

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!

Welcome to this edition of the *Pantacle*, the official magazine of the Traditional Martinist Order. This issue opens with an article on the symbolism of the Sacred Tree by Solon, important to Martinists as the Kabalistic Tree of Life. Also included in this issue is Agni's view on "What Martinism Teaches Us." Brother Joe Van Dalen introduces us to the life of Saint-Yves d'Alveydre, the 19th-century French mystic, and Brother Baptiste Ensé presents an inside look at "The Mirror of the Heart."

I hope you enjoy these fascinating and insightful articles that provide a valuable addition to your Martinist studies.

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

Julie Scott $\frac{31}{12}$

Julie Scott
Grand Master
Traditional Martinist Order

THE SACRED TREE, THE TREE OF LIFE

by Solon

THE WORSHIP OF TREES played a major role in ancient religions, particularly among the Aryans. For Germanic tribes, the sacred woods were their temples, just as the oak was sacred for the Gauls and from which the Druids gathered mistletoe. The Slavs worshiped forests and trees from the very beginnings as well, and so too in Ancient Greece where a sacred tree was attributed to each god: the oak was consecrated to Jupiter, the laurel and palm to Apollo, the olive to Minerva, the pine to Cybele. In numerous myths, trees are considered the dwelling places of divinities, in particular the dryades (nymphs of the trees and woods). Sometimes they are even endowed with a soul.

As one of the richest and most widespread symbols of the link between human beings and the Earth, as well as of life itself, trees or forests have been created by tradition into holy and worshiped places supposedly inhabited by a divine being; hence the notion of sacredness.

In India this sacredness was attributed to clumps of trees or large sections of virgin forest consisting of hundreds of hectares. Down through the centuries the consecration of these spaces to divinities allowed them to survive all threats and intensive exploitation. The most remarkable thing is that their elevation to the status of *sacred areas* was established by the collective decisions of inhabitants, and not by any one leader.

In the many forms of worship of particular trees and their symbolic meanings, remnants of the most ancient natural religions show through in which trees were real beings inhabited by nymphs or elves, possessing their own soul, and with which human beings held a special relationship.

Let us imagine a line descending vertically from the Cosmic to the earthly plane, the axis of Heaven and Earth. This axis of the world, a universal symbol, was first expressed as a tree. It appeared in numerous legends and myths along with other expressions of the same symbol like the betyl (a raised stone), or the menhir, obelisk, and column.

The poet Lamartine often spoke of the sacred tree and the inaccessible forest in which it was located, whether referring to the acacia, cedar, or



others. Chateaubriand said forests were the first temples of Divinity. On the other hand, forests inspired humanity's first ideas about architecture. Plato, who lived by the shores of the Mediterranean, was familiar with the acacia and ended his days under the shade of the sacred olive grove, a symbol of fertility and victory.

The Ancient Egyptians worshiped the acacia and considered it a sacred tree above all. Like the lotus flower, it remained a marvelous solar emblem and its trunk was used to represent the barque illustrated in funerary paintings of the mastabas. The Egyptian *djed* column is an allegorical transposition of the cosmic tree. Old legends dating back to perhaps the Thinite dynasties, and known by the descendants of Atlantis, tell the story of how when Osiris was assassinated by his brother Seth, his coffin ended up in Byblos. There, enveloped by a bush, it transformed itself into an extraordinary tree.

Tree of the World

Some sagas, a generic name for ancient Scandinavian stories and legends, speak of an ash tree that generated the human race—a legend that finds strange echoes in some stories of Hellenic mythology in which human beings too were born from trees and took ash nymphs for companions. The tree of the world, with its roots wrapped around the Earth and foliage spreading out into the Heavens, symbolizes humanity's duty to ascend spiritually and raise itself to the subtle kingdom of the spirit. One of its representations is the ash tree, Yggdrasill, in German and Nordic mythology, the axis of the world, a giant pillar and source of all life, all knowledge and destiny. It is also a principle of order and organization. Of Yggdrasill, Mircea Eliade said, "It is without doubt the most captivating creation of the Germano-Nordic mythological world: the great ash Yggdrasill, eternally green and from its roots to the top, embracing all the created worlds it sustains and keeps alive. As a superb image, a principle of unification and dispersion, it gets its suggestive strength first and foremost from its ideographical character of Scandinavian mythology." The sacred *Ceiba* tree of the Mayas of the Yucatán and the *Kien-Mou* tree of the Chinese suggest the same idea.

The plane tree was one of the most revered trees in Persia, along with the cypress and palm tree. In Assyria and Babylon, the pyramidal-shaped cypress tree had the principal place of honor, its shape suggesting the flame, and by analogy the god Mithra, who was the personification of celestial light and universal fertility. In this regard, the native tree of Faristan (the original country of the Persians and an old province of Iran) had become the emblem of the whole of Persia. Myrrha, mother of Adonis who was first worshiped in a Syrian cult, turned into a tree to better symbolize the striking phenomenon that occurs each year when plant life disappears and is reborn in the springtime.

Tree of Enlightenment

In India, the universe is Brahman's tree with its roots plunging into the celestial spheres. The word *root* here is taken to mean that which gives birth to the world. The tree represents the subtle forces of Divinity. The roots of the fig tree are Brahma, its trunk is Shiva, and its branches Vishnu. In Buddhism, we find that Buddha obtained enlightenment at the foot of the *Boddhi* tree, a tree of awakening, life, and the world.

Plato said that "A human being is a heavenly plant, which means that he is like an inverted tree whose roots stretch towards the sky and its branches reach down towards the earth." The cerebrospinal nervous system is in effect like a tree with its roots plunging into the brain, its trunk resembling the spinal column, and the nerves crisscrossing the entire body much like its branches. In Japan there are numerous popular customs of marrying trees. Trees are almost always associated with birth, genealogy, or the previous cycles of the life of individuals or communities. According to Mircea Eliade, "the fact that a race descends from one plant species presupposes that the source of life is found concentrated in that plant form, and in which the human aspect is there, in a virtual state, in the form of seeds or embryo."



In some areas of Southern India, a myth that the human race was born from trees featured in the earliest local stories. We find it in Hindustan where nymphs are called "daughters of the trees," and in Gubernatis, legends are cited in which, instead of fruit, particular trees produce the bodies of men and women whose bottom half is merged with the tree trunks themselves. This same myth is also found among the Arabs, Scandinavians (the legend of the *Eddas*, Icelandic poems of the 13th century), the North American Sioux Nation, and the Polynesians. We can also

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note passages from the *Zend Avesta* referring to the birth of the first man (Meshye) and the first woman (Meshyane) from a sacred tree. Similar traditions are found in the annals of the Uigurs (a Turkic people of Central Asia) and in the sacred books of Tibet.

