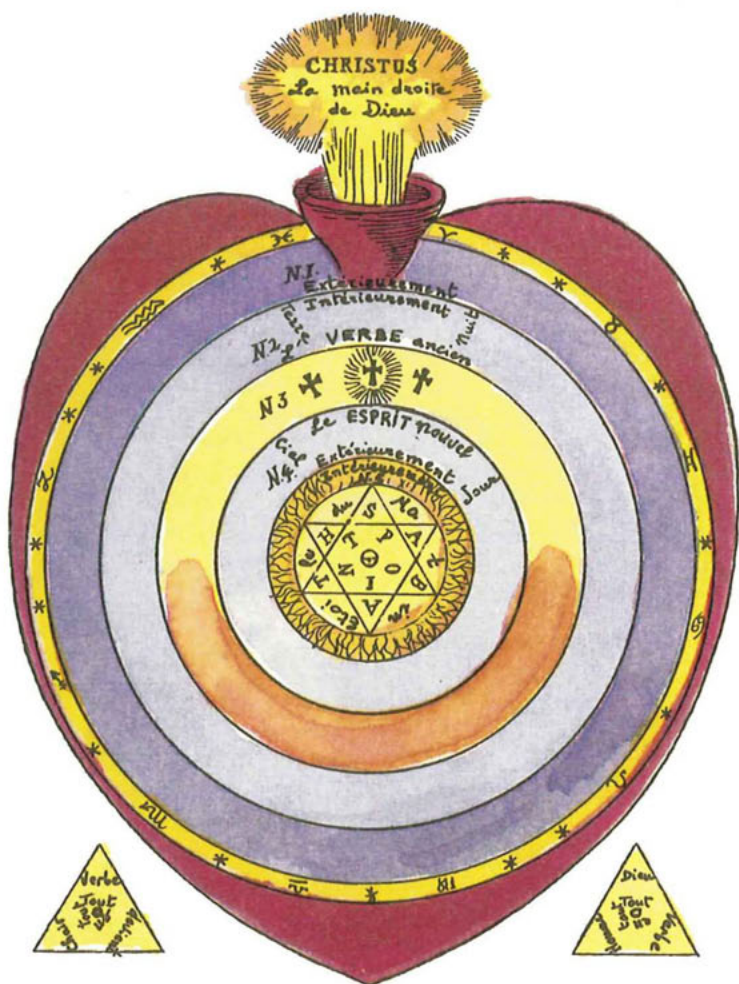


# Pantacle





## TRADITIONAL MARTINIST ORDER

1342 Naglee Avenue, San Jose, California 95191-0001, U.S.A.  
Telephone 408-947-3600 • FAX 408-947-3677

Dear Brothers and Sisters,

Greetings in the Light of Martinism!

This issue of the *Pantacle*, the annual magazine of the Traditional Martinist Order, presents various articles of interest to Martinists.

In the first article, Brother Christian Rebisse, historian of the Order, chronicles the use of the terms "Grand Architect of the Universe," *Ieschouah*, and "Christ" throughout history citing various Martinist and Kabalistic texts.

The next article features the life and work of Itshaq Ben Shelomoh Ashkenazi Luria, the Jewish Kabbalist who lived in the 16th century and first proposed the concepts of *Adam Kadmon*, *tzimtzum*, "the Breaking of the Vessels" and "Restoration." The author presents a rare clear explanation of these topics.

The concept of the "glorious body" is presented in a second article written by Christian Rebisse, sharing perspectives from Zoroastrianism, Judaism, Christianity, and Neoplatonism.

Louis Claude de Saint-Martin was a humble seeker with one goal—union with God. Included in this issue are excerpts from the Unknown Philosopher's correspondence with the Baron Kirchberger in which he describes "the way of the heart."

We hope you enjoy this issue.

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

Julie Scott  
Grand Master  
Traditional Martinist Order

# IESCHOUAH



*Grand Architect of the Universe*

*by Christian Rebisse*

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

## *The Christian Kabala*

According to Jewish tradition, the name of the Almighty God is written with four letters or Tetragrammaton composed of the letters *Yod He Vau He*. In 15th century Italy, the "Christian Kabala" emerged as a particular branch of the Kabala which Christians saw as a handy means of demonstrating the truth of Christianity. They reasoned that, if before Christianity, the name of God had been presented as a Tetragram, it was because God had not yet completely manifested to the world. With Jesus Christ, God truly revealed Himself and they proved this by using the Hebrew name of Jesus—Ieschouah—which they wrote by adding the letter Shin in the center of the Tetragrammaton.

Pico de la Mirandola promoted this theory in the 15th century, popularized by Johann Reuchlin's book, *De Verbo Mirifico*. Papus, fascinated by the Kabala, introduced the custom of calling the Christ "Ieschouah" into 20th century Martinism. Was he aware of the Renaissance theories regarding this name? This is not clear because his book, *The Kabala, Secret Tradition of the West*, does not deal with this aspect of the Kabala.



## *The Grand Architect*

In 1567, Philibert Delorme, speaking of God in his treatise on architecture, used the expression “that grand architect of the universe, God Almighty,” and it appeared to be the first use of the concept. This idea of a God having given order to the universe as an architect probably originates with the Christian Kabalists such as George of Venice (*De Harmonia Mundi*), even though the notion existed with the Evangelists.<sup>2</sup> Others took up the theme after Philibert Delorme, notably Kepler in his *Astronomia Nova*. Freemasonry adopted the expression during the 18th century as a key point in its symbolism, and since Martinism was born within the Masonic movement during that time, it was therefore normal for it to make reference to the “Grand Architect of the Universe.” However, the expression in Martinism has a special complexion that needs clarification.

Contrary to certain traditions that liken the “Grand Architect of the Universe” to God, in Martinism—or more particularly the philosophy of Martínez de Pasquales and his followers—the expression refers to the Christ. It is not an expression that appears in de Pasquales’ well-known treatise but is found in the rituals and catechisms of the Cohens. And it should be stressed that for the author of the *Treatise of the Reintegration of Beings*, the Christ is not God in a specific sense as is attributed to Him in Christian theology. In fact, Martínez de Pasquales had a unique conception of the nature of the Christ.

## *Christos-Angelos*

He describes the Christ as “the doubly powerful Spirit” and classifies Him among one of four categories of emanated beings: those called the “octonary spirits,” although, reading de Pasquales, one wonders if the Christ is not the sole spirit in this category. This placement, which makes the Christ a sort of superior angel, is not something new. Its origins lie in early Christianity. In fact, the history of Christianity—and more particularly that of Christology—soon reveals that the first Christians did not see the Christ as God incarnate in the world. It is more a case of the concept of Angel Messiah, that is, Christos-Angelos, dominating Christian thought until the second half of the 2nd century. In early Christian literature, the Christ is sometimes described as an angel, and the Church Fathers gave Him the title of “Angel of Grand Counsel,” a concept taken from Isaiah. It is important to note that the early Christians had divergent opinions regarding the nature of the Christ and this gave rise to a number of controversies. It is only in the 4th century, with the Council of Nicaea, that the dogma of Christ’s divinity was imposed upon all Christians. (The reader who would like more precise details on this subject should consult an encyclopedia or dictionary and look up the terms Arian, Docetist, Nestorian, Monophysite, Monothelite, etc.)

