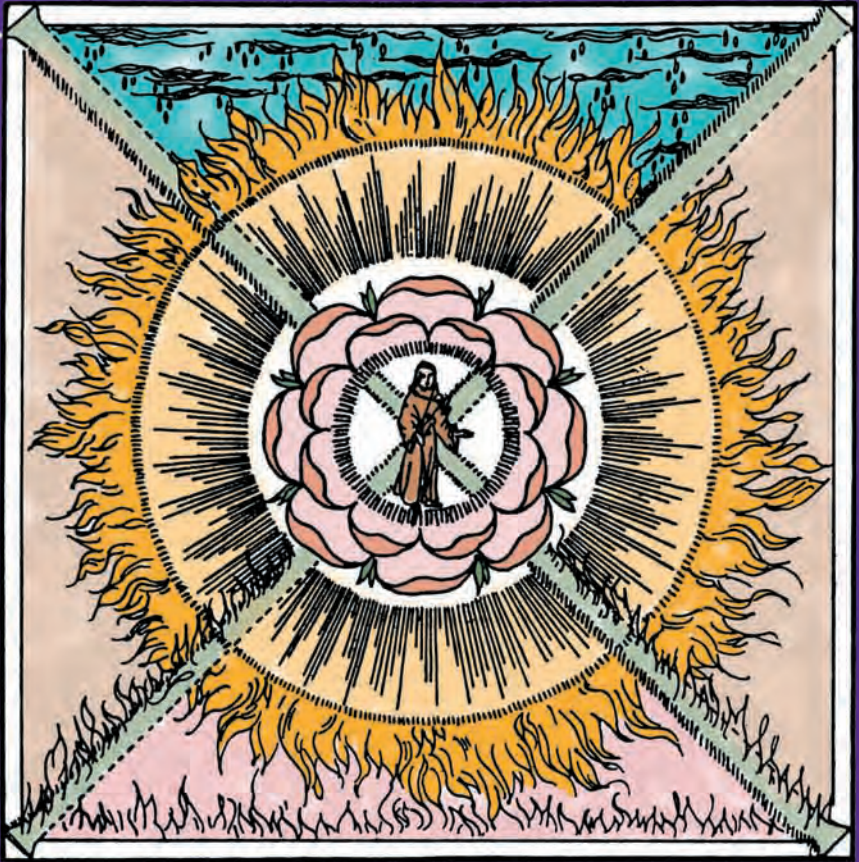


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Pantacle





TRADITIONAL MARTINIST ORDER

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

In October 2005, Martinists gathered in Rye Brook, New York, for a special day of TMO discourses and activities. In this issue of *The Pantacle* we present four of those discourses.

The first, written by Brother Lonnie Edwards, M.D., offers 7 keys to reintegration and mastership for the Martinist student. The next article, written by Dictor, explores the remarkable manifestation and nature of Light. Brother James Feh presents symbolism related to “The Secret Compass for the Journey of the Martinist Quest,” and Pensator leads us, through meditation and visualization, to experience “The Way of the Heart.”

Brothers and Sisters, it is always inspiring and heart-warming to gather together with other Martinists for programs and discourses like these. I encourage you to participate in Martinist conventions and Heptad activities as often as you are able. Ritual, meditation, oral teachings, and the discussions that follow are important aspects of our Martinist tradition, as they have been for centuries.

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

Julie Scott
Grand Master
Traditional Martinist Order

An Inner Pathway to Reintegration and Mastership

by Lonnie Edwards, M.D., F.R.C.

THERE IS AN INHERENT MYSTERY in life—an inner urge, an attraction to move toward the light. This mysterious component of life is innate in all life forms. It is, one might say, an urge to seek illumination or to manifest the Creator’s beautiful light. This urge is responsible for the interplay of human relationships and experiences. It is responsible for evolution’s forward movement and progress toward the greater light.

Observe the plant pushing its way out of the darkness of the soil and into the light of the Sun where it can then express its full potential. Observe the infant, anxious to express life, moving and extricating itself from the womb of its mother under this mysterious impulse. Observe this innate urge in the human being as he or she continues the search for greater knowledge—greater illumination. Observe the human being moving into experiences and relationships that are destined to bring lessons to learn and thus spiritual growth. Observe the student of mysticism penetrating into the realm of the soul, a place of light and beauty.

Masters and philosophers have written on the pages of wisdom concerning “The Book of Man” and “The Book of Nature.” This mysterious, governing intelligence is vibrating and communicating wisdom throughout all life. Behind the seemingly ordinary, routine aspects of our daily lives that constitute only the “appearance” of life, there is a mystery and a mystical existence.

If we are governed and caught up in the illusion of appearances, we only touch the superficial aspects of life and relationships. To become more spiritual requires us to create a desire to pierce beyond these veils of appearances and seek attunement with the reality that lies above and beyond the obvious. We seek to know the essence of spiritual realities or spiritual truths and to discover who we are and what is the soul’s desire. The soul must eventually express itself through our human personality. If we were to contemplate and practice the truths of mysticism, we would achieve the realization of what truly governs life and events. The human form is a symbol, and eternal truths are veiled within all symbols. We would discover mystical wisdom by piercing and lifting the veil that lies within us and all around us. Cosmic laws and spiritual purpose are revealed at this point. Human experiences also often veil significant cosmic lessons and purposes.

As we learn to “read” symbols or grasp their true meaning, we acquire the techniques for “lifting the veils” and we enhance the process of regeneration. The soul begins to control the outer form of life and all of life’s events. Increasingly, we bring spirituality into our lives. Then, as true reintegration begins to take place, questions arise in the mind of the student: How can I accomplish true reintegration? How can I learn to balance mystical teachings with daily experiences while living in a world full of crisis and conflict? How is this possible when I do not live a detached existence high on a mountain or in a secluded cave, away from the vicissitudes of life?

Beloved, through the Law of Rebirth, you purposefully *chose* to live within this world of limitless challenges, diverse vibrations, and complex relationships which all have effects upon the body, mind, and emotions. For this reincarnation period, you have chosen this as your path of reintegration. You accomplish regeneration and reintegration by moving your consciousness further into the light. You also help in moving humanity forward.

Our daily lives seem to encourage us to forget who we really are and why we are on this human journey. However, it is our duty and responsibility to train ourselves to continually seek our true identity. It is our responsibility to seek and to understand the spiritual and the beautiful that surrounds us and is within us!

Petition by way of the heart to God and the cosmic brethren thusly:

O God, Thou Who art the Divine Architect of the Universe, Thy beauty which lies above and beyond the earth is like unto the beauty which I seek to perceive in my brothers and sisters and in all forms of life which surround me, whatever that form might be. Grant unto me Thine eye with which I might see this beauty. Subdue my human eye whose tendency it is to highlight my brothers’ and sisters’ impurities and in so doing I but strengthened my own imperfections. For if I am able to lift the veil and see the beauty which lies within my brother and sister and within all that surrounds me, I will be able to see and to feel and express Thy beauty which lies abundantly within me. This beauty is all one and the same, one divine reflection of Thyself. We are all divine creations and spiritual reflections of Thyself.