In Egypt, the sycamore is a sacred tree, a tree of life, and in the East as well as the West, it is often inverted. According to Brahmanic texts, this inversion comes from a particular view of the role of the Sun and light in the growth of beings. They draw life from above and seek to spread it deeply below. Concerning the sycamore, Dante said "It is a tree that lives from its top."

The Kabalistic Tree

The kabalistic tree, which is a tree of life, is such an inverted tree whose roots correspond to the highest sephirah and the branches of Creation. The symbolism of the ten sephiroth is profound. They are the divine qualities of the attributes of Divinity that manifests as pure primordial energy through to matter. At the very top is Kether, the root of roots, the source, the hidden seed. In the Zohar, it is said: "The tree of life extends from the height to the depth, and the Sun illumines it entirely."

The symbolism of the inverted tree is also found in the folklores of Iceland and Finland, as well as certain Australian tribes. In actual fact, the idea of biological evolution gives the tree of life its symbolism of fertility. The Dravidian custom of mystical marriage between trees and humans is designed to strengthen the woman's capacity to procreate: the fiancée of a Hindu Goala must marry a mango tree before becoming united with her own husband. The same concept of marriage is held by the Sioux Nation of North America, and the Bushmen and Hottentots of Africa. Local legends still abound with stories of friendship and alliance between giant trees and mammals.

The tree took on a sacred characteristic from the end of the glacial period and was connected to the mysterious goddess mother, worshiped by people as the source of all life. She was often incorporated into the tree and is represented by the Virgin in religious buildings. The Yakut people of central Siberia tell the story of a flowering tree with eight branches that grew at the navel of the Earth. When the first man appeared in the world, he wanted to know why he was here and ventured towards this gigantic tree. There he lived inside its marvelous trunk and a woman showed herself down to her waist who informed him that he had come into the world to be the ancestor of human beings.

Sacred Wood

In India, wood is a symbol of the universal substance, the *prima materia*. In China it is one of the five elements corresponding to the east

and spring. It is the emergence of Yang and the beginning of its ascension. Today, the tradition of sacred woods prevalent in the religions of initiatic societies remains alive in numerous regions of Africa.

In Central American legends, images of the gods are found in the shape of a multicolored Cosmic Tree, flanked on the one side by Quetzalcoatl and the famous feathered serpent, and on the other side by Macuilxochitl, a young god of renewed vegetation. The tree, which here represents the whole of cosmic life, has not only become a model and inspiration for people, but it also represents their most distant ancestor and their origins. In effect, trees are not worshiped as trees per se, but are venerated because their representations always conceal a spiritual entity.

Native peoples of America held a special veneration for the Selva (dense equatorial forest), and the same respect was shown for the Sequoia or redwood forests of California. In the cosmology of the Pueblo people of the American Southwest, the great underground pine tree of the world that takes up the elevatory symbolism of the migration of souls is a tree of life. It can be an evergreen tree symbolizing immortality, or a deciduous tree whose periodic regeneration expresses the cycle of life and death, and hence life's dynamics. Mircea Eliade states: "It is endowed with sacred forces because it is vertical, it grows, it loses its leaves and regains them, and consequently regenerates itself: it dies and is reborn numerous times."

It is not possible to talk about sacred trees without referring to our Christmas tree, adored in many traditions. The mysteries that perpetuated nature worship and celebrated a grand festival at the Winter Solstice eventually became Christmas. It represented the symbolic return of life and the ascent of the Sun. The date marked the true beginning of the astronomical year (note that this idea is prevalent in Chinese thought through the *taiji*, where Winter is beneath the symbol before the rising of Yang). At the Winter Solstice at Christmas, people used to make a midnight procession to visit images of the goddess, placed in small chapels in the trees. Lighted candles were carried to symbolize the light of the spirit while walking along and singing hymns. Climatic changes then brought about variations to this ceremony. It was decided to bring the tree into the house. The Christmas tree is a northern custom, and in some places was replaced by the Yule log or the sacred embers, a representation of the Sun's invigorating intensity.

In conclusion, then, we can say that trees have always been considered as central and sacred elements in all traditions. For this reason, trees have been objects of veneration among all peoples since the mists of time.



Saint-Yves d'Alveydre *A Life Devoted to Synarchy*

by Joe van Dalen
TMO Provincial Master, Australia

Editor's Note: Alexandre Saint-Yves d'Alveydre (1842-1909) was a profound thinker, writer, mystic, and philosopher of 19th-century France. His life was devoted to the concept of Synarchy. He was inspired by the Knights Templar, whom he regarded as the supreme Synarchists in history, since they exerted control over medieval Europe's political, financial, and religious life—the three pillars of society corresponding to Saint-Yves' model of Synarchy.

MEMBERS interested in Martinist history will be aware that after the transition of Papus, Victor Blanchard became the head of Martinism in difficult circumstances. He changed the name of the Order to the *Martinist and Synarchical Order* in admiration of Saint-Yves d'Alveydre whose philosophy had deeply influenced him. Papus, a friend of Saint-Yves', considered him his "intellectual Master." Rudolph Steiner, the Theosophical Society, René Schwaller de Lubicz, and others in esoteric circles of the time were also influenced by this personality.

Saint-Yves d'Alveydre was never a Martinist nor ever an adept of any esoteric movement. Three times he refused an offer by Papus to become an honorary member. Some believed he should become Grand Master. Born in 1842 in Brittany, Saint-Yves soon displayed an aptitude for study. His life was a journey of remarkable encounters and yet great disappointments. Influenced in particular by the writings of Fabre d'Olivet, a composer and theosopher interested in language, sound, and music, Saint-Yves devoted twenty years to formulating his system of "Synarchy," a form of principled government as opposed to anarchy, which is government without principles. Synarchy is based on the idea that power must belong to the people who exercise this through their professional knowledge and skill, particularly in the areas of the economy and the judiciary. Religion and education would guarantee that principles were respected.

In the context of a Europe ravaged by war, this approach had great appeal to early twentieth century thinkers who sought more ideal social and political systems. Saint-Yves' ideas were not adopted on a large scale other than promoted by small activist groups. Unfortunately, a series of sinister political events in France during the Second World War virtually made synarchy synonymous with conspiracy. Blanchard never had any political involvement or intentions, nor did the Martinist movement. However, by association in name, Martinists were tainted by this earlier connection, and it became a difficult challenge to maintain the Traditional Martinist Order free from this unfair association.

