

The diagram is a circular chart with a central heart. It is divided into two main sections: 'Das 1te Principium' on the left and 'Das 2te Principium' on the right. The heart is labeled '41 Sohn' at the top and '42 m e l' on the right. The left section contains a green circular area with a spiral pattern, labeled '43 Kein Element' and '44 H. Geist'. The right section contains a white circular area with a spiral pattern, labeled '45 Sohn' and '46 Vater'. The bottom section contains a green circular area with a spiral pattern, labeled '47 Geiſt' and '48 Menschheit'. The top section contains a white circular area with a spiral pattern, labeled '49 Wunder' and '50 Babel'. The heart is labeled '41 Sohn' at the top and '42 m e l' on the right. The left section contains a green circular area with a spiral pattern, labeled '43 Kein Element' and '44 H. Geist'. The right section contains a white circular area with a spiral pattern, labeled '45 Sohn' and '46 Vater'. The bottom section contains a green circular area with a spiral pattern, labeled '47 Geiſt' and '48 Menschheit'. The top section contains a white circular area with a spiral pattern, labeled '49 Wunder' and '50 Babel'.

Das 1^{te} Principium. Das 2^{te} Principium.

41 Sohn.

42 m e l

43 Kein Element.

44 H. Geist

45 Sohn

46 Vater

47 Geiſt

48 Menschheit

49 Wunder

50 Babel

51. Eigen Verstand in Babel.

52. Wunder der großen Thorheit.

53. Jüdisch Mensch.

54. Babel.

55. Hier Element.

56. Erde

57. Myſterium.

58. Seelen-Leiden

59. Engel. Geiſt

60. Des geistlichen

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TRADITIONAL MARTINIST ORDER

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Dear Brothers and Sisters,
Greetings in the Light of Martinism!

In this issue of the *Pantacle* we meet Pierre-Augustin Chaboseau—great humanitarian, talented linguist and translator, poet, author, and one of the co-founders of the Traditional Martinist Order, in Christian Rebisse's article about this inspiring Unknown Servant.

Next Jacob Boehme, the German mystic from the 1600s whom Louis Claude de Saint-Martin called his Second Teacher, provides valuable guidance for all Men and Women of Desire in an excerpt from *Of the Threefold Life of Humans, According to the Mystery of the Three Principles of Divine Manifestation*.

Then Brother Steven Armstrong explores the beautiful Way of the Heart, which is so important in the Martinist and in many other mystical traditions.

I hope these articles serve to guide and inspire you on your mystical path.

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

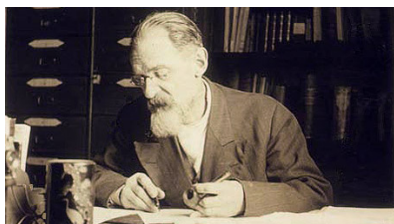
Julie Scott $\frac{S}{I}$

Julie Scott
Grand Master
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Pierre-Augustin Chaboseau

An Unknown Servant

Christian Rebisse



Pierre-Augustin Chaboseau.

When one thinks of the Martinist Order, a name that comes to mind immediately is that of Papus. Too often we forget that without the devoted work of a number of brilliant personalities, the Martinist Order would probably never have successfully developed. If some of Papus's collaborators are quite well known, such as Stanislas de Guaita, F. Ch. Barlet (Albert Faucheux), or Sedir (Yvon Leloup), others, such as Victor-Emile Michelet and Augustin Chaboseau have remained in the shadows. Victor-Emile Michelet is somewhat better known to us since Richard E. Knowles devoted a book¹ to him. As for Augustin Chaboseau, he remains ignored by biographers.² Nevertheless, this Unknown Servant hides a personality of multiple talents. If it is a fact that Papus was the organizer of modern Martinism, we often forget that he had an associate, Augustin Chaboseau, and we must consider the latter as the co-founder of the Martinist Order. Therefore, it is time to get better acquainted with this fascinating personality, for his contributions to the perennity of Traditional Martinism as well as for his qualifications as a great humanitarian.

The recent discovery of archives pertaining to Augustin Chaboseau's family has allowed us to piece together this biography. Essential information is excerpted from works entitled *In Mémoriam Augustin Chaboseau*, written by Madame Rosalie Louise Chaboseau a short time after her husband's death.³ We shall also use a set of manuscripted notes which Augustin Chaboseau had carefully pinned together in small bundles, and which were intended to compose his journal entitled, "Mon livre du bord, soixante ans de navigation littéraire et politique" (My Log Book, Sixty Years of Literary and Political Navigation).