As we enter the Aquarian Age, we are given the opportunity to find, see, and learn beauty in non-traditional forms and places. We must strive to discover beauty not only in the faces of all the people we meet, but in every manifestation of nature—in plants, trees, and flowers, in the waters, and in small and large creatures. We must also seek to find beauty in stones, driftwood, and even in a piece of scrap metal that has been

artistically fashioned by the human hand and spirit. Spirit and beauty are in all these. The progress of regeneration and reintegration is the progress to unity. It extends and expands the consciousness to recognize beauty in all of life, in all people, and in all situations, no matter how difficult that may seem. You are intended to feel a unity with all of life, with all of existence.

Ask to see with the eyes of the soul. Such is the process of reintegration. The human eye is limited and fallible in its vision and perception. In the silence, ask for understanding and enlightenment. The indwelling soul will give you a vision of your unity with the Creator and will aid in expressing attributes of the Creator both *through you* and *as you*.

All of the above practices are intended to deepen our awareness of ourselves. Through this process we become more spiritual than human, and this reality is the means by which the valleys in your life will be exalted and the mountains and hills made low. The unstable and crooked will be made stable and straight. The challenges of life will become invigorating and will produce a state of balance. This is the means by which we bring about God's kingdom on earth and assist in manifesting God's will on earth as it is in heaven.

As we permit this light of the soul to permeate through us with increasing perfection, and begin seeing, feeling, believing, thinking, and expressing that eternal, beautiful, spiritual universe that lies behind and above all experiences and within us, we become liberated, reintegrated, and more spiritual. Each effort is a job well done and moves you further into the light of the Grand Architect's Plan with all of its rewarding and practical benefits.

The greatest work must be done in our emotional nature and psychic nature (henceforth, this emotional nature will be referred to as the "emotional body"). It holds the greatest challenge during our human journey as spiritual beings. The mystical process for accomplishing this is outlined on the pages of wisdom in the "Book of Life." Many of you have accomplished much in this regard. It is important for you to become aware and conscious of all progress and make the commitment to continue.

Our emotional nature holds the greatest challenge during our human journey as spiritual beings. Just as the physical body has certain characteristics and functions, so does our emotional body. Early in human development, this emotional body is exposed to the vibrations, influences, and feelings of the external world. As a result, it develops an "open door

policy” to external influences. Another way of stating this is that the undisciplined emotional body becomes a reflection of its environment. It takes on the colors, sounds, contacts, impressions, and movements from its surroundings and from anyone or anything that desires to enter. This emotional body becomes responsive to the outer world, to its desires, expectations, feelings, and, of course, emotions. These factors leave their characteristic imprints. Those with negative qualities create disharmony and confusion and may result in disturbing personality traits.

Sincere students of the spiritual path must continue progressively to seek and stabilize this important body. Efforts must be made to reorient the emotional body and to establish a guardian at its door in order that only harmonious events are welcome. The Inner Guardian grows stronger and the “open door” policy changes. The emotional body ceases to react or to be disturbed. It now reacts only to higher mental, spiritual, and divine stimuli and from the prompting of the Master Within.

The path of regeneration and reintegration begins with a deep and honest desire for the Infinite. It proceeds through meditation and contemplation of the mystical, and through progressive initiations—all conditioned with an abundance of prayer.

Commit yourself to train and strengthen the emotional body. Much progress is made by utilizing the attributes of the mental/spiritual body. At this point, the Law of Thought takes hold and guides the traveler. Be consistent and patient in all of your efforts. The emotional body is destined to become as still and clean as a mirror, as well as serene and poised. As we walk between the pillars of opposites, we will be led to the path of balance and we will be able to transmit the light and love from the soul with increasing perfection. Practice “the silence” daily. Practice daily meditation and prayer. The consciousness expands as a result of meditation, and will radiate love and harmony into the environment and to all humanity.

Of course, as the process of regeneration occurs, our own imperfections and impurities are realized. Do not become alarmed, for they appear in order that we might expose them to the newfound light and understanding of our higher self.

As we acquire knowledge of the true self, and as we work to quiet the restless waters of our petulant emotions, we arrive at a state of imperturbability. Veil after veil will be removed. The once apparent differences among our brothers and sisters will no longer exist. Unity of mind and soul will be demonstrated. In harmony with this reality, all become as one, as we are meant to be. Our realization of oneness blends with the oneness of God; yet, we maintain our “individuality” within the Mind of God that surpasses all human understanding.

We offer seven “keys” to regeneration and reintegration. This message is for those students who dedicate themselves to continue on these mystical and spiritual paths, including the Rosicrucian and Martinist paths in particular. You are indeed among the chosen ones, a new community of servers to humanity. You are at the portal of a well-combined earthly and cosmic life. You are given certain eternal keys—ones that are in harmony with the Great Architect’s plan that will make existence in this “new environment” balanced and harmonious:

1. Rededicate your efforts and your life to your spiritual self, the Master Within, the inner brotherhood, and to the oneness of life as if it were experiencing a new and exciting beginning.
2. Become very watchful, careful, and aware of your thoughts, beliefs, and motives. Be determined that they are constructive, positive, and designed to increase in harmony, peace, love, and spiritual consciousness. These objectives can be achieved through the use of prayer, visualization, meditation, and concentration. This will surely increase your spiritual stamina.
3. Seek to know the beauty, love, and accord that exist and flow through and in all ways and experiences in the world. Allow the “lighted oneness” to produce a balance and complete integration and alignment all through your life and being. Let it touch the heights and the depths, for at your stage of evolution and development “all ways” are fit and worthy now, and are ready—with their colors, sounds, and vibrations—to be placed masterfully within the cosmic spectrum of oneness, into the cosmic keyboard.
4. Surrender the small self, and all that you possess—psychologically and emotionally—to the One. Go within, and enter the “Light of Oneness” for total openness and inspection by the One.
5. For total openness and inspection by the One, dismiss the small self, with its limited perception and finite understanding that brings to your attention disturbing events, news of misfortune, and negative impressions of every sort, that throw you out of balance and harmony, causing you to sigh, become depressed, and wail and weep. This must stop!
6. You must move forward now without any trace of doubt, lest you place an illusion of an obstacle in your way. The heavenly floodgates are open and all things shall come about for you, as you are faithful in love, truth, and purity to your higher self, God, and the true esoteric hierarchy.
7. You must go within and listen in the silence. Listen with awareness in the stillness. Relax your body, quiet the mind, and

enter the Sanctum Within. Go there often and simply listen in that stillness to the One.