To formulate his Synarchy, Saint-Yves, like Fabre d'Olivet, starts with the quaternary consisting of a trinity of animating principles of matter surmounted by Providence or God. As d'Olivet states, this quaternary is the ancient theogony of Moses as found in the word I-E-V-E, the union of the masculine and feminine. I, or Iod, represents the Divine and the theogonic sciences. E represents Eve, and V the universe of man, Earth, as well as the sciences of cosmogony, androgyny, and physiology. But Saint-Yves gives quite a different place to God, linking Iod to Eve through the force of love: "...the Christian Trinity signifies the reign of God in the Universe, the reign of Man on Earth, and the Social Spirit linking individuals and societies to the reign of God, Wisdom, and Science, through the Social State and Religion."



The Divine Trinity of Father and Son linked by the Holy Spirit, but inaccessible to the senses alone, corresponds to the human trinity of body and soul linked by mind. This in turn corresponds to the social trinity of education and the economy, linked by justice. "Synarchy is a form of triune government in which the three essential functions of collective social activity are linked; education, justice and the economy are represented in such a manner as to allow them to function harmoniously." To ensure this harmony, however, authority and power must be separated. Power can only belong to the people and not be delegated to governments as happens in most European democracies that have arisen from the Anglo-Saxon model of two levels of government.

How should power be exercised? Saint-Yves answers by saying: "The law of the people is not governmental but social and can only be defined through three electoral powers professionally elected through universal suffrage." These three chambers alone have the duty to prepare laws after the people's voice is heard.

Who exercises authority? "The bodies of educators, uniting all institutions of the country, whose profession is to educate those from trade schools to religious orders, from the army to universities and colleges."

"Authority, which is inflexible, is imposed, as its name suggests, through immutable principles...authority can do no other thing but express itself as a principle apart from which nothing is normal. If it were limited to an electoral function, the elected would be different from

the people's and a dual conflict would arise from the constitution itself, instead of harmony. Authority does not name a candidate to a position of power, therefore, but designates to the people all those it sees as sufficient from among its ranks, and from universal principles, to be capable of governing human affairs. It is only among those designated by authority that the people can choose its elected."

"As for those in power, what they have to do first is to formulate detailed rules for the principles of social life, that is, the law. This law must reflect the popular Will adjusted to the universal Will....The dual choice of authority through consideration of the popular Will determined by election is the guarantee of their capacity to fulfil the role of legislators....they themselves are always under the scrutiny of authority."

Power has two functions: legislative, exercised by three Councils of State; and executive, exercised by three ministers: a primate of education, a chief justice, and a chief economist.

Mission of Sovereigns

Saint-Yves d'Alveydre published his ideas in several "Missions," the first dating from 1882, called *Present Mission of Sovereigns*, and in 1884, *One Sovereign's Mission*. Several terms are defined which serve to clarify synarchy, the first of which include those of the *republic*, *monarchy*, and *theocracy*. There are antagonistic forms of power and freedom, namely, those of Caesarism or autocracy, and aristocracy versus those of the republic and democracy.

"It depends on whether power rests with one or several, or with a federal council or the people themselves. Each form constitutes an imperfect social unit because it is exclusive....The only solution is the synthesis of these forms of power." This Synarchy is only revealed in the last chapter, a European Synarchy descended from Jesus Christ as the first sovereign pontiff and active center. The Church, however, is not seen as having responded to its mission. Because of its demagogic origins, lack of intellectual doctrine, and precise social nature, the early Church had to borrow elsewhere for its sacerdotal structure. This was from the Romans, that is, a form of autocracy.

Mission of Sovereigns is an account of the disintegration of the Roman, Byzantine, and German Empires, and the difficult unity of smaller states that followed, much as exists now. To survive, these states were often reduced to having to crush one another. The Treaty of Westphalia in 1648 was seen as the legalization of anarchy. Saint-Yves points out the times when it would have been possible to introduce Synarchy. He concludes his book by developing a European Synarchy composed of three Councils:

1. Council of National Churches: “That is, a body made up of all educators in the nation whether of the sciences, the arts, lay universities, academies, institutes and special schools including all religious sects...” presided over by a sovereign pontiff in the name of Jesus Christ.
2. Council of States, elected by bodies of the magistrature, and presided over by an arbitral emperor.
3. Council of Communes, made up of capital cities, and elected either through a corporative or union system, and presided over by an arbitral emperor.

Mission of the Workers

Saint-Yves published *Mission of the Workers* in 1883, some time after *Present Mission of Sovereigns*. It demonstrates his knowledge of the contemporary world, his philosophies, including his view that the people should claim the right to sovereignty and Synarchy. Those in power are seen to exploit the people but at the same time, others only solicit them to take their place. As Saint-Yves explains, centralization can only bring loss of liberty: “You believe you are choosing them, but it is nothing of the sort. A party selects those to represent it, the party—not you—and whether monarchist, republican, autocratic, or constitutional, it becomes a bureaucracy of the State....So instead of having people who are truly political, in the highest sense of the word, you have civil war among politicians in the chamber....Is this to act upon what experience as specialists and their values has taught them? Well, all should go well, but it doesn't. They are elected with a blanket signature from you, with full power, and your reward is a speech or a profession of sincerity plastered on the walls. A profession of sincerity! When will they leave the sincerity of ordinary people in peace?”

In this book, Saint-Yves developed the role of the three social chambers. Not content with publishing alone, he also distributed his books and organized conferences. He actively participated in the establishment of a union of the professional and economic press, a small press made up from the most powerful industries to the most modest groups of craftsmen. His role was as archivist, which allowed him to pursue his synarchical ideals on the material plane. Calumny, however, took progressive shape, and in the last world war, a political movement was to adopt the title of “Synarchy” without any regard for its principles.

Even though Synarchy was not made a reality by the papacy, emperors, kings, or democracy, it was still necessary to demonstrate that it was part of the divine plan in which peace, justice, and wealth will prevail. To do this, Saint-Yves published a new and important Mission in 1884, entitled *Mission of the Jews*.

Mission of the Jews

Unlike Fabre d'Olivet's notion of the origins of the white race, Saint-Yves begins this book with the Ramayana and the creation of Theocracy by Rama 7400 years before the Christian era. Rama's government was a perfect and harmonious unity almost throughout the entire world. As such he was the sovereign pontiff, not a political leader. Antiquity revealed the triune nature of this Synarchy. The three councils consisted of:

- Council of Elders (those of the first Celts)
- Council of gods or royalty
- Council of God or Authority.

