had no other aim in its elementary aspect and the initiations into all Mysteries in all countries have always had the same objective. In the Sanskrit language, the individual who knows these truths in a practical way is called *Dwidia* which means “dweller on two planes.”

Because scientific studies have either reached a plateau or undergone a deforma-

tion, certain minds have come to believe in good faith that after death a person becomes either cabbage, carrots, or wild flowers.

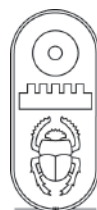
Nature is the most meticulous of all misers. She would never spend centuries to evolve a human brain for the purpose of annihilating in one minute the slow and progressive effort of so many years. The human soul survives after physical death, and our knowledge concerning this fact compels us to verify this affirmation.

At Chaumont-sur-Argonne, near Pierrefitte, in a trench a young German was dead, holding near his head and at eye level his prayer book. . . .

Poor victim of the madness of the great, I salute you. . . . Knowing death was coming, you bravely prepared your soul for its physical departure, and, obscure hero, you called on the One who awaits all. May your gesture be blessed. It is of no consequence that you were an enemy of my country and an envoy of the blind who sacrificed the flower of their men to the base satisfaction of their ambition. . . .

Tomorrow you will return to the earth, but you will have drunk from the waters of forgetfulness . . . I salute you and I pray with you.

PAPUS



TRADITIONAL MARTINIST ORDER DISCOURSE

KABBALAH (The Tree of the Sephiroth)

We present below a sample discourse from the teachings of the Traditional Martinist Order, this one featuring a discussion of the Kabbalistic Tree of Life.



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

In the *Sepher Yetzirah*, it is said that the benevolent and merciful God created the universe through thirty-two wonderful paths of Wisdom. These thirty-two paths correspond to the twenty-two Hebrew letters and to the ten Sephiroth. After having studied the twenty-two letters in the two previous discourses, the moment has now come to approach the topic of the ten Sephiroth.

The Kabbalists say that when the Primordial Light descended from the Ain-Soph, or in other words the Infinite, to give the breath of life to all the worlds and all creatures, It arrayed itself in the shape of ten lights. These are the Sephiroth, which the Zohar compares to the “ten forms that God produced to direct the unknown and invisible worlds, and the visible worlds.” In the first chapter of the *Sepher Yetzirah*, it is said that they came out of the nothingness and that their appearance “is as a flash of light whose extremities are without limit.” One can also read in this book that the Word of the Divine “comes and goes within them and [that] when the Word speaks, such as a hurricane, they bow before the Divine Throne and they celebrate.”

The word sephiroth is the plural of sephira, a feminine word that means numeration. As you know, the ten Sephiroth are arranged in a hierarchical manner and are linked one to another by channels. They are: Kether, Chokhmah, Binah, Chesed,

Geburah, Tiphereth, Netzach, Hod, Yesod, and Malkuth. Together they form The Tree of the Sephiroth, which is, in some manner, the invisible skeleton of Creation. As indicated in the *Sepher Bahir*, the branches of this tree nourish themselves in the Ain-Soph, the hidden transcendence. Rather than discuss the Ain-Soph today, we will study this concept in the next discourse.

As you will notice on the diagram, the ten Sephiroth are arranged in three columns forming a symbolic structure called Binyan.

The left column is Severity. It extends from the sephira Binah to the sephira Hod. Associated with the letter Mem, and with water, it symbolizes passivity and has a negative polarity.

The right column is Mercy, sometimes called Clemency. It extends from the sephira Chokhmah to the sephira Netzach. Associated with the letter Shin and with fire, it symbolizes the force of expansion and has a positive polarity.

Finally, the central column is Equilibrium. It extends from the sephira Kether to the sephira Malkuth. Associated with the letter Aleph, and with air, it symbolizes the equilibrium between the two polarities, as well as the union between the Divine World and the Material World.

The kabbalistic tradition relates these three columns with the patriarchs Abraham, Isaac, and Jacob. You will also note that the columns descend from the infinite to the finite through the four levels, or four materialized worlds, indicated by the dotted lines in the diagram.

The first level is the *Olam Atziluth*, the World of Emanation. Formed by the sephiroth Kether, Chokhmah, and Binah, it represents the Divine Will in a pure state.

The second level is the *Olam Briah*, the World of Creation. Formed by the sephiroth Chesed, Geburah, and Tiphereth, it is the world where Divine Will is transformed into creative energy.

The third level is the *Olam Yetzirah*, the World of Formation. Formed by the sephiroth Netzach, Hod, and Yesod, it is the world of movement and generation, where all forms are elaborated.

Finally, the fourth level is *Olam Assiah*, the World of Action. Formed by the sephira Malkuth, it is the world of phenomena, of matter and human beings.

It can be said that the four worlds symbolize the expansion of the Divine through the visible and invisible planes of Creation. It is the reason why they are associated with the four letters of the Tetragrammaton, the Sacred Name of the Divine. As one can see in the diagram, Atziluth corresponds to Yod, the first letter of the Tetragrammaton; Briah to He, the second letter; Yetzirah to Vav, the third letter; and Assiah to He, the fourth letter.

Kabbalists consider that the Tree of the Sephiroth is an expression of the face of the Divine and the means by which the Invisible acquires a certain visibility. They divide it into two faces: *Arik Anpin* (the Long Face), and *Zeir Anpin* (the Small Face). The long face comprises the three superior sephiroth: Kether, Chokhmah, and Binah. As has previously been said, the Long Face represents the superior world, the world of the Divine Will. The Small Face is made up of the following six sephiroth: Chesed, Geburah, Tiphereth, Netzach, Hod, and Yesod. These are the sephiroth that are said to be of Construction, fully manifested in Malkuth, the tenth, or last sephira.

Let us now examine one by one the Sephiroth of the Kabbalistic Tree. The first

is Kether, a word that we can translate as Crown. It represents Divine Will, the beginning of existence, and the eternal present. The *Sepher Yetzirah* associates it with the “Breath of the living Elohim.”

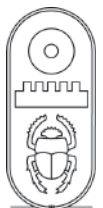
The second sephira is Chokhmah, a word meaning “Wisdom.” Some Kabbalists compare it with the Primordial Torah, the Secret Wisdom. It represents the masculine and active principle. The *Sepher Yetzirah* associates it with the “Breath coming from the Breath.”

The third sephira is Binah, a word meaning “Intelligence.” It represents the feminine and passive principle. The *Sepher Yetzirah* associates it with the “Waters coming from the Breath.” We should note that the Kabbalists call it Ima meaning “Mother,” whereas they refer to Chokhmah by the name Abba, meaning “Father.”

If the first three sephiroth are intimately linked to the Divine World, the next seven sephiroth are more particularly linked to the Terrestrial World. Some Kabbalists associate them with the seven days of Creation. Between these two worlds, we find Daath, a hidden sephira whose name means “Knowledge.” It represents the Knowledge that directly emanates from the Divine. As such, it is inaccessible to incarnate Humanity.

The fourth sephira is Chesed, meaning “Mercy.” Sometimes called Gedolah, it is the first sephira of the World of Briah, the world of Creation. It represents sharing, goodness, and love. That is why the Zohar relates Chesed to the patriarch Abraham, who personifies these qualities. It is also associated with the Oral Torah, the Esoteric Revelation. The *Sepher Yetzirah* considers Chesed the “Fire coming from the Waters.”

The fifth sephira is Geburah, meaning “Rigor” or “Justice.” Sometimes called Din, it is associated with the Written Torah, the Exoteric Revelation. The Zohar relates Geburah with the patriarch Isaac, because of his absolute obedience to God’s commands.



The sixth sephira is Tiphereth, meaning “Beauty.” Placed between Chesed and Geburah, in the middle of the central column, it symbolizes the equilibrium of oppositions. The Zohar relates Tiphereth with the patriarch Jacob, whose manner is a model of equilibrium between love and rigor. Among the six sephiroth of Construction, it is the only one to be directly linked to Kether.

The seventh sephira is Netzach, meaning “Victory,” in the sense of mastery. This sephira is often associated with Joseph. The Bible says that it is after having resisted his passions, symbolized by Potiphar’s wife, that he became the Pharaoh’s minister and succeeded in reorganizing the economy of Egypt. Netzach is at the base of the column of Mercy and receives its energy from Chesed, placed directly above it.

The eighth sephira is Hod, meaning “Glory” or “Splendor.” Across from Netzach, it is placed at the base of the column of Rigor and receives its energy from Geburah, situated just above it. It represents the accomplishment of Divine Will.

The ninth sephira is Yesod, meaning “Foundation” or “Transmission.” As the last sephira of the world of Yetzirah, World of Formation, it represents the foundation of the created world. It also transmits the breath of life, which comes from the higher sephiroth, toward Malkuth.

The tenth and last sephira is Malkuth, meaning “Kingdom.” As the synthesis of all the sephiroth, it represents the material world, the accomplishment of the process of Creation. Kabbalists see in it the hidden presence of God in exile on the earthly plane. They designate this presence by the word Shekhinah, a word meaning, “Divine Presence.” That being said, the notion of Shekhinah cannot be reduced to Malkuth. In Kabbalah, there is a reference of the Shekhinah Below, and the Shekhinah Above, which resides in Binah.