We leave you now at the portal of your new cosmic and earthly experience and existence. We feel quite comfortable in the knowledge that your journey will be creative, constructive, exciting, and invigorating, and that you will serve humanity as a co-creator of the earthly kingdom. This true work will enhance the unity of the soul personality and its experiences. This endeavor is the inner path to reintegration. Truly, we are experiencing reintegration. Dwell forever, my beloved, in the Eternal Light of Divine Wisdom.

So Mote It Be!

Invocation

Visionaries are no longer their solitary selves, reduced to their mere earthly dimensions in the face of the inaccessible Godhead, for in encountering the being in whom the Godhead is their companion, they know that they themselves are the secret of the Godhead....

We do not see the Light; it is what makes us see and what makes itself seen in the Form through which it shines. The "Temple" is the scene of theophany, the heart where the dialogue between Lover and Beloved is enacted, and that is why this dialogue is the Prayer of God.

—Adapted from Henry Corbin, *Creative Imagination in the Sufism of Ibn Arabi*. (Princeton, NJ: Princeton University Press, 1969), pp. 280-281, cited in Arthur Versluis, *Theosophia: Hidden Dimensions of Christianity* (Hudson, NY: Lindisfarne Press, 1994), p. 126.



The Pathway to Light in Martinism

by Dictor

OUR PHILOSOPHY STATES, “To Being there has never been a beginning.” Our philosophy also states that in the beginning God created everything we know including Spiritual Man and Woman.

There is tremendous insight when one has the realization that The Grand Architect of the Universe manifests through the first “sun,” a singularity associated with a Big Bang and Nous. Light or radiation has awesome abilities, many of which have not been discovered by scientists. Today, I am going to talk about its physical manifestations before going on to its spiritual aspects.

The Development of Matter ¹

It used to be assumed that the universe has always had the composition we observe today, but since we know that nuclear reactions are occurring inside stars, we must consider the possibility of a composition that has changed significantly, because stars modify the elemental mix.

Stars derive their energy from converting hydrogen to helium: hydrogen nuclei essentially fuse together in a series of reactions. The consumption of nuclear fuel in this way is called “burning,” though it is not combustion in the normal sense. Energy is released in these reactions, which only occur in the first place because the temperature, about 100,000,000 degrees Kelvin (10^7 K), becomes sufficiently hot in the core of the star to give the particles the necessary speed. When all the hydrogen that is hot enough has been converted into helium, no further reactions occur in the star until the temperature exceeds 1,000,000,000 degrees Kelvin (10^8 K), at which stage helium burning can start. Helium nuclei combine to form carbon and oxygen. These reactions and successive changes in a star cause structural changes.

Another increase in temperature to about 10,000,000,000 degrees Kelvin (10^9 K), takes place when all the helium has been consumed, and this allows carbon and oxygen burning reactions to occur, with the production of heavier elements such as neon, sodium, magnesium and silicon. At a temperature of 35,000,000,000 degrees Kelvin (3.5×10^9 K), silicon burning will take place. Two silicon nuclei combine to form nickel, which emits particles to make cobalt and ultimately iron. In this way all the iron we find in our everyday surroundings is thought to have been cooked up in a star.

Out of the data from physics and astronomy have been drawn a picture of the history of matter. Elements are assembled inside the stars and then broadcast through space by the explosion of stars. From the enriched

interstellar medium, new stars and possibly planets form, incorporating the ashes of a previous generation. All common materials of our world were made in stellar furnaces, before our sun and planets formed; every atom of our bodies was fused together in past eons of galactic history. In truth, we are the children of the universe.

Now that we understand how the minerals we see around us were formed, let me explain:

The Mechanical Work of our Sun ²

John Tyndall was a British experimental physicist who lived from 1820 to 1893. He avidly promoted science during the Victorian era. The following is a quotation from one of his lectures. It beautifully describes the mechanical work of our sun:

“The earth’s atmosphere contains carbonic acid, and the earth’s surface bears living plants; the former is the nutriment of the latter. The plant apparently seizes the combined carbon and oxygen; tears them asunder, storing up the carbon and letting the oxygen go free. By no special force, different in quality from other forces, do plants exercise this power—the real magician here is the sun. Heat is consumed in forcing asunder the atoms and molecules of solids and liquids, converting itself into potential energy, which reappeared as heat, when the attractions of the separated atoms were again allowed to come into play. Precisely the same considerations, which we then applied to heat, we have now to apply to light; for it is at the expense of the solar light that the decomposition of the carbonic acid is effected. Without the sun the reduction cannot take place, and an amount of sunlight is consumed exactly equivalent to the molecular work accomplished. Thus trees are formed, thus the meadows grow, thus the flowers bloom. Let the solar rays fall upon a surface of sand, the sand is heated and finally radiates away as much as it receives; let the same rays fall upon a forest, the quantity of heat given back is less than that received, for the energy of a portion of the sunbeams is invested in the building of the trees. I have here a bundle of cotton, which I ignite; it bursts into flame and yields a definite amount of heat; precisely that amount of heat was abstracted from the sun, in order to form that bit of cotton. This is a representative case—every tree, plant, and flower, grows and flourishes by the grace and bounty of the sun.

“But we cannot stop at vegetable life; for this is the source, mediate or immediate, of all animal life. In the animal body vegetable substances are brought again into contact with their beloved oxygen, and they burn within us, as a fire burns in a grate. This is the source of all animal power; and the forces in play are the same, in kind, as those that operate in inorganic nature. In the plant the clock is wound up, in the animal it runs down. In the plant the atoms are separated, in the animal they re-combine.

And as surely as the force, which moves a clock's hands, is derived from the arm, which winds up the clock, so surely is all terrestrial power drawn from the sun. Leaving out of account the eruptions of volcanoes, and the ebb and flow of the tides, every mechanical action on the earth's surface, every manifestation of power, organic and inorganic, vital and physical, is produced by the sun. His warmth keeps the sea liquid, and the atmosphere a gas, and all the storms which agitate both are blown by the mechanical force of the sun. He lifts the rivers and the glaciers up to the mountains; and thus the cataract and the avalanche shoot with an energy derived immediately from him. Thunder and lightning are also his transmuted strength. Every fire that burns and every flame that glows dispenses light and heat, which originally belonged to the sun. In these days, unhappily, the news of battle is familiar to us, but every shock, and every charge, is an application, or misapplication, of the mechanical force of the sun. He blows the trumpet, he urges the projectile, he bursts the bomb. And remember, this is not poetry, but rigid mechanical truth. He rears, as I have said, the whole vegetable world, and through it the animal; the lilies of the field are his workmanship, the verdure of the meadows, and the cattle upon a thousand hills. He forms the muscle, he urges the blood, he builds the brain. His fleetness is in the lion's foot; he springs in the panther, he soars in the eagle, he slides in the snake. He builds the forest and hews it down, the power which raised the tree, and which wields the axe, being one and the same. The clover sprouts and blossoms, and the scythe of the mower swings, by the operation of the same force. The sun digs the ore from our mines, he rolls the iron; he rivets the plates, he boils the water; he draws the train. He not only grows the cotton, but he spins the fiber and weaves the web. There is not a hammer raised, a wheel turned, or a shuttle thrown that is not raised, and turned, and thrown by the sun. His energy is poured freely into space, but our world is a halting place where this energy is conditioned. Here the Proteus works his spells; the selfsame essence takes a million shapes and hues, and finally dissolves into its primitive and almost formless form. The sun comes to us as heat; he quits us as heat; and between his entrance and departure the multiform powers of our globe appear. They are all special forms of solar power—the moulds into which his strength is temporarily poured, in passing from its source through infinitude.