However, the son of a sovereign, called Irshou, broke this harmony in 3250 B.C. Gradually, the anarchic forces of duality, symbolized by the bull (the symbol of Rama is the ram), attacked the synarchical world and broke it up. Nimrodism, which became Caesarism, was the anarchy of violence, war, misery, and dictatorship. Initiates, including Abraham and Moses, attempted to hold back the tide of unleashed anarchy.

Sensing the end of Egypt and loyal to the sovereign pontiff, Moses decided to leave Egypt, accompanied by all willing adepts. He united the Ghiborim, the emigrant and wandering Celts, the Bod-Ohne (without land), who had refused to accept the law of the Druids and who, at one time, were linked to Rama. Moses left these people the veiled history of humanity, as well as the veiled Law and language. Although soon ignorant of the significance of their sacred archive, the people nevertheless remained the important guardians of the texts. Misfortune often brought them together and they rallied behind their faith. For this reason, Jesus Christ, the world Savior, was born among them and He came to reveal the Law. "His divine esotericism does not just stop there in Principle but must in Action embrace and illumine the Spirit of the whole scope of collective life in every Judeo-Christian group, and through their organic renewal, restore the law of the Kingdom of God, the Life of relationships among all people on Earth."

Mission of India

Rama's Synarchy left its traces and Saint-Yves shows what society becomes when it follows its evolution harmoniously. In *Mission of the Jews* he already hinted of this by publishing a letter from M. Sinnet, sent by Kut-Hu-Mi Lal Sing of Himalaya. His following publication in 1886 is devoted entirely to this and titled: *Mission of India in Europe; Mission of Europe in Asia, the question of the Mahatma and its solution*. It reads like a Jules Verne science fiction work, resembling especially *Journey to the Center of the Earth* in its anticipation of what is currently happening. For this Blavatsky criticized him. It would be vain, however, to believe that our present state is a definite endpoint.

Very soon after his exit, Saint-Yves destroyed the edition so as not to harm, it seems, the work and life of those beings who labor for humanity.

However, after the death of his friend Alexander Keller, the family found a surviving copy subsequently published by the Friends of Saint-Yves. The book covers the thousands of years of work and activity within the Agartha.

While *Mission of India* gave hope to human beings as to their capacity to live the life of Synarchy, Saint-Yves also had to demonstrate more practically this hope and possibility of the States. The proposals in *Mission of the Workers* needed a historical basis.

True France: Mission of the French

A publication in 1887 that completed the Synarchy of *Mission of Workers* was *True France: Mission of the French*. Why France? The reason lies in its history and the basis it formed as the heart and head of modern nations. France first emerged as an organized system on April 10, 1302. In the cathedral of Paris on the ruins of the temple of Isis, Philip IV or the Fair, dressed as part magistrate, part priest, and surrounded by lords of his court, his private Council, and Pierre Flotte, representative of the communes, drew up the diplomatic act, opening modern civilization to Synarchy. Despite some deficiencies, the creation of the Estates General remains a pivotal act. On his right were delegates of the dioceses and abbeys; on his left those of the judiciary. Towards the cathedral doors were those of the economic ranks represented by delegates from towns and cities. The instrument giving the Estates General their strength was its documented terms and conditions. The threat of arbitral power from the Pope pushed Philip the Fair to create a Synarchical Estate.

Meetings of the Estate always furthered the political situation. Unfortunately, over time, and whether through necessity or autocracy, kings increasingly forgot their engagement with the people. Louis XVI brought them together after more than 175 years of silence. But he destabilized the rapport among the three Estates by giving a double vote to the Third Estate. On the other hand, all violence brings with it the serious error of provoking an uncontrollable reaction. Philip the Fair's case is illustrated by the assassination of the Templars who were convinced Synarchists. The French Revolution brought the same weakness. Curiously, Louis XVI was imprisoned in the same tower as Jacques de Molay.

The Republic did not find a solution by adopting the Anglo-Saxon system of democracy, which does not allow power to be controlled. Saint-Yves does not propose a definitive system because while the principle remains, its form changes, but rather a Synarchy that the Revolution could have established in 1789. It gave the role of women an essential place.

The last chapter describes the split between the evolution of individuals and that of the Estates. For Saint-Yves, one of the great steps forward in his

time was the law of March 22, 1884, on unionism. His personal involvement in unionism of the press shows how much he wished to link thought with action.

Joan of Arc

Along with *Mission of the French* came the publication in 1889 of *Joan of Arc Victorious*, showing Saint-Yves' admiration of the role of the feminine. Joan of Arc is seen as a prophet and agent of Synarchy. He wrote, "She created the Fatherland, invented the national army, ended the feudal age, opened the modern age, and gave in words and deeds a practical aspect to Revelation, accomplished the Sacred Promise of the True Religion, that of all ages, unveiled God's Plan to the general governance of the World."

The book is a compilation of twenty-five magnificent rhythmic songs in the style of Druidic chants. As reminders of great social laws among other things, they were passed over silently during the centenary of the 1789 Revolution. The fracture between individual evolution and the States became greater. Ancient traditions were usurped everywhere on the planet, in societies unable to withstand the shock of national wars. Conversely, this upheaval has brought to light ancient societies in which we can see that they were often guardians of social and ecological laws. Unfortunately, we are confronted by a revelation we no longer understand. To decipher it, we need a prophet who understands the "language." We think this prophet to be materialistic science, just as Balthazar tried vainly to find Babylonian magic. The sacred language has been forgotten.

Saint-Yves allows us to discover the sacred in the distant past, but at the same time unravels our history in the light of divine laws. His works also testify to his prophetic ability. He wrote, "There is no national or continental economy anywhere that can withdraw into itself. As Europeans, we already have to consider seriously, from an agricultural point of view, today's production of America, Australia, Africa, and later Asia. In industry, we shall also see more and more of our principal industries on our continent move to places of their resource points. So much so that States, whether socialist or otherwise, when confronted by national and international troubles such as the French Revolution, will experience periods when unemployment in the fields and towns will force every statesman to push for excessive militarism to carve out a lifestyle that the interior economy can no longer deliver." Prophets are not always heeded in their times, but it is important to have sown the seeds of truth.

The Archeometer

The last major work published by the Friends of Saint-Yves was compiled from sparse notes they attempted to put together. *The Archeometer* is a synthesis of the arts, a standard of the Principles. Of interest here is the link we find between the *Missions* and the application of Knowledge. “Through them (the Missions), we have inaugurated biology and social therapeutics founded on observation and the experience of history, on the laws of series and harmony, resulting not from natural science and anthropology alone, but from andrology, a human science subordinate to visible and invisible cosmology, physics and hyper-physics, science, and divine wisdom.”