The Chaboseau Family

Pierre-Augustin Chaboseau was born in Versailles on June 17, 1868. His double first name tells us of his origins. He received the first name, Pierre, following a long family tradition in force since the thirteenth century. Indeed, around 1220, the Duke Pierre the First⁴ one day visited a place where he served as Godfather of the first born of an ancestor of the Chaboseau family. Since that time, family tradition required that the first son of each generation should carry the first name of Pierre. The Chaboseau family (written in old days: Chaboseau de la Chabossière) finds its roots in French nobility, and Pierre-Augustin could have had his name followed by the following titles: Marquis de la Chaboissière and de Langlermine, Count de Kercabus, Kerpoisson, de la Morinière, Trévenégat, la Bélinière, la Pommeraye, Baron de la Borde, L'Atrie, le Poreau, Rivedoux. The Chaboseaus were also Lords de la Fuye, Procé, Bodouët, la Guionnière, la Tillerole, Saint-André, Kerlain, Kerfressou, Kernachanan, noble estates of Poitou, Vendée, Maine and Loire, Mayenne, Sarthe, Bretagne, lower Loire, Ile and Vilaine, Orne, and Côtes du Nord.⁵ During the French Revolution, the holder of these titles was financially devastated and burned the titles.

Augustin never used the first name Pierre to sign his works—be they poetical, literary, scientific, or historical. He only used the name Augustin, given to him by his mother, Elisa-Célestine (1847-1920) in memory of her father Antoine-Augustin Lepage, whom she held in true veneration. Auguste-Marie Chaboseau (1835-1898), Augustin's father, was in the military, and his career required frequent moves. These travels never handicapped the studies of the young man. It must be said that young Augustin rapidly manifested an uncommon aptitude for his studies. College work could not fulfill his intellectual appetite. He “devoured” all of the scholastic library books as well as those put at his disposal by his parents and friends.

His Youth

At age fourteen, he had already read the Bible in its entirety. This reading was so upsetting to the young adolescent that it was the departure point for what remained a major preoccupation throughout his entire life: namely, to read, study, and compare the sacred works of all religions. He devoted the following year's Easter vacation to reading the Qur'an. While in the College du Mans, he read and re-read the dictionary of philosophical sciences by Adolphe Franck, carefully taking copious notes. Then it was the dictionary of literatures composed under the direction of Vapereau which gained his attention. He specified

in his journal: “What I have learned, thanks to Franck and Vapereau, during this scholastic year 1882-1883, is the foundation of that which I call my erudition.”

During the following year, he gave himself over to *The Imitation of Christ*. Was the student Augustin Chaboseau a genius? It is difficult to assert, however, he possessed uncommon aptitudes in certain matters.

The French conceive that one may have an irresistible vocation for music, drawing, painting.... But no one has ever admitted an analogue predestination for polyglotism. However, prior to my admittance to college, my mother started my initiation into the English language, my father had already done the same with German, and I was entrusted to a freshly graduated bachelor of Latin, who taught me the equivalent of an eighth grade program. This was an excellent preparation, but not sufficient to explain that as soon as I started the seventh class, I was the best student in Latin and German, and as soon as I started the sixth class I was the best with Greek, and all this without the slightest effort. It continued on the same way during the following five or six years concerning Italian, Provençal, Catalan, Spanish, Portuguese, as well as Flemish and Dutch. When I came to Pau, it only took a few weeks to familiarize myself with Bearnese, then of course Gascon. After secondary teachings, I submerged myself all the way into Sanskrit. A Russian taught me his language in a few months, and consequently I did not wait long to translate everything I wanted from Polish and Serbian.⁶

Later he also learned Breton and Esperanto, and was able to read Sanskrit and Pali as well.

To the gift of proficiency in languages, it is also appropriate to add another gift coming from his father—music. From the age of six he took piano lessons and had a passion for music and singing throughout his lifetime. The departure of his father for another garrison would be occasion for new encounters, opening new fields of investigation to him. Despite this departure, Augustin’s father wanted his son to complete his scholarly year at the College of Mans, and entrusted him to his friend Jean Labrousse, who, like Augustin’s father, was an officer. Members of the Labrousse family were devout spiritualists and they were also very close to Pierre-Gaëtan Leymarie, the chief editor and director of the *La Revue Spirite* (Spiritual Review). This encounter opened the young man’s mind to “invisible worlds,” and there planted the “first seed of mystical preoccupation.”⁷



Pierre-Gaëtan Leymarie and Spiritualism

Here it is necessary to linger a few moments with regard to Pierre Gaëtan Leymarie (1817-1901). He was one of the most ardent disciples of Allan Kardec, the founder of spiritualism. Pierre-Gaëtan was a very active spiritualist, but he was also a humanitarian and offered the columns of his review to all who defended “a cause of spiritualist or essentially of humanitarian order.”⁸ He worked long and hard for peace, and was one of the pioneers in the movement for the emancipation of women. Leymarie understood quickly that his contemporaries were not prepared to embrace the new psychic sciences. Thus, he estimated that great efforts were necessary to develop the general culture of the French. With this objective in mind, in the company of his wife, he assisted his friend Jean Mace with the foundation of the *Ligue de l'Enseignement* (The League of Teaching).⁹ In 1889, Pierre-Gaëtan Leymarie organized the first international congress of spiritualism on French soil. Not only was he a devoted and sensitive man, he was also reserved and modest. He exercised some influence over numerous personalities.¹⁰ He died in 1901 and, in the Père-Lachaise cemetery in Paris, his tomb bears the inscription: “To die is to leave darkness to enter into light.” The Labrousse family often spoke of Leymarie to their young friend Augustin, but only later was he able to meet him in Paris. There, Pierre-Gaëtan Leymarie would exercise a profound influence on Augustin Chaboseau. Like him, Augustin would show great passion for education, and donated much of his time to the *Ligue pour l'Enseignement* (The League for Teaching); like Leymarie, he would be a militant for women's rights, and like him, he would not be satisfied with beautiful, elaborate theories in the shadows of comfortable living rooms filled with intellectuals; his primary interest was to put his knowledge into practice.