“Presented rightly to the mind, the discoveries and generalizations of modern science constitute a poem more sublime than has ever yet been addressed to the intellect and imagination of man. The natural philosopher of today may dwell amid conceptions, which beggar those of Milton. So great and grand are they, that in the contemplation of them, a certain force of character is requisite to preserve us from bewilderment. Look at the integrated energies of our world—the stored power of our coalfields; our winds and rivers; our fleets, armies, and guns. What are they? A

portion of the sun's energy generates them all. Of the entire fraction of the sun's force intercepted by the earth, we convert but a small fraction of this fraction, into mechanical energy. Multiplying all our powers by millions of millions, we do not reach the sun's expenditure. And still, notwithstanding this enormous drain, in the lapse of human history we are unable to detect a diminution of his store. Measured by our largest terrestrial standards, such a reservoir of power is infinite; but it is our privilege to rise above these standards, and to regard the sun himself as a speck in infinite extension, a mere drop in the universal sea. We analyze the space in which he is immersed, and which is the vehicle of his power. We pass to other systems *and* other suns, each pouring forth energy like our own, but still without infringement of the law, which reveals immutability in the midst of change, which recognizes incessant transference and conversion, but neither final gain nor loss. This law generalizes the aphorism of Solomon, that there is nothing new under the sun, by teaching us to detect everywhere, under its infinite variety of appearances, the same primeval force. To Nature nothing can be added; from Nature nothing can be taken away; the sum of her energies is constant, and the utmost man can do in the pursuit of physical truth, or in the applications of physical knowledge, is to shift the constituents of the never-varying total, and out of one of them to form another. The law of conservation rigidly excludes both creation and annihilation. Waves may change to ripples, and ripples to waves—magnitude may be substituted for number, and number for magnitude, asteroids may aggregate to suns, suns may resolve themselves into florae and faunae, and florae and faunae melt in air—the flux of power is eternally the same. It rolls in music through the ages, and all terrestrial energy—the manifestations of life, as well as the display of phenomena, are but the modulations of its rhythm.”

This quotation is a brilliant exposition of the physical manifestations of the sun.

Tyndall's words show that our lives are part of a series of transformations of solar energy. It is that energy coming from the sun that produces all the phenomena of human experience.

Thus the solar energy shines in us.

Illumination

To Rosicrucians, illumination refers to enlightenment of the mind. It means not only intellectual but also intuitive knowledge imparted directly to the individual from *transcendental* sources such as the Cosmic.

The Nature of Light

To Martinists, light or radiation is fundamental to everything that is! We learn in our rituals that: Light manifests the wisdom, strength, and

beauty of the Grand Architect of the Universe. Light presides to support and adorn every particular temple that we as Martinists erect to the Glory of Omneity. Light purifies Men and Women of Desire who aspire to Truth. Its warmth gives life to those who try to regenerate themselves, and it spiritually illumines the wandering mind of Men and Women of Desire. Light is a living power, which rules the spiritual world and the world of creation with life powers and spirit powers.

The Nature of the Path

To Martinists there are two paths. There is the path of descent, from Omneity's spiritual emanations, to all material manifestations. And there is the path of ascent, from the consciousness of material manifestations to Spiritual Consciousness.

The Mystical Path to Light is a way of life.³ In using the phrase "The Mystical Path to Light," we are referring to inner development and evolution of consciousness. The term "Path" has been used for centuries to symbolize this process. Thus, advancement on the Path is synonymous to raising individual consciousness. The visualization, which this phrase connotes, is always something suggestive of one individual, alone, ascending a precarious Path, in an attempt to reach a far-off mountaintop. This Mystical Path of which we speak is then the process, and advancement along the Path is the result of this process. The process itself is individual mystical development. At this point, when the process and further advancement become inseparable, the Path becomes a way of life.

Starting the Journey

Beginning the journey on the Path immediately implies something different—a new start—a conscious decision on the part of the individual that the old way of living is unsatisfactory. A new way to solve life's problems is necessary. It is in connection with this last point that one earns entry upon the Mystical Path to Light.

Entrance to the Path

The entrance to the Path has ever been symbolically the same: a closed door, a door, which is easily opened with the correct key. The key, of course, is to turn within oneself for the solution to life's problems. This is a very difficult decision to make. Most people never take this first step. Most of us, who do take the step, do so only as a last resort, and sometimes we begin with reservations. An inner commitment is the difference between beginning the Mystical Path or living a life of dependence on that which is outside of us. To seriously enter upon the Path, an individual must be urged by an "inner voice" that can easily be ignored. This inner voice should be listened to if the individual is to successfully meet the tests and trials encountered along the Path.

Outside Help

It is for this reason that those outside the individual such as one's personal guru, maharishi, yogi, or some such spiritual teacher, are of very little assistance to the serious mystical student who has finally set his or her own foot upon the Path. A personal guru, though well meaning, more often than not becomes a psychic crutch to which the lazier student becomes accustomed. This is not true mysticism as taught by the Traditional Martinist Order. The individual member is encouraged and taught to depend on himself or herself alone.

Nature of Help from Within

When students apply the teachings in the discourses along with practicing the exercises, they can attune and elevate their consciousness to a level where they can receive inspiration, energy, and specific answers to their particular problems. Throughout the teachings this is the underlying current of thought and the only true and proven process of mystical development. The individual alone can turn within, and receive the required help.

Practice, Practice, Practice

Attunement naturally will not happen overnight. It must be worked at, practiced, and believed in until it becomes a fact in one's own life. At that point, one is well on the Mystical Path.

Signpost on the Path

Upon entering the Path how does one know that one is on it? As stated earlier, the entrance must come from a conscious decision made by the individual. But there are also other signs of being on the Path, such as mental attitude, which often changes radically from the old ways of living. This may or may not be immediately apparent to students on the Path.

They may notice that old friends are not so attractive, or they may just find themselves drawn to other mystically minded people rather than the "old gang." Almost always there is a quickening of the conscience simply because of the rise in consciousness.

