

Pantacle





TRADITIONAL MARTINIST ORDER

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

Welcome to the tenth edition of the Pantacle. To celebrate our first decade of publication, the richness and depth of the Martinist Tradition is demonstrated by these three original offerings which will move our hearts and minds.

First, we enter into the spirituality of the Unknown Philosopher's "Second Teacher," Jakob Boehme, with "The Spiritual Awakening of the Teutonic Philosopher" a study and translations by Provincial Master Marion Owens. Next, we meditatively consider "The Value of Ancient Wisdom in a Modern Age" guided by Provincial Master Louis Rutan.

Finally, Brother Puritus urges us to consider "Consciousness—A Bridge between Worlds" in a thought-provoking essay.


I hope that you enjoy these essays from Martinists around our jurisdiction, and find them inspiring on all levels.

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

Julie Scott
Grand Master
Traditional Martinist Order

Jakob Boehme: The Spiritual Awakening of the Teutonic Philosopher

by Marion S. Owens, Provincial Master for the Arizona Region

ur Venerated Master, Louis Claude de Saint-Martin called Jakob Boehme his “Second Master” after Martinès de Pasqually. With her own original translations from Boehme’s Baroque German, adapted for contemporary readers, Provincial Master Owens leads us through the experience of the Teutonic Philosopher’s Spiritual Awakening.

Jakob Boehme was born in 1575 in Goerlitz, a small town in Silesia, Germany. His parents sent him to a cobbler to take on shoemaking as they thought he was too weak for farming. After mastering this trade, he obtained a shoe bench to make shoes for a living.

One day, a stranger came to order a pair of shoes, paid for them, went outside the shop, and then called, “Jakob, come out!”

Boehme was taken aback that this man knew his first name, but he went outside to see him. The man shook Boehme’s hand and, with electric eyes, looked at him and said, “Jakob, you are little now, but you will become big and a different man that the world will take notice of you in wonderment.”

In his twenty-fifth year, Boehme placed his desire toward the secrets of nature and of the Divine. In his nature walks and contemplation, he appeared to have received a glimpse of enlightenment into what was later referred to as the Signature of Nature.

In 1612, when he was thirty-seven, Boehme wrote his experiences down as a testament to remember them. It took him five months to write the manuscript. It was actually printed after Boehme’s transition in 1624.

Boehme entitled this manuscript *Die Morgenrote bricht an*, later renamed *Aurora*. After Boehme wrote it, he showed it to a Mr. Von Sercha, one of a group of Calvinists who were invited to Boehme’s house. Mr. Von Sercha wished to take it with him to study and afterwards secretly copied Boehme’s manuscript. Additional copies were passed around and traveled amongst circles of Calvinists and others interested in the mystic arts. However, the Lutheran Church’s dean became aware of the manuscript and forwarded it to the town’s

magistrate, whereupon Boehme was arrested and called upon to attest to the meaning of the manuscript.

An entry in the city hall logbook showed Boehme appearing before the authorities to explain his enthusiastic beliefs. Boehme explained his strong belief in the Bible and was surprised at their reaction. He was forbidden to write any more manuscripts, to which he was forced to agree. The original manuscript was confiscated from his home, and he was warned to stay away from “such things” and was released from jail. He never saw his original manuscript again.

Difficult times surrounded him. He sold his shoe bench and, with his wife, traveled selling yarn. This gave Boehme time for solitude and personal contemplation. However, for many years the townspeople and officials still harassed Boehme and his family.

Without Boehme’s knowledge, the Church dean, himself, loaned Boehme’s manuscript, with Boehme’s “statement of responsibility,” to people in different towns and villages. It was circulated and copied many times. It took years until the author came face to face with copies which were made without his knowledge.

Boehme’s friends urged him to continue to write, but he was unable to express himself. In 1620, in a letter he wrote: “I relented to do nothing but remained silent and let the devil rage above me within his scorn where even the devil himself encountered many storms. What I suffered, I cannot speak of. My outer self did not want to write any more.”

After many years, Boehme finally experienced a breakthrough and wrote:

I experienced as if a seed was sown in the earth and it sprung forth with a storm and thunder and without any sanity, so I was guided from within and wrote what I wanted to write, my soul showed me the depth of the inner mysteries, but without my total comprehension.