## *The Names of the Christ*

In speaking of the Christ, de Pasquales used a variety of names and each one emphasized an aspect of the Divine Mystery. Sometimes, he calls him the “Messias,” a name that Ronsard had used some centuries

before. Sometimes, like Bossuet, Pascal, or Corneille, he is called "The Repairer." He also uses such terms as "Wisdom" or "The Thing." These terms are also used by de Pasquales' followers, whether Louis Claude de Saint-Martin, Jean Baptiste Willermoz, or others.

The most enigmatic word de Pasquales uses for the Christ is *Hely* (written with an "H" and not Ely with an "E" as in the prophet). He says this name means "the force of God" and "receptacle of Divinity." What de Pasquales intends to point out here is that the Christ is not only the personality born around 2000 years ago but is above all the "Universally Elect," that is, a being who was chosen to fulfill a number of missions. This Universally Elect had incarnated at various times in history to guide humanity, and the concept of considering the Christ as a prophet or emissary sent by God was a common one in Judeo-Christianity. It can be found for example in the *Clementine Homilies*, which speak of the Christ as *Verus Propheta*, an emissary sent several times from the time of Adam, through Moses, to Jesus.<sup>3</sup>

### ***The Recurring Messiah***

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

This particular aspect of de Pasquales' teachings corresponds to that of Judeo-Christianity. During early Christianity, the nature of the Christ had not yet been made into dogma. Some considered Him to be an angel, others a prophet, and yet others the Messiah. In fact, the early Christians were more preoccupied with the Christ's message rather than with constructing intellectual theories concerning the mysteries of God's nature. He was considered an emissary of the Father but generally not likened to God. That de Pasquales linked himself with original Christianity and the concept of an emissary who has appeared under different names on several occasions is particularly interesting. If we extend this concept to include all religions, then we could say that it is the same God who manifested in those guides who are the originators of these religions, and that, therefore, the same light radiates under apparently different guises.

### ***The Organizer of Chaos***

According to de Pasquales, the first intervention of the Christ in history goes back to the origins of the world, to the moment when Creation was



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

### ***The Instructor***

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

### ***The Year 4000***

In the 17th century, Archbishop James Ussher (1581-1656), an Irish theologian, composed a biblical chronology based on the New Testament, establishing that the Earth had existed for 4000 years at the time of Christ's birth. This chronology was generally accepted by various English churches during the 18th century and was also adopted by Masonry in the *Anderson Constitution*. And so, for Freemasons, the year 1796 was considered as the year 5796 (1796 + 4000). De Pasquales went along with this opinion and taught that the Christ had descended to Earth in the year 4000. The coming of Jesus Christ into the world now brings us to the two aspects of the Christ: firstly that of "Repairer" and secondly of "Reconciler."

### ***The Repairer***

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



God measuring the world with the compass, c. 1250, *Bible Moralisée*.



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

### ***The Reconciler***

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

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

### ***The Imitation of Christ***

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

The various events of the Christ's life are the archetypes symbolizing the various spiritual stages we can experience inwardly by incorporating within us the mystical body of the Christ. According to the Unknown Philosopher, the outcome of this regeneration will take humanity further than the Christ because it is called upon to carry out a mission greater than His.

### ***Jesus Christ***

As you will have noticed from the beginning of this article, on no occasion have we spoken of Jesus, but of the Christ. This warrants some explanation. For Martinists, the Christ is above all a timeless figure who has incarnated

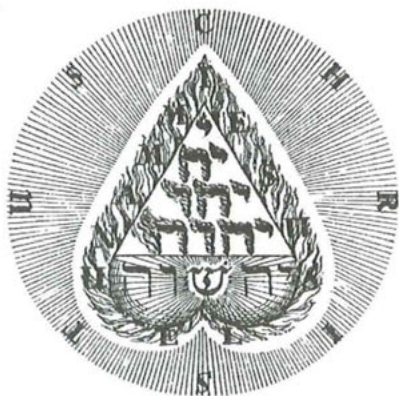


on several occasions. Jean-Baptiste Willermoz saw in Jesus Christ a dual being: a man, Jesus, whose corporeal vehicle had sheltered the Christ. Jesus Christ was for him not an ordinary being, but a man chosen to raise humanity from its exile by showing people the way. This “man” is not God, but a man, a second Adam who was specially linked to the Christ in His incarnation. For this reason, his name is dual: “Jesus Christ.” The Christ (Hely) who was his guide and often acted through him assisted the man Jesus in his special mission. Jesus had made Hely’s will his own and his acts were the reflection of divine thought. While people are ternary beings, Jesus Christ is quaternary. To his three human elements, a fourth is added, the Divine presence of the Christ or Hely. Jesus Christ, the New Adam, had succeeded in His mission where Adam had failed. He strove to unite his Will with God’s through the Christ as an intermediary. Henceforth, the second Adam was completely dissolved in the Christ and made One with Him.

This aspect which Willermoz developed in his *Treatise on the Two Natures* is not formulated explicitly by Martínez de Pasquales, but it is possible to think that Willermoz derived it from his Master. Noticeably, both do not identify the Christ with Jesus. Perhaps de Pasquales would have developed this point had he finished his *Treatise* because this Judeo-Christian *midrash* should have extended up to the Ascension of the Christ, but stopped at Saul. For Willermoz, it was not the Christ who suffered the Passion but Jesus, because the Spirit of Hely was insensitive to pain. At the time of the Passion, humanity was alone in its suffering and for this reason, as de Pasquales teaches, he said on the cross: “Hely [and not Lord] why hast thou forsaken me?”

### **Saint-Martin**

The various points raised in this discourse explain how we can understand the concept of “Ieschouah, Grand Architect of the Universe.” We cannot enter into all aspects of it here and shall have to be content with the essential elements. Besides, to attempt to define the Christ from an ontological point of view is really a foolhardy exercise. On this subject, Louis Claude de Saint-Martin was more reserved than his friend Willermoz. When, one day, a disciple asked him questions on this point, he replied: “Confine your teachings to the divinity of Jesus Christ, His all powerfulness,



Jacob Boehme, *Libri apologetici*, 1764

and direct, as much as possible, your disciples away from an investigation into the make-up of Jesus Christ who has been a stumbling block for so many." Saint-Martin's reserve on this point seems to us most reasonable. In the 4th century, one of the Church Fathers, St. Ephraim, had already maintained that it was humanly impossible and unreasonable to want to define God. He became more devoted to developing a theology based on poetry rather than dogma.<sup>6</sup>

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

### Footnotes:

<sup>1</sup> Papus, "Martinesism, Willermozism, Martinism, and Freemasonry," *Initiation*, March 1899, p. 221.

<sup>2</sup> Négrier, Patrick *Le Temple et sa symbolique* (Paris: Albin Michel, 1997) p. 71.