The destructive emotions such as hate, greed, and violence along with the prejudice and biases that divide and separate humanity are some of the conditions that were almost taken for granted in the old life, but which are now not useful in ourselves, and must be transmuted.

Often the advancing student has an overwhelming urge to introduce non-mystics to the Path. This is usually an altruistic attempt to share with others the new-found enthusiasm, inner peace, and love of life that traveling on the Path brings with it.

The Middle of the Path

How can one keep from straying from the Path? Let us consider another symbolic phrase, the Middle Path. Just as steering a car down a road is a series of minor corrections from side to side, so too is mystical development a series of corrections, adjustments, and, as with any vehicle, sometimes delays.

The final point, and perhaps the most important, is that the student should avoid extremes, both positive and negative. Remember, the life force which mysticism seeks to cooperate with is dual, and to emphasize the conscious active part at the expense of the unconscious active part is not orderly development.

Our ability to respond to the persons, groups, and situations we meet with in life, in a certain, healthy, and wholesome way, comes about through orderly development. Students can use mystical exercises as an escape from the realities of the objective world. They can also use mystical powers in order to obtain self-centered rewards. They are free to create their own reality but are advised to take the Middle Path, for the next step forward or backward, left or right, up or down depends upon their motives. Thus from centuries of experience, the Order attempts to perpetuate the slow but steady Middle Path that has proven to be the most efficient for the lasting mystical development of the individual.

The Pathway to Light in Martinism is the Middle Path, the one that balances one's life between the two polarities of art and nature.

Footnotes:

- ¹ *The Cambridge Encyclopedia of Astronomy*; Simon Milton, M.A., Ph.D., University of Cambridge, Institute of Astronomy, editor-in-chief (Crown Publishers, Inc., 1977).
- ² Tyndall, John (1820-1893). "Heat considered as a mode of motion: being a course of twelve lectures delivered at the Royal institution of Great Britain in the season of 1862," *Twelfth Lecture on Heat* (New York: D. Appleton, 1863), pp. 414-449.
- ³ "The Mystical Path," *Rosicrucian Forum* (San Jose, Calif.: Rosicrucian Order, AMORC, 1974) April 1974, Vol. XLIV, No. 5, p. 100.



Reintegration: The Secret Compass for the Journey of the Martinist Quest

by James K. Feh

BROTHERS AND SISTERS, today we are going to talk about some of the great pointers on the Martinist Path, the LIGHT that creates and illumines a path in the forest of errors for the Martinist that I call the Martinist Compass or the Martinist Pathfinder.

What is a compass, Brothers and Sisters?

- A compass is an instrument for determining directions, as by means of a freely rotating magnetized needle that indicates magnetic North.
- A pair of compasses is an instrument for drawing and describing circles, measuring distances, etc., consisting generally of two hinged, movable legs.
- Space within limits; scope.

Before we go into this profound topic, let us warm our hearts with an impressive mystical riddle and, by introspection, find an answer to a great, thought-provoking Kabbalistic puzzle.

The divine soul-child has been captured and is being held in ransom by the Kabbalistic dwarf who occupies the Tree of Life surrounded by a field of pure sand. Like the contest and combat between David and Goliath, the Kabbalistic Dwarf would release the divine child only to the Mystic-Magi who could walk “four times ten feet” toward the tree without leaving any footprints in the sand. He would be crowned with the redemption of the Divine Child and with the Key to the Door of return, the Door to the tetragrammaton. Men and Women of Desire, how can we be victorious in this “combat against the dragon?”

Answer to the Riddle

The Martinist-Artisan under the pseudonym, MINDMIC, surfaced from the crowd to challenge the Kabbalistic dwarf. All he had in his hand was a flat triangular bat made from fine wood. He turned his back towards the tree while facing the Sun. With his knowledge of the three (3) points of the triangle, he began to take steps backwards while using his magical triangular bat to spread the sand to cover his footprints as he continued the journey backwards. The crowd of mystics and sympathizers looked on prayerfully and impatiently waiting for the outcome. When he

came close, he paused seven (7) feet before the tree, outstretched his arms and legs in such a way that his body formed a pentagram and said, "At the gateway to the path of return, we stand humbly seeking permission to enter." The moral and wisdom behind the story is:

- (i) The journey of return must be made backwards, retracing our footsteps back to Omneity.
- (ii) We must keep our eyes on the sun's light so as to be inspired and to keep our shadow behind us. [*When you face the sun your shadow gets behind you, but when you turn your back to the sun your shadow haunts you from your front*]
- (iii) The path of return must remain hidden and unknown to the eyes of the profane; hence the hiding of the footprints.

Brothers and Sisters, symbology and allegorical stories map out the way of the Martinist, and may this allegorical story be your Light on the mystical path. Fiat Lux!

Introduction

What is reintegration? Is reintegration simply a carry-over from the theology and theurgical display of the archaic priesthood of Martinès de Pasqually? Is it only the hope of a few Judeo-Christian mystics seeking salvation, or is it merely a wishful thinking of modern humans craving for peace on earth? Why has humanity, since the dawn of time, always longed for and always had a belief in a higher intelligence, a supreme being, or a great source of all things, material and immaterial? Where cometh humanity? Is the human eternal, or to where does he or she return? What happens to a human being at the threshold when he or she takes that first breath at birth and at the time of transition when the last breath is exhaled? This remains the greatest mystery and enigma ever known to humanity, who is also an enigma!

What then is reintegration? To reintegrate means "To restore to a unified whole that which has been disintegrated or broken into parts." Our Sovereign Grand Master, Brother Christian Bernard, on the subject of *reintegration* states that, "The collective soul of humanity has disintegrated into matter, fragmenting itself into an infinity of personalized souls; and this fragmentation, this personalization, this individualization has put into motion the infinite cycles of terrestrial reincarnations, which goal is precisely to allow each individual soul to reintegrate with full consciousness into the great soul of humanity."¹ Since the dawn of time, humans have always felt a deprivation, a sense of separation and insecurity,

that feeling of emptiness harbored by a prince or princess exiled from their prestigious home, their affluent parental abode and family setting. This self-assertive step is what Martinists call “the fall of humanity” or *disintegration*. Brothers and Sisters, reintegration then is the ultimate goal of the Martinist Quest, and it is the return to the bosom of Omneity.

The Man and Woman of Desire, on earth, in their hopes and prayers to reclaim their lost throne, through a relearning and cleansing, then associate themselves with the invisible superiors on a symbolic journey of recovery. (Brothers and Sisters, we are referring to the associate who for the first time, steps on the path of Martinism.) Reintegration becomes the symbolic torch that points to and illumines the student’s path. It is the *first sacred key word* given students during their symbolic welcome onto the Martinist Path. The student is then placed on the North side of our Temple. What is the significance of the Associate occupying the North side of our Temple? So that the student may not forget the source of his or her being, the Martinist upon entry into our august order is placed on the symbolic north of our temple. But since the Sun does not shine in its full brilliance on the symbolic North that the student occupies, he or she constantly longs for the warmth of the Sun, the source of all Light, all Knowledge, and the center of all being to which all must return. Keeping the Martinist’s attention focused on Light in this way while he or she dwells in the symbolic darkness of the North is the greatest key and reminder given to the Associate.