As indicated at the beginning of this discourse, the *Sepher Yetzirah* states that

the merciful and benevolent God created the universe through thirty-two wonderful paths of Wisdom, which correspond to the twenty-two Hebrew letters and to the ten Sephiroth. Here is what Athanasius Kircher, an adept of Kabbalah, said concerning these paths:

“The thirty-two paths of Wisdom are the luminous paths by which the holy men and women, devoted to God, are able to understand hidden things by a great application of the Divine Laws and a long meditation upon them.”

Note that each of these thirty-two paths has a name and a precise signification that is shown on Table 1. As you can see, each path corresponds to a Hebrew letter or a sephira, with which is associated a quality of Divine Wisdom. Thus, Kether, the first path, is Wisdom of Supreme Will; Aleph, the second, Wisdom of Celestial Unity; Chokhmah, the third, Superior Wisdom; etc.

This first approach to the Tree of the Sephiroth may seem complex to you. That being said, the most important thing is to become familiar with the name and the position of each of these sephiroth. After that, it is recommended that you follow the advice given in the *Sepher Yetzirah*: “Keep your mouth from speaking of it, and your heart from thinking of it.”

Brothers and Sisters, may you ever dwell in the Eternal Light of Divine Wisdom.

SUMMARY

- The thirty-two paths, to which the *Sepher Yetzirah* refers, correspond to the twenty-two Hebrew letters and to the ten Sephiroth.
- Kether, a word that can be translated as “Crown,” represents Divine Will, the beginning of existence and the eternal present. The *Sepher Yetzirah* associates it with the “Breath of the Living Elohim.”

- Chokhmah, meaning “Wisdom,” represents the masculine and active principle. The *Sepher Yetzirah* associates it with the “Breath coming from the Breath.”
- Binah, meaning “Intelligence,” represents the feminine and passive principle. The *Sepher Yetzirah* associates it with the “Waters coming from the Breath.”
- Chesed, meaning “Mercy,” represents sharing, goodness, and love. The *Sepher Yetzirah* describes Chesed as the “Fire coming from the Waters.”
- Geburah, meaning “Rigor” or “Justice,” is associated with the Written Torah, the Exoteric Revelation. The Zohar associates it with the Patriarch Isaac.
- Tiphereth, meaning “Beauty,” symbolizes the equilibrium of oppositions. *The Zohar* associates it with the patriarch Jacob.
- Netzach, meaning “Victory” in the sense of mastery, is often associated with Joseph.
- Hod, meaning “Glory” or “Splendor,” represents the accomplishment of the Divine Will.
- Yesod, meaning “Foundation” or “Transmission,” represents the foundations of the created world.
- Malkuth, meaning “Kingdom,” represents the material world, the accomplishment of the process of Creation.
- Each of the thirty-two paths has a name that corresponds to an attribute of Divine Wisdom.

EXPERIMENT

Brothers and Sisters, we will now proceed to an experiment whose goal is to harmonize us with the ten Sephiroth of the Kabbalistic Tree, in order to be in communion with their corresponding planes of consciousness, and to receive their spiritual influx.

Please sit comfortably.

Close your eyes and relax for a few moments, as is comfortable for you.

Now, we will evoke the ten Sephiroth of the Kabbalistic Tree, one by one. Join mentally in each evocation, and then remain receptive to any impressions you may receive.

○ Kether, Crown, Breath of the living Elohim, reveal Yourself to my consciousness.

○ Chokhmah, Wisdom, Breath from the Breath, reveal Yourself to my consciousness.

○ Binah, Intelligence, Waters from the Breath, reveal Yourself to my consciousness.

○ Chesed, Mercy, Abraham’s inspiration, reveal Yourself to my consciousness.

○ Geburah, Rigor, Isaac’s inspiration, reveal Yourself to my consciousness.

○ Tiphereth, Beauty, Jacob’s inspiration, reveal Yourself to my consciousness.

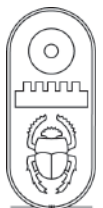
○ Netzach, Victory, Joseph’s inspiration, reveal Yourself to my consciousness.

○ Hod, Glory, Agent of Divine Will, reveal Yourself to my consciousness.

○ Yesod, Foundation, giver of the Breath of Life, reveal Yourself to my consciousness.

○ Malkuth, Kingdom, where the Shekhinah Below resides, reveal Yourself to my consciousness.

Brothers and Sisters, as long as we journey between the two pillars, may we be receptive to the spiritual influx emanating from the Sephiroth, so that their united powers may illumine our body, our soul, and our spirit. Amen!



THE TREE OF ·A'IN
·A'IN SOPH
·A'IN SOPH AUR THE SEPHIROTH

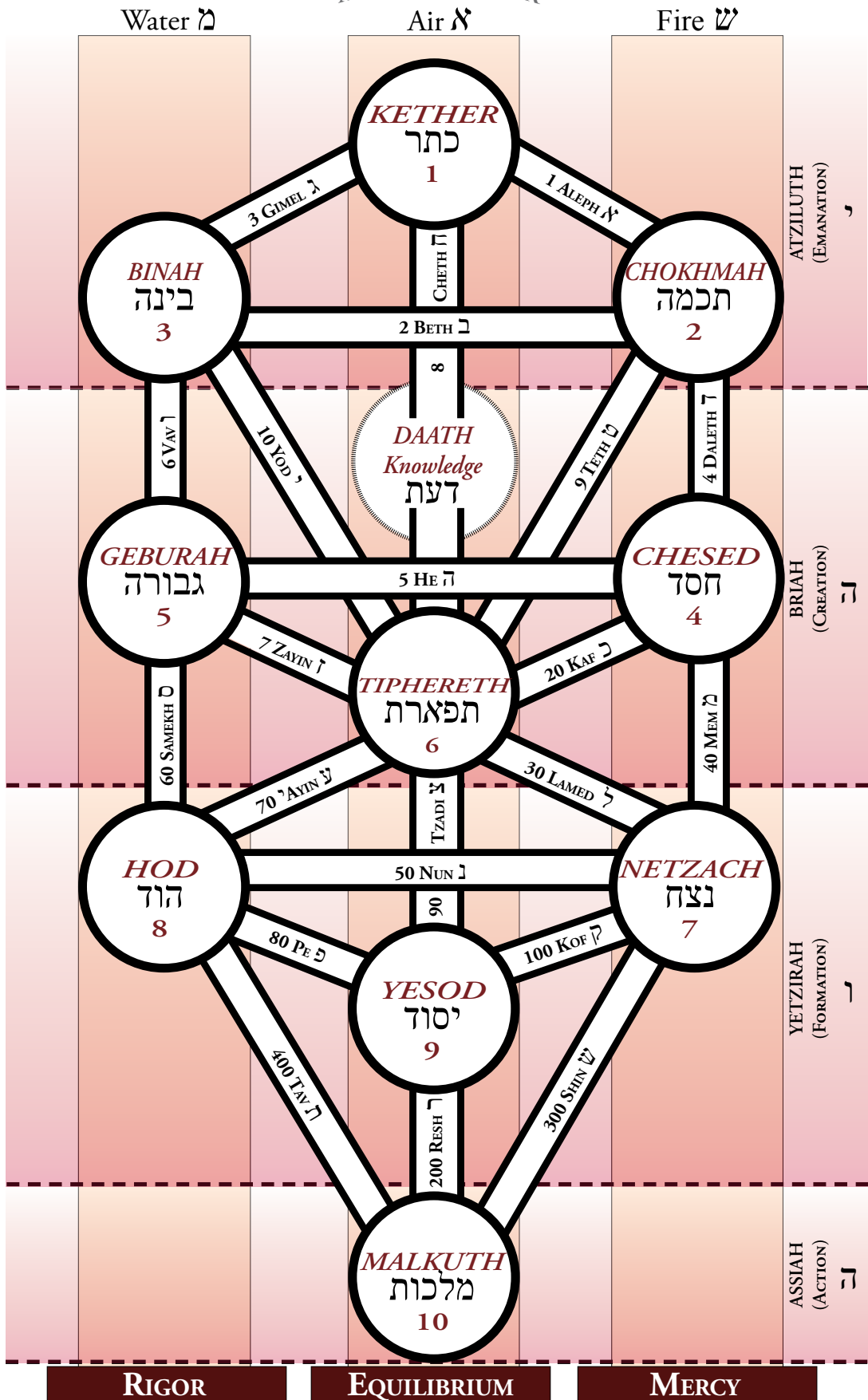
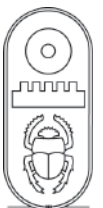




Table 1
The Thirty-two Paths of Wisdom
(Ten Sephiroth + Twenty-Two Hebrew letters)