Saint-Yves’ *Missions* observe humanity as if from above. Time unfolds its rhythmic passage before our eyes, reminding us of the great spiritual poems. He provided the possibilities of coming close to or extending the vision. Time becomes a relative notion subject to the significance of the observed cycle—a relativity in time as much as space. We know that space encloses in on itself, especially on our small planet. Saint-Yves shows us that it is the same with time.

The author places the reader closer to the Divine in an attempt to see errors more clearly. It is very easy to be blind through habit or through fragmentary scientific research. It is a work that is still current; science seeks a synthesis that still eludes it. The proposed evolution seeks to be complete, an infinite evolution in which Heaven and Earth have their part, in which Tradition and the sciences unite, in which everything goes through the center represented by the Christ. This Christ is tolerance and the Universal. It is authority and love. Perhaps the main message of the *Missions* is that of evolution presented as a return to our divine unity.

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What Martinism Teaches Us

by Agni

Editor's Note: Here is one student's view of what Martinism is and the path it offers. It is described as a symbolic journey through the three degrees in which the symbolism of the mask and cloak are used. The notion of a warrior on horseback, with presumably a sword, is a widespread image of the hero's journey. What these images mean for us, and the effort we need to exert to balance the conflicting inner forces, is for our spiritual contemplation.

MARTINISM has always wanted to give greater importance, as Louis Claude de Saint-Martin himself taught, to “the Inner which teaches and protects all,” because it is “by entering into the heart of the Divine that allows the Divine to enter one’s heart at the same time.” Humanity can therefore have direct access to the Divine world through meditation, devotion, and service to others. In this respect Saint-Martin was a profound mystic who sought his own path to illumination and certainly attained it as evidenced by his words that are filled with Light and Wisdom. Although of noble birth, he lived through the terrible events of the French Revolution without once being threatened by them, surely a sign of special protection from Divine Providence.

Our venerable master soon turned his back on theurgical practices or operative magic inherited from Martinès de Pasqually, questioning how “all this mish-mash could be of use in coming to know God.” It represented the external path of power, while Martinism had always defined itself as the way of the heart, the way of love, and of the stirring and expression of the heart infused by the Divine. Saint-Martin preferred the way of humility, self-denial, and poverty to be a man of the one Desire which was to enter the world of the Divine and express its Wisdom. He would have been the model to which he aspired. Papis may have endowed Martinism with rituals partly inspired by the practices of Martinès de Pasqually’s Elus Cohen, but to us it only represents the form—the outer shell designed to create a conducive atmosphere for discovering the Inner or the depths, as Jacob Boehme would have described it.

To use a cultural reference of the Order, we could say we are following the path of Zanon, Master of all Love, and not the path of Mejnour, the Master of secrets. During the course of Martinist studies we are to open our hearts and not just wield concepts.

Symbolically departed from the state of exile caused by the Fall, we need to travel the three stages of the path leading to Reintegration. We become actors in a ritual drama, seizing the tools of Martinism, and come to know in turn the three states of Being so that we are no longer selectively, but totally, active agents of Omneity and the Grand Architect of the Universe.

1. We must get out of the straitjacket of the “Man of Torrents” through action on ourselves.

When we cross the threshold of our Order for the first time, we are symbolically in the shadows of chaos. Like the prisoners in Plato’s cave, we see shapes moving outside and mistake that for the Light, while in reality we are only seeing a pale reflection.

The color black reminds us as Associates that we are men and women of exile, distanced from God: plunged into the straitjacket of matter, we pursue successive passions that seem fundamental to our attainment of happiness while we are only the multiple and changing facets of illusion. The ego, which is nevertheless necessary for earthly existence, leads us to believe that we have become “luminaries,” while in effect only the Divine World is luminous.

As Saint-Martin explained, “The Man of Torrents” is dominated by passions that urge him to act. The Light can only be expressed when the turbulence of life fades away, if the steps taken become part of the underlying personality, and if the inner being willingly reflects and utters the words of the Master Within. In our thinking, shaped by society and our past lives, we have generally become so removed from God that the golden calf shines before us in all its brilliance. However, the calf was conquered by the horns of Aries the Ram that Moses wore. In the same way, the mystical lamb was sacrificed to the fish of Pisces, and today these cannot stand in the way of the continuous flow of energy pouring in from the Aquarian water bearer. Humanity has no means of opposing the Divine Plan which unfolds inexorably. Nor is there time to worship Mammon, but rather our Divine Father, because the path of Reintegration lies ahead of us, we who are not condemned to remain in the abyss.

Beyond the mineral-person, a prisoner of weight, and the vegetable, still tying us to the Earth, or the animal-person moved by wild instinct, the Associate has to overcome the compulsions and uncontrolled emotions of the person in the crowd who will never be handed pearls of wisdom. Plunged into the murky green-blue waters of Mem, such a human being will take everything to the stomach, to the physical appetites, that is, to consumption (as René Guénon said, “Isn’t the reign of quantity the age of the masses?”). Should this person be more intellectually inclined, he or she will sink into the sclerosis of ready-made reasoning, received ideas, and fanaticism.

While we remain subject to passions, we cannot elevate ourselves very far because the links that bind us to matter are still too powerful. Our era has often entrusted this power to a level our politicians have wooed, and in which the blind have led the one-eyed. In becoming an Associate and crossing the threshold of our Order, the neophyte has already been

extended an immense privilege which gives access to our Order's teachings in silence, since only those who listen can truly hear or understand. In this class, it is especially important not to take the austere form of the teachings as something insignificant or to analyze its value at length through the intellect. This will likely lead to disappointment and result in missing its purely marvelous aspects.

In this first degree of the Mask—a mask of impersonality—students have to help themselves by first mastering the ego. Too often, as in the cave, neophytes mistake the shapes dancing in the flames of the fire for reality. To avoid remaining in the cavernous depths, it is important that we start to work more on ourselves than on others because our motives are not yet pure enough. Too many passions still exist. We have to start sorting out all psychic, emotional, and thought habits and try to discern what errors have been made so as to glimpse the direction in which we should head. In the kingdom of the Earth, we are in the world of Asiyah, that is, of Making and Action. The ground is sterile with barren soil. Future harvests will come, however, if we work on this process by “the sweat of our brow.”