The Martinist accoutrement also maps out the way of our militant work of reintegration. One of the greatest obstacles to reintegration is the obstructions and distractions of the world of appearances, especially during the wakeful hours of the day, the domain of the outer self. It is much easier to see and feel spiritual things during the quiet, dark night, for all that one needs is a small torch to shine through the veil of darkness and ignorance that cloaks it all. A small fire lights up an entire forest camp; the moon and the stars light up the firmament which affords humans the greatest inspiration during the obscure, dark night. Night vision goggles have been invented by humans and are used by air pilots to view the distant earth’s surface very clearly at night. The greatest torch given to human beings to navigate through the night is the simple fact, the unquestionable presence and awareness of darkness that prevails at night. Therefore, even a child or the ignorant knows he or she needs light in order to see at night. It is that simple! But what about during the waking hours of the day, when everything seems clear and transparent? Life becomes an illusion. The Light of the Sun shines, but not all are aware of it. The Law of Contrasts is always in operation, but very difficult to notice. “Life becomes a filigree work; what is written clearly is not important; it is the transparency of it that matters.”

The Mask

It is so bright during the day that brighter spiritual things are hardly seen, and it takes the invisible light of the Mask to filter out the world of appearances. It is through the veil of the mystic, the invisible Martinist mask, that essential divine things are revealed to the eyes of the Initiate. Brothers and Sisters, may the mask be your mystical torch during your sojourn through the darkness of the day.

The Cloak

That which is precious to us is always preserved and protected. Gates secured with deadbolts and padlocks always draw the attention of the armed robber. The Martinist in his or her protective cloak is so unassuming and attracts no attention while walking and mapping his or her path towards reintegration. Brothers and Sisters, never leave home without your protective cloak, your mystical armor, while sailing through the crucible of life's fire.

The Cordelier

That which we don't want separated is securely tied and bonded together. The Cordelier links the sincere Martinist to his or her initiator, and finally to the source from which comes all initiation, all light and all life. Brothers and Sisters, there is no greater symbol that suggests and reminds the Martinist of his or her path of return to the bosom of Omneity. In fact, this invisible link of the Cordelier is never severed, but unfortunately hardly noticed, except through the veil and the magnifying eyeglasses of the Martinist, the invisible *Mask*.

The Martinist teachings at the Associate level are very simplistic, yet fundamentally enlightening. By respectfully calling one another *Brother* or *Sister* we remind ourselves of the spiritual bond, and the homogeneity of all humanity and all Creation. We all come from the great ocean of the Soul of humanity and are united with it, but unconscious of that unity. When human beings experienced the fall from their pristine state, not only did they lose their resemblance to God in which the creaturely soul was molded (as taught in the works of Jacob Boehme), but they also found themselves in the Forest of Errors and Misconceptions. Humans separated themselves from God and Nature. The Quaternary Law sets humans back on track in regards to their relationship with the lower kingdoms. The Associate lessons are profound and deep in meaning. Lo! "Evolution justifies the existence of all the Kingdoms of the Earth." And, "At the end, all will come back to the beginning."

Martinists, armed with their accoutrement, the mask, cloak, and Cordelier discussed earlier, arrive at the kingdom, the West of our temple, with no other inducement, no other works, and no other word on their

lips but “Reintegration.” With this magic key they cause the doors of the temple to fly open. The earth, or *Malkuth*, which our Heptad represents, is humanity’s laboratory and practical grounds where the works of reintegration must be undertaken. Here, on the earth plane, humans are encouraged to practice, make mistakes, and learn. We must be active while on earth and apply our Will towards divine things. Again, it is okay to act boldly even if we make errors, for the sins of commission are pardonable, but the sins of omission are not pardoned and must be re-fought in a future life. It is, however, in the Sanctuary where the student dares make no mistake. All the works of reintegration must occur on the earth plane, since in the heavens, thus beyond Kether, there is only passivity, rejuvenation, and reflection.

Brothers and Sisters, please listen to these words of comfort and admonition regarding the active work of reintegration from the *Bhagavad-Gita*: “The path to immortality is hard, and only few find it; the rest wait until the great day when the wheels of the universe shall turn and the immortal spark removed from the sheath of substance. Woe unto those who wait, for they shall return to the seed grown of stars, unknowing and unconscious to await a new beginning.”

Trinity is the rhythm of the Associate dance, Brothers and Sisters. This is why the Associate’s age is *three*. The student knows that between disintegration and reintegration is regeneration. Regeneration is the process of reawakening our dormant faculties or inner abilities, and it is the prelude to reintegration. It is true that numbers are great landmarks on the Martinist Path, but to the Associate, the number Three (3) stands tallest among all the trees marking the path of Reintegration.

The Associate work is fraught with lots of alchemical formulas hidden within phrases, symbols, invocations, gestures, and our paraphernalia. When we talk about *preparation of the temple*, for example, it is the purification we make at the outer temple which is engendered by those alchemical phrase-formulas made possible by our thoughts and conduct for worthiness and entry into the inner temple that is alluded to. Lo! Martinism is the Way of the Heart. Unity of Thought and Purity of Thought, established by our symbolic gestures and the forming of the chain, depict the collective regeneration needed for humanity’s reunion with God. This brings to light the two phases of reintegration, which are *individual reintegration* and *collective reintegration*. By the symbolism of the bequeathal of the mantle of Elijah to Elisha, one must work out his or her own individual reintegration as a prelude to collective reintegration. (Thus Elijah was reminding Elisha that his own personality must be preserved first in order to be useful to his brothers and sisters.) *The rising of the smoke* of the incense upon the altar of our hearts depicts the alchemical process and our resultant refined consciousness on the way to

reintegrating with Omneity. Brothers and Sisters, let us follow the rising smoke and rise above material mediocrity. When we invoke the “visible manifestation of the invisible center of Light and Life” we are alluding to and reminding the aspirant of the great impartial source of all that humans may know and feel, the center of all centers from whence all came forth, constantly united with, and to which all may return in solitude while experiencing the oneness of all.

The Martinist Sacred Geometry: The Martinist Square and Compass

The Rosicrucians, in their concurrence, display and adorn the hourglass with the allegorical Square and Compass. Where and how does the Martinist pay homage to these two great mystical tools?