Boehme’s second work in 1619 was entitled *Three Principles*. He describes the eternal creation of the Divine, how the angels were created, the heaven and stars, the elements including all creatures, everything which moves and is moved, the fall of humanity into dismal existence beginning with its first experience of death, how humanity was then helped to recover, what the wrath of the Divine is (sin, death, the devil, and hell) and how the Divine exists in eternal peace and joy, how everything began, how everything exists now, and what everything will become.

From 1620 to 1623, Boehme wrote seven more manuscripts in book form plus theosophical letters to students and friends. In 1624, *Christosophia* was printed by Johann Rhamba in Goerlitz. In March of 1624, Boehme left Goerlitz without his family. He was much in demand by royalty and was invited to the home of a noble family in Dresden.

In the fall of 1624, Boehme made a last visit to friends in Silesia. In November 1624 he returned to Goerlitz, very ill. Even though he was ill, he continued to write a fragmented work about 177 Theosophical Questions (*Quaestiones theosophicae*). On November 17, at the time of his transition, he asked his son, Tobias, if he could hear the beautiful music. He then said, "Now I am riding into Paradise." Boehme bid farewell to his family and peacefully fell asleep.

Boehme's Message

Boehme's message was not learned, but was realized through an extraordinary perception which sprang forth amidst common understanding. He did not abhor life nor was he in ill health. His tremendous sensibilities, his spiritual mindedness, should not be confused with wanting to deny life's experiences. One could say it is more of an evolution of the intensity of consciousness through which nature and the created world became more impressed on one's being. Reference to such an experience is made in the beginning sentence of Boehme's work, *Aurora*, in which he stated,

Thus one wishes to speak of God, what God is, one must actively seek the Power and Strength in Nature, and accordingly the entire Creation, Heaven and Earth, including the stars, the elements and creatures, which came from God.

In the nineteenth chapter of Boehme's famous first work, *Aurora*, the thirty-seven year-old described his breakthrough experience. We read:

As my miserable soul lifted itself seriously up to God as in a thunder storm, with my heart and mind, including all thoughts and desires locked therein, and without stopping to wrestle, receiving God's love and mercy, and not giving up, God then illuminated me with the Holy Spirit. Thus, the Holy Spirit broke through within me. It was like a thunder storm!

This breakthrough which Boehme called, "Beginning on the Portals of the Hill," about life and death, changed his inner condition of turmoil to a deep peace all at once.

Over many years, what Boehme held in thought most was the question of the beginning and origin of evil, the dialectic of light and darkness, the contrast of reality. How is it possible for an academically uneducated person to face such problems?

Describing the Ineffable

Without hesitation, Boehme began to write about that which cannot be described:

After many difficult storms, my soul broke through hell's gates into the innermost beginning of the Divine Being and thus I was surrounded with Love, such as a groom would receive his bride. About the triumphant experience this brought to my soul, I cannot write or even describe. It cannot be compared to anything except that which is born within death and resurrected from the dead.



Portrait of Jakob Boehme from the 1715 edition of *Aurora*. From the collection of the Rosicrucian Research Library.

Boehme permitted us to look within his deepest mystical experience. He referred to this introspection of his inner dimensions of Reality as “the Depth.” For him this depth of one’s being is bottomless and even this metaphor of depth must be transcended.

Boehme wrote that one who would try to describe what the Divine is needs only to go out into nature to perceive the Deity’s power and glory: “See, you blind human being, I will show you, go out into a meadow.” He was always referring to concrete, visual appearances, which are mirrors of the unseen. He writes further:

You will find no book in which you will discover divine wisdom. If you go out into a blooming meadow, where you can perceive (smell and taste, etc.) God’s wondrous powers, even though this is only an example of the Divine Power because in Third Principle material matter is made visible. But to seekers, it’s a dear teacher. They will find much there.

What is astounding about the genius of Boehme, who had little education and very little language skills except for the lower baroque German of the Middle Ages, was how colorfully he was able to bring to light his unusual

thoughts. He could not understand foreign languages, such as Latin, nor use difficult words, but he was still able to describe his illuminating experiences with a picturesque description. He understood the creation of a stone or a plant through this extraordinary ability to observe, and he somehow perceived certain laws. For instance, at the very beginning of *Aurora*, Boehme compares the world with its philosophy, astrology, and theology to a magnificent tree growing within a beautiful garden, which is permeated by the two opposite polar principles.