The Guimet Museum

At eighteen years of age, Augustin Chaboseau had to decide which direction he would take in life. He had several vocations; he was strongly attracted to literature and music also tempted him. He would finally choose medicine. However, his skills as a writer would be very useful for the financing of his studies. In August 1886, he published a novel in the “Estafette” entitled *Le Curé de Bosdarros* (The Priest of Bosdarros). Stimulated by this first success, he immediately published a second one entitled *Lucrece* (Lucretia). Thus started a long series which led him to collaborate in numerous periodicals and reviews.

To continue his study of medicine, Augustin left his family and settled in Paris, where Parisian life opened new horizons to him. There

a new museum consecrated to the study of religions and civilizations of the East had just opened its doors. Indeed, Emile Guimet had just brought to Paris a magnificent collection of cult objects and sacred books of the East, as well as a splendid library.¹¹ Augustin would quickly become an assiduous visitor of this museum, to the point that Léon Milloué, the curator and librarian, would take him as his assistant. It is from this period in his life that his great passion for Buddhism was born.

His parents—worried about leaving the young student alone in Paris—advised him to visit one of their relatives, the Marchioness Amélie de Boisse-Mortemart.¹² A woman of grace and distinction, she had been widowed for several years and had been left financially challenged by her husband. To survive, she gave piano, voice, and watercolor lessons to a middle-class clientele who lived in the district of the Ternes. An artist with multiple gifts, she also wrote several articles for various reviews.

The Martinist Initiation

As soon as they met, great complicity settled between Amélie and young Augustin: first on the literary plane (under her own name, she published an article written by young Augustin in *l'Art et la Mode* [Art & Fashion] in 1891). But their mystical affinities, most of all, are what brought them together. Amélie was very interested in spiritualism. “She was a Mystic, an ultramystic. None of the occult sciences had any secret to her. It is true that, in this regard, she had been molded by Adolphe Desbarolles.”¹³ What she was most passionate about was Martinism.¹⁴ Despite his knowledge of spiritualism, young Augustin was totally ignorant of anything concerning Martinism; therefore Amélie decided to educate him on the subject.

“She lent me books from Elme Caro, Jacques Matter, and Adolphe Franck.¹⁵ Then those from Saint-Martin himself. Thereafter, she did not hesitate to initiate me as she herself had been initiated by Adolphe Desbarolles, direct disciple of Henri de Latouche.”¹⁶

Thus, in 1886, Augustin Chaboseau became an S.I. and took his place in a line of Martinist initiates tracing their lineage back to Louis-Claude de Saint Martin. However, Martinism did not yet have a structure; it was not organized and did not exist, so to speak, as the “Martinist Order.” It was yet another providential encounter that would change that situation.



The Encounter With Papus

Eventually, Jean Labrousse settled in Paris and it was only natural that he would again meet Augustin Chaboseau and introduce him to his friend Gaëtan Leymarie who, in turn, put Chaboseau in contact with Parisian mystical and esoteric circles and offered to collaborate with Chaboseau in the work of *La Revue Spirite*. On December 15, 1889, Augustin published writings about the Offices of the Buddhists at the Universal Exhibition in Paris. In Paris, Augustin Chaboseau became friends with numerous personalities: the Cros brothers, Villiers de l'Isle-Adam who became a close friend to him, Emile Bourdelle, etc. On Leymarie's advice, the young medical student introduced himself to the Hospital of Charity and became acquainted with Gérard Encausse, a young intern who was already starting to publish under the name of Papus.

So, a great friendship was born. Their long discussions on esotericism and mysticism revealed to them that both were Martinists, and they decided to start a Martinist Order to enable them to pass on the initiation they had received. It is in this regard that we must consider Augustin Chaboseau as co-founder of the Martinist Order.

Papus and Augustin Chaboseau assembled a few friends—Stanislas de Guaita, Lucien Chamuel, F.-Ch. Barlet, Maurice Barrès, Joséphin Péladan, Victor-Emile Michelet, and many others, and thus the Martinist Order was founded around 1890.



Papus.

Papus was quite the organizer. As such, in order to assure the success of this enterprise, he created a whole structure comprising a library, conference, and review room. Augustin collaborated to review *L'Initiation* from 1889 to 1891, then Papus entrusted him with the position of chief editor for the publication *Le Voile d'Isis* (The Veil of Isis). He would also become editorial secretary of *Psyché*, a review where Victor-Emile Michelet served as chief editor. In 1889, an international spiritualist congress took place in Paris—about which Gaëtan published a full account in a large volume in 1890. In this book are found Augustin Chaboseau's reports in German, Dutch, and Italian memoirs.