NUMBER	PATH	NAME	MEANING
1	Kether	Chokhmah Ratson Elyon	Supreme Will Wisdom
2	Aleph	Chokhmah Yihoude Elyon	Wisdom of Celestial Unity
3	Chokhmah	Chokhmah Ilaah	Superior Wisdom
4	Beth	Chokhmah Qabalah	Received Wisdom
5	Gimel	Chokhmah Maqor	Wisdom of the Source
6	Binah	Chokhmah Hashmal	Wisdom of Introduction
7	Daleth	Chokhmah Teseniah	Wisdom of Humility
8	Chesed	Chokhmah Bahir	Wisdom of Clarity
9	He	Chokhmah Birour	Infiltrating Wisdom
10	Vav	Chokhmah Mishmaath	Disciplined Wisdom
11	Geburah	Chokhmah Garayin	Wisdom of the Nucleus
12	Zayin	Chokhmah Hazon	Wisdom of Vision
13	Cheth	Chokhmah Aur	Luminous Wisdom
14	Teth	Chokhmah Nevouat-Haley	Intuitive Wisdom
15	Yod	Chokhmah Shoqal	Reflecting Wisdom
16	Kaf	Chokhmah Makhnaah	Submissive Wisdom
17	Tiphereth	Chokhmah Shaiphae	Plentiful Wisdom
18	Lamed	Chokhmah Laimaid	Wisdom of Study
19	Mem	Chokhmah Kawanah	Wisdom of Intention
20	Netzach	Chokhmah Maashith	Practical Wisdom
21	Nun	Chokhmah Shiwoui	Wisdom of Equilibrium
22	Samekh	Chokhmah Hirhoraith	Contemplative Wisdom
23	Ayin	Chokhmah Sod	Secret Wisdom
24	Hod	Chokhmah Ayiouni	Speculative Wisdom
25	Pe	Chokhmah Nissayon	Wisdom of Trial and Testing
26	Tzadi	Chokhmah Datioth	Devoted Wisdom
27	Kof	Chokhmah Mishqal	Wisdom of the Rhythm
28	Yesod	Chokhmah Talmud	Wisdom of Study
29	Resh	Chokhmah Hithaorroth	Wisdom of Awakening
30	Shin	Chokhmah Hamah	Warm Wisdom
31	Tav	Chokhmah Qarah	Cold Wisdom
32	Malkuth	Chokhmah Makif	Enveloping Wisdom



IESCHOUAH, GRAND ARCHITECT OF THE UNIVERSE

Christian Rebisse, SI

In this article, Christian Rebisse explores the meaning of the mystical phrase —To the Glory of Ieschouah, Grand Architect of the Universe — leading us to encounter the Christ spirit within our hearts.



Papus took great care to inscribe each document of the Traditional Martinist Order with the expressive formula: *A la Gloire d'Ieschouah, Grand Architecte de l'Univers* (“To the Glory of Ieschouah, Grand Architect of the Universe”). In doing so, he gave Martinism a special complexion. “The Order is indebted to Saint-Martin himself, not only for its seal but also for the mystical name of the Christ . . . which adorns all official Martinist documents.”¹ Louis-Claude de Saint-Martin never used this expression in his writings, however. It seemed interesting to me, therefore, to try to analyze briefly this formula used by Papus and examine the various aspects it raises in the Tradition, and more particularly in Martinism.

The Christian Kabbalah

According to Jewish tradition, the name of the Almighty God is written with four letters or Tetragrammaton composed of the letters Yod He Vau He. In fifteenth century Italy, the “Christian Kabbalah” emerged as a particular branch of the Kabbalah which Christians saw as a handy

means of demonstrating the truth of Christianity. They reasoned that if, before Christianity, the name of God had been presented as a Tetragram, it was because God had not yet completely manifested to the world. With Jesus Christ, God truly revealed Himself and they proved this by using the Hebrew name of Jesus—Ieschouah—which they wrote by adding the letter Shin in the center of the Tetragrammaton.

Pico de la Mirandola promoted this theory in the fifteenth century, popularized by Johann Reuchlin’s book, *De Verbo Mirifico*. Papus, fascinated by the Kabbalah, introduced the custom of calling the Christ “Ieschouah” into twentieth century Martinism. Was he aware of the Renaissance theories regarding this name? This is not clear because his book, *The Kabala, Secret Tradition of the West*, does not deal with this aspect of the Kabbalah.

The Grand Architect

In 1567, Philibert Delorme, speaking of God in his treatise on architecture, used the expression “that grand architect of the universe, God Almighty,” and it ap-



peared to be the first use of the concept. This idea of a God having given order to the universe as an architect probably originates with the Christian Kabbalists such as George of Venice (*De Harmonia Mundi*), even though the notion existed with the Evangelists.² Others took up the theme after Philibert Delorme, notably Kepler in his *Astronomia Nova*. Freemasonry adopted the expression during the eighteenth century as a key point in its symbolism, and since Martinism was born within the Masonic movement during that time, it was therefore normal for it to make reference to the “Grand Architect of the Universe.” However, the expression in Martinism has a special complexion that needs clarification.

Contrary to certain traditions that liken the “Grand Architect of the Universe” to God, in Martinism—or more particularly the philosophy of Martinès de Pasqually and his followers—the expression refers to the Christ. It is not an expression that appears in Pasqually’s well-known treatise but is found in the rituals and catechisms of the Élus-Cohens. And

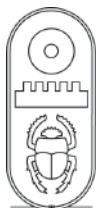
it should be stressed that for the author of the *Treatise of the Reintegration of Beings*, the Christ is not God in the specific sense as is attributed to Him in Christian theology. In fact, Martinès de Pasqually had a unique conception of the nature of the Christ.

Christos-Angelos

He describes the Christ as “the doubly powerful Spirit” and classifies Him among one of four categories of emanated beings: those called the “octonary spirits,” although, reading Pasqually, one wonders if the Christ is not the sole spirit in this category. This placement, which makes the Christ a sort of superior angel, is not something new. Its origins lie in early Christianity. In fact, the history of Christianity—and more particularly that of Christology—soon reveals that the first Christians did not see the Christ as God incarnate in the world. It is more a case of the concept of Angel-Messiah, that is, ChristosAngelos, dominating Christian thought until the second half of the second century. In early Christian literature, the Christ is sometimes described as an angel, and the Church Fathers gave Him the title of “Angel of Grand Counsel,” a concept taken from Isaiah. It is important to note that the early Christians had divergent opinions regarding the nature of the Christ and this gave rise to a number of controversies. It is only in the fourth century, with the Council of Nicaea, that the dogma of Christ’s divinity was imposed upon all Christians. (The reader who would like more precise details on this subject should consult an encyclopedia or dictionary and look up the terms Arian, Docetist, Nestorian, Monophysite, Monothelite, etc.)

The Names of the Christ

In speaking of the Christ, Pasqually used a variety of names and each one emphasized an aspect of the Divine Mys-



tery. Sometimes, he calls him the “Messias,” a name that Ronsard had used some centuries before. Sometimes, like Bossuet, Pascal, or Corneille, he is called “The Repairer.” He also uses such terms as “Wisdom” or “The Thing.” These terms are also used by Pasqually’s followers, whether Louis Claude de Saint-Martin, Jean Baptiste Willermoz, or others.

The most enigmatic word Pasqually uses for the Christ is *Hely* (written with an “H” and not Ely with an “E” as in the prophet). He says this name means “the force of God” and “receptacle of Divinity.” What Pasqually intends to point out here is that the Christ is not only the personality born around two thousand years ago but is above all the “Universally Elect,” that is, a being who was chosen to fulfill a number of missions. This Universally Elect had incarnated at various times in history to guide humanity, and the concept of considering the Christ as a prophet or emissary sent by God was a common one in Judeo-Christianity. It can be found for example in the *Clementine Homilies*, which speak of the Christ as *Verus Propheta*, an emissary sent several times from the time of Adam, through Moses, to Jesus.³

The Recurring Messiah

According to Pasqually, Hely, or the Christ, manifested through the line of prophets, the guides of humanity, and those called the Elect. Among these, he cites Abel, Enoch, Noah, Melchizedek, Joseph, Moses, David, Solomon, Zorobabel, and Jesus Christ, who were all channels for the manifestation of Hely. However, he considers that Hely manifested his greatest glory in Jesus Christ.⁴

This particular aspect of Pasqually’s teachings corresponds to that of Judeo-Christianity. During early Christianity, the nature of the Christ had not yet been made into dogma. Some considered Him to be an angel, others a prophet, and yet others



the Messiah. In fact, the early Christians were more preoccupied with the Christ’s message rather than with constructing intellectual theories concerning the mysteries of God’s nature. He was considered an emissary of the Father but generally not likened to God. That Pasqually linked himself with minimal Christianity and the concept of an emissary who has appeared under different names on several occasions is particularly interesting. If we extend this concept to include all religions, then we could say that it is the same God who manifested in those guides who are the originators of these religions, and that, therefore, the same light radiates under apparently different guises.

The Organizer of Chaos

According to Pasqually, the first intervention of the Christ in history goes back to the origins of the world, to the moment when Creation was still in a state of Chaos. As the *Treatise* explains, ternary spirits act-

ing on God's command created the material world. From their work, a world, still in the state of chaos, was born and the first mission of the Christ, of Hely, was to put order into this initial Chaos. And so the Christ's descent into the very bosom of Chaos organized Creation and the physical world. In this way, it could be said that the Christ was the Architect of Creation, the organizing Word; and Martinès de Pasqually, as well as Louis-Claude de Saint-Martin and Jean-Baptiste Willermoz, saw the Christ's function as "Grand Architect of the Universe" in just such a way.

The Instructor

In the Treatise, Pasqually points out that, after the Fall, Adam became aware of his error and begged for divine forgiveness. Given the sincerity of his plea, God sent Hely to "reconcile" him. However, because Adam was now incarnated into the world of matter, he had to receive instructions on how to conduct his life henceforth in accord with his mission. His place in the material world prevented him from using the spiritual faculties with which he was originally endowed. Hely was therefore given the task of passing on a new teaching to the world and Seth, Adam's third son, was chosen to receive these secret teachings which were, after him, handed down from generation to generation to all of humanity.