In his second work, *Magnum mysterium* (The Great Mystery), Boehme is satisfied to pick up a rock or a clump of dirt to describe that the reality and the spirituality of matter, above and below, are united into one. In order for us to realize the Divine power found in nature and the cosmos, we must learn to decipher the signature attached to the universe. Boehme here followed similar thoughts of Paracelsus. All Earthly matter contains similarities, where Divinity conceals the Being of all Beings, and wherein we are as gods and goddesses within Divinity through whom the Divine reveals Itself. In this manner, Boehme declared a sort of spiritual anthropology as he wrote further that a human being is a small universe within a large universe, and humanity thus carries within itself the qualities found in creation.

However, this is only one page and one dimension of our reality because humanity has a different nature, realization, and formation unlike any other being.

Of particular interest to Boehme was the mystery of androgyny, and androgynous humanity. In the beginning, the male-female androgynous duality existed in the first divine being. The ancient human, Adam, symbolized the completeness of duality, which appears within ancient mythology.

Adam was naked, but dressed in the most heavenly brilliant beauty, as was Paradise. He was beautiful, of a bright crystalline picture, not a man nor a woman, but a human virgin with both tinctures of nature (*On Predestination*).

Boehme was describing a harmonious spiritual being with corporeal qualities. However, Boehme understood that this original beauty became diminished and then was lost. The once glorious being split apart and became male and female. According to C.G. Jung, the Anima and Animus in male and female is seeking to reintegrate the psyche. Boehme spoke about a reintegration and regeneration of the broken human being. He looked for the regeneration of the lost wholeness as the future state of humanity.

He climbed “Jacob’s Ladder” into the heavens and desired that others follow him. Boehme felt he could dare to seek the secrets of Nature and surrender to the will of the Divine. Boehme, however, understood the limits of human understanding.

Boehme Speaks

Boehme’s writings are based on his actual experiences, not imagination. He stated that he does not take the writings in his book from other teachers:

And when I write, giving testimony to the heavenly God, the Divine Itself has impressed these things into my mind so that I believe it without any doubt, understand and experience all, not through my physical body, but through my spiritual being, within my soul, with the Will and Power of God.

Boehme continues:

This is not to construe that my understanding is more evolved than others’, but I am only like a small twig, only a small spark from God. The Divine can place me where God wills, I cannot resist. This is not my Natural Will, bequeathed with all my strength, but as my soul withdraws, I do not understand the work and in all respects have to beat and scratch the devil and am, as are all human beings, subject to sadness and temptation.

I was shown Jacob’s Ladder, upon which I stepped to ascend to Heaven (where I received my rewards according to what I had to offer). Others will follow me, who will take care not to be in a state of intoxication but be protected with the Sword of his or her Soul. Because they have to walk through horrifying and dizzying depths, then they have to step through the Kingdom of Hell (or Empire). What they will suffer is mockery and scorn—well, they will soon experience this.

As the human eye can see into the firmament of heavenly stars, from where humanity originated, the soul also looks in to the Divine Being, wherein it lives.

The realization of God is sparked by the Holy Ghost, and at first is small like a seed as the Christ comparatively spoke (Matthew 13:31). Afterwards the seed grows into the size of a large tree and spreads itself in God, its creator. A small drop in the ocean cannot will to do much, but a large river flowing into the ocean can affect more.

In such a manner, in that realization of the spirit, I will write in this book about God, our Father, in whom all exists and who is all, I will describe how everything differently and creatively came to be and how everything is moved and moves, in the whole Tree of Life.

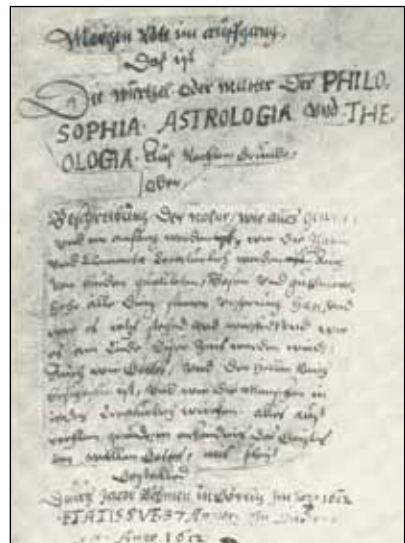
God has given me this understanding, it is not me who knows this but the I that I am.

Thus, now the Divine Spirit within the children of God lives and exists within and of the grapevine of God and with the Divine, one Body and Soul. Who has Will? Is it mine or God's? Should I not know within the Divine Spirit how the world was created, the same Spirit which resides within me and which has created the world? The Spirit leans toward the I within me, and my Self toward the Spirit, but the me is dead and understands nothing. But according to my understanding, I say, I live in God and God lives in me. And thus I teach and write about God, dear Brothers and Sisters, otherwise I know nothing.