All of this activity did not hinder Augustin Chaboseau in the continuation of his medical studies. Nevertheless, while preparing the medical thesis for his degree, Augustin began to have qualms about

the course upon which he was embarking. The idea of holding the lives of others in his hands made him uncomfortable. Consequently, he decided to leave medicine and from that time onward consecrated himself totally to literature. Papus encouraged him in that direction, and knowing the young man's passion for Buddhist philosophy, urged him to write a book on this subject, saying to Chaboseau, "You know religions in depth, as well as philosophies and the arts of the Far East; your position at the Guimet Museum gives you the opportunity to collect material easily."¹⁷

Augustin set to work. Not just satisfied with the translations of sacred texts, he learned Sanskrit and worked directly from the ancient texts. Soon, Augustin presented his manuscript to Papus and together they took it to the editor Carré, who published it in 1891. At the heart of the Independent Group of Esoteric Studies, Papus created, just for Chaboseau, a section solely consecrated to the study of the Eastern sciences.

In 1891, when Papus published his *Traité Méthodique de Science Occulte* (Methodical Treatise on Occult Sciences) edited by Carré, he of course asked Augustin Chaboseau to prepare an appendix to his book, a glossary on the main expressions of the Eastern occult science. This appendix would be published separately in a small brochure. During Martinism's earliest years, Augustin Chaboseau worked with Stanislas de Guaita and Chamuel, the most valuable collaborators of Papus. In 1891, Martinists decided to give a more precise outline to the Martinist Order, and in its publication of August 1891, *L'Initiation*, announced a new development: the creation of a Supreme Council composed of twenty-one members who would now manage the Order. Augustin Chaboseau was to be a member of this council and would be number six in this group of twenty-one people. In July 1892, the review *La Plume* (The Pen) offered a special edition on magic to its readers. Augustin contributed to this review with an article entitled "La Chaîne" (The Chain). Then, at the end of the same year, he was named a member of the Chamber of Direction of the "Kabbalistic Order of the Rose+Croix" by Stanislas de Guaita. This Order constituted an inner Order within the Martinist Order.

From the Oratory to the Laboratory

Augustin was a practical person who liked to encounter reality. Thus, speculative work in the Lodges did not keep his interest for long. "He never stopped preferring altruism over speculative study. He said that all knowledge is useless, futile, and selfish if it cannot be beneficial

to others immediately.”¹⁸ Therefore, as of 1893, he ceased to participate in lodge meetings in order to propagate emancipating thoughts through the pen and the spoken word. He requested a leave from the Martinist Order’s Supreme Council to throw himself into action. As a sign of respect, Papus would always keep his position open; it was never taken by another member.

Throughout these years, Augustin made many useful contacts. During dinners given by the *Modern Review*, he became acquainted with a great number of personalities from the arts and political world. This period would be the one in which he produced the greatest variety of novels and articles in reviews and newspapers.¹⁹ The list of these publications is so long that only a few can be named here: *La Famille*, *L’Aurore*, *L’Action*, *La Petite République*, *Le Courrier de Soir*, *Le Figaro*, *Le Matin*, *Le Parisien*, etc. He used many pseudonyms to sign his works: Pierre Thorcy, Penndok, Pendoker, Arc’Hoaz, le Chat Botté (Puss in Boots), Candiani, Henri Olivier, and others.

Chaboseau, Social Reformer

Through his collaboration on *La Petite République* (The Little Republic), Chaboseau became acquainted with Benoît Malon, de Fournière, and all the leaders of the Socialist movement of the time. These people and their ideas had an important influence on his life, and he entered the world of politics. It is then that his interests began to change. This is also the period in which his translating work took on a greater importance. We shall only give a few examples: from Russian, *La Demande en Mariage* (The Marriage Proposal) by Anton Chekhov; from English, *La Ville Eternelle* (The Eternal City) by Hall Caine. He also participated in the work of the Human Rights League and took an active role regarding forming the constitution on several popular universities. Between 1898 and 1907 he delivered more than 300 lectures.

Augustin was thirty-four years old and still single; so far he had not found anyone who shared his many interests. It is within the setting of his activities at the popular university of the Fourteenth Arrondissement in Paris that he would eventually meet the woman who would become his bride on December 17, 1902. She was Rosalie Louis Napias. Miss Napias’s father was a devout follower of Jacques Fourier’s philosophy, and her mother was a disciple of Maria Deraisme.²⁰ She was a very active feminist who collaborated on the review, *La Fronde*, under the pen name “Blanche Galien.” She managed to open the doors of the Faculty of Medicine to women. A student at the Pasteur Institute, she eventually became the first woman pharmacist in France.

Augustin Chaboseau had the ability to conduct very different activities all at the same time. His activities were so numerous that when one studies his biography it is difficult to believe that he accomplished so much in one lifetime. His passion for organized work led him to collaborate with the Labor Exchange where he gave courses on labor legislation and served as a translator and interpreter in twelve languages for that organization. This did not prevent him from translating *La Législation ouvrière aux Etats Unis* (Work Force Legislation in the United States) by W. F. Willoughby. He complemented this work with copious notes and an introduction which emphasized the United States' substantial lead over France in the area of labor legislation. Still sensitive to the emancipation of women, he also translated *La réglementation du travail des femmes et des enfants aux Etats Unis* (Working Regulations for Women and Children in the United States) and also a *Guide pratique de législation ouvrière* (Practical Guide to Work Force Legislation). He also drafted a *Manuel de législation ouvrière* (Manual of Work Force Legislation) which became authoritative. His studies of the work force brought about concern regarding farmers leaving the countryside for the cities (rural desertion), and on this subject he wrote *La Désertion des champs* (The Desertion of the Fields).