It is also useful for neophytes to reflect on the meaning of the word *Associate*. An Associate is one who has been invited to participate in the work. It is a voluntary decision, and at the same time, he or she has been chosen to become a collaborator with those who have already embarked on the path of spiritual progress. And so it is a mark of confidence to become an Associate, as well as a companion to those who are seeking the Divine within.

After two years of hard labor, and having gained a small glimmer of Martinist ideals, the Associate is called to enter new portals guarding the secret Temple of preparatory initiation. The crossing of this threshold will make the neophyte symbolically....

2. A Man or Woman of Desire, gradually mastering the world of duality.

Saint-Martin said that “there is nothing so common as envy, and nothing so rare as Desire.” The Desire our venerable Master referred to is not an instinctive urge, but an impulse, an irresistible emotion from the heart, to return to the bosom of God so that “God’s heart is one with man.” As I have said, the way of the heart is exclusively a path of love. It demands that the soul, the fiancée of the Song of Songs, finds and recognizes her Master Within and fuses with it.

It is the way of the Disciple, of the student who has overcome his or her passions by self-imposed tests. The student is a symbolic warrior, a knight led on a quest by thirst for the absolute and who breathes deeply into his or her lungs the energy of Aleph. In effect, extra energy is needed because the time for real tests lies ahead. Entering into the astral world (the world of Yetsirah) or the causative world (Beri’ah), students must slowly cross a perilous path on which icy winds in the mountains

threaten to tumble them and their mount, a white mare, to the bottom of the precipice at any moment.

In fact, we have to reconcile within ourselves all levels of Being to discover the brilliant sparkle of Beauty. But take heed! Each energy discovered must be totally mastered because it has a double polarity. We who accept the task of reconciling the opposites within are in harmony but not permanently. It is not the moment of equilibrium which prepares us for the next stage. At each stage, we, as warriors, can turn in circles in a forest of errors.

As Kabalists say, Beauty can be attained only “if God’s short face” has been attained. There are seven forces to be acquired through courage and intelligence. The inexhaustible forces of Goodness should be used, which at the same time provide constraint in action through Rigor. Only through Reconciliation does the human soul have a chance to elevate itself and become aware of its own nature. Fortunately, on the journey, we, as symbolic knights, take on the white cloak of the Initiate that will protect us in all circumstances if we know how to drape and wrap it around ourselves completely. It is a cloak Martinists know well. It is a tool for those on the quest of the Ideal and who are ready to confront all dangers.

Having left the earthly kingdom, the Man or Woman of Desire reaches the psychic world to discover that Victory only brings Glory by going beyond the satisfaction of simple desires. Now Beauty can be glimpsed, but only known and earned through oral knowledge offered by the benevolent Masters, and through absolute respect for Written Law. What also has to be discerned is that Strength must accompany Mercy if it is to be of perfect use.

Then, at the seventh station, the Knight, now a Prince of Ardor, enters the Chamber of Beauty, beneath the glorious midday sun, and the heart is completely kindled because what was previously separated has been completely reconciled. The various scattered parts of Osiris’ body have been found, and Isis, the High Priestess, stands before us. As in the Song of Solomon, she speaks sweetly:

The voice of my beloved! Behold he comes

Leaping upon the mountains, skipping upon the hills.

My beloved is like a roe or a young hart:

Behold, he stands behind our wall!

He looks forth at the windows, showing himself through the lattice.

My beloved spoke and said to me:

Rise up, my love, my fair one, and come away!

For lo, the winter is past, the rain is over and gone.

The flowers appear on the earth,

The time of the singing birds is come...

Arise, my love, my fair one, and come away!

And so the warrior has entirely read the Book of Nature and the Book of Man. Purified enough, Divinity is permitted to enter, for the inner temple has been completely restored. Seven small lamps shine within. Human perfection has been attained and the Fall overcome. The Garden of Eden has been found again, and the Tree of Life entirely rediscovered. Man-Adam is reconciled with his Eve. The original androgyny, Adam-Kadmon, is there in all its beauty and power.

But the quest does not stop there because a human being cannot, like some hierarchies, remain in contemplation. The brightness of the three great lights of the divine Long Face are sufficiently substantial to allow Desire to again assert itself.

3. We must become an Unknown Superior, expressing the Thought and Will of God.

In this pure heaven, within the heart of Atsiluth, there is no longer a struggle against the opposite forces of human nature because its inferior energies have been mastered and the opposites of life traversed.

Now, armed with Wisdom and Intelligence, we can aspire to the Crown of the Great Servants. In the completely white Light of Knowledge, Shin is imprinted in our heads and Spirit has descended into us. Our consciousness is based on the infinite Cosmic and listens to the divine score of the Archangels' music. "Spiritual sons" have been born, who are evolving within the realm of the great organizing Archetypes of Creation in the sublime Empyrean. The source infuses the highest teachings within our beings continuously.

All is consumed: we have opened, read, assimilated, and closed the two books of Man and Nature. We have become the Men or Women of Pure Spirit, having reintegrated Ieschouah and taken our place in the Celestial Jerusalem. As "Sons," we see the Supreme Good beyond Beauty. Now girded by the Golden Cordelier linking all Initiates to God, we are completely identified with the Will of God and serve as an instrument of Providence. We have truly become Agents of Divinity because we "serve God," as Saint-Martin would say, and as the Christ expressed in the Garden of Gethsemane: "Father, not mine will, but thine be done" (Luke 22:42).

And so, sent from God, we may return among our fellow brothers and sisters with the Wisdom, Strength, and Magnificence of the Grand Architect of the Universe because the three luminaries light up the Shekinah of our Inner Temple. The seven stations are also lit up, for they have been traversed and assimilated. Filled with the Divine Presence, we have at last received in full awareness our mission. Each dream will be prophetic for us, no time or difficulty will we need to scale in an instant the infinite ladder separating the Kingdom from the Crown, and we will not need to refer to the Masters of the Past for we, ourselves, have become Masters of the World to come, where everything will be accomplished.

(continued on page 24)

The Mirror of the Heart

by *Baptiste Ensé*

“Happy are those who have purified their heart sufficiently so that it may serve as a mirror to Divinity, because Divinity itself will be a mirror to them.”

