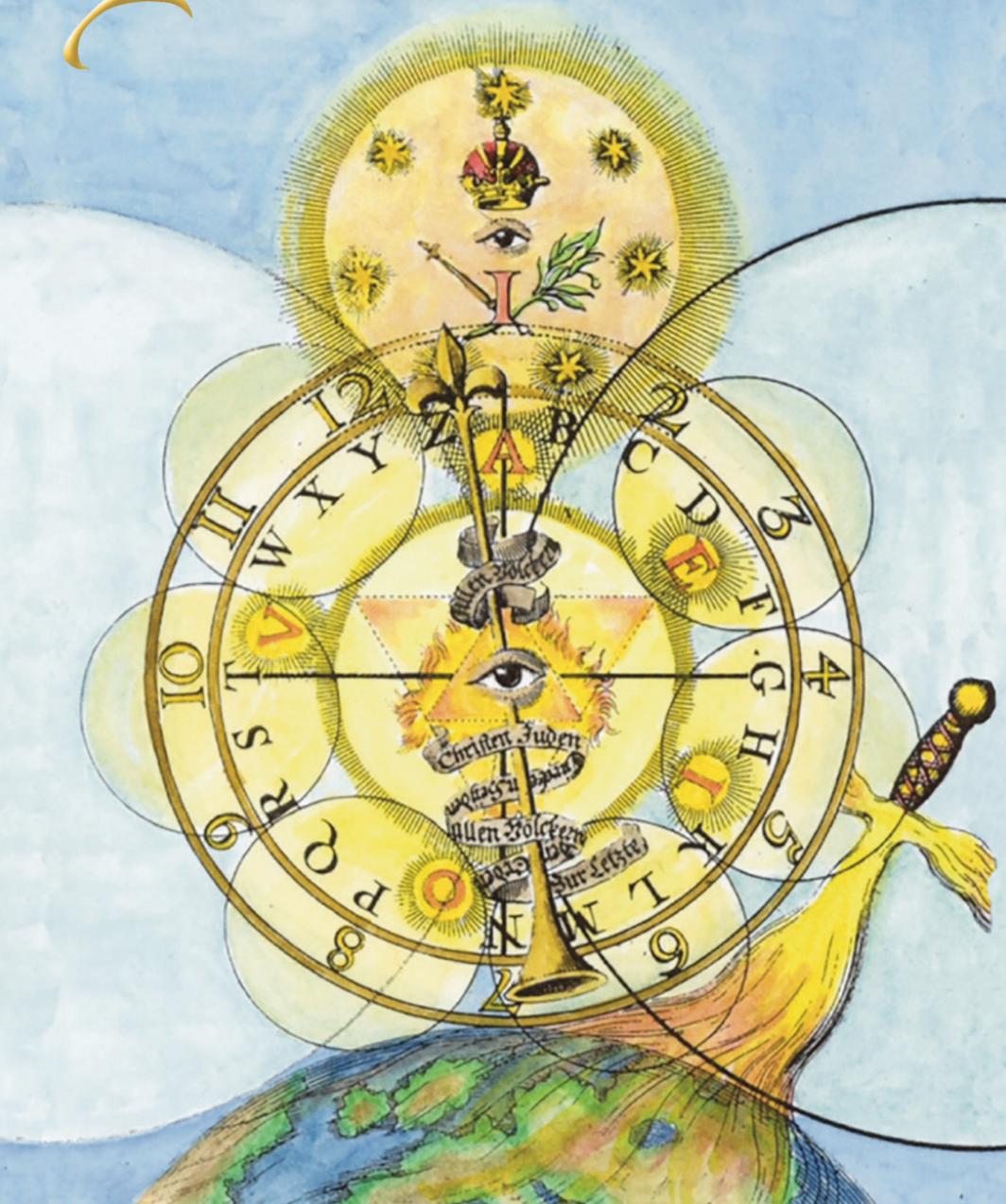


Pantacle





Traditional Martinist Order

San Jose CA USA
www.martinists.org

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

Welcome to this edition of the *Pantacle*, the official magazine of the Traditional Martinist Order. In this issue, we begin with Brother Brian Heft's introduction to a new English translation of the *Treatise on the Reintegration of Beings* by Martinès de Pasqually.

In the next article we explore the profound influence that Jacob Boehme's writings had on Louis-Claude de Saint-Martin. Although Boehme lived two centuries earlier, Saint-Martin referred to him as his second teacher. Then we present excerpts from Boehme's first book, *Aurora*, in which he shares his conception of the Trinity.

This is followed by an explanation written by Brother Peter Bindon of the frontispiece from Boehme's book, *Theosophical Works*, published in 1682. This alchemical symbol is on the cover of this issue of the *Pantacle*.

The final article of this magazine, written by Sister Gail Butler, describes and includes a meditation on "Awakening the Sensorium," in which we attune with the spiritual awareness within us, thus quickening our experience of sensorium-generated knowledge, wisdom, and guidance.

Please enjoy these inspiring works.

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

Julie Scott 

Julie Scott
Grand Master

Treatise on the Reintegration of Beings

by Martinès de Pasqually

Recently the Grand Heptad published the *Treatise on the Reintegration of Beings* in English. A complimentary copy of this book is available to Martinist members on the Member Home Page of www.martinists.org. The new Introduction to this book follows.

Introduction

by Brian Heft

The original text of Martinès de Pasqually's influential work, *Treatise on the Reintegration of Beings*, was written between 1770 and 1772. It was later edited by the noted scholar Robert Amadou, and translated from the French by Johannes Van Dalen through the Grand Heptad in San Jose, California, for inclusion in the monographs of the Traditional Martinist Order. Recently, a team of volunteers reviewed the text and edited the language for readability in English to aid the comprehension of contemporary students. The text's historical significance is profound, and so too is the message it conveys on the spiritual level for the serious woman or man of desire. Before exploring that, it may be helpful to first know how this text came to us.

Around 1754, Martinès de 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. This practice relied on complex ceremonial customs aimed at what Pasqually termed the reconciliation of the "minor" man with Divinity.

While serving in the French army, Louis-Claude de Saint-Martin met Martinès de Pasqually in 1767. Saint-Martin was accepted into the *Ordre des Élus-Cohen* in 1768, and later became the personal secretary to Pasqually.

In 1772, before the organization of his Order had been completed, Martinès de Pasqually left France for family business in Saint-Domingue (formerly known as Hispaniola and later known as Haiti) – from whence he never returned. He died there in the city of Port-au-Prince in 1774. After the disappearance of Pasqually, several disciples of the master continued to spread his teachings, each from a unique perspective. Saint-Martin was one of those disciples who had learned from and then subsequently deviated from the theurgic doctrines of Pasqually, transforming Pasqually's theories and some of his practices into the basis of the teachings of the inner path and of mystical

prayer that are currently followed by members of the Traditional Martinist Order. Saint-Martin forsook theurgy – “the exterior way” – in favor of the benefits of the “interior way.” In fact, he considered theurgy to be dangerous.