Social Awareness

Around 1900, he abandoned his daily newspaper articles and focused on scientific reviews. He collaborated on *Revue de Paris*, *Revue Scientifique*, *Revue Générale des Sciences*, and others. His study of the 1875 constitution entitled *Réalisations démocratiques* (Democratic Realizations) brought him the honor of the speaker's platform in the Chamber of Deputies. He finished *Etude historique sur les constituants de 1848* (Historical Study of the Constituents of 1848), which was published under the care of the Society for the History of the 1848 Revolution (under the presidency of G. Renard). It was then that Alexander Lévaïs entrusted Chaboseau with the first volume of his book, *l'Histoire des Partis Socialistes en France* (History of Socialist Parties in France), from Babeuf at the Commons, 1911.²¹

Chaboseau's political activities became more numerous. After his municipal election defeat in 1908,²² he became the secretary of Representative Pierre Goujon. Augustin Chaboseau was a nature lover and a true ecologist long before today's ecology movement began. With his friend, Anselme Changeur, he participated in the *Société pour la Protection des Paysages de France* (Society for Protection of French Landscapes) in 1913. The social center of this association was at his own address in

Rue Jenner in Paris. He was a member of the directing board of this association in 1919, and from 1913 to 1934 he published articles on the protection of nature in *Le Figaro*, *Le Temps*, and the *Bulletin de la Société pour la Protection des Paysages de France*.²³

Secretary to Aristide Briand

When World War I broke out in 1914, Augustin Chaboseau was passionately involved in the affairs of his country; therefore he would not accept exemption from military service for health reasons. He wanted to defend his country. Thus he offered to work gratuitously at the City Hall of the Thirteenth District in Paris. He quickly realized that the routine work was not compatible with his abilities and that he could be of more service in another position. It was time for him to make contact again with his old friend Aristide Briand, now Minister of Justice. The latter gave a favorable follow up to Chaboseau's request, and very soon he hired Chaboseau as his private secretary. When Aristide Briand became President of the Council of Ministers, and later Minister of Foreign Affairs, he kept Chaboseau at this post. During this collaboration, which lasted until 1917, Chaboseau was to represent Briand on various occasions during official events.²⁴ During that period of time, Augustin Chaboseau fulfilled secret missions with politicians from the Balkans. In doing so, he won the friendship of several national leaders in that part of Europe. In fact, the Serbian government asked him to write a history, *Les Serbes, Croates et Slovènes* (Serbs, Croats, and Slavs). In Yugoslavia these two volumes have become textbooks for French language classes. As a result of this work, Chaboseau was honored with the title *Commandeur de l'Ordre de Saint-Sava* (Commander of the Order of Saint-Sava).

Several years after the war, from 1922 to 1929, Chaboseau collaborated on *Mercure de France*. Here we note his article, "Latouche Réhabilité" (Rehabilitation of Latouche), written in 1919. Henri de Latouche (1785-1851) was also a writer, a Martinist, and the initiator of Adolphe Desbarolles.

Chaboseau's passion for the protection of nature is mainly known due to his role in the protection of the Park of Sceaux. The owner of this park could no longer afford the maintenance of such an extensive property, and in 1923 resolved to sell it in divided parcels. Thanks to the Society for the Protection of French Landscapes, and the support of several other persons, the destruction of this magnificent green space was avoided by requesting the Department of the Seine to purchase it in 1923. Augustin Chaboseau proposed the establishment in the Châ-

teau de Sceaux of an historical and archaeological museum devoted to the Ile de France—the region surrounding Paris. This project was initiated in 1930, and Jean Robiquet took charge of this museum. Augustin Chaboseau became his assistant and retained this post until the beginning of World War II in 1939.

The Traditional Martinist Order

Following the end of WWI, Augustin Chaboseau often attended the “Grand Orient of France” and the “Human Rights League” with which he had been acquainted for many years. He gave many lectures at the “Human Rights” and participated in its activities until 1937. One might wonder why Augustin Chaboseau chose to attend Masonic Lodges instead of Martinist Lodges. It must be said that the situation had changed greatly after the end of WWI. From that time on, the Martinist Order was in abeyance because the war had scattered its members as well as the Supreme Council, making it impossible to elect a new Grand Master.²⁵ However, at that time, several Martinists were trying to restart the Order. Each had distorted the Order in a way that was disturbing to Augustin Chaboseau. Tired of witnessing numerous deviations of Lyonese and Parisian Martinism, Chaboseau again reunited the last survivors of the 1891 Supreme Council and put the Order back on its feet in 1931. Proceedings for the election of a Grand Master were begun, and Augustin was designated for that position. However, he let Victor-Emile Michelet take over the function of Grand Master. Then, when Michelet died in 1938, Augustin accepted the position of Grand Master. The true Order having been reinstated, the Martinists then added the qualitative word “Traditional” to the Order’s official title, so as to distinguish it from unconventional movements. Through this addition, Martinists assert the right to “the perpetuity of the Order founded by Papus with them... asserting themselves alone justified to manifest this regularly.”²⁶ The Traditional Martinist Order remained discrete until its admittance into the F.U.D.O.S.I. at the end of 1939. From that date on, Augustin Chaboseau became one of the three Imperators of the F.U.D.O.S.I.²⁷