Squaring the Temple alludes to, and defines, the allegorical square we must use to display righteousness and to behave with integrity. The Martinist square knot tied into our Cordelier also depicts the Solidarity, Perseverance, and Temperance that the Martinist must demonstrate and cherish, charitably. Not becoming aware of this intrinsic meaning and value of the Cordelier while donning it, robs it of its esoteric Power.

Standing at attention (see Figure 1), the Martinist constructs and displays the synthesis of sacred Geometry. The Martinist’s arm and forearm pivot at the elbow to form the allegorical compass that enables the student to circumscribe his or her life within the confines of Divine Laws. The student’s five (5) fingers, symbolic of the five physical senses, are directed toward the center of the student’s Heart, the great alchemical chalice where they are transmuted into higher, nobler ideals. Brothers and Sisters, when the Martinist stands at attention he or she forms a right-angled triangle (Figure 1), about which volumes can be written. The right angle or the 90-degree angle suggests the perfect square and

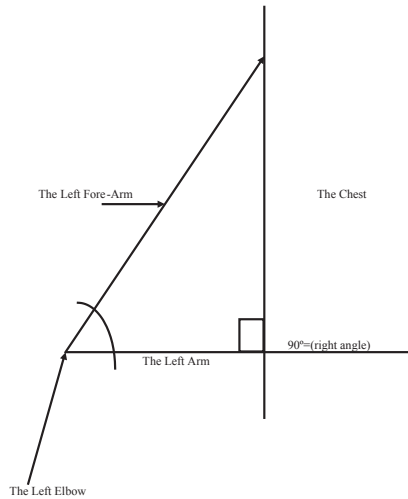


Figure 1: Standing at attention (the sacred geometry). The Five Fingers (five physical senses) directed to the center of the Heart.

the number 4. In fact, notice that Figure 1 is similar to the number 4. The square that has four equal sides and the number 4 each stands for Stability, Foundation, and Integrity. Men and Women of Desire, let us pay great attention to these psychological formulas when we stand at attention.

What then is reintegration?

- If a human is said to be an integral part of God, then isn't it true that it is with God, *the one and only*, that he or she must reintegrate?
- Isn't reintegration the path to Immortality and the doorway to the tetragrammaton through which the just will enter?
- Isn't reintegration the reuniting of all philosophies, religions, and sciences promised the Associate on the path?
- Isn't reintegration the spiritual journey whereby the mysteries of the S and I are discovered and the fear of the unknown, known not?
- Isn't reintegration the pursuit for spiritual beauty in which the cross and the rose marry under the aegis of the setting of the rising sun?
- Reintegration is surely the concept of the quest for humanity's spiritual goal found in all religions and teachings, whether it is the quest for the grail, the philosopher's stone, or for reintegration with a divine principle.

Lastly, let us journey to the East of our temple and attune ourselves with the sacred symbol of our Order—the ultimate symbol of reintegration. Martinists embed ideas into symbols, and then the symbols become, for them, silent reminders of mystical laws. A symbol can be a geometric figure, a phrase, a formula or a key word popularly known as a password. When invoked, and brought to bear, it becomes a great psychological tool for the Martinist-Artisan. “Reintegration,” when invoked by Martinists, becomes their magnetic compass, which orients them to the mystical east, the center and source of their being, all knowledge, and all Light. This allegorical compass helps Martinists to circumscribe their *thought, will, and action* within the confines of Divine Laws and precepts. This pair of compasses, like the double-wedged sword, the right and left arm of God, is impartial and impersonal, for no matter what radius it is opened to, it always describes a circle whose radius can mark six equidistant points around the circumference. (See Figure 2.) Brothers and Sisters, this is sacred geometry, humanity's map and blueprint for retracing our footsteps back to Omneity.

When these points on the circumference are numbered and joined together, the odd-numbered points form a triangle with the apex pointing downwards. The even-numbered points joined together also form a triangle with the apex pointing upwards. We then have two interlaced triangles enclosed in a circle. This is only part of the sacred symbol of our Order, about which volumes can be written (See Figure 3.) This depicts the profound Law of Correspondence that exists between the lower and the higher worlds: “AS ABOVE, SO BELOW; AS BELOW, SO ABOVE.” To the Associate, this may be only a beautiful picture on the horizon, but at least the axiom it evokes (As Above, So Below) is the Associate’s great hope to one day ascend above from below. This is indeed only one of the many magnetic attractive needles that point the Martinist to the East of our temple, where the sun of our inspiration rises, and the hope of our return sets.

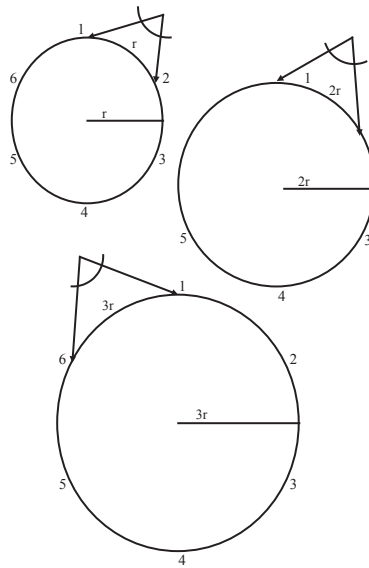


Figure 2: Radius marks six equidistant points around the circumference.

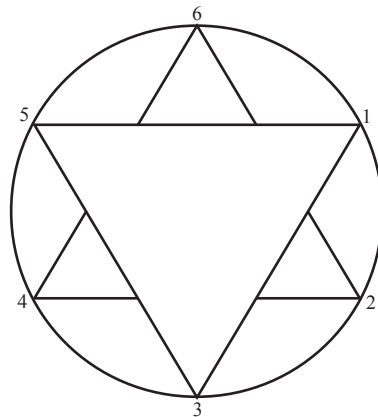


Figure 3: As Above, So Below; As Below, So Above.

Footnote:

¹ Bernard, Christian. “The Why and How of a Martinist Conventicle,” (Martinist Conventicle discourse).

The Way of the Heart

by Pensator

This discourse was preceded by a meditation in which the author asked participants to become aware of their heart, to become conscious of their heartbeat, and feel the pumping of the heart inside their chest—to the point where this is the only sound of which they were conscious. The author then asked participants to “place” themselves within this heart—to visualize themselves inside their physical heart, surrounded by its walls and intensely aware of its constant vibration. He then asked participants to visualize the powerful desire to escape from the heart’s physical limitations. Through this visualization the heart is transformed from a physical organ of life into a vessel of higher aspirations—a way of transcending the mundane and living at a higher level of being, a more open, more embracing way of being. —Editor

BROTHERS AND SISTERS, you will realize that the way of the heart begins with our aspiration to integrate into our everyday thoughts, feelings, and actions a dimension of being that is more transcendental, more significant than just mere survival. Even if we feel reduced to just surviving, we would like the motion of our behavior to have meaning, to express a sense of self that displays the best in us.