<sup>3</sup> Robert Amadou has developed this interesting aspect of Martínez de Pasquales' theosophy in his introduction to the *Treatise on the Reintegration of Beings* (Le Tremblay: Diffusion Rosicrucienne, 1995) pp. 28-32.

<sup>4</sup> De Pasquales, *Treatise on the Reintegration of Beings*, sections 33 and 89.

<sup>5</sup> These points are explained in detail by Louis Claude de Saint-Martin in his *Natural Table of Correspondences*, edited by R. Dumas, pp. 290-294.

<sup>6</sup> In his book *The Eye of Light: the Spiritual Vision of St. Ephraim*, Sebastien Brock offers a presentation of key themes, as well as an anthology of the most beautiful texts from this little-known Syrian theologian-poet (edited by Abbaye de Bellefontaine, 1991, p. 368).

*We should regard human intelligence so highly that nothing unworthy should be presented to it. We should approach our listeners as certain high personages in the East are approached—by offering them an intellectual gift through our words. We should strive to add to the light and virtue of those with whom we converse. We should make our conversation center around spiritual truths, and should distribute our words with moderation and discrimination.*

—Louis Claude de Saint-Martin



# LURIA'S KABALA

by Agni

**I**TSHAQ Ben Shelomoh Ashkenazi Luria (1534-1572) known as *Ha'Ari* ("the Lion"), one of the Masters of the Safed School (in Upper Galilee) of the 16th century, can be considered as one of the greatest *mequbalim* kabalists of all time. His contributions to Jewish mysticism were fundamental. For instance, his concepts regarding *tzimtzum* ("withdrawal" or "retreat"), *shevirat ha-kelim* ("breaking of the vessels"), *tiqqun* ("restoration"), and *Adam Kadmon* ("primordial man") became so common within Kabala, and even Judaism itself, that many people have thought they were always part of Jewish thought. They are in fact Luria's contribution. The *Zohar*, the "Bible" of kabalists, does not cover these ideas or mentions them only in passing.

Luria's life was short, as he died at the age of 38. He was born in Jerusalem in 1534 to an Ashkenazi father, Solomon Luria, of German-Polish descent, and a Sephardi or Spanish Jewish mother of the Frances family. To his disciples, Itshaq (Isaac) Luria was a saint. In his youth, he learned the art of trading from his maternal uncle in Cairo, and until his death he traded in spices and grains. At the same time, he undertook serious studies in the Talmud. However, he withdrew from these after 1550 and lived for a number of years on an island in the Nile River where he studied the Kabala while continuing his halakhic obligations (following life according to Jewish law). He read the *Zohar*, the early kabalists, and became aware of the works of Cordovero, the Master of Safed, and later lived with his family in Galilee as Cordovero's disciple.

After the death of his Master in 1570, Luria established his own school with many of the same students. Even though he regularly attended a Sephardi synagogue, he kept his teachings secret, giving them only in his *yeshiva* or when walking in the countryside and intuitively discovering the tombs of past Masters with whom he discoursed (Luria was also thought to have had visions of the prophet Elijah). After his death, his disciples put his most profound thoughts to paper. Hayyim Vital, author of *Etz Hayyim* ("Tree of Life"), is the best known and the most prolific writer. Luria was fully aware that he was expounding a different system from previous kabalists, although he maintained that he was explaining the vision of the *Zohar*. His cosmogony



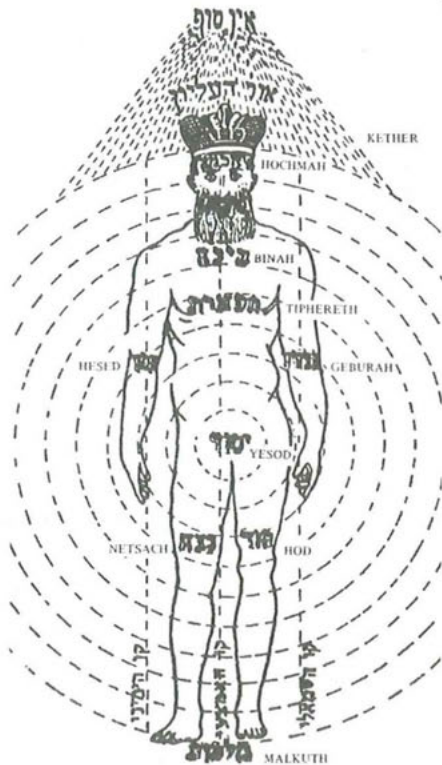
The head of Adam Kadmon  
Knorr von Rosenroth, *Kabbala Denudata*,  
Frankfurt, 1684.



introduced a dramatic Gnostic conception, and while Cordovero had constructed a theory of *olam ha-tohu* ("world of disorder"), Ha'Ari was concerned with *olam ha-tiqqun* ("world of restoration," of reestablishing order) and so perfected the whole kabalistic edifice.

### *Tzimtzum*

For a persuasive illustration, here is a succinct introduction to his theory of *tzimtzum*, a concept which appeared in a fragment of the Spanish Iyyun circle during the 13th century, but had not been fully developed. God created the world, but not through emanation or externalization, but rather through contraction or retreat (i.e., *tzimtzum*). He concentrated all His Power away from a point in the *En-Sof* ("the Infinite") and this made creation of the universe possible. A huge abyss was thus opened between the *En-Sof* and the World of Emanation, which only then came into being. The *En-Sof*, the first act of creation by God, is therefore seen as a contraction into Divinity itself, freeing up a spiritual space. Consequently, God is "exiled into Himself."



The "liberated" place is a primordial space called *tehiru* ("cosmic abyss"), a term borrowed from the *Zohar*. When the intention to create appeared, God gathered all the roots of *Din* ("judgment") in one space from which all power of mercy was excluded. *Tzimtzum* is therefore an act of judgment, of self-limitation, despite a cathartic and purifying process. However, the remaining light of the *En-Sof* remained in this space, much as the fragrance of flowers lingers after the vase has been emptied. This residue is called *reshimu* ("residue"). Out of this mixture, from which the future universe will come, emerges a yod, the first letter of the Tetragrammaton, which contains the *kav ha-middah* ("cosmic measure"), the power of formation and universal organization, comparable to Chesed or Rahamin ("mercy").

In other words, a force bringing order and structure comes from the essence of the *En-Sof* and creates forms in a previously chaotic world. Energies arise from the depths of Divinity and descend into the space of *tzimtzum*, resulting in an alternating movement of *hitpashtut* ("expansion" or

“externalization”) and *histalkut* (“regression” or “interiorization”) because of the desire of this force to return to its primordial essence.