I saw and realized the nature of good and evil, as one originated in the other. God sowed within me, from time to time, small seeds to grow even though I labored with this for twelve years, wherein this wonder filled me and with a driving force, like a downpour, overcame me. What God strikes, God strikes. Thus what I could understand and reveal I wrote down.

If people learn and remember that which is written and spend their whole life in church but remain within their souls earthly, animal humans who insincerely seek and harbor falsehood within their hearts, their hypocrisy will get them nowhere.

Seek your self and find yourself not within Earth's kingdom, but with whole will become those who find themselves within God's Kingdom



Title Page of the *Aurora* manuscript. From the collection of the Rosicrucian Research Library.

and attract to themselves the Heavenly and Divine Mystery which they can enter.

God has created the human person with all God's strength, from all God's spirits, the same as the angels. Because humans have fallen, all the Divine Essence they were born with does not always spring forth from them so also not in everything.

Within, the soul perceives the depth of its divinity as God is far and near, One Thing. And the God of whom I write in this book, is also with the Divine Trinity within the body of the Holy Souls in Heaven. From these I take my understanding and from no other things. I do not want any other knowledge but of the One God, as the Divine also creates the wisdom within my soul so that I constantly believe and trust in God.

You must understand what this is supposed to mean. Because I speak of comparisons and compare the Son of God with a physical sun or round ball, it does not mean that actually, that He in His immensity can be measured in depth, or fathomed from Beginning to End. I am writing only the comparison until the reader can understand.

It is written, the Kingdom of God exists not in earthly manifestation, because the material world, this Earth, is not from the Eternal and therefore does not reside within the Eternal. If you want to experience the heavenly Being, you must assure that you do so with a heavenly temperament within your soul, thus may God's Spirit show you the heavenly Being. This is easier for an illuminated person to experience than one tied totally to Earth.

The correct observations are these: If the human will rests within God's Will, the Soul will see with God's eye its eternal depth because it remains within God's Word. Thus the spoken Word and the Soul become a magical image of the constellation. The astral Soul cannot become form simply out of fantasy, but becomes form according to the image within Mind. Thus the Soul can see what the Highest of High has planned and what should happen.

Accordingly, the Word of God, as the Source of the soul, speaks to the soul in images and impressions which only the Soul understands.

I am not saying to seek out a pagan magician or to accept the old pagan Deities, nay, one must seek to understand the fundamentals of nature as the created word of God with divine love and wrath, with the divine oppositions, so that one will not be the blindest Being of all Beings!

Thus should magicians surrender their own will to God's will and their magical beliefs, so that they may seek to study the aspects of nature and its form, so that they can perceive only the word of God. In this way, they are true deific magicians and delve into the inner fundamentals of the divine power and bring nature to their realization. Whoever delves differently in this matter is a false magician, just as the devil resides within his sorcerers.

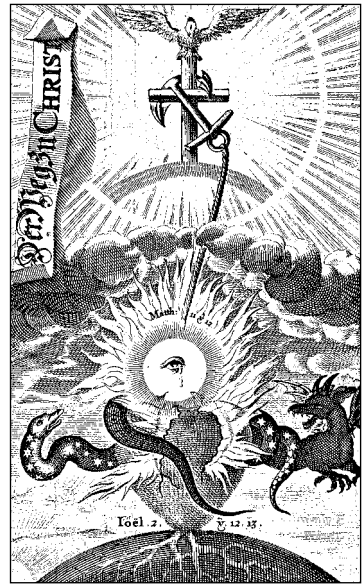
Why should one be mute about the secrets of nature, nor dare to delve to discover and know its secrets? Is this sinful?

Who would understand the fundamentals of sin? How much does the pot know about the potter?

I do not carry within me knowledge of various written letters (alphabet) from many books, but I have the letters within me! All of Heaven and Earth with all its essence, including God's own self, is within us. Should we then not read in the Book, which we are?

If I had no other book but mine, that I myself am, then I have enough books. The whole Bible lies within me. As I have God's Soul, what more books do I need? Should I fight for what is outside of me before I learn what is within me? Thus I read my Self, thus I read God's book and all you, my dear Brothers and Sisters, are also my alphabet that I read within me. Because my mind and will finds you within me, I wish with all my heart that you would find me, too.