THROUGHOUT his many writings, Louis Claude de Saint-Martin invites us to clean our inner mirror constantly so as to rediscover its original purity. We always carry this mirror within ourselves, and for good reason since it refers to the soul or the heart of our being. Soul or heart are two terms almost always used with little distinction in the Unknown Philosopher’s works, and in the discussion at hand, they seem to be synonymous. In *The New Man*, it is the heart that is, in effect, the mirror. “Happy are those who have purified their heart sufficiently so that it may serve as a mirror to Divinity.”¹ In *About the Spirit of Things*, the mirror is the human soul. “The soul can only bear witness to God’s love and sacredness to the degree it has become a clean and clear mirror.”² With the heart or soul as a mirror, we are faced with a strange optical puzzle, and we need to understand its mechanisms if we wish to work on the heart’s purification or on polishing the secret mirror of our being, as the Unknown Philosopher advocated.

The two quotations above bring to light a real distinction between the initial source the mirror should reflect and the reflection of this very same source. We intend to analyze the relationship between the source, mirror, and reflection.

The Light of the Word

Our heart exists only because it was uttered by the Divine Word. How could the Grand Architect have done without Its great creative fire to give us life? The great Divine Word will forever remain God’s creative instrument. Consequently, it is also the “central and radical fire”³ of our being, in the etymological sense of the term, because radical comes from the Latin *radix* meaning “root.” The sacred fire of the Divine Word will forever be the eternal root of our being. Of course, it permanently utters the heart or mirror into existence but it doesn’t rest there; it desires to go “further.” The Divine Word seeks to manifest its reflection through the human mirror. And, having uttered our existence, this noble and Divine flame also became established in the sanctuary of our heart, there to communicate its light, life, and love.

Light radiates without impediments from the sacred flame when it burns calmly in our heart; Saint-Martin often likens the Divine fire of the Word to the “sanctuary fire,”⁴ while insisting on the profound dignity of this human mirror called upon to reflect on the grandeur of “infinite

light.”⁵ However, the Word not only communicates light, but life as well: “This ever present fire is the Divine spark that animates humans.”⁶ It is a living and life-giving force, a Divine impulse necessary for the generation of a reflection that is to emerge from our mirror when it is pure. As the Unknown Philosopher so concisely and marvelously explains, the “Word is the universal hymn of love.”⁷

However, while this majestic Light of the Grand Architect is the incontestable Source the mirror is to reflect, it would be wrong to liken this mirror too much to a simple inert recipient, rigid and lacking activity. On the contrary, the soul or heart is above all “the living sensation of their nature,”⁸ and just as gustatory cells taste and joyously recognize the most delicate of foods, so an irreproachable heart will experience the greatest joys of feeling the perpetually new nuances of the Supreme God’s love. The original soul or heart is therefore a pure vase, living and transparent like a mirror, and capable of feeling and assimilating the rays of the Divine Word. It is the sacred sanctuary where this vital and luminous Source is carefully “prepared” before being refracted for its manifestation.

A Spiritual Reflection of God

The mirror is not the reflection. What is seen in the mirror is an image or reflection of the Source. The Grand Architect wanted to emanate the hosts of spiritual beings who are the mirrors. “They reflect the dazzling clarity of their Eternal Source and form like temples arranged in space within the greater immensity so that the immensity is filled with the Eternal’s praise and glory.”⁹ The expression worth stressing here is: spiritual beings form *temples*, temples raised to the glory of God. This is the last link or final word of the story of our “optical mechanism.” The temple is the spiritual reflection, the luminous reflection of the Divine Source, and human beings are no exception to the rule. The reflection appearing in the mirror when it is pure is the temple or spiritual body of the soul, and its garment of light is fashioned after the image of God.

But how could this garment of the heart not be in the image of God, being after all, the pure reflection of the Divine Source? When it is seen as the manifestation of the Eternal’s glory, it takes on the name of glorious body or body of glory. Sometimes, Saint-Martin simply calls it *spirit*. So, in that sense, “the soul is the true heart of the spirit.”¹⁰ In other words, the heart, or soul, is truly the heart of the spiritual temple, the heart of the temple of light whose stones have been erected to the glory or in the image of the Grand Architect. It now calls for understanding the reasons why this spiritual temple should reflect the Divine Source perfectly, and why it is so necessary for this temple to be built in the exact image of God.

In the first place, it appears that Divinity does not go against the principle of revelation inherent in all beings. It aspires to reveal itself, to want to

know itself, and it is because beings, like mirrors, reflect its image that it becomes conscious of itself. Here is the reason why human beings saw their original temple fashioned in the exact image of God. Here also is why it seems so necessary to make sure the mirror of the heart is pure if we wish to cooperate with the revealed plan, this “supreme plan that calls on us to assist God to know Itself in its creations and effects, and who can only do so by finding pure mirrors around It, on which It is able to see Its own rays reflected.”¹¹ The integral and spiritual reflection that makes the mirror human allows God to not only become aware of Itself since the mirror sends back Its image, but also allows us to become conscious of God’s existence, since the human mirror *projects* or is clothed by this noble and majestic Divine image.

But there’s another reason that equally justifies the necessary accord between the spiritual temple and Divine Source. Moreover, Saint-Martin makes it one of the essential elements of the Tradition he set out to teach, and he explains it this way in *The Ways of the Sages*: “Humans exist only to prove that there is a Supreme Agent. They have been placed in the darkness of Creation only to confirm, through their own light, its existence, and to convince all those who have wanted to or would like to ignore it.”¹² The idea no doubt disturbed the Unknown Philosopher’s contemporaries as much as it could clash with our thinking today. But the foregoing quotation was, after all, never intended to be divulged to the public; it was more cautiously meant for the Brothers of the Elus-Cohens, an organization in which Saint-Martin held a prominent position, as we know.

Who then were those who wanted to ignore the Supreme Agent’s existence? They were members of several classes of spiritual beings emanated before human beings who came to forget God’s existence through their wrong conduct, and whose spiritual healing had rightly been granted to the human soul.

Why did the Grand Architect place the human soul in the darkness of Creation, as the quotation suggests? To govern the universe in the name of the Grand Architect, by virtue of the powers invested in it by the Word, because the universe imprisons its first beings while remaining as the chosen instrument to ensure its healing. And so these first beings could have educated themselves about the nature of Divine Reality by contemplating the soul as God’s emissary or representative placed in the darkness of the Universe; by contemplating the glory of the luminous reflection which the mirror’s purity should have radiated; by contemplating the garment of light or original temple of a human being who was created to be a reduced image of God, a symbol, a testimony, copy, book, or living explanation of the Supreme God. This noble reflection, shining from within the human sanctuary, should have been proof of the entire Divine Tradition. And so it is not only about an ideal for our soul, but about its original mission, and

it is certainly the reason why the Unknown Philosopher wrote in his *Green Book* that “The most beautiful state of the soul is when she best represents the source from which she descended.”¹³

An Unfortunate Opaqueness

But what happened to make the human soul turn away so brutally from its mission? It was no doubt endowed with considerable powers, strength, and privileges because it was nothing less than the Word of God, which it was called upon to manifest in the universe.