The Year 4000

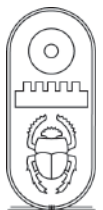
In the seventeenth century, Archbishop James Ussher (1581-1656), an Irish theologian, composed a biblical chronology based on the New Testament, establishing that the Earth had existed for four thousand years at the time of Christ's birth. This chronology was generally accepted by various English churches during the eighteenth century and was also adopted by Masonry in the Anderson Constitution. And so, for Freemasons, the year 1796 was considered as the year 5796 (1796

+ 4000). Pasqually went along with this opinion and taught that the Christ had descended to Earth in the year 4000. The coming of Jesus Christ into the world now brings us to the two aspects of the Christ: firstly that of "Repairer" and secondly of "Reconciler."

The Repairer

A number of Elect have guided humanity since the time of Adam and each has brought a message suited to the advancement of humanity. However, according to the Martinist Tradition, humanity had not been able to attain a certain stage of spiritual evolution until the advent of the Christ. In effect, the Christ's mission was not to save people, but to open a cosmic channel allowing humanity to cross certain spiritual spheres, inaccessible until then. Although He had opened the way, it was up to humanity to ascend along the path. The Christ did not save humanity by doing the work it alone has to do, but opened a way and showed the world how to travel along this path.

To open this way, the mission of the Christ and His incarnation was that of the Repairer. In effect, he fulfilled the task of "reparation," of recreating order and purifying Creation. He carried this out on two levels. On the earthly plane, He regenerated the three bases constituting the material world: sulfur, salt, and mercury by washing them of their dross. In the celestial world, He regenerated the seven pillars of the Universal Temple, which are the seven planets of the celestial world from whence the divine virtues flow into the temporal world. The regeneration of the seven sources of life was made effective during Pentecost, that is, seven weeks or forty-nine days after Easter. Saint-Martin writes that then "a fiftieth portal opened from which all slaves awaited their deliverance, and which will reopen again in the final days."⁵



The Reconciler

What characterizes the function of the “Reconcile”? “Reconciliation” is the preliminary stage each person must cross in his or her evolution towards reintegration, humanity’s final stage of collective evolution. In this process, the person lives an important inner experience in which the Christ is met, according to Saint-Martin. The Christ is, in effect, the cosmic intermediary indispensable to the regenerative process. For this reason, the Martinist Tradition speaks of Him as the “Reconciler.”

Saint-Martin expressed this idea in a veiled manner in a number of his works. For example, in *Of Errors and Truth*, when he points out that the eighth page of the “Book of Mankind” [Humankind] deals with the temporal number of those who are the “sole support, the sole force, and the sole hope of humankind.”

The Imitation of Christ

Through His mission, the Christ did not simply accomplish purification or open a pathway. He also showed the world the road to follow for attaining mystical regeneration. Through His incarnation, He wanted to describe to the world its real situation, to trace out the complete history of its being and the way back to the Divine. For Saint-Martin, the process of mystical regeneration is accomplished through an inner imitation of the life of the Christ. In his book *The New Man* [Person], he sets out the steps of this process from the Annunciation to the Resurrection, that is, from the visit of the angel, the faithful friend who reveals the coming birth of a new inner person, to the recovery of glorious body that marks our ascent towards the superior spheres where our regeneration finds its crowning achievement.

The various events of the Christ’s life are the archetypes symbolizing the various spiritual stages we can experience inwardly

by incorporating within us the mystical body of the Christ. According to the Unknown Philosopher, the outcome of this regeneration will take humanity further than the Christ because it is called upon to carry out a mission greater than His.

Jesus Christ

As you will have noticed from the beginning of this article, on no occasion have we spoken of Jesus, but of the Christ. This warrants some explanation. For Martinists, the Christ is above all a timeless figure who has incarnated on several occasions. Jean-Baptiste Willermoz saw in Jesus Christ a dual being: a man, Jesus, whose corporeal vehicle had sheltered the Christ. Jesus Christ was for him not an ordinary being, but a man chosen to raise humanity from its exile by showing people the way. This “man” is not God, but a man, a second Adam who was specially linked to the Christ in His incarnation. For this reason, his name is dual: “Jesus Christ.” The Christ (Hely), who was his guide and often acted through him, assisted the man Jesus in his special mission. Jesus had made Hely’s will his own and his acts were the reflection of divine thought. While people are ternary beings, Jesus Christ is quaternary. To his three human elements, a fourth is added, the Divine presence of the Christ or Hely. Jesus Christ, the New Adam, had succeeded in His mission where Adam had failed. He strove to unite his Will with God’s through the Christ as an intermediary. Henceforth, the second Adam was completely dissolved in the Christ and made One with Him.

This aspect which Willermoz developed in his *Treatise on the Two Natures* is not formulated explicitly by Martinès de Pasqually, but it is possible to think that Willermoz derived it from his Master. Noticeably, both do not identify the Christ with Jesus. Perhaps Pasqually would have developed this point had he finished his



Treatise because this JudeoChristian *mi-drash* should have extended up to the Ascension of the Christ, but stopped at Saul. For Willermoz, it was not the Christ who suffered the Passion but Jesus, because the Spirit of Hely was insensitive to pain. At the time of the Passion, humanity was alone in its suffering and for this reason, as Pasqually teaches, he said on the cross: “Hely [and not Lord] why hast thou forsaken me?”

Saint-Martin

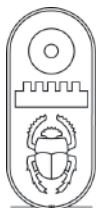
The various points raised in this article explain how we can understand the concept of “Ieschouah, Grand Architect of the Universe.” We cannot enter into all aspects of it here and shall have to be content with the essential elements. Besides, to attempt to define the Christ from an ontological point of view is really a foolhardy exercise. On this subject, Louis Claude de Saint-Martin was more reserved than his friend Willermoz. When, one day, a disciple asked him questions on this point, he replied: “Confine your teachings to the divinity of Jesus Christ, His all powerfulness, and direct, as much as possible, your disciples away from an investigation into the make-up of Jesus Christ who has been a stumbling block for so many.” Saint-Martin’s reserve on this point seems to us

most reasonable. In the fourth century, one of the Church Fathers, St. Ephraim, had already maintained that it was humanly impossible and unreasonable to want to define God. He became more devoted to developing a theology based on poetry rather than dogma.⁶

And for us modern Martinists, as was the case for Saint-Martin, isn’t it more important to dedicate ourselves to meet the Christ, Ieschouah, Grand Architect of the Universe, within our hearts rather than seek to understand him with our heads?

ENDNOTES

1. Papus, *Martinesism, Willermozism, Martinism, and Freemasonry, Initiation*. March 1899, p. 221.
2. Negrier, Patrick, *Le Temple et sa symbolique* (Paris: Albin Michel, 1997) p. 71.
3. Robert Amadou has developed this interesting aspect of Martinès de Pasqually’s theosophy in his introduction to the *Treatise on the Reintegration of Beings* (Le Tremblay: *Diffusion Rosicrucienne*, 1995) pp. 28-32.
4. Pasqually, *Treatise on the Reintegration of Beings*, sections 33 and 89.
5. These points are explained in detail by Louis Claude de Saint-Martin in his *Natural Table of Correspondences*, edited by R. Dumas, pp. 290-294.
6. In his book *The Eye of Light: the Spiritual Vision of St. Ephraim*, Sebastien Brock offers a presentation of key themes, as well as an anthology of the most beautiful texts from this little-known Syrian theologian-poet (edited by Abbaye de Bellefontaine, 1991, p. 368).



THE CLOAK

Julie Scott, SI

Julie Scott serves as the Grand Master of the Traditional Martinist Order for the English Grand Lodge for the Americas. In this article she presents some of the history and symbolism of the cloak — a powerful tool for personal transformation.



The cloak is a sublime and powerful tool for the Martinist student, providing protection from the mundane, creating a purified environment for our inner transformation, and symbolizing our extraordinary inheritance and duty to the highest good.

Before we discuss these lessons of the cloak, I would first like to share a little of its history.

The cloak has represented various archetypal motifs in different cultures throughout time.

In our earliest history our most ancient ancestors wore animal skins to camouflage themselves during a hunt or battle, and in order to embody the characteristics of the animal itself, for example, the strength or fierceness of a lion or the cleverness of a wolf. It also represented the ability of the person wearing it, for to master a bear (by taking its skin) requires strength, courage, and skill. Eventually the skin represented the wealth and power of the group, especially if it was adorned with ornamental items significant to the local tribe and its enemies, such as bear or lion claws, or feathers.

Eventually cloaks were made of fabric, including the finest linens, wools, and silks—again representing the wealth of the wearer and in some cases the purity or power of the material.

Kings and queens, and emperors and empresses around the world have worn

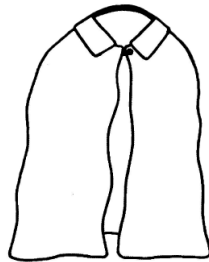
royal cloaks, in many cases jewel-studded and fur-trimmed, representing their authority and wealth, and thereby the power of their kingdoms.