### *Adam Kadmon*

In the *tzimtzum* process, the divine energies eventually become differentiated and create the *kelim* (“vessels”) into which the divine essence is precipitated. In the beginning, this takes place in the vessel or receptacle called *avir kadmon* (“primordial ether”) but later it develops into a clearer form, another vessel called *Adam Kadmon* (“primordial man”) who stands above the four worlds of *aziluth* (“emanation”), *beriah* (“creation”), *yezirah* (“formation”), and *asiyah* (“action”) as described in the medieval kabalistic system. (We should remember that “worlds” and “planes” represent states of matter becoming denser.) Even though Luria always relied on a number of impressive quotations from the *Zohar*, his ideas were taking him in another direction. These included the ten *sephiroth* (“numeration”), spheres containing precious radiance from the divine world, although another interpretation produces the word *sephirah* from *saphir* (“precious stone”). The energies remaining in the *tehiru*, at the time of the *tzimtzum*, first take the shape of concentric circles in Adam, the outermost circle being that of *Kether* (“crown”) which remains in direct contact with the *En-Sof*. This movement represents *nefesh* (vital soul of *Adam Kadmon*). The ten *sephiroth* now arrange themselves in a line in the shape of a man, from which the idea comes that Adam can be likened to concentric circles and has a unilinear structure. This realignment can be understood to be like the spiritual structure of incorporated lights, that is, the *ruach* (“spirit” or “breath”) of *Kadmon* (archetype of man). At the same time, the highest aspects of the original soul called *neshamah* (spiritual soul) and *yehidah* (“unique,” in the sense that it is very close to the One, Divinity) are also implanted in the higher *sephiroth*. *Adam Kadmon* is therefore an intermediary between the *En-Sof*, the light of substances active within him, and the hierarchy of the world to come.

All sephirothic energies will pass through the man’s sensory organs. Lights which line up into grand forms shine in his head. Some take the form of letters, while others trace out other symbols of writing such as vowel points. All of these combine to form “names” or configurations. In addition, those which appear on Adam’s forehead are linked to the *tefillin* (phylacteries). The lights coming from his ears, nose, and mouth extend in a linear manner and their *sephiroth* do not have a particular vessel. Hayyam Vital calls this area *olam ha-akudim* (“undifferentiated world”) because their function in creation is not clearly defined. On the other hand, the light from the eyes are strictly separated in each *sephirah*. Each, whether circular or linear, and its *sephirah*, requires its own vessel. Vital calls these separated lights the *olam ha-nikudoth* (“world of points”), although in other



Lurianic writings they are grouped together with the light of the *tehiru*. They are thus placed in the *olam ha-tohu* ("world of chaos"). Furthermore, these vessels or receptacles are made up of a denser light.

### *The Breaking of the Vessels*

To use Vital's terminology, the energies coming from the "points," so as not to sink into chaos, had to be preserved in special vessels because the Divine Plan required creation to be completed or separated. This focusing of energy into vessels was necessitated by the fact that the *tehiru* ("space-point"), "emptied" by God through the act of *tzimtzum*, then filled up with a myriad of worlds and complex ontological forms, as Luria's disciples described it. But in order to extract the restrictive forces of God, it was necessary to establish a complicated hierarchy within Creation and a progressive differentiation between the vessels. For this reason the vessels of the first three *sephiroth* (Kether, Chokmah, and Binah), made from pure and delicate "matter," were able to resist, whereas the receptacles of the next six *sephiroth* (from Chesed to Yesod) broke under the effects of the sudden influx of light.

This is the *shevirat ha-kelim*, the "breaking of vessels." The same thing also happened for the sphere of Malkuth ("kingdom"), but to a lesser degree. The Lurianic Kabala calls this "the death of the kings of Edom" (Edom in the Jewish tradition means Christianity!). For Luria, this cosmic drama was perfectly arranged and desired, and always for a cathartic reason: the first roots of the *kelippot* ("shells" of evil), the dark forces of the *sitra ahra* ("other side") existed before the breaking and mixed with the sephirothic lights and the *reshimu*, residue of the *En-Sof* in *tehiru* ("space"). In this sense, the breaking was a childbirth, a convulsion to expel the waste of the *kelippot*. That is why it was the cause of internal deficiencies in everything that exists, deficiencies which will persist while the damage is not repaired. The Light spread below because the pressure in the vessels brought about the creation of different worlds which had to be positioned, as it were, to accompany their descent. For the Lurianic school, the breaking is explained by a universal law of organic life produced by Divine Wisdom. Just as a seed must burst open to flower, so must the Divine Light, the cosmic seed, break open the vessels to accomplish its mission.

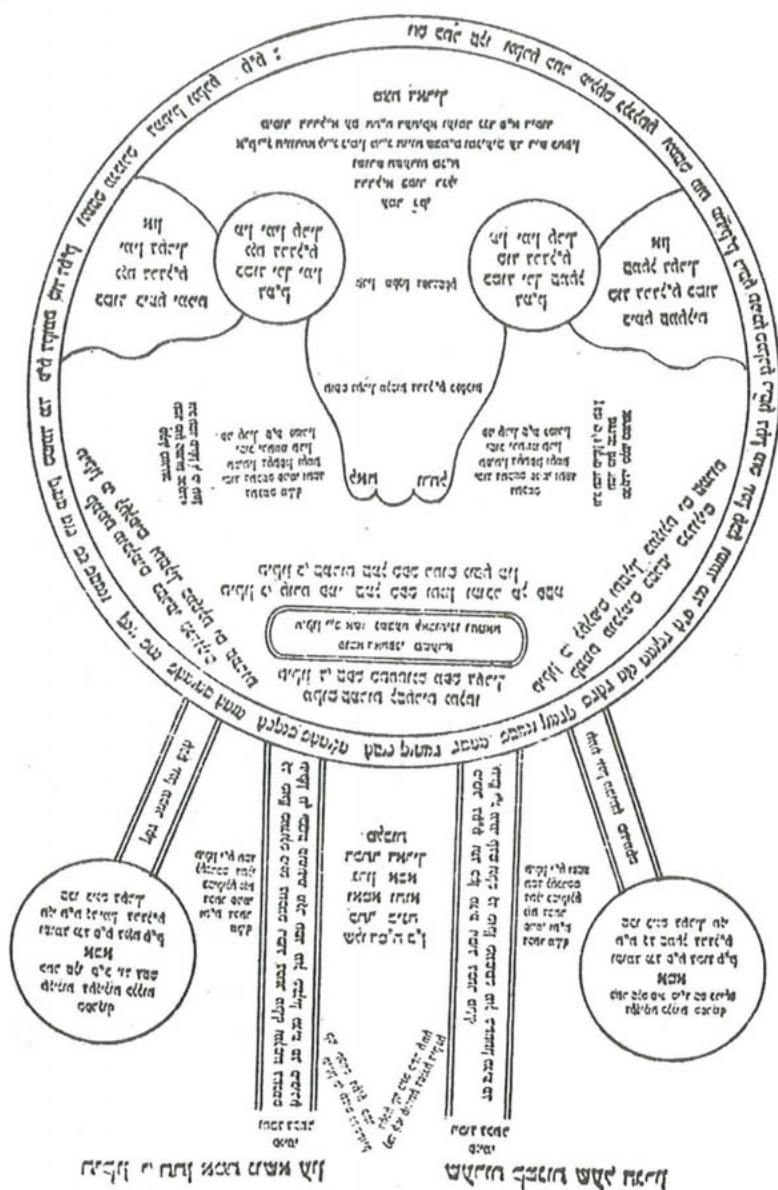
This explanation of the Safed school maintains a particular connection with Egyptian Gnostic theories of the 2nd century A.D., for whom fragments of light from the Eons chased from the Divine World fell into the emptiness of the *pleroma* (totality of the created world).