Thus, contrary to what might be 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 Traditional Martinist Order. 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.” It should be further noted that Saint-Martin was also not the founder of the Traditional Martinist Order, which was a later development. Instead, the virtues and initiations of Saint-Martin were passed down to modern times through various so-called filiations, a story unto itself.

Pasqually wrote this treatise to provide a detailed history of Creation by the Divine, the subsequent Fall of Humanity, and various ascents and descents of Adam and his progeny. It also provides an ideological framework of understanding on which to base his theurgical approach to reintegration.

The Martinist Tradition teaches that Adam, after the Fall, had become aware of his error and begged for Divine forgiveness. According to Martinès de Pasqually, God sent Hély, the Cosmic Christ, to grant him this forgiveness and to play the role of Teacher for Humanity.

One of the primary subjects of Martinism is that of Humanity’s Fall, and how we can return to the original State of Grace. In order for us to understand how to achieve this state, we must first understand these terms in the Martinist sense. According to Martinès de Pasqually, as described in his *Treatise on the Reintegration of Beings*, humanity had originally existed in the Supercelestial Immensity with the Divine. A race of celestial beings that had also existed in the Supercelestial Immensity prior to our creation chose to follow their own less-than-perfect path. Humanity was created to assist in returning this “perverse” race to the Divine. However, men and women were themselves corrupted and fell from grace into the state in which we exist today. The goal of humanity is to return to the Supercelestial Immensity, in other words, to “reintegrate with the Divine.”

Reintegration, which means to restore to a unified whole that which has been disintegrated or broken into parts, is the objective of all men and women of desire who follow the path of the Traditional Martinist Order, which is also known as “The Path of Renewal and Regeneration,” or “The

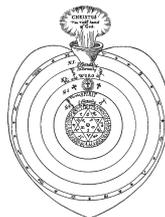
Way of the Heart.” It is the path towards the Light, towards Illumination. The disintegration is what Martinists call “The Fall of Humanity,” and reintegration then is the ultimate goal of the Martinist quest, and it is the return to the bosom of Omneity.

The appellation Omneity has its origin in the Latin root, *omnia*, which means “all” or “everything.” Therefore, in referring to the Divine as the “All,” we are asserting a mystical pantheism in our understanding of the Divine. This understanding naturally leads us to the fact that if the Divine is all, then everything – including ourselves – must be a manifestation of Omneity, because, by definition, there can be nothing besides the “All.” If we ourselves were not a manifestation of Omneity, then there would be something other than Omneity, and, as a consequence, Omneity would not be the “All.” The Divine would be finite, not infinite; It would be limited by what It is not.

Between disintegration and reintegration is regeneration; regeneration is the process of awakening either our dormant faculties or inner abilities, and it is the prelude to reintegration. The two phases of reintegration are those of individual and collective reintegration, wherein one must work out his or her own individual reintegration as a prelude to collective reintegration. From ancient times, we have been instructed to “**know thyself**”; this axiom is directly related to the process of reintegration.

“Reconciliation” is the preliminary stage that 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 Christ as the “Reconciler.”

Pasqually’s *Treatise*, then, is a lesson in the fundamental history of our relationship to the Divine and to each other, which helps our overall comprehension and our ability to approximate the task of reintegration that is before us.



Louis-Claude de Saint-Martin and Jacob Boehme: From Theurgy to the Way of the Heart

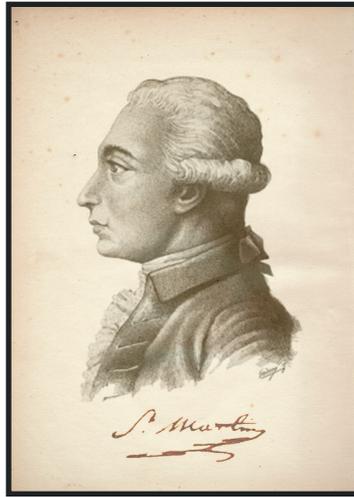
Besides, a German author, of whom I have translated and published the first two works, namely *Aurora: Dawning of the Day* and *Three Principles* can fully address that which is lacking in mine. This German author, named Jacob Boehme, who died nearly two hundred years ago and was looked at in his time as the prince of the divine philosophers, has left in his numerous writings (which contain nearly thirty different treatises) extraordinary and surprising developments regarding our primitive nature; the source of evil; the essence and laws of the universe; on the origin of gravity; on that which he calls the seven wheels or the seven powers of nature; on the origin of water (confirmed by chemistry, which teaches that water is a burned body); the nature of the prevarication of the angels of darkness; human nature; the method of rehabilitation through which eternal love was used to reestablish humanity's rights. [...] I believe I will be doing a favor for the reader by encouraging him or her to get acquainted with this author by inviting them especially to arm themselves with patience and courage, not to be turned away by the somewhat less than standard form of his writings, by the extreme abstraction of the issues addressed, and the difficulty he himself had expressing his ideas, since most of the issues in question have no analogous words in our known languages.

Louis-Claude de Saint-Martin writing about Jacob Boehme

As we know, Saint-Martin was an ardent disciple of Martinès de Pasqually, whom he called his "first instructor" and for whom he maintained the utmost respect all his life. Less is known about his bond with Jacob Boehme. However, he showed an equally great interest in him. Stanislas de Guaita was one of the first to see this interest in the last books of the Unknown Philosopher (Saint-Martin), about which, he said, "Boehme's influence prevailed over that less pure of a first master."

Louis-Claude de Saint-Martin was born in Amboise, France on January 13, 1743, in Touraine, to a family of minor nobility. After studying at the College of Pontlevoy, then at the Law School of Paris, he obtained a license. In 1764, he held the office of king's attorney at the Tours presidial court. He was not passionate about this position, and six months later he left it to become a

soldier. The Duke of Choiseul, out of consideration for his family, issued him an officer's commission. Thus Saint-Martin went directly from the judiciary to the military.



Louis-Claude de Saint-Martin

Saint-Martin's choice for the military may, *a priori*, seem strange. In fact, he probably chose this career because it left a lot of free time during a period of peace. He was thus able to follow his studious inclinations away from the gaze of his family. The choice was very beneficial for him, so much so that he said of his appointment by the Duke of Choiseul in Bordeaux: "He put me in a regiment where I could find the treasure that was intended for me." In 1765, he arrived in Bordeaux, the city where the Foix regiment was stationed. There, he befriended an officer, Monsieur de Grainville. The latter told him about the doctrine of Martinès de Pasqually, his master. Saint-Martin was enthralled. In 1768, he was initiated into the *Ordre des Élus-Cohen* (Order of the Elect-Priests), where he reached the highest degree of initiation. Through the teachings of this Order, he managed to enter the world of intermediary agents and through theurgy, to feel the presence of that which the *Elus-Cohen* called "the thing." He quickly became intimately close with the master and would be his special secretary for some time.