Popes and cardinals of various traditions wear cloaks signifying their rank in their orders and the particular branch they represent. This practice exists in Catholicism, Buddhism, and Eastern Christianity to name a few.

In the Greek Orthodox Church today, on Easter Sunday in Jerusalem, the high priest dons a special cloak and, at a certain time, with no matches or other lighting tools in his hand, reaches forth to reignite the sacred flame of the church. It is believed that it is the spiritual power of the cloak that allows him to do this, as this is reportedly the same cloak that was worn by the high priest of the Eleusinian mystery school.

In more recent history, the cloak has been used by Hollywood to represent intrigue or magic. An entire genre of film has centered on the cloak and dagger.

Several fictional characters' cloaks or capes empower them with magical abilities such as super strength or the ability to fly. In *Harry Potter*, the cloak allows the characters to travel amidst others invisibly. In the Lord of the Rings film, *The Two Towers*, Frodo hides himself and his faithful friend, Sam, by throwing his cloak over them so they blend in with the environment.



In some of the examples above, the cloak was used to represent deeds, for example, to symbolize what a person may have done, or to signify their position or what they possess.

In the Martinist tradition, the symbolism of the cloak is quite different.

In our work as Martinists, we are introduced to two teachers for whom the symbolism of the cloak was important—Elijah, who reportedly bequeathed his cloak to Elisha, and Apollonius of Tyana.

In the second Book of Kings in the *Bible*, the story of Elijah and Elisha is told.

Elijah was already a great prophet when he came upon Elisha plowing his fields. Elijah placed his cloak upon Elisha and Elisha instantly comprehended the significance of this act—he was to carry on Elijah’s work when he was gone. Elisha immediately put down his plow, prepared a great feast for his community, and left with Elijah, to follow the great prophet.

Elisha remained loyal to Elijah, and to the Divine, following Elijah through the desert as he traveled to eventually be carried up to heaven by fiery chariots and horses in a whirlwind.

Elisha, humble and quiet of spirit, asked Elijah for a double portion of the spirit that was upon Elijah, and the Divine granted it to him. Elisha went on to perform exactly twice as many miracles as Elijah. Following Elijah’s ascension to heaven, Elisha picked up Elijah’s cloak and used it shortly thereafter to perform the miracle of dividing the River Jordan. Later, the Divine performed many miracles through Elisha, who became the successor to Elijah’s ministry.

In *Man, His True Nature and Ministry*, Louis-Claude de Saint-Martin wrote,

... as we ascend (the holy Mount) we put on Elijah’s mantle, which we may inherit during this life, and by means of which we may bring down fire from heaven; divide the waters of the river; cure diseases; raise the dead; for nothing but Elijah’s mantle, or our pure and primitive garment, can preserve the *Word* in us, as an earthly garment preserves our bodily warmth. Our animal being cannot contain this living Word; our virginal bodies only can hold it.

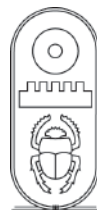
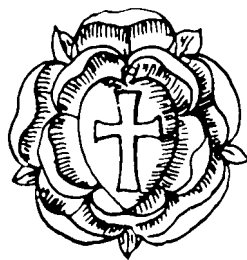
Apollonius of Tyana was another significant teacher of the meaning of the cloak. Apollonius was born in Cappadocia, in what is now Turkey, and lived in the earliest years of this era. He was a Greek of noble birth, well-educated, and wealthy. Apollonius traveled extensively throughout the world, studying various cultures including Jainism, Buddhism, the ancient Egyptian religion, and Indian cultures. In fact, he spent over thirteen years studying in India and brought back much of what he learned there to Greece. His journey in India is said by some to be symbolic of the trials of the neophyte.

He was familiar with the Eleusinian mysteries and studied at Delphi. He was a prolific writer and often referred to the inscription above the door of the temple at Delphi, attributed to the Oracle of that place: “Know thyself, and thou shalt know the Universe and the Gods.”

Apollonius was most dedicated to the school of Pythagoras. He was a strict vegetarian and observed silence for five years. During his lifetime, Apollonius was renowned for performing miracles, which he called “natural laws.”

After raising a young girl from her own funeral procession, Apollonius said,

There is no death of anything save in appearance. That which passes over



from essence to nature seems to be birth, and what passes over from nature to essence seems to be death. Nothing really is originated, and nothing ever perishes; but only now comes into sight and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence. But it is always the same, differing only in motion and condition.

Apollonius, the miracle worker of noble birth, always wore a simple cloak of white linen.

Message of the Cloak

The message of the cloak represents the humble seeker. It also symbolizes a person's intention and preparation for inner transformation.

As we learn in our earliest Martinist initiation, the cloak renders us invulnerable to attacks of ignorance and it symbolizes the hermetic seal, which creates a place for inner transformation to take place.

The cloak renders us invulnerable to attacks of ignorance. I still remember the first time I heard this explanation of the cloak. I felt great comfort and strength in it. But how would the cloak make us invulnerable? Just like the mask, making us undifferentiated, the cloak veils our individuality. It gives us the power of being withdrawn from the world rather than in it, where we are in the midst of reaction and even pro-action.

Through the cloak, we learn that we can choose whether or not to be vulnerable to attack. Think of an example for yourself. If you are a parent, or have been in the presence of a young person going through a difficult time, you may have been verbally attacked by that young person, yet you know, through your maturity and stability, that they are simply misguided, misdirected, or going through "one of their phases."

In the same way, when we are attacked unfairly, through the ignorance of another

person who may not have all the facts, who may be deceived by prejudice or insufficient education, or may be unable to see the bigger picture, we can choose not to react, to instead act in a confident, unwavering manner. The cloak makes us strong—strong enough to withstand attacks without taking it personally.

When donning the cloak, we resemble the knight of old who places a powerful and pure vestment upon his shoulders before going about his most important, and possibly dangerous, duties. It is a protection and the symbol of the ideal, of the impersonal good for which we personally strive.

The cloak also serves as a hermetic seal; it creates a metaphorical womb, for the place of transformation is truly within us. What creates the seal is our intention, and the cloak symbolizes our inner purification, a willingness to let go of the material, and a commitment to focus on our true nature and communion with the Divine.

Enfolded in the hermetic seal of the cloak, we do the work on our individual selves, on our own transformation that cannot be done by or shared with others.

Augustin Chaboseau, former Grand Master of the Traditional Martinist Order and Emperor of the F.U.D.O.S.I., wrote,

The cloak is like the walls of a deserted room where a lamp has been lit. I was alone in this room with a light. I left the room without touching the flame, and on my departure, I carefully locked the door. No one can receive this light but it continues to shine. I just have to re-open the door, enter the room, and I would find what was illuminating me, with all that this Light illuminated for me. Further, as long as I am enfolded in the cloak, and every time I wear the cloak, I am the companion of light, and light is my companion.

The cloak encloses us in a metamorphic field that facilitates transformation. Perhaps this is where the image of a magical cloak comes from. We enfold ourselves in the cloak with the expectation of something different taking place. It is not a magical piece of cloth that causes the transformation to occur; it is our intention to transform and the symbolic hermetically sealed space in which this transformation can take place. When donning the cloak, we anticipate the best of ourselves and are open to communion with the Divine.

Of course, great evolution of the soul takes place through our interaction with others and the lessons we learn in the mundane world as well. In my experience, however, this is significantly different from the transformation that takes place when we touch the inner depths of our soul, when we speak with the mystical voice within, when we enter the divine stillness that the cloak engenders.

When we enter our meditation with this intention, we truly purify our inner selves and create an atmosphere where great transformation can take place.

I have spoken about Elijah bequeathing his cloak to Elisha, the life of Apollonius of Tyana, of being invulnerable to attacks of ignorance, and the hermetic seal. All of these lead to the most important significance of the cloak, which is that of silence.

The Silence

In my final degree of study in the Martinist Heptad, I chose to remain silent during all the classes. This was a very interesting exercise for me as our class, which had journeyed together for several years, frequently engaged in lively discussions. Often there was something I wanted to say, however my commitment to being silent and unknown during these classes was more important to me, being an ideal I wanted to live up to during this period.

I found great strength in my silence. Perhaps I missed the opportunity to make a salient point or two (and perhaps I didn't); however, this was insignificant in comparison to the inner power I felt from keeping silent, from keeping my own counsel, and reflecting on what was happening in the moment rather than blurting out every thought that crossed my mind, irrespective of its significance.

On several occasions I have had the opportunity to participate in silent retreats. In each case not only did I feel greater peace, but I also experienced greater vitality, as if every word withheld was rewarded with an increased life force.

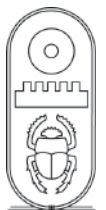
The cloak symbolizes the entrance into silence, and the place of silence is where the Divine and our inner selves meet.

Pythagoras required his students to remain silent for five years before he allowed them into his school of study. Besides the discipline this requires, it slowly opened up the students' other senses and sensibilities.