Unfortunately, WWII obstructed Martinist activity. “That strange war affected Augustin Chaboseau profoundly; he escaped from the capital with his grandchildren and found refuge in his native Brittany.”²⁸ In Saint-Servan (a town near Saint-Malo) he finished the second and third volumes of *l’Histoire de la Bretagne* (History of Brittany). His son, Jean, was on the front lines, and it was Mlle. Jeanne Guesdon who replaced him as Administrative Secretary for Foreign Relations. Jean

Chaboseau managed, however, to come back home from time to time. For Christmas 1939, Augustin and Jean Chaboseau, as well as Georges Lagrèze, were reunited and working on the organizing of the Traditional Martinist Order which, despite the war, was functioning clandestinely. On that occasion they sent a friendly card to Rosicrucian Imperator Ralph M. Lewis in California. Before the end of the war, constrained by the occupying forces, Augustin had to return to Paris. Sometime prior to the end of the war, occupying German soldiers burst into his home and plundered his library. There were so many books that the soldiers brought a truck to remove them. Fortunately, because he received prior warning, Chaboseau had enough time to destroy certain documents which would have testified to his initiatic activities. Thus, he was able to escape a worse fate. "Until the last few weeks, his intellectual activity was intense; two weeks prior to his death he was writing notes pertaining to ulterior work, working on a poem in twelve songs on the Buddha (unfortunately interrupted at the seventh song), and he had written two lectures for future Martinist meetings. On January 2, 1946, he passed away peacefully, serenely, his body having become too feeble to allow his spirit to inhabit it."²⁹

Thus ends this portrait of Augustin Chaboseau. There remains much to be said, either about his literary realizations (his collaboration on the great *Larousse Encyclopedia*, for instance), and his political and initiatic achievements. The essential point in this article has been to discover and explore the life of an illustrious Martinist "who, having been enriched by the doctrine of love and charity of Martinism, by the transcending social studies of the Rose+Croix and of Saint-Yves d'Alveydre,"³⁰ endeavored during his entire life to put into practice his highest realization of humanity.

ENDNOTES

1. Richard Knowles, *Victor Emile Michelet, Poète Esotérique*. Vrin, Paris, 1954.
2. A small biography notice still should be pointed out: *Vie et Mystère des Rose+Croix* by Jean-Claude Frère, Maison Mame, Paris, 1973, which is well documented despite a few errors.
3. To this we have added important information from documents and Chaboseau's correspondence with numerous people, as well as documents from Chaboseau's son, Jean. We wish to heartily thank Madame M. C. for entrusting us with those important documents.
4. Pierre the First, nicknamed "Maucler" because he was unfrocked, was the son of Yolande de Courcy and Obert II, Count de Dreux and Perche. Pierre the First was knighted by the king of France in 1209.
5. R. Louise Chaboseau, *In Mémoriam, Augustin Chaboseau*. p. 1, and note from Augustin Chaboseau about the origin of the Chaboseau family.
6. *My Log Book*. pp. 3-4.
7. *In Mémoriam, Augustin Chaboseau*. p. 5.