In 1772, personal matters required Martinès de Pasqually to leave France for Port-au-Prince, Haiti, where he died in 1774. The legacy left by the master in France was difficult to manage and Saint-Martin did not feel that he had the spirit of a spiritual leader: "I think that I could learn, not teach; I think that I am in a state of discipleship and not mastership. But except for my first instructor, Martinès de Pasqually, and my second teacher, Jacob Boehme,

who died 150 years ago, I have seen on Earth only people who want to become teachers and who were not even ready to be disciples.” Furthermore, Saint-Martin was beginning to step back from theurgy, which he considered dangerous to mental balance.



Jacob Boehme

In 1790, St. Martin resigned from the *Ordre des Élus-Cohen*, which he had rarely attended since the departure of Pasqually. In the same vein he abandoned Masonry, which “becomes everyday more incompatible with my way of being and simplicity of my operation.” To those trying to retain him, he said: “The only initiation which I preach and that I seek with all the ardor of my soul is that by which one can enter into the heart of the Divine and make the heart of the Divine enter into ours for an indissoluble marriage that makes us the friend, the brother, and the wife of Our Divine Repairer.”

It was in Strasbourg in 1788 that Saint-Martin heard about the works of Boehme, thanks to Charlotte de Boeklin. With Martinès de Pasqually he had learned a technique for communicating with higher powers. But the perilous method did not suit him. With Jacob Boehme, his second instructor (whom he knew only through his books), he understood that true initiation did not need to use celestial hierarchies. In evocation, the external way, he preferred invocation, the internal Way, that of the Heart. According to him, this path does not need but one intermediary: Christ.

Charlotte de Boeklin and Rodolphe Salzmänn encouraged Saint-Martin to read the texts of Jacob Boehme in their original language for a better grasp

of their depth. He thus decided to learn German. From then on he devoted much of his time and resources towards translating into French the work of his second master. His admiration for the German philosopher never ceased and grew with the years. He made this work of translation a daily task, until the end of his life. He said: "Framicourt encouraged me to translate Boehme for the good of humanity; he thus did me a great service. This work puts in order within me the many things that were not. I started with the translation of *Aurora*, and I hope that this book will be like a thunderbolt for humankind." Later, he translated *The Three Principles of the Divine Essence*, published in 1802, then *The Forty Questions of the Soul* and *The Triple Life*, which would be published only in 1807 and 1809, after Saint-Martin's transition. The current French editions of Boehme's works consist mostly of the translations by Saint-Martin or Paul Sédir, a renowned Martinist.

In 1791, Saint-Martin had to leave Strasbourg, "his paradise," because his father's illness forced him to return to Amboise. This return to the city, which he called "his hell," would be a painful ordeal. Without the study of the works of his "dearest Boehme" and the letters of his "dearest B" (Madame de Boeklin) he had great difficulty enduring this exile. Thus began a long period during which he maintained important correspondence with his friends and his "disciples." Much of this correspondence concerned the writings of Boehme. For example, in a letter he addressed to the Baron Liebistorf de Kirchberg, Saint-Martin emphasized the respect he has for his second master, saying that he (Saint-Martin) is not worthy to untie the shoestrings of this amazing man whom he regards as the greatest light that has appeared on Earth after He who is Light itself (Christ.)

Another letter reads:

A disadvantage in which I often fell, and that greatly affected me was to happily indulge in the reading of my friend B. (Boehme), or rather the desire to fill myself with his treasures more than the need to dig into my own repository, and work to awaken that which is sleeping within me and resurrect that which is dead [...] This work is so necessary that it would suffice that one undertook it with the perseverance and tenacity it demands; our being would restore to us all that we expect from others.

In each of his works, Jacob Boehme warns his readers against the trap of intellectualization: "The devil always keeps its nets set before reason. One who falls into it thinks that they are caught in the nets of Christ, but they are caught by the devil's hook. Reason does not understand the kingdom of the Divine, but instead, the surface. Power remains hidden from reason, unless it

is born of the Divine.” Saint-Martin’s natural reserve against books saved him from falling into that trap:

Since the inexpressible Divine Mercy has allowed the dawn of true regions to be uncovered for me, I could not look at books but as objects of lamentation, because they only represent the evidence of our ignorance and a sort of offense against truth, as it rises above them. These dead books also prevent us from knowing the book of life [...] Boehme, dear Boehme, you are the only one that I accept, for you are the only one who leads us to this book of life. Still it is necessary that we go there without you.

His experience even led him to think that reading Boehme “... is only suited to fully regenerated men or women, or at least those yearning earnestly for it.”

It would be useless to study here Boehme’s philosophical points reflected in Saint-Martin’s writings, because such an effort would require a whole book. We can nevertheless identify the most important points. One of them concerns *Sophia* or Divine Wisdom. It is both the soul that humankind has lost during our fall, and that of nature as a feminine archetype of the Divine. This idea is related to a second: the primitive androgynous state of humankind, in the sense that the fall deprived humanity of *Sophia*, its Celestial Bride.

Saint-Martin had this to say: “We all are widowers; our duty is to remarry.” From this marriage must be born the New Humanity, the regenerated Adam, who will find again the ministry that the Divine had given him at the beginning of humankind’s emanation. In this, Saint-Martin went from the state of being a theurgist to that of theosophist, from the Greek *Theos* (God) and *Sophia* (Wisdom). In other words, he believed that the purpose of life is to unite with Divine Wisdom.

Saint-Martin chose the path advocated by Boehme, that of the imitation of Christ. However, it is not a matter of external worship, but an inner asceticism. In his book *The Ministry of the Man [Person]-Spirit*, he explains that:

This work is far beyond theurgical operations, by which it happens that the Spirit attaches to us, watches over us, even prays for us, and exercises wisdom and virtuousness for us, without our being either wise or virtuous, because this Spirit is just united to us externally, and often operates these things even without our knowledge, which nurtures pride

and a false comfort, more dangerous, perhaps, than our weaknesses and deviations that indulge us back in humility.

One should note that this book by Saint-Martin is the one that refers the most to Boehme. Whole passages from *Aurora* are found there.

As one can see, studying the teachings of Boehme was not a parenthesis in the life of Saint-Martin, but a special formative element. He said moreover: “I owed Martinès de Pasqually my introduction into the higher truths, and to Jacob Boehme the most important steps I took in those truths.” Some advocates of theurgy claim that, based on a letter written by Saint-Martin in 1796, he returned to the theurgy of the Elus-Cohen near the end of his life: “I am tempted to believe that Martinès de Pasqually whom you speak of, and who was, since I must tell you, our master, had the active key to that which our dear Boehme exposes in his theories, but he did not believe we were able to bear these high truths.”