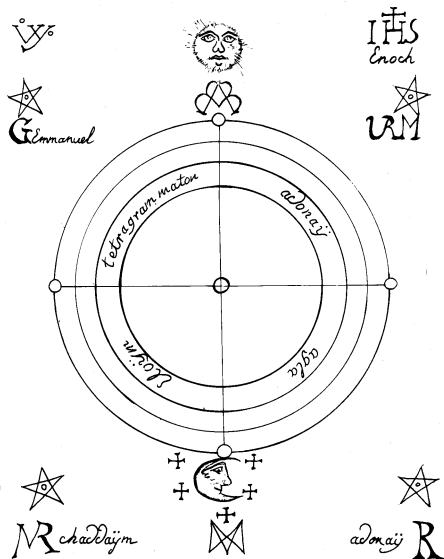
Recently I had the privilege (and challenge) of climbing to the top of Mt. Sinai in Egypt. Typically one leaves with a guide at 2 a.m., completing the ascent in time for the impressive sunrise at the top of the great mountain. I took my time coming down and at several moments I was all by myself. There was no wind blowing through this rough terrain, and there were no animals or even insects buzzing around. I stood in the midst of absolute silence.

Even my own body slowed its breathing until I heard nothing but absolute stillness. It was clear at that moment why so many people, including Moses and Elijah, have been inspired by this place. This calm brought the present moment into focus. Trying to hear something, my senses became keenly aware and then the stillness washed over me a great peace, a calm, and a quietness of the soul.

Perhaps you have had an experience similar to this. Free from the chains of



chatter and a darting mind, silence brings us back within where we find our peaceful core.



Entering the Silence

And now we shall enter the silence, each of us individually, going inward, deeper and deeper until we reach that Place that is no place, where peace profound resides; until we reach the Time, which is no time, that has always and never existed.

Please sit in whatever position is most comfortable for you. Take a deep breath and exhale completely.

Focus on your breathing, gradually bringing it to a pace slower and slower, quieter and quieter.

Choose a place where you can feel your breath—in your chest—or feel it entering and exiting your nostrils.

Now, in your mind's eye, see yourself in a room filled with light. Everywhere around you it is bright and filled with energy. Walk toward a place in this room where there hangs a white cloak, vibrating in its purity.

Take that cloak and begin to slowly place it around your shoulders, every moment keeping in mind the transformation you want to take place when the cloak is in place.

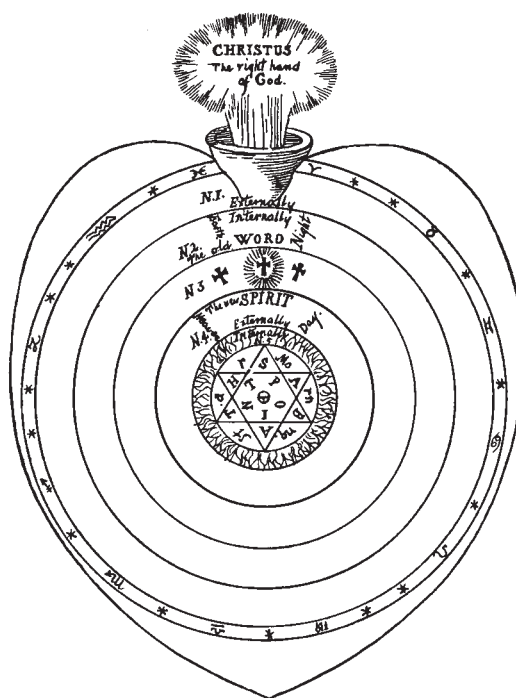
You are now safely enfolded within the cloak, protected from all possible attacks. You stand tall and confident, knowing that you are utterly safe.

Close the clasp of the cloak around your neck. Now the seal has been created that fully envelops you for the transformation that you most deeply desire.

Know that you are worthy of this ideal, of this transformation, that you are worthy of your very best – of right and good and justice. Moreover, in having been allowed to incarnate on Earth you have a responsibility to fulfill your part in the plan of the Grand Architect of the Universe.

Now, safely enfolded in the possibility and duty of the white cloak, enter into silence. You will be in this place for some time.

Listen very carefully for the call from within, the sirens drawing you to the mysteries of the deep, to the ancient stillness that has existed forever and will continue beyond eternity, in its radiant splendor and glory.



MARTINISM: THE WAY OF THE HEART

Steven Armstrong, SI

In this article RCUI Instructor and long time Martinist member Steven Armstrong presents the Way of the Heart as it has been practiced in various traditions throughout history including in the Traditional Martinist Order.



Central and foundational to Martinism and the Traditional Martinist Order is *La Voie Cardiaque*, The Way of the Heart. Far from being emotional or sentimental, this is one of the most widespread spiritual paths on the planet, embraced by countless spiritualities. And it is effective.

The Way of the Heart is part of what some scholars call the Sophia Tradition. *Sophia*, or Wisdom, has many meanings. One of these is the Gnostic Myth of Sophia, in which she is an *Aeon*, emanated from the One, who falls from grace and is one of the ways that the material world is created. But that is not the Sophia that we will be dealing with in this study, although there are connections to our Sophia.¹

Sophia

The Sophia of the Way of the Heart is a feminine image of the Divine. One of her earliest appearances is in Plato's *Protagoras*, where Wisdom is one of the four cardinal virtues. Of course, her name is part of the whole field of philosophy, which means love of Wisdom.

Even more strikingly, Wisdom is widely present in the Hebrew Scriptures. The Hebrew word for Wisdom is *Chokhmah*, familiar to students of Kabbalah as the second of the Sephirot. When the Jewish community of Alexandria translated the Hebrew Scriptures into Greek in the late second century BCE by order of Ptolemy

II, Chokhmah was translated as Sophia. This translation is known as the *Septuagint*.

Perhaps her most famous appearance is in Proverbs 8:22-36; 9:1-6:

Adonai [the Lord] made me as the beginning of his way,
the first of his ancient works.

I was appointed before the world,
before the start, before the earth's beginnings.

When I was brought forth, there were no ocean depths,
no springs brimming with water.

I was brought forth before the hills,
before the mountains had settled in place;

he had not yet made the earth, the fields,

or even the earth's first grains of dust.

When he established the heavens, I was there.

When he drew the horizon's circle on the deep,

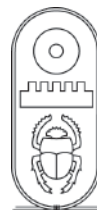
when he set the skies above in place,

when the fountains of the deep poured forth,

when he prescribed boundaries for the sea,

so that its water would not transgress his command,

when he marked out the foundations of the earth,



I was with him as someone he could trust.

For me, every day was pure delight,
as I played in his presence all the time,
playing everywhere on his earth,
and delighting to be with humankind.

Therefore, children, listen to me:
happy are those who keep my ways.
Hear instruction, and grow wise;
do not refuse it.

How happy the person who listens to me,
who watches daily at my gates
and waits outside my doors.
For he who finds me finds life
and obtains the favor of *Adonai*.
But he who misses me harms himself;
all who hate me love death.

Wisdom has built herself a house;
she has carved her seven pillars.
She has prepared her food, spiced her wine,
and she has set her table.
She has sent out her young girls [with invitations]:
she calls from the heights of the city,
“Whoever is unsure of himself, turn in here!”
To someone weak-willed she says,
“Come and eat my food!
Drink the wine I have mixed!
Don’t stay unsure of yourself, but live!
Walk in the way of understanding!”

In addition to this passage, Wisdom is a major theme in the Psalms, the Song of Songs, Ecclesiastes, the Book of Wisdom, the Wisdom of Sirach, and Baruch in the Septuagint. In the Dead Sea Scrolls, *Balev Tabor* (The Blessings of the Wise), published in an original translation in the *Ros-*

icrucian Digest in 2007,² praise Wisdom and her followers. As an Essene document, this would have been well known to John the Baptist and the Master Yeshua.

Judaism has enshrined this concept of the feminine Divine manifestation as *Shekhinah*, both in Eternity and here below. That is why each Rosicrucian Temple has a Shekhinah at its center, the Divine presence within the Temple.

Christianity continued this Wisdom Tradition. Eastern Orthodox, Byzantine and Roman Catholics, and the Reformed Churches (Anglicans and Protestants) all consider Sophia as a feminine manifestation of the Divine. In Orthodoxy, Icons of Holy Sophia have all of the earmarks of the Icons of Christ. Indeed, as in Neoplatonism, especially in Philo, Sophia and the Logos are linked, perhaps even the same. Holy Wisdom is Sophia/Logos incarnate in the Christ. She is seen as Divine. In the nineteenth century, some Russian mystical theologians (Sophiologists) even attempted to find a way of integrating Sophia as one



of the Persons of the Trinity. Of course, the central Church of the Roman Empire was *Hagia Sophia* in Constantinople.

The Spiritual Marriage

Among mystics of all these Christian groups, the ultimate goal is the spiritual marriage of the soul with Sophia. Christian Mystics as diverse as Jacob Boehme (Lutheran), Hildegard von Bingen (Catholic), and Vladimir Solovyev and Sergius Bulgakov (Orthodox) all worked toward this goal.

Nor is this Wisdom tradition confined to Judaism and Christianity. Through Neoplatonism, Sophia has a central role in Islam, especially Sufism. The *Bezels of Wisdom*, often attributed to Ibn Arabi, speaks of the “transcendent divine wisdom.”³

Broadly speaking, the Sophia Tradition in the West is known as *Theosophy* (Divine Wisdom).⁴ (This is not to be confused with the Theosophical Society, which is a spiritual organization which began in the late nineteenth century in India.) It has parallels in practically all world spiritual traditions as we will soon see.