### *The Tiqqun or Restoration*

Fortunately, from the time the vessels shattered, the work of reparation or restoration on a primitive level, still called *tiqqun*, commenced immediately. It appears that *Adam Kadmon* is to have a central place in this work.

Light emanated from his forehead to reorganize chaotic elements within stable structures to prepare for future stages of Creation. The new structures,





The Long-Faced One, a Lurianic drawing.

called *parzufim* ("faces"), give each *sephirah* a certain color. *Parzuf* is a creative principle or divine attribute and represents a specific phase in the purification process, one in which God becomes a living God. This vision of the world is therefore an attempt to reach a personal God, or a new gnosis. Luria defined five *parzufim*, whose names become the *idroth* ("assemblies"), parts of the *Zohar*. In the *sephirah* Kether where there is pure love, there is *Arikh Anpin* ("long-faced one," or "indulgent one"), *Atthika* ("ancient one"), or *Atthika kaddisha* ("holy ancient one"). The *sephiroth* Chokmah ("wisdom") and Binah ("discernment") now assume the faces of *Abba* ("father") and *Imma* ("mother") respectively. (Note that all these terms are Aramaic, the language of the *Zohar*, and not Hebrew.) And so the "faces" reveal an anthropomorphic vision of the *tiqqun*: the scattered elements are polarized into a dual and complimentary formation and can receive the divine influx coming from Kether. From the love of *Abba* and *Imma* is born a new *parzuf* called *Zeir Anpin* ("short-faced one," i.e., "the impatient" or "unindulgent one"), made up of the six lower *sephiroth* (except Malkuth). Here is the center of a purification process of a particularly chaotic and disorganized world. The forces descending from the *En-Sof* pass through the filters of the various *sephiroth* and give birth to new creative powers known as *katnut* ("immaturity") or *gadlut* ("maturity"). The principle of *zelem* ("image," an expression taken from the first chapter of Genesis) develops the activity of certain lights passing through all the *sephiroth*.

The last *sephirah*, Malkuth ("kingdom"), is also converted into *parzuf* called *Nukba de-Ze'eir* ("female of Ze'eir") and so represents the complementary feminine aspect. The *parzufim* were seen by Luria, therefore, as centers of power through which the creative dynamism of Divinity could manifest.

Beyond the five countenances or faces, secondary figures also exist within the *Zeir Anpin*, known as *Israel Sava* ("Grandfather of Israel"), *Tevunah* ("Reason" and "Intelligence"), *Rahel* (Rachel) and *Leah* (Lea), the names of Jacob's two wives. In fact, in *Ha'Ari's* thinking, practically every biblical personality is transformed into a metaphysical figure from which hypostasis is born. In Vital's *Etz Hayyim* ("Tree of Life"), what happens to the Generation of the Desert (at Sinai with Moses) is conceived of as a process involving the *parzufim* of the three higher *sephiroth* and which continues in *Zeir Anpin* and Malkuth.

The higher *parzufim* maintain the first degrees of *tiqqun*. This is *olam ha-matkelah* ("world of balance") identical to *aziluth* (an emanation from an earlier Kabala). *Zeir Anpin* ("short-faced one") is for Luria *ha-Qadosh Barukh Hu* ("may it be a blessed saint"), just as the *Zohar* and *Rahel* (Rachel) represents for him the *Shekhinah* ("Divine Presence"). While the *tiqqun* is not attained, the two figures remain separated, but at the end of the universe, *Rahel* will join the *ha-Qadosh Barukh Hu* in a Cosmic Union. The *Zeir*

*Anpin* is developed within the celestial *Imma*. Cordovero, Luria's Master in Safed, considered the *En-Sof* to be the only real God of religion and the *sephiroth*, whatever name is given them, are only the divine body of Universal Creation. On the other hand, Luria insisted on the existence of the *parzufim*, including them in his sabbath hymns where the expressions *Old Saint*, *Zeir Anpin* and, *Shekhinah* appear. The worlds, however, are only a divine creation fed by a ray. It is not the *En-Sof*.

To avoid falling into pantheism, Luria placed a *vilon* ("veil") at the bottom of each world that filtered the sephirothic substance corresponding to the nature of that world and, in a reflexive process, allowed only the necessary quantity of energy to pass through for the next world. The *'olamin* ("worlds") therefore repeat the structure of the world of *aziluth*. However, as has already been intimated, these worlds are of an inferior degree compared to what they should be. And so, the world of *asiyah* ("action"), which in essence is a spiritual world equivalent in principle to the Nature of Neoplatonists, descended and mixed with the inferior side of the *kelippot* ("shells" of evil) and with physical matter that dominates this world.

### *Adam's Mission*

In each "world" there is an Adam (descended from *Adam Kadmon*), each of whom received a particular mission to regenerate the lesser worlds even though the separated *parzufim* had largely brought about the *tiqqun*. Man must complement the cosmic process by restoring the world of *aziluth* to a spiritual place, by divorcing it from the *kelippot* and by reestablishing a permanent line of communication between each creature and God. However, Adam only takes care of the outer aspects of the world (communicative) while the *parzufim* maintain the restoration of its outer aspect (its form, the energy it must need). Through another image, Luria adds that man's task is to find the female waters that make celestial coupling possible. At the end of time, man will be able to prepare the way for the *tiqqun* of lesser worlds. It appears then that the *tiqqun* is a process of restitution, of reestablishing order where man perfects the "making" of all things.

The process of *tiqqun* is seen as the birth of God's personality and, in connection with this, of earthly history. Religion prepares for the restoration of all scattered lights. The Jews, in their *galuth* ("exile"), have received a cosmic mission: to maintain the Light against all attempts by the children of Darkness, the sons of Edom. In this way they can accelerate the process of *tiqqun* by respecting the *mizvot* ("commandments") and in particular through *tefilah* ("prayer"). But prayer must be based on the *kavvanah* ("mystical intention") that develops a process of interiorization and so repeats a cosmic phenomenon. Prayer therefore participates in the *tiqqun* through sympathy and represents a means to attain *devekut* ("adhesion"), that is, a form of mystical ecstasy. Man, and Jews in particular, must restore his



original spiritual structure or “form” because Adam degraded all souls in his Fall (Cordovero even says that *Adam ha-Rishon*, the first Adam of the Garden of Eden, caused the world of *asiyah* to fall into the world of the *kelippot* and contributed to the weakening of Creation by repeating in some respects the breaking of the vessels). The fragments of soul must therefore be gathered together because Soul has 613 parts like the body (= 613 *mizvot*).

During the last days, the Messiah will put a break on the *tiqqun* because the *ge'ulah* (“redemption”) is the eventual restoring of order in the world. In effect, the one bringing Salvation, the *Mashiah*, the Lord’s anointed, will at the same time restore all of Creation to its origin with God. And so in summary, Luria’s vision is centered on a profound cosmic crisis brought about by the workings of Divinity itself, within its depths. At the same time, it is centered upon a search for a path of cosmic restoration, of the separation of Good and Evil, preparing for the advent of *olam ha-ba*—the world to come.