But to this letter, one may contrast others that express the opposite, such as the one Saint-Martin wrote a year later, in 1797, to Champlâtreux, his follower who is not exactly discreet, who often assailed him with questions about that issue: I will answer you on the various issues you invite me to clarify in my new endeavors. Most of these issues relate to the initiations I underwent in my first school and which I left a long time ago to indulge in the only initiation which is really in accordance with my heart.” And he adds, concerning this first school: “I am unable now more than ever before to push someone further on this article, since I myself more and more turn away from it.”

In his letters, Louis-Claude de Saint-Martin often recommended that his friends be wary of theurgy and encouraged them to rise higher, toward the pure region of the Word. However, he never rejected the teachings he had received from Martinès de Pasqually. In fact, he liked to mix the teachings of his two masters: “It is a great marriage to make between our first school and our friend Boehme. This is what I work at and I confess frankly that I find both spouses so much equally balanced that I know of nothing that is more accomplished.” However, this “marriage” always stopped at the level of ideas, because in terms of spiritual practice, the Unknown Philosopher always preferred the internal path, “the Way of the Heart.”

Jacob Boehme's

Aurora

Jacob Boehme was born in 1575 in Seidenberg, a formerly Germanic town in the historic Silesia region in modern-day southwestern Poland. His parents were members of the Lutheran church and were very pious. They sent him to school, where he learned to read and write. Later, they placed him in apprenticeship with a master cobbler, in Görlitz. Jacob married when he was nineteen years old and had four sons. It is reported that one day in the year 1597, while he was alone in his workshop, a venerable-looking customer came in to buy a pair of shoes. After paying him, the man took Jacob's right hand, looked him straight in the eyes, and said solemnly that the Divine loved him and that he would not have to wait long for the Divine to express Itself through him. The customer also encouraged Jacob to read the Holy Scriptures and to meditate on them earnestly. Although there is not enough evidence to indicate whether this meeting was historical fact or legend, it is certain that from this date Jacob decided to engage in a serious study of the Bible. Moreover, the nature of his trade provided him with plenty of opportunity to meditate on the great truths of life, which he did with increasing fervor and diligence.

In 1600, Jacob Boehme had his first vision. While contemplating the reflection of the sun on a pewter plate, he suddenly had the feeling of being illuminated by a divine light and receiving a spiritual influx from it. After this very memorable mystical experience, the subjects on which he meditated regularly appeared much clearer to him, and he felt a much greater need to explore Christian esotericism. But it was twelve years later, in 1612, that he received true Illumination. While engaged in deep meditation, he contemplated the Divine Light and perceived in it the presence of God and of Christ. Concerning this subject he wrote: "In this Light, my soul saw through all, and in and by all creatures, even in herbs and grass it knew God, who he is, and how he is, and what his will is." In the same year, Jacob Boehme published *Aurora*, which caused him to be imprisoned as a heretic. He was freed after promising to write no more. But he took up his pen five years after and wrote about twenty treatises. The publication in 1624 of *The Way to Christ* forced Boehme into exile in Dresden. He fell seriously ill and decided to return to Görlitz, where he died in the same year.

With the exception of *Aurora* and *The Way to Christ*, the other writings of Jacob Boehme were published after his death by Frankenberg, one of his most faithful followers.

His main works are listed below:

Aurora (1612); *The Threefold Life of Man* (1620); *The Way to Christ* (1620); *Of the Earthly and of the Heavenly Mysteries* (1620); *The Signature of Things* (1621); *Of Regeneration* (1622); *Of True Repentance* (1622-23); *The Mysterium Magnum* (1623); *Of Divine Contemplation or Vision* (1624); *Of Christ's Testaments* (1624); *Of the Last Judgment* (1624).

The following excerpts from *Aurora* inform us of how this great German mystic conceived the Trinity of the Father, Son, and Holy Spirit.

- When our savior Jesus Christ taught his apostles to pray, he said: “When you wish to pray, say: ‘Our Father, who art in heaven’” (Matthew 6). This does not mean that heaven itself is formed out of Divine Power. Christ really said: ‘My Father is greater than everything’ (John 10:29); in the Books of the Prophets, God said: ‘Heaven is my throne, and the Earth is my step’ (Isaiah 66). He said again: “What mansion wilt thou build Me? I enfold the heavens with the palm of my hand, and I support the Earth with three fingers” (Isaiah 40:12).
- When Christ called God his Father in Heaven, he was referring to the Divine Power and Splendor manifesting in Heaven, in all their purity and clarity, and that above this dome which our eyes behold which we name the Sky, shines the holy universal Trinity: God the Father, God the Son, and God the Holy Spirit.
- Christ distinguished his Heavenly Father from the Father of Nature. The stars and the elements are our natural father, of which we are formed, which give us the impulse to live in this world, which feed and sustain us. But we have not two fathers; we have only One. The Heavens descend from His Power and the stars descend from His Wisdom, which is within Him and emanates from Him.
- Our Heavenly Father bears this title because our soul continually sighs and longs for Him. Our body hungers and thirsts for the father of Nature, and the latter feeds it and quenches its thirst. But our soul hungers and thirsts for its holy and heavenly Father, who in His turn feeds it and quenches its thirst with His Holy and Heavenly Spirit and His Source of delight.
- To contemplate nature and its domain is to contemplate the Father. To contemplate Heaven and the stars is to contemplate on His Power and His

eternal Wisdom. Just as the multitude of stars in Heaven is innumerable and incomprehensible to reason, so are the Power and Wisdom of God the Father infinite in number and in their myriad forms.

- Every star in Heaven has a quality and a virtue different from all the others, which produces the great variety that creatures offer among themselves and in themselves, on the earth and in all of Creation. However, all the qualities in Nature, such as light, heat, cold, air, water, and all the virtues of the earth such as bitterness, rawness, sweetness, astringency, hardness, tenderness, and anything else than can be represented, all these derive originally from God the Father.
- If one wishes to compare God the Father with anything, one must picture the spherical structure of Heaven. One must not think that each of the virtues that are in the Father occupies a particular space in Him, a space like that occupied by the stars in Heaven. It is not like that. All qualities are in Him as a single quality and all exist as an impenetrable Light and in dazzling Clarity.
- God who is in Heaven and above Heaven may not be regarded as one of those beings who exist and move, and who are without discernment and reason, such as the Sun, which, in its rotation, blindly throws out its heat and light. No, this is certainly not God the Father. It is the opposite of a God who can do all, who knows all, who sees all, who hears all, who smells all, who feels all, who tastes all, who possesses in Himself sweetness, lightness, amiability, boundless mercy, and the kingdom of joy where, as we can best express it, it is joy itself.
- God is unchanging; His existence has never been altered and will never be altered throughout all eternity. He has not come from nor been engendered from something, but is eternally everything. There has emanated from Him for all eternity His Power from which arises all that exists, Nature and all its creatures. Neither creature nor angel in Heaven can measure His Immensity, His Height, or His Depth. But angels live nevertheless in His Virtue and continuously glorify His Power.
- If one wishes to contemplate God the Son, only the soul may see Him. But one will not be able to say or write anything about Him, because this Divine Being exists in a potential state which no pen or tongue can describe. For this reason, we are obliged to resort to comparisons when we want to talk about the Trinity of God.