Louis-Claude de Saint-Martin, whose teachings and approaches are transmitted in the Traditional Martinist Order, was a major theosophist in eighteenth century France. He held Jacob Boehme as his “second teacher,” and learned German so that he could translate his works into French. One of the treasures carried on in the Martinist Order is the primary practice of the Divine Wisdom Tradition: The Prayer of the Heart.

The Prayer of the Heart

The Prayer of the Heart is as old as humanity itself. Students visiting the Rosicrucian Egyptian Museum in San Jose often ask why the ancient Egyptians disposed of the brain but kept the heart and replaced it during the mummification process.

Certainly the Egyptians understood the vital role of the brain during life. We know they practiced trepanning, a surgical procedure to drill through the skull to relieve pressure on the brain. We have ancient remains where the hole had grown shut, evidence of the success of this procedure. Furthermore, they knew that certain kinds of head injuries could cause loss of speech and other disorders.

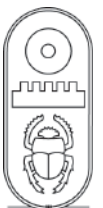
They also knew, however, that the brain was only needed on this plane of existence as a kind of interface between the soul and the body. Both here and in the afterlife, it is the Heart that is the true center of Wisdom, of the human person. The Heart (or more properly, the Heart Center, one of the seven major psychic centers), is the true seat of consciousness, and is the Center which can most directly commune with the Divine rhythm of all that is, manifest and unmanifest.⁵

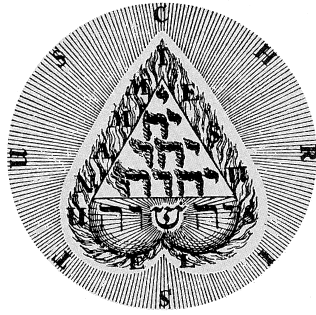
The tool used to awaken the Heart to this rhythm, and to attune the whole person with it, is known in Martinism, and in the West in general, as The Prayer of the Heart. Its most basic manifestation is deep rhythmic breathing, while mentally repeating a name or a mantra which represents the deepest mysticism of the practitioner, breathing in and breathing out.

At the beginning, an aspirant will do this for periods of time, consciously. For those who practice this ancient art assiduously, it becomes second nature, and becomes part of the fabric of their lives, following the injunction to “pray ceaselessly.” Let us take a moment to review the manifestation of The Prayer of the Heart in several world traditions.

Heart-Centered Prayer in the Abrahamic Traditions

In Judaism, this heart-centered prayer consists of using these methods while mentally reciting the Divine Names while





meditating. In Kabbalah, this is usually the meditative recitation of the 72 Names of God from the *Sepher Yezirah*.

Christian heart-centered prayer is most commonly practiced by Eastern Orthodox and Byzantine Catholics, who use the phrase, “Lord Jesus Christ, Son of God, have mercy on me, the sinner,” or simply the Name “Jesus.” This ancient practice, part of the mystical discipline known as *Hesychasm* (Being Quiet), was made popular in the West with the publication of a translation of *The Way of a Pilgrim*⁶ in 1931 from the Russian original dating from at least 1884. The simple narrative is the story of a Russian pilgrim and his use of the Prayer of the Heart (known in Christianity more commonly as “The Jesus Prayer”). It is often practiced using a knotted bead rope known as *Chotkis* or *Komboskini*. The Roman Catholic Rosary is a slightly different variation of this.

In Western literature, J.D. Salinger used *The Way of a Pilgrim* and this prayer as the central theme in his 1961 short story collection, *Franny and Zooey*, further popularizing this form of meditation. He compares it to usages in Hinduism and Buddhism. Today, not only Eastern Orthodox and Byzantine Catholics, but also all Catholics, Anglicans, and many mainstream Protestants use this ancient heart-centered prayer.

In addition to this, the Western Mediaeval practice of *Lectio Divina* (Divine Reading) is still widely practiced today. In this approach, the practitioner rhythmically breathes in and out while very

slowly mentally reading a prayer, or a passage from Scripture, sometimes repeating one word or phrase for many iterations. Originally a Monastic practice, Ignatius of Loyola, the founder of the Jesuits, refers to something very similar in “The Three Methods of Praying” in the *Spiritual Exercises*. Through the work of the Society of Jesus, this has become better known today.

Islam’s heart practice is known as *Dhikr* or *Zikr*, meaning invocation. It is the repeated and rhythmic recitation, usually mentally, of phrases with which one “Remembers Allah.” Many sections of the Qur’an recommend this practice highly. Most typically citations from the Qur’an or exclamations such as “God is Greatest!” or “There is no God but God!”⁷ are used.

Practices in the East and Beyond

Japa is the form that the heart prayer takes in Hinduism and Tibetan Buddhism. Usually accompanied by the use of a 108-bead chain, the practitioner repeats a mantra or Divine name mentally. Common mantras are Aum, Hare Krishna, and Om Mani Padme Hum. *Japa* means “to utter with a low voice, repeat internally.”

In Pure Land Buddhism, *Nianfo* or *Nembutsu* is the repetitive prayer for “mindfulness of the Buddha.” It consists most commonly of the rhythmic repetition of the name of *Amitabha Buddha: Namo Amitabhaya*, “Homage to Infinite Light.” The practice dates from at least the first century BCE. It is also translated into the languages of the culture of the practitioner.

Sikhs also practice repetition of the Divine Name with 108-bead chains, and members of the Baha’i tradition follow a similar practice. Shamanism often uses repetitive formulas in its many meditative practices as well.

Esoteric Traditions

While Rosicrucians do not have a direct analogue with the Prayer of the Heart,

the use of Vowel Sounds and the Lost Word are quite similar.⁸ In addition, the Mystics of the Essene/Carmelite/Rosicrucian Vizcaino expedition to Carmel/Monterey in 1602 were well initiated into this form of deep mental meditation. The first Rosicrucian Expedition to North America certainly had heart-centered Mystical prayer as its center.

The second round of Rosicrucian work in North America also had strong ties to this type of Meditation. The Ephrata Cloister and Johannes Kelpius were steeped in the traditions of Pietism, which is allied to deep mystical heart prayer. Shakers and modern-day Quakers often practice this kind of mental prayer.

Martinists practice the Prayer of the Heart in its direct and most basic form, using the name of the Grand Architect of the Universe in the mental repetition. This is commemorated each year near the Winter Solstice.

In fact, this practice is one of the most powerful ways to bring about the goal devoutly sought by Louis-Claude de Saint-Martin and all Martinists:

... the only initiation I advocate and search for with all the ardor of my soul is the one through which we can enter into the heart of God and make God's heart enter our own, there to make an indissoluble marriage which makes us friend, brother, and spouse of our Divine Repairer.

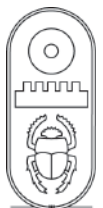
There is no other mystery to arrive at this holy initiation than to go more and more down into the depths of our being, and not let go till we can bring forth the living vivifying root, because then all the fruit which we ought to bear, according to our kind, will be produced within and without us naturally, as we see occurs with our earthly trees, because they are attached to their particular root, and do not cease to draw up its sap.⁹

It should be no surprise that with the central place that the concepts of “Wisdom” and “Word” have in the Primordial Tradition, and as many traditions consider that the universe was created by the utterance of a word or sound, that the Prayer of the Heart would hold the central place in Martinism, and indeed, in so many mystical paths.



ENDNOTES

1. For other conceptions of Sophia, see Caitlin Matthews, *Sophia: Goddess of Wisdom, Bride of God*. (Wheaton: Quest, 2001).
2. Dead Sea Scrolls. “*Balev Tabor: The Blessings of the Wise*” (4Q525:1.1-2, 2.1-12). Translated by Sean Eyer. Rosicrucian Digest 86:2 (2007): 32. http://rosicrucian.org/publications/digest/digest2_2007/online%20digest/articles/05_balev_tahor.pdf
3. Ibn Arabi, *The Pearls of Wisdom*. Translated by Mukhtar Hussain Ali. <http://www.universaltheosophy.com/sacred-texts/the-pearls-of-wisdom/>
4. The best introduction to Western Theosophy (Divine Wisdom Tradition) is three books by Arthur Versluis: *Theosophia: Hidden Dimensions of Christianity* (Hudson: Lindisfarne, 1994); *Wisdom's Children: A Christian Esoteric Tradition*. Suny Series in Western Esoteric Traditions (Albany NY: State University of New York Press: 1999); *Wisdom's Book: The Sophia Anthology* (St Paul: Paragon House, 2000). With the references in these works, the student will also be able to connect with Islamic and Jewish theosophy.
5. See the excellent discussion of this in Cynthia Bourgeault, *The Wisdom Way of Knowing: Reclaiming An Ancient Tradition to Awaken the Heart* (San Francisco: John Wiley & Sons, 2003).
6. *The Way of a Pilgrim and A Pilgrim Continues His Way* (1991) Olga Savin (translator), Thomas Hopko (foreword) (Boston: Shambhala 2001).
7. Perhaps the greatest Western scholar of Islamic Mysticism was Henry Corbin (1903-1978). A fine introduction to his work may be found in Tom Cheetham, *The World Turned Inside Out: Henry Corbin and Islamic Mysticism* (New Orleans: Spring Journal, 2003).
8. Two fine Rosicrucian studies on the Way of the Heart and related topics are by the Quebecois Rose+Croix University International instructor Aline Charest: *La Priere du coeur* (Paris: Diffusion Rosicrucienne, 2008); *Les grandes voies de l'amour* (Paris: Diffusion Rosicrucienne, 2003).
9. Louis-Claude de Saint-Martin, “The Way of the Heart,” letter of June 19, 1797 to Kirchner, Baron of Liebstorf. Published in *Pantacle 2* (2002): 24-25 (San Jose, English Grand Lodge for the Americas, 2002).