God sent the divine heart with divine Life to us wherein all is written. Those who read this book within themselves are learned enough. All



Boehme, *The Way to The Christ*, 1730.

other is Babel and Fabel, that people should even want to learn the alphabet outside of themselves!

Remember this and you will see, because daybreak will come! If you will understand my writings, you will be released from all troubles and learn to understand yourself, not because of the letters themselves, but the living Soul of God alone. The way is sincerely shown you!

So my dear Soul, search only for the Christ-like path. It is not in this world. Do not be attached to this world, as the Christ was not attached to it. But do not misunderstand that this world is of no importance. It is the great mystery and because of it, we were created to be wise rulers of it, to reveal all wonders, and with our will bring them to manifestation all with our joy and splendor.

Through the grace of God and with divine power, I have been shown a little on the Return Path to Paradise. Thus I will work towards this Path as much as I can, and if I cannot, on the way, count all the letters it will be a path so very high. Some will spend a lifetime to learn and claim to understand, but have not learned the first letter of the alphabet about Paradise. No doctorates will be found on the way to this School, but only students!

One must be busy contemplating the Power of Nature, specifically the unseen world, Heaven and Hell.

Reflections

The “alphabet” is also referred to as letters of the alphabet which Boehme considers to be a form of Divine Signature.

Boehme always focused on the ancient question of the origin of evil and what evil has to do with the Divine’s own Self. Boehme felt that the three-fold Divinity was a reflection of the Divine First Principle (Sophia) existing within all creation. The unseen Divinity appears to be introspective, critiquing Itself as artists critique their work, experiencing a joy which is revealed through the divine creation. Boehme calls this *Selbstbeschauung*, to reflect upon yourself, to critique yourself, somewhat different than self-realization or Consciousness of Self which is *Selbstbewusstsein*.

To Boehme, the Second Principle was the embodiment of the child of the Divine, the One threefold Divinity manifesting continuously through Light, Love, and the Heart.

The mystery of the Divine is the continuous birthing or becoming and continuous movement as a single, endless, living Being in threefold Oneness. From here, Boehme dared to mention the beginning of Lucifer, and Lucifer's opposition.

Boehme believed that in the end, all will return to the beginning and nothing is ever lost. Boehme trusted in the supreme power of the love of the Divine, and Boehme's continuous appeal to others was: "Look, the Bride (referring to the Christ) is coming. Watch!"

As flesh and blood cannot comprehend God's Spirit, the Soul can, but only through illumination from the divine Spark of God. If you want to discover what God is and talk about God, study to comprehend the Power of Nature, all of Creation, the heavens, Earth, Stars, Elements, creatures, all come from God, including the holy angels, humanity, the devil, and hell.

What The Divine Is

Although we cannot say of God that the pure Godhead is Nature, but a threefold majesty, we must say however, that God is within Nature even though Nature does not know it.

When reason speaks of God, what God is in spirit and will, it would make sense to consider God to be something remote to this world, and unknown, something in a different place than this world, residing high above the stars, who governs only through Its Spirit with an omnipresent Power somewhere in this world, this threefold majesty, whose beauty in all is evident. Because of our reasoning, our reason descends into the illusion that God is really a stranger.

God is All. God is Light and Darkness, Love and Hate and Fire, but the Divine alone can name Itself God with the Light of divine Love. It is an eternal contrast between darkness and light. None seizes the other, and one is not the other, but is its own spirit, but different in virtue, and neither one exists by itself.

God cannot be described specifically as this or that. The Divine Self has no nature nor body. God is not inclined particularly towards anything because nothing comes before the Deity—not good, nor evil. The Divine Itself is the beginning, an eternal nothingness. God is nothing and everything and is one will in which lies the whole world and all of creation. In the Divine all is eternal and without

beginning, in equal measurement. God is not Light nor Darkness, nor Love nor Hate, but the eternal Oneness.

The Christ differentiates the Heavenly Parent from the parent of nature composed of the elements and the stars. This is our natural parent from which we are made and through whom we live in this world and from whom we receive our nourishment.

But it is for our Heavenly Parent that our soul constantly yearns. The body yearns for nature's parent which is of the elements and Earth.

This three-fold Being with its own creation, with its self knowledge of its wisdom, has existed for an eternity and contains within itself no other place or reason as that of its Self. It is a Life in oneness and one Will without want or desire. It is not thick nor thin, not height nor depth, not time nor space, but is through all there is, everything and altogether an incomprehensible nothingness.