- God the Father is everything, and all Power exists in Him. He is the beginning and end of all things. Outside of Him, there is nothing, and everything proceeds from Him. For before the beginning of time and the formation of creatures, there was nothing other than God, and where there is nothing, nothing can be produced. Everything must have a cause or root, but it is not necessary for us to think that the Son is any other God but the Father.
- One must not think that the Son is outside the Father and that he is a separate part, just as two people placed side by side do not understand one another. No, the Father and Son are not of this order. For the Father could not be compared with anything. He is the source of all the Powers, and all His Powers must be considered as one. That is why He is called God, the one and only. Otherwise, if His Powers were separated, He would not be All-Powerful. For He is the God of all Powers and Virtualities, and He exists by Himself.
- The Son is the heart of the Father. All the Powers, which are in the Father, are of His nature, and the Son forms the heart of the Powers of the Universal Father. He is the cause of the joy that animates all the Powers of God the Father. It is from the Son, who is the heart of the Father in all His Powers, that eternal heavenly cheerfulness arises. And the cheerfulness which flows into all the Powers of the Father is such that no eyes may behold it, no ears may hearken unto it, and nothing like it arises in the hearts of humans.
- If on Earth a person is illumined by the Holy Spirit and is invigorated by the spring of Jesus Christ, there arises in his heart and in his veins such penetrating joy that his whole body is agitated and his soul shivers as if it were in the Trinity, which is only understood by those who have participated in a similar celebration. But his effect is only a reflection and a reverberation of the Son of God in humans, by means of which one's faith is strengthened and maintained. For in an earthly being there cannot be a joy as great as that of a Heavenly Being, where the virtues of God totally prevail.
- It is in Nature that one can find an analogy to show how a Holy Being resides in the Holy Trinity. Consider Heaven, which is a spherical globe without beginning or end, but whose beginning and end are only what you see. It is thus with God in Heaven and above Heaven. He has neither beginning nor end. The Heaven, the stars, all that deep space among the stars, together with the Earth, represent God the Father. And the seven

planets represent the seven Spirits of God or the Princes of the angels, among whom is included Lucifer before his Fall. Everything was formed by the Father at the beginning of the creation of the angels, before this world was manifest.

- Just as the Sun is in the middle of the stars, so that it may illumine the powers of Nature, that it is its light and heart, and that everything beautiful and agreeable in this world exists in its light and heat, so too is the Son of God the heart in the Father and shines in all the Powers of the Father. His strength is the activating, ever-flowing cheerfulness of the Father, and he shines in the universality of the Father just as the Sun does in the universality of the world.
- Through the splendor of the Son of God, the universal depth in the Father is quite as luminous in one place as it is in another. And just as the Sun is a luminous creature that does not derive its radiance from other creatures, so too the Son is a Person existing by himself who illuminates all the Powers in the Father. He is the joy of the Father in His center.
- The Son of God was not created, but engendered for all eternity by all the Powers of His Father. He is the heart and splendor of His Heavenly Father, a Person existing by Himself. For the Virtues of the Father ceaselessly engender the Son from one eternity to another. And if the Father ceases to keep engendering Him, then the Son will no longer exist. And if the Son shines no longer in the Father, then the Father will be a region of shadows, because the Virtues of the Father would no longer rise from one eternity to another, and the Divine Being could no longer exist.
- The Father is the Essence of all the Powers, and the Son is the heart of the Father. He is ceaselessly engendered by all the Virtues of the Father and he in turn illumines them. We should not believe that the Person of the Son is mingled with the Father and that we can neither distinguish or recognize it. No, if that were so, he would only be a single Person. Just as the Sun does not shine through other stars, although it may have the same origin as the other stars, so does the Son, in relation to His own sphere of activity, not radiate the virtues of the Father. In fact, although He is ceaselessly engendered by the Virtues of His Father, He shines nevertheless in them by his own nature, because He is another Person than the Father, but not another God.
- The Father and Son are a single God, a Being equal in Virtues and Powers. The Son sees, hears, tastes, feels, smells, and embraces everything just like

the Father. Everything that is good resides and lives in His Virtues as in those of the Father, and what is bad is certainly not in Him.

- The Holy Spirit is the third Person in the Holy Trinity; he originates from the Father and the Son. He is the holy Spring of bubbling joy in the universality of the Father. He is the sweet, delightful, and tranquil rustling of all the Powers of the Father and Son, as we may see in the prophet Elias on Mount Horeb, and in the apostles of Christ at the time of the Pentecost.
- If one wishes to describe the essence and the nature of the Holy Spirit according to their true foundation, they must be represented by similes, because the Spirit cannot be depicted, as he is not a creature, but the bubbling Force of God. Consider then the Sun and the stars. These stars, whose diversity is inexpressible and whose quantity is innumerable, represent the Father. From these same stars originated the Sun, which represents the Son of God. Now, from this Sun and from these stars originate the four Elements: Fire, Air, Water, and Earth.
- The three elements, Fire, Air, and Water have a triple quality, but they have only one body. Note well that fire or heat shoots forth from the Sun or the stars, and that air comes forth from heat, and that water flows forth from air. Existent in this quality are the life and soul of all creatures and everything that can be named in the world. This represents the Holy Spirit.
- Just as the three Elements of Fire, Air, and Water flow forth from the Sun and stars, some being in the others, form a single body and produce the living mobility and the soul of all creatures of this world, so too does the Holy Spirit proceed from the Father and Son, and effects a living mobility in the Powers of the Father.
- Just as the three Elements of Fire, Air, and Water bubble up in the vastness of space like a Spirit existent in itself; just as they are the cause of heat, cold, and clouds; just as they contain all the virtues of the stars from which the life and soul of all creatures originate; so too does the Holy Spirit issue from the Father and Son, and he bubbles up in the universal Father. He is the life and soul of all the Powers in the universality of the Father.
- All visible and invisible stars represent the Power of God the Father, and it is from all the stars together that the virtue of each star proceeds into deep space. The heat and radiance of the Sun also goes out into deep

space, and in this deep space the virtue of all the stars, as well as the radiance and heat of the Sun, are but one and the same, like the bubbling life of a single Spirit, a Holy Spirit.