The Messiah, preceded by Elijah, enters Jerusalem.

*Had we the courage to make voluntarily the sincere and continual sacrifice of our entire beings, the ordeals, oppositions, and evils which we undergo during life would not be sent us; hence we should always be superior to our sacrifices; like the Repairer, instead of being almost invariably inferior to them.*

—Louis Claude de Saint-Martin

# SPIRITUAL FLESH AND GLORIOUS BODY

*by Christian Rebisse*



**T**HE CONCEPT of the “glorious body” occupies a special place in the Tradition. This is a concept that is, in fact, found in Zoroastrianism, Judaism, Christianity, as well as in Neoplatonism, and again in the Christian Kabala. These different traditions conceal their own richness that can shed light on this basic idea, also found in Martinism, and which, moreover, is directly linked to the symbolism of the cloak.

## *The Khwarenah of the Persians*

Zoroastrianism, the religion of ancient Persia, speaks of a “Light of Glory,” the *Khwarenah*, an energy at work from the first moment of Creation and that will endure until the final act of the world’s transfiguration.<sup>1</sup> The light is the substance of Ahura Mazda and in iconography is represented as a luminous halo, a glorious aura. This Glory is the Celestial Earth, the mother of the world, Spenta Armati, a divinity which corresponds to our Western



Sophia. She plays a role in the relation between the soul and the Divine that operates in an intermediary world between the world of matter and that of pure spirit—that is, the “Imaginal World.” It is a world in which sensory forms etherealize and pure minds take on a spiritual corporeality. On this imaginal plane, Earth is perceived as an angel, Spenta Armaiti. It is a term that reminds us of Jacob Boehme’s Holy Element, the spiritual corporeality in which Sophia, Wisdom, or the Soul of the World dwells. This Imaginal World is called the “Eighth Climate,” the *Hûrqalya*, and is situated above the seven climates or perceptible worlds of our senses. By using a purely spiritual faculty and totally independent of the body, the “active imagination” (Paracelsus called it the “true imagination”), the soul can have access to this plane before death. It is a place of great visionary experiences, mystical ecstasy, and initiations. The soul sustains its future body of resurrection or its body of light from this Celestial Earth.

The active imagination is the formative power of a person’s imaginal body, of his or her subtle body, always inseparable from the soul and thus making up his or her spiritual individuality. From this point of view, acquiring a body of glory is seen as participation in the emergence of the Celestial Earth—that is, in the transfiguration of Creation. In this process, the soul maintains a spiritual flesh, a body of resurrection,<sup>2</sup> after death, participating in the life of Wisdom, the Light of Glory.

In the Judeo-Christian tradition, the idea of a glorious body is deeply rooted in the distant past. It is based on a verse in the Old Testament that says: “Yahveh God made man and his wife coats of skin and clothed them.” (Gen. 3:21, trad. Jerusalem Bible). Very early, some exegetists thought this text referred to humanity’s situation before the Fall, not after it. They added that the coat mentioned in the verse is not made of skin but of light. To support this idea, they relied on the fact that in Hebrew, the words skin (*âur*) and light (*aur*) are almost the same. The Targum tradition dealing with this verse speaks of a garment of light as well. The *Rabba Midrash* also supports the argument by pointing out that the renowned Rabbi Meil (1st century) had in his possession a Pentateuch in which the verse from Genesis 3:21 did not indicate the term “skin” but “light.” The idea of man being originally clothed in a garment of light was very popular, even outside Judaism with the Mandeans and Manicheans, as well as the Christians of Syria. In the 4th century, St. Ephraim often talked about man’s primordial garment. Apocryphal writings like the *Ascension of Isaiah* also refer to it. Later, in the 13th century, the *Zohar* was to speak of Adam and Eve’s clothing mentioned in the verse by specifying “In the beginning, there is a tunic of light, in the likeness of on-high, after they sinned, there is a tunic of skin.”<sup>3</sup>

The glorious body alludes to the “Glory of God,” a biblical expression denoting God Himself, the splendor of His Holiness in the manifestations of His presence. In the Old Testament, this is symbolized by a bright light, a fire. It also designates the luminous Cloud that appeared before Moses on Sinai and guided his people in the desert, then descended in the Temple



of Solomon. In the New Testament, the Cloud descended upon the Christ at the moment of His transfiguration on Mount Tabor. After His resurrection, He entered into the Glory of God. In Christian symbolism, the *nimbus* (Latin for "cloud"), the halo of the saints, is linked to the manifestation of the Divine Glory and testifies to the presence of the Spiritual Light in them. Representation of the latter is older than Christianity itself and can be found in Asian and Greek art, as well as in Mazdaism. The aura is in some ways a foreshadowing of their resurrection in a glorious body, which, according to Origen, has a spherical shape.

### ***Resurrection***

St. Paul associated the glorious body with resurrection. The idea of a return to life after death has its origins in a text from the Old Testament in Daniel chapter 12. However, the resurrection referred to here is special in that it does not deal with rebirth to take place before the end of time, but a return to life in a near future when the Jews were to be delivered from the persecutions of Antiochus IV, surnamed Epiphanes (167-164 B.C.). That is when a resurrection of bodies would take place because, according to Jewish anthropology, the soul does not exist without the body. At death, it goes into a deep sleep to be awoken when the resurrection takes place. This principle of rebirth is not accepted by Judaism as a whole.

It was St. Paul who developed the idea of resurrection in Christianity.<sup>4</sup> At first, he adopted a concept close to that of Daniel (in the first letters to the Corinthians and Thessalonians). Then, having endured the criticisms of the Gentiles, he viewed things differently. Contrary to the Jews for whom the soul does not exist without the body, the Greeks thought that it existed before the body and that after corporeal death it continued to exist on another plane. Paul had been a Pharisee, some of whom believed in metempsychosis, which probably contributed to an evolution of the ideas he had. He would soon acknowledge that the soul would find another body after death, but that this new bodily envelope was no longer earthly but a "glorious body," a spiritual flesh. This new position and evolution of thought can be read in his second letter to the Corinthians and it allowed him to evangelize the Greeks who rejected Christianity among others because of the principle of resurrection of the body. In this regard, Celsus spoke of "this ridiculous idea" in his writings *Against Christians*.<sup>5</sup> In fact, Paul went from the idea of resurrection to the immortality of the soul, the Evangelists' position anyway, where victory over death is presented not in terms of a resurrection of earthly flesh but of immortality. However, as Paul related, to ascend to Heaven, the soul takes on a "glorious body." In his view, we assume the beginnings of this body of light from the time of our baptism by which we "adorn" the glorious Christ.