8. See *Les Pionniers de Spirtisme en France, Documents pour la formation d'un livre d'Or des Sciences Psychiques*, collected by J. Malgras, Lib. des Sciences Psychologiques, Paris, 1906, p. 104.
9. Jean Mace founded the Ligue Francaise pour l'Enseignement in 1886 to promote education among the working classes. Since 1967 it has taken the name *Ligue de l'Enseignement et de l'Education Permanente*.
10. René Caillet, founder of *l'Etoile*, to which Augustin Chaboseau contributed, after being a positivist, was converted to spiritualism by Leymarie in 1870.
11. This museum was founded by E. Guimet (1836-1918), industrialist and archaeologist, when he returned from the mission entrusted to him by the Ministry of Public Education to study religions of the Far East on location.
12. Amélie was the niece of the poet Henri de Latouche.
13. *My Log Book*...p. 87. A. Chaboseau specifies that not only did A. Desbarolles initiate Amélie into Martinism, but he also taught her some painting techniques. One should remember that Adolph Desbarolles, prior to devoting himself totally to chiromancy, was a talented painter.
14. *My Log Book*...p. 88.
15. E. Caro, *Essai sur la Vie et la Doctrine de Saint-Martin, le Philosophe Inconnu*. Paris Hachete, 1852; J. Matter, *Saint-Martin le Philosophe Inconnu*. Paris 1862; A. Franck, *La Philosophie Mystique en France au XVIII ème. Saint-Martin et son Maître Martinez de Pasqually*, Paris, 1866.
16. *My Log Book*...p. 88. This is very important information because it specifies that the initiation given to Augustin Chaboseau by Amélie de Boisse-Mortemart was not just an initiation to Saint-Martin's lecture.
17. *In Mémoriam, Augustin Chaboseau*, p. 10.
18. *Ibid*, p. 10.
19. In 1921 he united in one work, *La Halte à l'Ombre* (pub. By Maison Francaise d'Art et d'Edition, 1921), his many writings which he had scattered in numerous newspapers and reviews.
20. Maria Deraisme, one of the very first feminists, was also with Georges Martin at the origin of the first mixed obediences—in 1893. Her Sister, Madame Anna Feresse-Deraisme, would be a witness at the wedding of Louise and Augustin.
21. Published by Marc Rivièrè, Paris, 1911.
22. He was the Socialist Party Candidate (S.F.I.O.) from the Thirteenth Arrondissement in Paris, Salpêtrière District.
23. During a second international congress for the protection of nature, which occurred in Paris in 1931, and which opened with a speech by the French Republic's President Albert Lebrun, Augustin Chaboseau presented an account of the "National Parks of the United States." The works of this congress were published in 1932 by the Société d'Edition Géographique, Maritime et Coloniale, with Chaboseau's text on page 391.
24. Aristide Briand (1862-1932). Following the World War, he was in favor of a politics of reconciliation with Germany; was elected President of the Cabinet eleven times, and served as Minister of Foreign Affairs seventeen times; signed the Locarno Agreement in 1925; and helped support the founding of the League of Nations, which in 1946 became the United Nations. Briand received the Nobel Peace Prize in 1926.
25. Jollivet Castellot, *Avec Papus, le Martinism est mort* ("Martinism Died with Papus"); E. Nourry, *Essai de Synthèse des Sciences Occultes*, Paris, 1928, p. 189.
26. Robert Ambelain, *Le Martinisme*. Niclaus, Paris, 1946, p. 174
27. Concerning the history of Martinism, see the article "Martinism—History Of A Traditional Order," by Christian Rebisse, *Rosicrucian Digest*, Fall 1992, p.16.
28. *In Mémoriam, Augustin Chaboseau*, p. 25
29. *Ibid*, p. 25.
30. *Ibid*, p. 14.

Of the Threefold Life of Humans, According to the Mystery of the Three Principles of Divine Manifestation

(Excerpt from Chapter 7)

Jacob Boehme

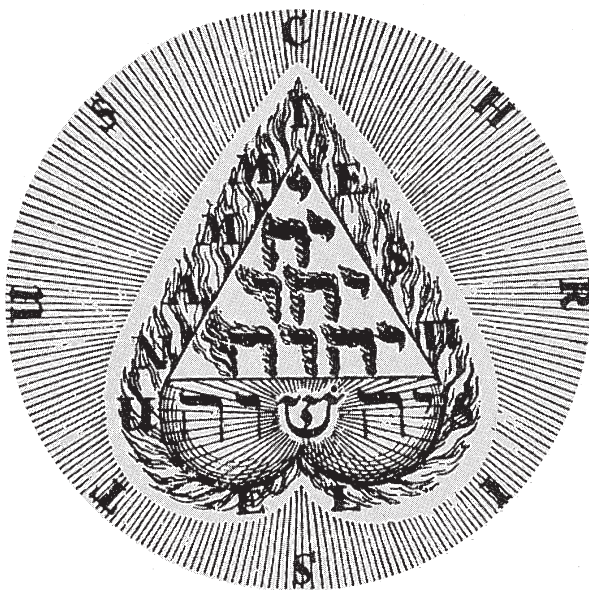
1. Imposed especially upon us in the world is to seek again what we have lost. Now, if we wish to find, then we should not look outside of ourselves.
2. We have no need of any flattering hypocrites to encourage us with the promise of mountains of gold so that we will only want to follow them and make them shine.
3. And even after attending and listening to sermons for my entire life, and always hearing the praises and reasoning about Heaven and a new birth, thus keeping me wide of the mark, I will not have advanced one iota.
4. When you throw a stone into the water and retrieve it, it is still the hard stone it was before and has kept its quality; but if you throw it into the fire, then it begins to acquire a new quality.
5. And so it is when you run off to church, and want to be seen as a minister of Christ; it just isn't enough. If you stay wide of the mark, you are the same as before.
6. Nor is it enough to learn all your books by heart, and spend days and years reading all of the scriptures; and when you know the Bible by heart, you will be no better in the eyes of the Divine than a poor prisoner in the shadows who, in all this time, has not seen the light of day.
7. It is no use for you to babble or talk much about the Divine if you have contempt for simplicity, as do the hypocrites on the beast of the Anti-Christ that keeps the light from those who see, as happened to the writer. Here are the words of the Christ that concern us: unless you convert and become as little children, you will not see the eternal kingdom of heaven. You must be born anew if you wish to see the kingdom of God. This is the real purpose.