- In the universal immensity of the Father, setting aside the Son, there are only the innumerable, immeasurable, and inscrutable Virtues of the Father. And the ineffable, virtual Light of the Son in the depths of the Father is a living, all-powerful Spirit that knows all, hears all, sees all, smells all, tastes all, and feels all, in which are found all splendors, brightness, and wisdom, just as in the Father and Son.
- The Holy Spirit is in the immense depths of the Father, just as the virtue and radiance of the Sun are in the four Elements, as well as the virtue and radiance of all the stars. And it is in the Divinity that this third Person exists in himself.
- When it is stated that the three Persons are depicted in the Divinity, we must not think that there are three Gods who each exercise their own dominion, as is true of the kings of this world. This is not so with God, because the Divine Being consists in its Divine Power, and it is a stranger to flesh and blood.
- The Father is the divine universal Power from whence all creatures come. He has existed for all eternity and has neither beginning nor end. The Son is the heart or light of the Father, and the Father ceaselessly engenders the Son from one eternity to another. And the radiance and virtues of the Son shine in their turn in the universality of the Father, just as the Sun shines in the universality of the world.
- The Son is a different Person than the Father, but is not separate from the Father. Nor is he another God than the Father. In his virtues, in his splendor, in his omnipotence, he is not inferior to the Father either.
- The Holy Spirit proceeds from the Father and Son. He is the third Person existing in his own right in the Divinity. Just as the four Elements of this world issue from the stars and move in the whole universe, so is the Holy Spirit the active Spirit in the universality of the Father, issuing perpetually from the Father and the Son, from one eternity to another. He is neither smaller nor larger than the Father and the Son; his activating virtues are in the universality of the Father.
- Just as the Holy Spirit, issuing from the Father and the Son, is a Person who exists in his own right in the Divinity and moves in the universality

of the Father; so too does a power which moves in our whole body result from the powers of our heart, veins, and brain. And from this power come reason, intelligence, and wisdom to govern the whole body and to discern all that is outside the body.

- The powers which govern our being are only one and the same power. This one power is our soul and it represents the Holy Spirit in us. For the Holy Spirit proceeding from God also resides within us, so long as we are children of the Light and not of the darkness.
- The powers that are within our being represent God the Father. And the light that is within our being, and which illuminates it entirely, represents God the Son. Finally, from all our powers and from our light there results an intelligent soul. For all our veins, our light, our heart, our brain, and all that is within us produce the same power. This power is our soul, and it really represents the Holy Spirit proceeding from the Father and the Son, and which reigns in the universality of the Father. For the soul of the human reigns in the totality of his body.
- The Trinity of the Divinity is found in animals, for there is a similarity between the soul of humans and that of animals. There is nevertheless a great difference between them: the human was fashioned from the most perfect core of eternal Nature by God Himself, so as to be His Angel and His Image. And God reigns in the human through his Holy Spirit, so that he may express, discern, and understand everything. As for animals, they have been only formed by Nature from this world, according to God's will.
- Thus, a soul also exists in animals, and all have their source in the Trinity of the Divinity. The Trinity of the Divinity exists likewise in wood and stone, as well as in plants, leaves, and grass. For Nature produces nothing in this world, whatever it may be and were it to exist for only a moment, if it is not engendered according to the Divine Trinity and in the likeness of God.

The Rosicrucian Research Library's Rare Books Room displays a copy of the 1682 edition of *Aurora*. To view this book and an English translation of the complete text, visit: <https://www.rosicrucianpark.org/rare-books>.

Frontispiece to Jacob Boehme's *Theosophical Works*

By Peter Bindon, SI

A great and original Protestant mystic, Jacob Boehme followed the philosophical path of his famous predecessor Meister Eckhart. He struggled to understand the reason for the power of evil in the world and whether humans had free will in their undertakings or whether they were the subjects of Divine pre-destination. These problems were resolved to some extent when Boehme acknowledged that opposite states exist in all creation and that evil is the wrathful aspect of the Divine. Thus, love and anger, good and evil, and the like underlie all existence. Boehme thought that in humanity, the harmonious balance of opposites is upset only when human free will embraces self-centeredness and divorces itself from cosmic intent.

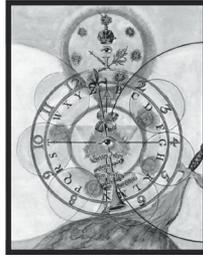
In his books, Boehme used alchemical symbols for mystical purposes and perhaps this is one reason why his works became so influential during the Reformation in sixteenth century Europe.

There are three layers to Boehme's worldview in the front cover illustration, which is the frontispiece to his *Theosophical Works*, published by one of his disciples in 1682. From the topmost sphere the unblinking eye of the Divine, the One, looks down on all of creation. A scepter, symbol of majesty, and an olive branch, the Divine's symbol of peace with humanity brought to Noah by a dove, lie together beneath the crown of the heavenly King. Central to the second sphere, which is that of the Messiah, where the semi-circle of light touches the circumference of the semi-circle of darkness, is a second eye. Symbolic on the one hand of the Messiah whose symbol is the sun, for Boehme this was also symbolic of the "righteous ones, who will shine as bright as the sun," as Matthew's gospel informs us.

In this arrangement of symbols, we are meant to understand that by carefully exercising free will in accordance with righteousness, humanity can ascend to celestial unity with the Divine.

How does this happen? Through his study of Greek philosophers, Boehme was familiar with the Delphic inscription, "Know Thyself." As in some sense the eye is the entry port for many stimuli into consciousness, anyone contemplating self by gazing into a mirror, and especially concentrating on the eyes, eventually encounters that part of self where wisdom resides. By pondering on the essence of wisdom one arrives at the Divine within and thus

comes to know self. It may have been this form of meditation that gave rise to the mystical alchemical works named “The Mirror of Wisdom.”



Surrounding the lower eye are triangles, symbolic of the parallel macrocosm and microcosm, identified by the direction in which their apex points. These triangles also refer to another aspect of life mentioned below. The hands of the clock, counting out the minutes of human existence, have been transformed into a staff whose upper end, crowned in glory, points to the Divine while the lower end is his trumpet that will call forth the righteous ones at the appointed time. Beside this is a sword symbolic of wrath which seems to either form from the rising anguish of war-stricken Europe, or perhaps it dissolves and bathes that part of the globe with a veil of peace. We may be too removed from Boehme’s time to correctly interpret this part of the illustration.

Seven stars and seven spheres appear in the illustration. Boehme believed there was a sevenfold aspect to all nature. Each of the seven properties was correlated with the planets and metals of astrology and alchemy. [Here is Boehme’s list with Johann Valentin Andreae’s processes added: Saturn/lead/calcination; Mercury/quicksilver/dissolution; Mars/iron/conjunction; Sun/gold/putrefaction; Venus/copper/congelation; Jupiter/tin/sublimation; Moon/silver/fermentation leading to exaltation.] These are linked in an eternal unity and we can proceed through them, as we would from A to Z through a fall, by way of balance to Love, ultimately ascending to the triumph of Light. It is to this latter process of threes that the triangles also refer.

The Cosmic unfolds and reveals itself in the material world through the seven properties. In them, It contemplates Itself as if in a mirror not merely to contemplate what exists at that moment, but to create further spheres of existence. Each of these carries the same characteristics of self-realization through the process of destruction, purification, and reunion as symbolized by the processes of alchemy given above. Boehme’s mystical visions led him to describe for us a world that was generated and sustained by cosmic forces. His complex illustrations can still provide us with inspiration as we contemplate our place within the Cosmic.