### ***F. C. Oetinger***

For Paracelsus, a person is not only endowed with an earthly and sidereal body, but also another dimension that is destined to continue its existence after

physical death. This is the *limbus aeternus*, the eternal body of the soul, spiritual flesh given to us by the sacrifice of the Christ. Following Paracelsus, other thinkers like Gerhard Dorn, Valentin Weigel, and Jacob Boehme also took an interest in this eternal dimension of the body. Gerhard Dorn, in *Speculativa Philosophia* (1567), invited the alchemist to work for the transformation that would give him the coat of light with which humanity had been adorned before the Fall. The quest of the Golden Fleece that flourished in 17th century alchemical literature dealt with this aspect.<sup>6</sup>

Friedrich Christoph Oetinger (1702-1782), a Christian kabalist very much influenced by Jacob Boehme's doctrine, talked about the idea of the glorious body in particularly interesting terms. He believed that at the beginning of Creation, God revealed Himself in a "Primitive Glory" which is Wisdom (Christ, the Word, etc.). This Wisdom is the Temple through which God revealed Himself, a primordial space. It is the Heavens, the abode of angels and the elect constituting the body of the Christ, a luminous substance which is the origin of everything. It is the flesh of angels, the Holy Element that Boehme talks about. Taking up Newton's theory again, Oetinger turned it into the *Sensorium* of God, the means by which God perceives His Creation. This body of God's light is in some ways the archetype of human beings' glorious bodies. This primordial heaven also contains all ideas that are the seeds ready to take on form.

Our world is located in this celestial kingdom, what remains of it after Lucifer changed its nature. This window of light in effect became lost in the contemplation of its own light, forgetting that the light is only "communicated" and not given. Oetinger thinks that it is in this same space, when it is sanctified, that Jesus will rule with His elect. A universal regeneration will begin with man but was initiated with the risen Jesus, because His risen flesh is "ultimate matter," the reformed Wisdom. Man's resurrection too will result in his readornment in a spiritual flesh.

Oetinger points out that we incarnate twice, the first being our birth and the second our entry into faith. The second birth was foreseen by the resurrection of the Christ. The celestial flesh of the risen Christ fills the universe and gives us the necessary nourishment (flesh and blood) for our regeneration. And so for Oetinger, we, after our earthly life, preserve a corporeal nature in that soul and body then unite in a lasting way. This vision of the glorious body that participates in Creation in its restored pureness, in the "Celestial Earth," calls to mind a similar notion in Islamic mysticism.

### *Martínez de Pasquales*

In Martinism, the theme of the glorious body is linked to humanity's special place before the Fall. According to Martínez de Pasquales, the world was created to serve as an exile for the first divine spirits who had transgressed. They had first been emanated from the Divine Immensity, and



with the rebellion of some, a necessary space appeared in which to contain their harmful actions. This place situated outside the Divine Immensity has several levels: the Supercelestial Immensity, the Celestial Immensity, and the Terrestrial World. Man was emanated from the Divine to give direction to the lost spirits imprisoned in the created world. Man is spirit and does not have a body. His abode is situated in the center of the Celestial Immensity, in a place called earthly Paradise. However, to be able to act in the world, humanity is endowed with a special faculty, that of the ability to produce a glorious body, a kind of veil that allows it to manifest and act within Creation. Humanity can implement the body in whatever form it desires. However, according to the *Treatise on the Reintegration of Beings* (§22), humanity abused this privilege and thus lost its glorious body, whereupon it sank into a body of matter which it must inhabit thenceforth in the physical world. And so exiled in a material body and on Earth, humanity's mission is no less than before, but it has added another difficulty to its realization to the extent that it must recover its place in Creation to carry out its mission.

### *Treatise on Resurrection*

An anonymous manuscript (*Fond Z*), which was found among Saint-Martin's papers after his death, talks about the glorious body in particularly interesting terms. The author was probably the abbot Pierre Fournié (1738-1825) who was Martínez de Pasquales' secretary before Saint-Martin. The work has no title, but its contents suggest a *Treatise on Resurrection*. Pierre Fournié frequently quotes St. Paul and explains that the soul, in imitating the perfection of the saints, can attain resurrection. Faithful to de Pasquales' theories, it focuses again on the arrangement of the *Universal Diagram* which divides Creation into three levels: the Supercelestial Immensity, the Celestial Immensity, and the Terrestrial World. However, instead of reaching the superior worlds through de Pasquales' recommended theurgy, he advocates a spiritual alchemy whose aim is spiritual resurrection. Fournié explains this as the realization of the Philosopher's Stone, the transmutation of the earthly material body into a glorious body. He describes the means of the soul's ascent through the seven spheres of the Celestial Immensity. Like Martínez de Pasquales, he divides the septenary celestial region into three parts: the sensory circle (Moon, Venus, Jupiter, Mars, and Mercury), the visual circle (Sun), and the rational circle (Saturn). He associates this ternary with three theological virtues: Faith, Hope, and Charity. His description of the ascent into the seven celestial spheres brings to mind Marsilio Ficino's *Dialogue between Paul and the Soul*, a work which borrowed extensively from the *Poemandres* in the *Corpus Hermeticum*.

### *Armor*

Numerous references to the glorious body can be found in Louis Claude de Saint-Martin's works. As was his habit, however, the Unknown Philosopher put forward his remarks in a roundabout way, often difficult to interpret



for a reader not very familiar with Martinist doctrines. We shall make do with a few examples. In his first work *Of Errors and of Truth*, we have the image of a man in a garden of seven trees (the Celestial Immensity) dressed in impenetrable armor that depicts this body of light.<sup>7</sup> In *A Natural Picture* he also refers to this body of light and explains that the term “nudity” which characterized the first man and which is denoted by the word *gharoum*, comes from the Arabic *ghoram* which means “bone stripped of flesh.” He points out that the Hebrew root *ghatzam* means “a force, a virtue.” And so, he concludes that when the Bible depicts Adam in a state of nudity, it is in fact saying to us that he was immaterial, without a body of flesh.<sup>8</sup> He also mentions this original garment in *The New Man* in which he speaks about the first man’s robe that should never have been separated because it should have spread the brightness of its celestial light throughout the whole of Creation.<sup>9</sup>

### *Sophia*

In the second chapter of the Ministry of Man Spirit, the Unknown Philosopher points out that when, through our spiritual work, we restore our glorious body, we cause Sophia to be born within us. In commenting on this point to his friend Kirchberger,<sup>10</sup> he explains that Sophia and the glorious body refer to man’s Promised Land. A comparison with Zoroastrian doctrines is astonishing. In effect, Spenta Armati, the Eternal Virgin, is similar to the Emerald Earth, the Eighth Climate, the mystical Land of Hûrqalya. According to ibn-Arabi, this mystical land was conceived with the surplus leaven of clay with which Adam had been created.<sup>11</sup> It is interesting to note that an Islamic tradition recounted by Tabarshi Masoudi holds that the body was created from three kinds of earth: a red, another white, and the third black.<sup>12</sup> And isn’t it remarkable that in his rituals, as for example in the acceptance of the Elus-Cohen Apprentice, Martínez de Pasquales had the body of the recipient draped in robes of the three colors of black, red, and white to symbolize Adam’s embodiment in his glorious body!