My dear reader, if you search far within the stars and elements, the creatures, in stones, in plants, in trees, metals, search in heaven and Earth, you will find nothing.

Now you ask, "Where shall I search to find?" Dear reader, I cannot lend you the key. However, I will give you the reference, "You must be born anew through the water from the Holy Spirit."

The reason for the creation of this world is recognizable to the inner person much easier than to the outer person. The outer persons recognize little of what they see with their eyes or what they can touch with their hands, or even hear or smell or taste as the reason of the beginning of the outer being.

When I contemplate what God is I say, God has no motive, no beginning, God owns nothing but the Divine Self. God is eternally created and recreates the Divine Self out of nothing. God is the will of wisdom, and wisdom is God's manifestation.

The name of God is YHVH.

If you wish to write about God, or see God, observe nature. One cannot write about God. The Soul sees the Creator but cannot speak about it because the divine spirit is a power which cannot be spoken or written about in human language.

The Divine Spirit (the Holy Ghost) emerges from the Creator and is the third fold Being of the godhead. The same as the elements

of this world emerge from the Sun and Stars and are the moving spirit within all material things of this world. Likewise the Divine Spirit is the moving spirit within God and eternally emerges from God and fulfills God entirely, i.e., God regenerates. This weaving strength is within the entire Unity of the Creator.



Andreas Cellarius, Superlunary World, from *Harmonia macrocosmica*, 1661.

Therefore, you noble human being, let not the antichrist and the devil fool you by trying to convince you that divinity is far away from you, and lead you to a remote and distant heaven! Nothing is closer to you than heaven because within you are all three Principles of eternity and within you will regenerate the holy Paradise as God lives within.

To describe God further, picture a wheel standing before you with seven other wheels, one wheel is made within the other one, so it could stand on all ends, on all sides. Now remember this, the seven wheels are the Seven Spirits of God, they are reborn, renewed, one within the other, and is if you take one wheel, and within it are seven wheels all existing within each other and all have spherical rims like a round ball.

Thus God's spirit permeates all space in eternity like a wheel wherein the beginning is also the end.

King Lucifer stood high and brilliant within the bliss of heaven, but he left his esteemed estate and separated himself from the Creator's agreement and fell into a dark, cold, and fiery condition from which originated the birth of suffering and pain. Thus Lucifer left the harmonious state wherein God created him because Lucifer wanted to be the Master over and above all.

The Being of All Beings is One but divides itself into two principles, light and darkness, in bliss and suffering, in good and evil, love and anger, fire and light, and from this second eternal beginning, a third beginning arises creating its own eternal desire to be.

What else is hidden? The philosophia and the deep meaning of God, the heavenly delight, the revelation of the creation of angels, the revelation of the Fall of the devil, from which comes all evil, the creation

of this world, the purpose for the creation of humanity, and all creatures within this world, the secret of the regeneration and eternal life.

This will simply all be revealed in depth. Why not at the height of this mystic work? So that any cannot be praised that they did it! And all would be destroyed through the devil's consorts! Why does the creator do this? To show that the time will come for reintegration and to retrieve what was lost, so that humanity will see and enjoy the fulfillment and exult in the pure light and knowledge of God.

That is why now will arise an *Aurora*, the morning red sky, so that the day can be noted and acknowledged. Whoever wants to sleep can continue to sleep. Whoever stays on guard and awake and trims one's lamp, will always be awake. See, the bridegroom is arriving. Whoever is awake and decorated, will go to the eternal heavenly wedding. Whoever sleeps however, will sleep forever and ever in the deep prison of tormented abyss.

That is why I am warning readers that they busy themselves to read my book and not to become angry over the silliness of the authorities, because God does not look up to the highest because God is the highest. But the Deity observes how to help the lowest. If authority wants to affect your soul and consciousness their warning to you will not affect you because you will rejoice in the elevation of your soul and it will laugh and triumph.

Reflections

Boehme had many difficulties with the authorities who thought these writings were "the work of the devil." Boehme was brought before the town's magistrate on several occasions to answer questions about his work. Boehme was warned several times to suspend his writings.

Boehme described the physical world as being like a fog, brought forth through exhalation and emanation of the four elements from the inner unseen spiritual world through the motion—vibration—of the Divine. These spiritual principles became materialized, and Being, out of nothing and darkness, came out of the Holy Light. Manifestation is brought forth by merging with its own traits, forms, and strength, as can be seen in the stars and planets. Through birth, manifestation becomes another principle as the birth of time which is modeled after the eternal birth always becoming. It is otherwise nothing as eternity with its influence made

visible in form of time. Boehme is attempting to describe the beauties of the spiritual world and the Divine for human understanding in the physical world.