Awakening the Sensorium

By Gail Butler

Most spiritual, mystical, and religious traditions have terminologies for the spiritual awakening comprising a temporary or permanent shift in consciousness and awareness. This shift, depending upon one's spiritual tradition, may be known as Christ Consciousness, Cosmic Consciousness, the Golden Dawn, Self-Realization, God Consciousness, Super Consciousness, Buddha Consciousness, and so on.

In order to respect all religious, cultural, and spiritual traditions – without bias – the terms, “Spiritual Awakening” and “sensorium,”¹ will be used to describe both this ubiquitously latent potential, and its “organ” of development, as we explore a practicable pathway leading to that sublime spiritual capacity inherent, and achievable, in all human beings.

Religion and the Mystical Path

Authentic mystical schools and organizations, such as the Rosicrucian (AMORC) and Martinist Orders encourage students to remain in their religious traditions. In fact, mystical study often illuminates a deeper understanding of one's own religious tenets.

It is entirely possible to rise to Spiritual Awakening within religious traditions, yet in so doing, one may confront not only the limits of dogma, but also the need to transcend it as mystical truths unfold within the consciousness of the seeker. The way forward through the brambles of balancing religious canon and mystical understanding may, at first, be confusing to the nascent mystic, but if the seeker consigns canon to symbol and parable, or what Karl von Eckartshausen (1752 – 1803), a German mystic, termed as “letters” and “hieroglyphs,” it will be discovered that there is no contradiction, simply layers of understanding.

According to Eckartshausen, behind and within the symbols of the Outward Church one discovers, by developing one's inner “sensorium,” the Divine truths and revelations of the Celestial Church that underpin religious symbolism, ritual, scripture, and canon.

1 Eckhartshausen, Karl von. *The Cloud Upon the Sanctuary*. trans. Isabel de Steiger (London, UK: globalgreybooks.com, 2017), 13

Thus, one may successfully walk both the religious and mystical paths simultaneously. Others may choose to forgo religion's "straight and narrow" way, stepping instead upon the path provided by an authentic mystical school. Not all seekers are drawn to discovering Divine truths via religious traditions.

Awakening the Inner Sensorium

Eckartshausen's concept of the inner "sensorium" is revealed in his book, *The Cloud Upon the Sanctuary*. The sensorium may be likened to the psychic or spiritual perception resident within the consciousness of all humankind but most often is unrecognized, unheeded, and underdeveloped. The concept of the sensorium may be understood in religious terms as "gifts of the spirit," or "gifts of the Holy Ghost."

Mystical and scriptural studies illuminated by the practices of contemplation, meditation, and prayer – but not limited solely to dogmatic interpretations – beckon to the sensorium and act to condition the objective mind to receive and interpret subtle, spiritual impulses arising through it. As we develop this aspect of being, it begins to reveal itself by gradual unfoldment toward the Spiritual Awakening of which every human being is capable.

Until the moment of awakening the mystical student is ruled by "two minds," the continual dichotomy between what one *feels* and the *ideals* one holds. Within the consciousness of humanity there is a shadow region susceptible to temptation, anger, greed, judgment, resentment, vengefulness, and a host of "dark" and inharmonious emotions. Juxtaposed with this is the knowing of how one *should* behave towards others.

This mental duality is the battlefield upon which we are all beset until that longed for golden moment when Spiritual Awakening descends (or we rise in consciousness to meet it). It is at this point that duality fades as the shadow self is immolated in the fires of the realization of absolute unity with something greater than the reactive self. Oneness with Divine Mind then becomes an actuality instead of merely an intellectual ideal. Until the awakening, our seeker may yet languish in mental realms – acting on what has been learned while awaiting full integration of both thought and ideal.

The progression to Spiritual Awakening is most often a gradual unfoldment and expansion of one's realization, however, this is not always the case. Ecstasy, so great it cannot be contained by the conscious mind, has been known to instantaneously ignite the faculties of the sensorium into sudden Spiritual Awakening.

Instant transcendence may also occur with experiences of prolonged tribulation, when coupled with complete egoic surrender – even a willingness to yield to death, and forgoing all resistance to objective circumstance. The collision of unbounded emotion, complete surrender, and unconditional acceptance may create a mental and spiritual “combustion” – a state of spiritual alchemy – wherein fear and self-interest vanish in the instantaneous realization of Universal Love and feelings of Oneness. It can happen, literally, in the blink of an eye!

Tribulation wherein ego remains intact, and feelings of self-pity, blame, and anger toward circumstances and Deity remain foremost do not result in Spiritual Awakening.

The usual method of opening the sensorium – experiencing neither ecstasy nor tribulation – is the more gradual path. However, this route has its own difficulty, namely the ego.

Mystical study, meditation, prayer, and surrender of the ego – *under will* – comprise the path most will take toward Spiritual Awakening. Until this point the seeker may have felt only the most indistinct whispers of Spiritual Awakening in prayer and meditation but it is enough to keep yearning and seeking an ongoing goal. Attempts at surrender, with an *unrefined* ego are not likely to result in Spiritual Awakening.

Ego does not easily relinquish control, in part, because it is the repository of who we think we are, our opinions, beliefs, and our attachment to these things. Yet, the ego is not who we are. It is not what we are. It is simply a part of all that we are and always will be. The aim of mystical study is an unfoldment of self eventually resulting in the sublimation of the ego to its proper place of serving us rather than it being served by us.

Ego does have a necessary purpose. It urges us forward in life and handles particularly well various aspects of coping with physical existence, striving towards goals, and survival.

The ubiquitous problem for humanity is that we become overly invested in this part of our psyche. We become habituated to trying to satisfy it by the acquisition of material goods and physical gratifications. The continual pricks and needlings of the ego are likely the hardest things to surmount in the quest for Spiritual Awakening. The ego fears annihilation. However, we aren't striving for annihilation, but simply subduing this aspect of being to its rightful place.

People inhabiting technologically advanced and consumer-driven cultures have a tendency to dwell more predominantly in objective awareness due to the demands of capitalism, acquisition, and competition, yet, are no less capable of developing and utilizing the more refined facets of their multi-layered consciousness.

We may *entertain* our spiritual side by attending religious worship one day a week and uttering prayers of entreaty for the attainment of physical needs and desires, or removal of physical or emotional pain. These are, however, the prayers of the ego.

When we commit to study and application of spiritual principles, meditation, and mystical prayer – prayer that is unselfish, a supplication for others, giving thanks, and adoration of the Divine – then we begin the real journey toward Spiritual Awakening. The path can seem long and slow. But, if we maintain a sincere desire to meld our consciousness with that of Divine Mind – we will find our way, sooner or later. And, upon succeeding to regulate the ego’s control of the objective mind, placing it fully under will, then surrendering that will to the Greater Will without reservation...*that is the sublime moment when Spirit moves upon the supplicant!*

The Importance of Meditation

The practice of meditation is important for developing the sensorium because it takes us beyond our objective consciousness and allows us to access and hone regions of imagination, memory, and creativity that have little to do with everyday desires, concerns, and fears. Even if the goal is not one of Spiritual Awakening, meditation has other benefits² such as expanding awareness, problem solving, reducing anxiety, improving mental outlook, generating kindness, better sleep, and cognitive elasticity, to name only a few.