8. Art and eloquence have no use here, nor do you need books or cleverness; in this regard a shepherd is as knowledgeable as a physician, and often more so. For he [or she] throws himself to God's mercy by his own reason; he does not have a large amount of clever reasoning. That is why he does not investigate the path but simply goes into Christ's temple with the poor publican, while the learned places himself before an academy and firstly examines in what spirit he should enter Christ's temple. Above all, he consults the opinion of others; do you wish to seek God having this or that opinion? One opinion is the Pope's, the other that of Luther, the third Calvin's, a fourth Schwenckfeld's and so on. There is no end to opinion.
9. And in this way, the poor soul remains in doubt outside Christ's temple: he or she knocks, seeks, and still doubts more and more that this is the true way.
10. Oh soul, lost in Babel, what are you doing? Distance yourself from all opinions, no matter what status it has in the world. They are all just the struggle of reason.
11. A new birth nor the noble stone is found in struggle, nor in any wisdom of reason; you must let go of everything in the world, however brilliant it may be, and enter into yourself, and do nothing more than gather your sins, which poison you, into a heap and cast them to the mercy of God and soar to God, ask Him to forget them, that He may enlighten you with his spirit.
12. There is no need to argue for long but only to be firm; for Heaven must crack and Hell must tremble, and this happens too. You must throw all your thoughts and reasoning into this, and everything that you face on your path, so that you will not leave Him, lest He not bless you like Jacob who fought with God all night. Though your *conscience* should say, No, God will have none of you; yet do you say, I will have him, I will not leave him, till I am carried to my grave: Let my will be as your will, O Lord, I will as you will: and though all the devils encompassed you round about, and should say, *Hold, it is enough; at once* you must say, No, my will and my thought will not be separated from God, they must dwell eternally

in God; His love is greater than all my sins. If you, devil and world, have a mortal body in your prison, I have my Savior and my Regenerator in my soul; He will give me a celestial body which will remain forever.

13. Try just this and you will discover wonders, and you will soon receive one which will help you to struggle, to fight, and to pray: nevertheless you will be unable to say much because that is not what the thing consists of, provided you can only utter the simple words of the publican: "Ah! God, have pity on me, poor sinner." But when your will, with all your reason and your thoughts, are placed in God, do not part from Him, even though the soul should separate from the body; then you will possess God, you will pierce through the veil of death, of Hell and Heaven, and you will enter into Christ's temple despite all the demons. God's wrath cannot stop you, however great and powerful it is within you; and when the soul burns in anger and is in the middle of Hell among all the demons, you would leave all that and enter Christ's temple where you will receive the crown of pearls linked to the noble and respected stone, the angular stone of the philosophers.
14. But know that the Kingdom of Heaven is also sown within you and is small like a grain of mustard. You will receive the greatest joy from the angelic crown, but take heed, do not place it upon old Adam or it will be yours like Adam's. Keep what you have. To suffer in need is an evil host.
15. From a small branch comes a tree if planted in a fertile field. Cold and rough winds will lash the branch until a tree emerges from it; it is shaky. You must be exposed to the tree of temptation, and also to scorn in the desert of this world; if you cannot withstand this, you will not gain anything. If you uproot your branch, you will do as did Adam, you will make things more difficult than the first time; however, it grows in the garden of roses, without old Adam's knowledge. For it was a long time since the day of Adam until the humanity of Christ, in which the tree of pearls secretly grew under the veil of Moses, and yet it became a tree in his time bearing beautiful fruit.

16. And so if you have fallen, and lost the beautiful crown, do not despair; seek, knock, come back, and do as before, and you will experience with what spirit this hand was written. You will then receive a tree in place of a branch and you will say, “Has my branch then become a tree while I was asleep?” Then you will begin to know the stone of the philosophers. Take note of this.



The name of the Divine which burns in the heart and soul of humanity. From the *Collected Works of Jacob Boehme*.

Martinism: The Way of the Heart

Steven Armstrong

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 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 Tahor* (The Blessings of the Wise), published in an original translation in the *Rosicrucian 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 Jesus.

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 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.



Icon of Sophia from St. George church in Vologda (late sixteenth century). She is presented in a Deisis, whose central figure is usually Christ, worshiped by Mary the Theotokos and St. John the Baptist. She is clearly Divine, and is typically red, also called the Angel of Good Counsel.

Euboulia —Good Counsel— is God's complete resolution and plan for the Divinization of all Creation.

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 more well 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 Vizcaíno 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 Tahor: The Blessings of the Wise" (4Q525:1.1-2, 2.1-12). Translated by Sean Eyer. Rosicrucian Digest 86:2 (2007): 32. http://www.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/legacy/movements/western-transmission/islamic-golden-age/the-pearls-of-wisdom/>.
4. The best introduction to Western Theosophy (Divine Wisdom Tradition) are 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 Québécois Rose+Croix University International instructor Aline Charest: *La Prière du cœur* (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 Kirchberger, Baron of Liebstorf. Published in *Pantacle 2* (2002): 24-25 (San Jose, English Grand Lodge for the Americas, 2002).

Thus, from the first divine contract and the pure region where truth abides, a continuous chain of mercies and light extends to humanity, through every epoch, and will be prolonged to the end of time, until it returns to the abode from which it descends, taking with it all the peaceful souls it shall have collected in its course; that we may know that it was Love which opened, directed, and closed the circle of all things.

—*Louis Claude de Saint-Martin*



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