Why did Divinity create? Boehme believes Divinity created, not to become complete, but to reveal and manifest the Divine as great bliss and happiness. This bliss did not begin with creation, no, it was forever already within the great mystery, as a spirit within itself, as a great harmony within a musical play.

Everything spoken or written about God without comprehending
The Signature is mute and without understanding.

The Signature is not the Soul but contains the Soul. The Signature is of the Divine Essence, and is a harp which, when it stands still, has no sound, but if you strike the keys and play the strings, each sound rings according to its own principle.

Boehme believed that human wisdom is bound to all within the Cosmos, but humanity itself is unique, in that:

1. We can see all things within the Heart.
2. We can partake of the endless Divine Wisdom.
3. We can return to our original divine estate within the measurement of time and eternity.
4. Humanity is a microcosm in whom the Three Principles are active in the same way they are active within the highest divine Trinity.
5. As such, humanity is called to reveal the mysterious wonder of the Divine.
6. It is to be understood that the knowledge of human nature will be tied anew to the cosmological knowledge and wisdom.

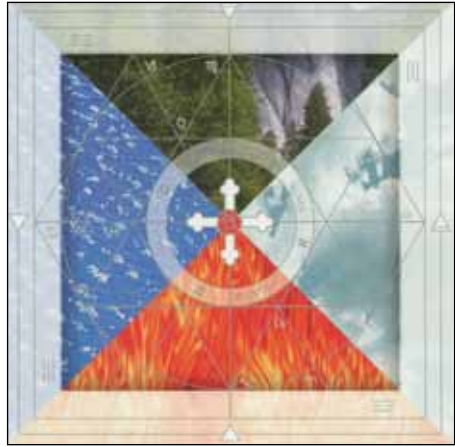
Contemplate One's Being

Who should preach and show the way of God who themselves do not understand it? If you have read every book ever written and recite them from memory, you are not regarded any higher before God than a shepherd or a poor prisoner who has never seen the light of day.

Observe yourself what you are and look upon the outer world what it is. Then you will find that you are with your outer being and personality the outer world. You are a small world out of the large one. What is above, is also below, and all creatures of this world are the same.

Regarding Prayer

According to Boehme, praying correctly should become a habit so that one should not only speak the words—speaking without heartfelt regard and desire for the Divine is only an outward thing, an outward formation of words. The mouth creates words only with the outer strength of the elements and creates only a form according to one's will wherein there is no real power. Nothing pleases the Divine except what the Divine Itself creates and effects with something.



The Four Elements of the Manifested World. Image from the Rosicrucian Archives.

Conclusions

Boehme regarded the Christ as the new Adam, symbolized as the pearl and return of human oneness. The representation of the Christ's death on the cross releasing humanity's duality back into oneness symbolizes the transformation of humanity, the renewal of the soul with pure Divinity.

Regarding the title of the manuscript, *Die Morgenrote bricht an* (later named *Aurora* by Balthasar Walther), Boehme did not wish to explain how he came to name it or what it means. He said it was a secret kept from the intelligentsia and educated of this world who would have to discover its meaning for themselves. For those who place their hopes and desires in the Divine and who read the work with a sincere desire within their soul, it will not be a secret, but an open revelation.

Boehme wrote his chapters in stages for the benefit of his own realization and understanding. Not everything is laid out with completeness at one time. He felt that our understanding is piecemeal and we can grasp only so much, a little at a time. However, he wrote, the holy soul understands. He regarded the Work as a wonder of the world.

The correct path towards eternity is found within the Human Person.

[This article is dedicated to former Venerable Grand Master Robert E. Daniels who once encouraged me to translate some of the original German writings of Jakob Boehme.]

The Value of Ancient Wisdom in a Modern Age

by Louis Rutan, Provincial Master of the Michigan Region

What value does ancient wisdom hold in modern society, where change is so rapid that both individuals and groups find it difficult to hold their bearings? Provincial Master Rutan reflects on this question from a Martinist perspective, and invites us to do the same.

As most people are well aware, the demands of the modern society are rapidly multiplying for the individual as well as the world as a whole. This is not necessarily a bad thing, but it is surely fraught with challenges. On a world scale, whole societies of people are faced with the challenge of redefining themselves, choosing new directions, and trying to see their true identity in a virtual house of mirrors.