THE HOLY SPIRIT

Christian Bernard, SI

Christian Bernard serves as the Sovereign Grand Master of the Traditional Martinist Order and the Imperator of the Rosicrucian Order, AMORC. In this article he inspires us to invoke the Holy Spirit, that is the Divine Breath that purifies, regenerates, inspires, and illumines all beings.



Contrary to common belief, the concept of the Holy Spirit is not specific to Christianity. The Holy Spirit constitutes, of course, the third aspect in the Christian Trinity, but this is just a particular application of its esoteric meaning. To fully understand the origin of this expression, we should remember that the word “Spirit” is as common in the Old Testament as in the New Testament. However, the meaning given to it differs between the two, this difference probably being due to the translators or to an intentional wish to alter its meaning.

In Genesis in the Old Testament, it is written: *The Spirit of God moved upon the face of the waters.* As is confirmed by a comparative study of the Latin, Hebrew, and Greek translations of the Bible, the term “Spirit” (*Spiritus* in latin) corresponds in this phrase to the Hebrew word *Ruah*, and to the Greek word *Pneuma*, which are used to designate both the Breath of God and the Soul. While in the Kabbalah, the Divine Breath is represented by the expression *Ain Soph Aur*, which means “Ineffable Light.” Thus the connections end up forming a link between the Divine Light and the Holy Spirit. This is in fact the sense in which this term is used by Martinists.

The link thus formed between the Divine Light and the Holy Spirit allows us to understand why the latter is associated with the symbolism of fire in the Judeo-Christian tradition. Earthly fire in fact traditionally represents the regenerative pow-

er of the Divine Fire considered the agent of transmutation by means of which, according to Louis-Claude de Saint-Martin, the Person of Desire can attain the state of a New Person. Furthermore, the letters *INRI*, carved on the cross of the Master Jesus, have to be interpreted in this allegorical sense, these letters being the abbreviation of the Latin phrase, *Ignis Natura Renovatur Integra*, meaning “By fire, nature is wholly regenerated.” Applied to humanity, this esoteric phrase means: “By the Divine Fire, human nature is wholly regenerated.” In its Christian context, it indicates that Jesus, as the Purifier and Regenerator of the world, came to Earth to consume the sins of the whole of humanity and purify it of its collective karma.

As well as the properties inherent in its heat, fire is also a source of light, for the smallest flame throws out light. It was thus natural that fire should become the symbol of good and of truth, in contrast to the shadows which represent evil and error. Fire also symbolizes the Divine Light and the state of consciousness attained by the person who receives Illumination. This is precisely why messiahs, prophets, and avatars are always described as beings who have gazed on the Divine Fire or have been consumed by it. One of the most significant examples of this is given to us in the Biblical account of how the Divine appeared to Moses in the form of a burning bush. In addition, in Christian iconography, the apostles are often represented with a flame above their heads, this flame

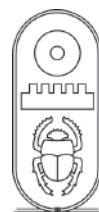


symbolizing the fact that they have been illuminated by the Holy Spirit.

Originally, the Holy Spirit therefore related to the Divine, and represented both the Light that the Divine spreads in the regenerated person and the Breath by means of which the Divine transmits this Light. This is the reason why initiates such as Willermoz, Boehme, Swedenborg, and Saint-Martin also see the Holy Spirit as the Word. Proceeding from this principle, the Gospel of John takes on another dimension, for we can then write it as follows: “In the beginning was the Spirit, and the Spirit was with God, and the Spirit was God.” Writing it in this way permits a better understanding of why the Divinity was then divided into a Tri-Unity symbolized in Christianity by God the Father, God the Son, and God the Holy Spirit. This division into three was instituted by the early writers of the Christian Church at the Councils of Nicaea and Constantinople, held respectively in 325 and 381 CE. Before this, Spirit had the traditional sense

that had been given to it in the Old Testament, meaning, once again, that of the Divine Breath.

Having just referred to the Divine Breath, it seems of interest to add that mystics have always attributed two further functions to the breath. The first is of a purely physiological nature and consists in expelling the maximum carbon dioxide from the lungs, to purify and regenerate them. This is the objective of certain breathing exercises. The second function of the breath has a spiritual dimension, and enables concentration on the cosmic essence contained in air, or its focalization to a particular point, most often as part of a specific mystical exercise. Thus, in certain religious ceremonies and different initiation rituals, the breath is used to pass on to candidates a special influx and confer on them a quality, authority, sacrament, power, or some other attribute, making them a distinctive agent of the Divinity and an instrument of its Omnipresence, Omnipotence, and Omniscience. It is then up to



the initiate to make good use of what has been thus passed on, and to use it for his or her mystic quest and own inner evolution.

It is clear that the Christian Tri-Unity possesses an esoteric meaning which transcends the anthropomorphic notion of Father, Son, and Holy Spirit, considered as the third person of this Trinity. From an esoteric point of view, the Father corresponds to Divine Thought, the Son to the Divine Word, and the Holy Spirit to Divine Action. According to this principle, the whole of Creation, visible and invisible, was conceived, set in motion, and maintained in action by the Grand Architect of the Universe. Moreover, this triple work is found in humans, for people are endowed with thought, word, and action. This is the reason that all sacred writings expound, in more or less the same form, that "humans were made in the image of the Divine." The aim of humanity's spiritual evolution is to realize this, and express this image in our daily conduct, thus reintegrating with our original state of Adam Kadmon.

In one of his writings, Willermoz perfectly summarizes this viewpoint. He says:

The first of the powers operating in God is the Divine Thought or Intention, which creates, conceives, and depicts within itself all planes of emanation and creation. It is the first agent of manifestation of the Unity. We call it Father of All Things and specifically attribute to it All-Powerfulness.

The next power is Divine Will, the second agent of the manifestations of the Unity. It is the Word and the expression of the Divine Intention. This is why we call it the Only Son of God and specifically attribute to it the All-Knowing Infinite Wisdom.

The third power is Divine Action itself, the great Fiat, which governs and carries out the perfect accomplishment

of all planes of spiritual creation and emanation conceived in the Thought of the Father, taken on and determined by the Will of the Son. We call it Holy Spirit, for it is truly the Spirit of the Divine Unity and of all the powers conjoined.

In his work entitled *The Man [Person] of Desire*, Louis-Claude de SaintMartin also refers to the symbolism of the Father, Son, and Holy Spirit. Here is what he writes:

The Eternal, all-powerful Creator, whose infinite power extends through the universe of spirits and bodies, contains within Its immensity countless numbers of beings which It emanates from Its bosom as It pleases. It gives to each of these beings laws, precepts, and commandments, which serve as points of connection between these different beings and this great Divinity.

The connection between all these beings with the Being is so absolute, that no effort by these beings can prevent it. Whatever they do, they can never come out of the circle they have been placed in, and each point of the circle that they travel over could never for a moment cease being connected to its center. Even more so, the center could never cease being in bond, communication, and connection with the center of centers.

The connection of individual centers with the universal center is the Holy Spirit; the connection of the universal center with the center of center of centers is the Son; and the center of centers is the all-powerful Creator. In this way, God the Father creates beings, His Son gives them life, and this life is the Holy Spirit.

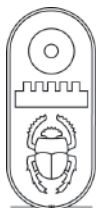
These explanations mean that the Father, Son, and Holy Spirit correspond to spheres of activity belonging to the Divine,

which consequently transcend Creation. This is why these spheres do not appear in the Tree of the Sephiroth. When we look at this Tree, we notice in fact that the three higher emanations, coming directly from Divine Thought, Word, and Action, correspond to Kether, Chokmah, and Binah. These three sephiroth though, although they constitute the higher world, are still part of the world of manifestation. They designate attributes of the Divine, or more precisely the main laws by which the Divine manifests in the invisible world. Thus Kether designates the first of the Divine's emanations, considered as the androgynous principle of Creation. Chokmah represents the second emanation and designates the masculine principle. And Binah, the third emanation, symbolizes the feminine principle. We find these three principles at the origin of all that exists, on both the material and the spiritual planes.

The question we may ask is why, in the Christian tradition, is Jesus likened to the Holy Spirit. In fact, in the New Testament

it is often said that Jesus is "the Spirit incarnate," or "the one by whom the Spirit was made flesh." Along the same lines, Jesus is described as "Pure Spirit" and "Radiant Spirit." This is so, I believe, because Jesus is considered as having been the most perfect Avatar humanity has known through its successive ages of evolution. To put this another way, the Master Jesus is probably the only one to have achieved the highest state of consciousness that a person can attain at the end of one's incarnations. As such, he was the living expression of the Divine Word, in other words, the expression of the very Spirit of the Divine.

During periods of meditation, we can invoke the Holy Spirit that is the Divine Breath which purifies, regenerates, inspires, and illumines all beings. Each time we do this sincerely and with the hope that this Breath will enter our body and soul, we will receive a spiritual influx that will raise us inwardly, even if we are not aware of it.





Rosicrucian Park
1342 Naglee Avenue • San Jose, CA 95191
USA