This kind of aspiration answers or begins to answer the questions we have asked ourselves as aspiring mystics: questions such as “Who are we?”, “Why are we here?”, and “What are we doing on this earth?” These questions usually originate from feelings of dissatisfaction, inadequacy, a sense of fear, or alienation; they sometimes come also from a sense of pride, of power tinged with a hunger for more. Then, often after a reversal of fortune, or out of a need to lead a better life, we thirst for a different kind of knowledge, we wonder about the meaning of life’s struggles, and we thus find ourselves approaching the portals of a school of mysticism.

Our inner questioning, our anxiety about life—these in themselves represent the first steps on the way of the heart. This initial period is one of purification, of cleansing, of reevaluation of our standards of conduct, which teaches us about the true composition of our being. We realize that we are not just a body with needs, competing with others for supremacy. We slowly conceive that we are part of a greater scheme of being, and must aspire to experience our life on the dimension of compassion, on the dimension of spirit. These inner dimensions, we feel, intimately define our true being, our true signature as a human being, a child of God. Because of its instruction on our true nature and destiny on earth, this first

stage on the way of the heart forces us to recognize that we are meant to be God's agents in this life.

But, from this initial step of purification, regeneration, and higher aspirations, how do we proceed to the next level? Let us, Brothers and Sisters, close our eyes again, and pick up where we left our visualization of the heart—where it was on the brink of exploding into pieces due to the intensity of our desire to break down the walls of the physical heart. (See visualization described in editor's note at beginning of article.) Let us examine this heart, the constitution of our heart. We see its shape divided into four quadrants. We see the four sacs that delineate the quadrants. From the two sacs on the left side, the blood comes out, renewed with oxygen and dynamic life, to replenish the cells in our body. The other two cavities on the right side are sucking in the depleted blood cells from the body and the head, to send them to the lungs for renewal and revival—forwarding their return back into the heart to be pumped out again, to revitalize the body in a rhythmic cycle of spent energy and restored energy, in a harmonic dance of pulsation of tired blood cells and recharged blood cells.

Let us individually meditate on this most central symbol, the heart, and its function of life and light.

*(The reader should pause and reflect on these ideas
for approximately one minute.)*

From the transmutation of depleted blood cells to recharged or revitalized blood cells in the heart, we can draw a most inspiring lesson. To deepen our understanding, we can always transpose an observation from the book of nature to our own life. The lesson here is that blood carries the life force throughout the body. And we know that to this day, blood cannot artificially be duplicated. Why? Very simply, it is because there is something in the blood that is, by necessity, of a vibratory level more subtle or elevated than the lower vibrations of what is called "matter." The influx of this higher vibration derives from the interchange of the breathing function and the circulatory function in the heart. In this sacred space of the heart, the horizontal or circular motion of life in one particular person is integrated with the larger motion of a universal and greater spirit or being that is symbolized by the breath.

A vertical influx of light or higher vibration transforms the receptive activity of the heart from a limited sustenance of one individual to the potentiality or reality of sharing in the universality of being. This tells us, or indicates to us, that even in the most restricted or apparently limited activity of self, we are in fact expressing and sharing in the totality, the omneity of being—in which, as the Gnostic says, we have life, movement, and our being.

Contemplate, Brothers and Sisters, in the operation of the heart symbol, our own being as a member of a greater being. Let us breathe in light and life and let our heart expand them through all levels of our being.

The Second Stage

This second stage in the way of the heart is reached when we become convinced of our unity with a state of being that is all-encompassing, universal, divine. This attachment occurs not outside ourselves or in the future, but right now and within ourselves. And we continually dwell as an active member in the body of universal humanity, and universal mind, which certain traditions call Adam Kadmon. Our heart should be felt as if attached to the heart of our neighbor, of our brother or sister, who is living near or far. The multiplicity of our hearts joined together form the unity of the heart of humanity. Just picture a big heart made of millions of hearts pulsating in an immense being. We have progressed from a feeling of separation, of alienation, to the knowledge of organic participation in a greater whole. We will still experience problems and divisions in our everyday activities, as when we look at the heart's two movements: that of pumping out the cells that are full of vitality, and the other of absorbing the cells that are depleted of energy. These apparent states of opposition in the same place of activity find their resolution at the third point of meeting, with the influx of the breath. There we detect the underlying unifier, which gives direction and justification to the whole.

In this same way, by analogy, we must align our mind and our feelings to the everlasting soul within us—the soul that guides and comforts us both in times of trouble and in times of fulfillment. It is on account of this mysterious third point that one can talk of the intelligence of the heart; a feeling, a knowing that we access by being quiet and going inward. This intelligence will instruct us without needing to use the dialectical system or logic of the brain. People say that “It came from the heart,” when they receive a sudden definite answer to a nagging question.

On the way of the heart, we progress and evolve by transforming our mundane nature through repeated communion with the still small voice that we experience from the center of our being. The more we harmonize with the angel of our heart, our own savior, the more we develop a state of joy and serenity, and help in the establishment of the kingdom on earth. Which brings us to the highest stage in our progression on the way of the heart. This last level represents the reason why, the manner of, and the aim of this way. And that is *love*. Some of you may feel let down by my use of this word. You were probably expecting some arcane word to explain the alpha and omega of it all. But, let us glance one more time at our symbol, the heart. Hasn't it been steadfastly and smoothly doing its job since we were in the womb? How far back in human history has

humankind associated love—the law of attraction and the function of unity in diversity—with the symbol of the heart? It is the ineffable servant of the individual, which maintains all levels of our existence: body, mind, and soul. Doesn't the heart signify certain high qualities of the spirit, such as courage, sacrifice, and understanding? When we want to illustrate a state of ultimate happiness, don't we cry out, "My heart is bursting with joy!" As mentioned earlier, some individuals, when stepping onto the path—on the way of the heart—were fearful or boastful, and wanted to find power and knowledge, and perform actions of a supra-human nature to demonstrate their godlike achievements. But along the way they changed their horizons, and at the end of the journey, they return to the center.

Let us hear from one who reached the goal. Again, it is from the Gnostics. Those who know left us this sublime teaching that is attributed to Paul in his first letter to the Corinthians (First Corinthians: 12:27-31; 13:1-8). "Now you are Christ's body, and individually members of it. And God has appointed in the church first apostles, second prophets.... And I show you a still more excellent way."

"If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing."

"Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails...."

Brothers and Sisters, I will conclude with a Martinist invocation:

"O thou, most holy, who dwelleth in the bosom of immensity, and whose name we call 'Elohim.' Grant that the chalice of our heart may overflow with thy love. Amen."

IN NOMINE PATRIS ET FILII ET SPIRITUS SANCTI, TIBI
SUNT MALKUTH, GEBURAH ET CHESED, PER OMNIA SECLA
SECLORUM.