Initially, when beginning a practice of meditation, it helps to focus the mind on the breath, its steady inhalation and exhalation. Another technique is to have a focus word or short phrase to repeat when the ego asserts itself with a compelling thought, desire for something to eat or drink, or an itchy spot needing attention.

When this happens we simply, calmly, and without self-judgment return to our focus word or phrase, or attention to the breath. With continued

2 Mathew Thorpe, MD, PhD. “12 Science-Based Benefits of Meditation.” *Healthline* <https://www.healthline.com/nutrition/12-benefits-of-meditation#section13> (accessed February 16, 2018)

practice, and in a short amount of time, we begin to discipline the objective mind (and ego) to relax its grip on our attention. We go deeper, or more inward, into subconscious strata until we reach our psychic consciousness – the sensorium. Here we become receptive to knowledge and information with no objective effort and little bias. We simply receive it, and realize it, as it filters through our *disciplined* objective consciousness without interference from a dominant ego. We have now begun to commune with the outer perimeter of Divine Mind.

Of course, all levels of consciousness, from the objective conscious to the sensorium, and beyond, are simply gradations of Divine Consciousness, but it is at the level of the subconscious-psychic that we begin to truly encounter an unfolding awareness of a Greater Consciousness and figuratively touch the face of Deity.

At this point, sitting for meditation ceases to be a discipline of the will, and instead, becomes a yearning for spiritual nourishment. And, having encountered this mystical borderland, our prayers of supplication transform into those of praise and adoration. We contemplate the transformative feelings and truths engendered by communion with the Divine.

The mystical student often spends decades reading, studying, meditating, contemplating, and praying in efforts to break through into the deepest part of the psyche with the goal of uniting the soul to Deity.

A “Surrendering Meditation” Technique

The following meditation practice, called “Surrendering Meditation” helps to sublimate the control of the ego, render the objective consciousness into a state of harmony with other aspects of consciousness, and awaken the sensorium.

First, set the stage. A comfortable chair or cushion in the corner of a quiet room where you won’t be disturbed for ten to thirty minutes is ideal. You may wish to augment this simple arrangement, if desired, with quiet meditative music, a lit candle, perhaps non-invasive incense, or a flower in a bud vase. These objects serve to signal to the mind that it is time to ready for meditation. Likewise, an area dedicated to the practice of meditation is useful in priming the mind, if you have the luxury of space to do so. Loose, comfortable clothing helps subdue an additional source of bodily distraction.

Sit quietly in your favorite meditation posture. Comfortable for most people is to sit in a chair, palms resting on the thighs. The feet should

be slightly apart to prevent tension in thighs, knees, and ankles. Make adjustments if you become aware of tension or discomfort in your posture. Closing your eyes prevents another opportunity for distraction.

Take several deep breaths, expelling air completely from the lungs between inhalations. You may choose to express an audible sigh as you exhale and as you do so imagine that worry and concern flow outward and dissipate. Reduce unconscious bodily tension by starting at your toes and consciously and successively relax each part of your body until you reach the top of your head.

If you have a meaningful vowel sound or mantra you like, repeat it three to seven times, as needed, to help subdue your objective thought processes. Once physically and mentally prepared, you may elect to use the word, “Surrender” repeating it however many times needed, should your mind wander into objective concerns.

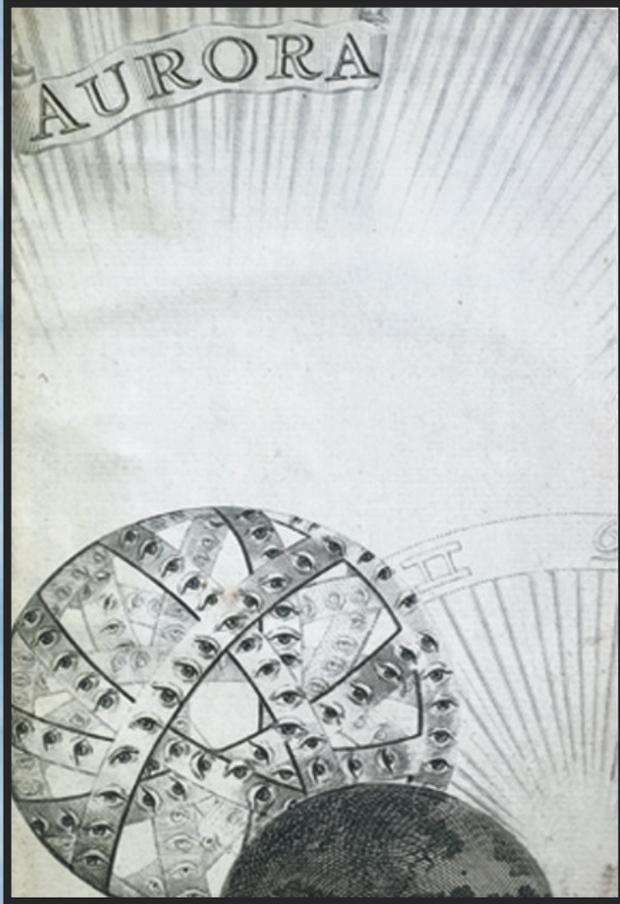
Allow yourself to imagine the loosening of the boundaries of your physical body. Visualize your molecules permeating and merging with the space around you. Feel that you are melding, in oneness, with all of creation, with Divine Mind. Feel that there is no separation because you are a part and particle of this Oneness.

Now feel your mind opening to the Divine. Feel yourself surrendering to a Greater Light, Mind, and Will. You might visualize the top of your head opening, your identity flowing to join and meld with Divine Mind.

If your thoughts begin to wander, return again to the word, concept, and feeling of “Surrender.” Totally surrender soul, mind, and will to that which is greater than yourself. Feel yourself merging, integrating, combining, and assimilating into this overarching Reality.

Practice the technique of Surrendering Meditation as often as you can during the week. As little as ten minutes at some point during the day or evening will bring benefits. Before long you will begin to experience an “encountering” with Spirit and the “softening” of the demands of ego. You will become receptive to epiphanies, inspirations, and guidance normally obscured by egoic demands. Your mind is learning to operate within other phases of conscious awareness.

Surrendering Meditation, practiced regularly, will subdue the imperatives of the ego. It will quicken your experience of sensorium-generated knowledge, wisdom, and guidance. You will more easily attune with the sublime vibrations of Divine Mind leading to your own Spiritual Awakening.



The inside cover of the Rosicrucian Research Library's
1682 edition of Jacob Boehme's *Aurora*.



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