However, the soul was also given free will. It had choice. Instead of basing all its joy and power on the light of the Word that burnt in its heart, the soul enjoyed another light, an adulterous light of a kind for which it was not created. This adulterous light is matter, animated and illuminated by the Sun, planets, and a myriad number of stars, and whose function had been solemnly entrusted. It is not that matter is bad in itself. God gave it as an instrument of healing. The false ideas born from the material world prove to be the dangers for the heart: pride, avarice, envy, anger, and all those things that keep us mercilessly riveted to the vanity of this world.

The heart was created as a dwelling of God and Its vitalizing Word exclusively. After the Fall it became the place of our cold and illusory ideas, and our exaggerated fascinations. These illusions have so absorbed our hearts that they have tarnished the mirror completely and even smothered the flame or sacred light of the Divine Word.

The consequences are certainly not an act of arbitrary divine punishment. They are perfectly natural when the luminous Source is violently suppressed, when the mirror is tarnished until it is opaque. Isn't it natural that the reflection becomes blurred as well and ends up even disappearing? Without the capacities of the temple of light, how could the soul honor its mission? How could it honor its God and represent It in the world? “If you extinguish the human soul or if you let it glaze over through inaction, it has no God anymore and there is no more God in the universe.”¹⁴

Purgatory of the Heart

For the dull heart to rediscover its lost activity and manifest anew the beautiful reflection of God, it must allow the eternal flame of the Divine Word within to be rekindled. There is no alternative. Each person will understand how much true humility is required here because the soul is too weak to decide by itself the conditions or even the time of the noble flame's resurrection. Each will also understand how much the Grand Architect remains as absolute Master of all initiation. Who other than It would have the strength to re-ignite the Divine Flame? Certainly not the soul, paralyzed through spiritual inactivity.

Nevertheless, the “wick” can always be found in the depths of the heart, even though “extinguished,” and we were given prayer to implore

the divine warmth to embrace it anew, to earnestly ask that the soul be initiated for always into the sweetness of the Divine Fire which contains all.

We read in *Man of Desire* what God seems to be saying to the loving heart: “Whosoever desires to love me, I shall ignite a fire in their heart having all the intensity of the Sun; and their whole being will become resplendent with light.”¹⁵ Certainly this promise allows us to glimpse great hopes, but the old personality and its indomitable illusions are again an obstacle to the manifestation of the resplendent light. For this reason the fire of the Word will be reborn slowly and gradually with wisdom among the debris and innumerable obstacles of our heart. Cooperating in the purification of the inner mirror also means accepting that the sacred fire of the Word itself will consume the smallest traces of the old personality so that from its ashes, a new one is born.

Cooperating in the purification of the inner mirror means accepting theurgical action in the original sense of the word (*Theos*, God; *ourgia*, work). Theurgy is the work of God—the central and internal work which takes place in the heart of our being and which is the operative action of God. It has nothing to do with superficial and ostentatious practices of bad repute. This is why certain warnings given to the new candidate are sometimes more serious. “Woe to one who does not construct the spiritual temple on the solid foundation of the heart in constant self sacrifice and purification by the sacred fire.”¹⁶ The theurgical fire of the Word must sweep everything away in its path: pride, avarice, envy, laziness...everything, including anger. It will empty the heart of everything that is not of God because the Action of this Divine Fire, as we have understood, is supposed to be cleansing and painful before becoming the luminous, calm, and joyous Source that the cleaned mirror will reflect.

Reading Saint-Martin suggests that prayer is the most efficient means Divine Action has of accomplishing its task, and with it the hope of seeing the transparency of our heart manifest the new and longed-for edifice.

We only have prayer left, of course, but we also have study, the will to perfect ourselves, and the encouragements gained from the works of the Unknown Philosopher: “You must be the mirror of the Eternal. Yes, the mirror and the active reflection of God’s love.”¹⁷

Footnotes:

Please Note: All quotations in this article are extracts from the works of Louis Claude de Saint-Martin.

¹ Saint-Martin, Louis Claude de. *The New Man* (Le Tremblay, France: Diffusion Rosicrucienne, 1992) § 36.

² —. *Of the Spirit of Things*, vol. I (Le Tremblay, France: Diffusion Rosicrucienne, 1993) “False arguments taken from nature, etc.,” p. 98.

- ³ —. *The Ministry of Man the Spirit*, (Le Tremblay, France: Diffusion Rosicrucienne, 1992) p. 327.
- ⁴ *The New Man*, *op. cit.*, § 11.
- ⁵ *The Ministry of Man the Spirit*, *op. cit.*, “Of the Word,” p. 343.
- ⁶ —. *The natural table of correspondences which exist God, humanity and the universe* (Le Tremblay, France: Diffusion Rosicrucienne, 2001) p. 314.
- ⁷ *The Ministry of Man the Spirit*, *op. cit.*, “Of the Word,” p. 408.
- ⁸ —. *Of the Spirit of Things*, vol. II, (Le Tremblay, France: Diffusion Rosicrucienne, 1993) “Key of the head, key of the soul,” p. 78.
- ⁹ —. *Man of Desire* (Paris, France: Editions du Rocher, 1979) § 132.
- ¹⁰ *Of the Spirit of Things*, vol. II, *op. cit.*, “Key of the head, key of the soul,” p. 78.
- ¹¹ *Of the Spirit of Things*, vol. I, *op. cit.*, “Of the Spirit of Mirrors, etc.,” p. 44.
- ¹² —. *The Ways of the Sages*, posthumous works (Le Tremblay, France: Diffusion Rosicrucienne, 2000) p. 16.
- ¹³ —. *My Green Book* (Paris, France: Cariscript, 1991) § 154.
- ¹⁴ *Man of Desire*, *op. cit.*, § 12.
- ¹⁵ *Ibid.*, § 198.
- ¹⁶ —. *My historical and philosophical portrait* (Paris, France: Julliard, 1961) § 427.
- ¹⁷ *The New Man*, *op. cit.*, § 28.



What Martinism Teaches Us

(from page 18)

Having become Sages, we can have access to the spiritual government of Men and Women to instruct them: Theocracy will truly express God’s plan on Earth. Brothers and Sisters, here then is the symbolic path which Martinism invites us to follow.

Back Cover Painting: Georges de La Tour’s *La Madeleine aux Deux Flammes*.



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