In the Ministry of Man Spirit, the Unknown Philosopher also explains that the Christ had to follow the same path as man before becoming incarnated into the world. Having contemplated himself in the mirror of the Eternal Virgin Sophia, he was clothed in a glorious body. For Saint-Martin, as for Jean-Baptiste Willermoz, when the Christ rose after having accomplished His earthly mission, He does not appear in His earthly body, but in a glorious body. The same will be the case for man when he has achieved his earthly journey. Saint-Martin, like de Pasquales, speaks about this progress as the ascension of Mt. Sinai whose summit represents the highest point in the celestial world, the gate of Saturn through which one passes for entrance to the Supercelestial World. As we elevate ourselves to this mountain, he tells us, we will put on Elijah’s cloak—that is, our original and pure garment, a virginal body which alone can embed the Word within us.

The glorious body, should it be our true original envelope, is not so much for man himself. According to de Pasquales, it was only an instrument by which Adam could intervene in Creation to exercise his ministry. It is same with the Christ, and Saint-Martin, in a beautiful letter addressed to his friend Viales d'Aignan, pointed out that "it is only his incorruptible envelope," because life of the body is "the eternal Word made human to restore within us the image disfigured by sin."<sup>13</sup> And again he tells us in *Of Errors and of Truth*, the Christ, which he symbolizes by the number 8, is the only support, the only force by which humanity can elevate itself above the darkness in which it is plunged. This symbolism recalls to mind the access to the Eighth Climate, the world attained by the Man of Light, according to an Iranian mystic.<sup>14</sup>

### *Elijah's Coat*

As we have seen, it is the wrongful manner in which humanity used its glorious body that brought about its loss. In this context, we can understand that man's essential task is to recover this lost cloak of light. He can weave its fabric at every moment of his spiritual work. For if man can find his original garment only when leaving his incarnation, he can already feel its effects in the short moments he envelops himself in the silence to communicate with the Kingdom of Light.

### *Footnotes:*

<sup>1</sup> This theme was brought to the fore by Henri Corbin in *Spiritual Body and Heavenly Earth, from Mazdean Iran to Shi'ite Iran* (Paris: Bucheti/Chastel, 1979).

<sup>2</sup> This is a concept that also exists in Neoplatonism, in the writings of Proclus who speaks of the superior *okhêma*, a luminous body in which the Demiurge has placed His soul who preserves it beyond death, as opposed to the inferior *okhêma*, the *pneumatikon*, the pneumatic vehicle that disappears after death.

<sup>3</sup> *The Zohar, the Book of Ruth*, transl. C. Mopsik (Verdier, 1987).

<sup>4</sup> Marie-Emile Boismard describes this process in *Is It Still Necessary to Talk of Resurrection?* (Paris: Cerf, 1995).

<sup>5</sup> *Celsus Against Christians* (Phebus, 1999) p. 125.

<sup>6</sup> Faivre, Antoine *The Golden Fleece and Alchemy* (Milan: Arché, 1990).

<sup>7</sup> Saint-Martin, Louis Claude de *Of Errors and of Truth* (du Lis, 1979) pp. 35-37, 43, and 49.

<sup>8</sup> *A Natural Picture of the Correspondences which exist between God, Man, and the Universe*, end of chapter XIII.

<sup>9</sup> *The New Man*, no. 66.

<sup>10</sup> Letter from 23 August 1793, *Unedited Correspondence of Louis Claude Saint-Martin and Kirchberger*. . . (Paris: L. Schauer and ALP. Chuquet. 1862), p. 101.

<sup>11</sup> *The Book of Spiritual Conquests from Mecca*, chap. VIII. Henri Corbin provides a large extract in *Spiritual Body and Heavenly Earth* . . . , *op. cit.*, pp. 164-172.

<sup>12</sup> There are other theories in Islam that suggest seven colors, notably as told by Jalal-ud-din Rumi. See C. G. Jung's *Mysterium Conjunctionis* (Paris, 1982) chap. 5, t. 2.

<sup>13</sup> Letter from 22 October 1795, in *Martinist Documents* no. 13 (Paris, 1980) chap. 5, t. 2.

<sup>14</sup> Corbin, Henri *Man of Light in Iranian Sufism* (Paris: Presence, 1971).



# THE WAY OF THE HEART

by

Louis Claude de Saint-Martin

When we speak of the "way of the heart," it is fitting to quote the famous sentence of Saint-Martin: "... 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." It seems useful to offer readers this text in its entirety and hence in its context. It is taken from a letter written by Saint-Martin on June 19, 1797, to Kirchberger, Baron of Liebstorf.



THE FRIENDSHIP that binds us, my dear brother, would be a rather powerful basis for me to decide to leave, if guiding clarity would deign sanction the journey; because the philosophical reasons you lead me to consider can no longer appear peremptory to me today as would have been possible in the past. The knowledge which could formerly be transmitted by letters concerned instructions that were sometimes based on mysterious ceremonies and uses whose merits depended on opinion and habit rather than on their true importance, and which were sometimes based on occult practices and spiritual operations whose common procedures would have been dangerous to pass on, or given to ignorant and malicious people, the subject concerning us not resting on any similar basis, is neither exposed to similar dangers; 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 than 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. This is the language



I have used in all my letters to you; and surely, when I am in your presence, I will not be able to communicate to you any greater and more distinctive a mystery for your advancement.

And such is the advantage of this precious truth, that one can send it from one end of the world to the other, and make it ring in every ear without those listening to it being able to draw any other result from it than to put it to profitable use; or to leave it there, without excluding developments that could arise in our meetings and discussions, but from which you are already so abundantly equipped through our correspondence, and more so through the meticulous treasures from our friend B. [Jacob Boehme] that in all honesty, I cannot believe you to be lacking, and that I fear less still for you for your future, if you turn your excellent grounding to good account.

It is in this same spirit that I shall respond to the different points you have asked me to clarify in my new endeavors. Most deal precisely with these initiations through which I passed in my first school, and which I have long left behind to devote myself to the only initiation that my heart truly dictates. If I spoke about them in my previous letters, that was with the enthusiasm of youth, and through the grip my daily habit had taken hold of me to deal with them and with the recommendation of my masters and companions.

But less than ever today could I push someone to a point, seeing that I turn away from it more and more myself; besides, it would be the least useful for the public, who, in effect, could not receive sufficient enlightenment from simple writings, and who moreover, would have no guide to direct them to it. This sort of clarity must belong to those who are called to make good use of it at God's behest, and for the revelation of His glory; and when they are called upon to do so in this manner, there will be no need to worry about their instruction for, without any difficulty and obscurity, they will receive a thousand more ideas, and ideas a thousand times more certain than those a simple amateur like myself could give them on all counts. Wishing to speak to others, and especially the public, is wanting to stimulate a vain curiosity for nothing, and wishing to work for the glory of the writer rather than for the usefulness of the reader; now, if I have made mistakes of this kind in my writings, I will have more of them, if I wanted to persist walking in the same direction: thus, my new writings will speak much more of this central initiation which, through our union with God, can teach us all we have to know; and very little descriptive analysis of the fine points over which you would like me to cast my eye, and about which we do not have to be concerned insofar as they are included in our department and our administration . . .