On an individual basis, we are essentially doing the same thing. In the rapidly changing world economy it has become imperative that we are more efficient, more productive, and more adaptable to an environment that is apparently in a state of flux.

With all of the technological advancements, there is a production of unrelenting streams of information, useful or not. We collectively spend more and more time multitasking and learning the nuances of our modern day.

The Value of Ancient Wisdom

That being said, I ask the question: What value does ancient wisdom have in a modern age? The wisdom of which I speak today is specifically the teachings of the Traditional Martinist Order and what these teachings offer. As we know, our Martinist tradition has historically been oral. The knowledge that is imparted is not streaming, nor public, nor overly simplified. Quite conversely, it is attained in slow degrees, in the sanctuary of a Home Oratory, Atelier, or Heptad. It is carefully detailed, and requires meditation and contemplation to be clearly understood. This is specifically what makes it “knowledge” as opposed to information.

What are the benefits of following a path that is winding, discrete, inconspicuous, and for all practical purposes unglamorous?

To begin with, this knowledge has been learned, applied, refined, and handed down through generations of seekers as a means to assist us in finding our true identity. This very specialized knowledge helps us understand our

origins from the most ancient of days, so that we might guide our steps back into the wholeness of the One. Further, this tradition provides specific techniques for making this knowledge useable in our daily lives.

Balance

This ancient wisdom provides balance. Present-day society is rapidly moving forward on the wheels of technology and is determined to learn as much as it can, as quickly as it can, about whatever it can. Could we wisely choose to make an effort to balance the equation by learning as much as we can about ourselves, and rediscover our true relationships to our brothers and sisters, and our fellow creatures on the planet, however long it may take?

Peace

Next, consider the peace that the ancient wisdom offers. In a world that seems to be having growing pains, where pressure to perform is on the rise and the future may seem uncertain, this peace is at a premium. This is the peace of mind that comes from the knowledge and understanding that, however tumultuous the times may appear to be, the world is unfolding just as it should and we are active participants in its development and not merely spectators.

Objectivity

Objectivity is another fruit of our Martinist teachings. In a world of information that is packaged and marketed in an effort to solicit a specific response or to form a popular opinion, coupled with a sense of urgency to do so, it is a grace to be able to step back for a moment and get a clear view. We take comfort in the fact that through the study of ancient wisdom we are not so easily swayed and have learned that there is a greater overall purpose for humanity than fanciful consumerism and a rush to judgment of our brothers and sisters.



The Grand Temple at Rosicrucian Park, San Jose.

Patience

Moreover, what of patience, in a modern age where the availability of information is almost instantaneous? We can travel great distances at high speeds and speak to people on the other side of the world at will. Our Martinist tradition instills the value of being able to understand what is truly

important and recognizing that it requires the hand of time to bring about the true regeneration of the self. We need to have patience with our sisters and brothers and even with ourselves as we find our way along the path. As an illustration, one does not generally walk to the top of a mountain. Depending on your particular path, you would climb, fall, scratch, claw, rest, and climb some more during the ascent, if you intended to reach the summit. It could take a while to reach the top. Patience is necessary.

Purpose

Then there is purpose: does the study of ancient wisdom help us as individuals to develop specific goals for our lives? Does it help us to refine our thoughts and actions so that they may become useful, but more importantly, helpful to others? The study and application of ancient wisdom is a time-tested process with the sole intention of maturing individuals for the purpose of creating a caring, loving, patient, and forgiving society as a whole. This was developed by our caring, loving, patient, and forgiving masters of the past. The tradition has been entrusted to us that we might carry on the great work and bring it to its ultimate fruition: complete reintegration of the whole.

Love

Finally we must consider love in our relations with others. Through the study of the ancient wisdom of Martinism we can come to understand that individuality is actually an illusion. We can truly realize that when we interact with others we are actually influencing and trying to develop another aspect of our own self. Love is universal.

Experience the Value of Ancient Wisdom

Brothers and Sisters, let us conduct a small experiment. Read through the experiment first, and then guide yourself through the reflections.

Please sit comfortably, with your feet on the floor, hands palms down in your lap. Close your eyes and take three breaths as deeply as is comfortable for you.

Think about your association with the Traditional Martinist Order. Think of the times that you have studied the material, whether in a Home Oratory, Atelier, or Heptad. Reflect on the number of times that you have received knowledge that was new to you. Remember the sense of wonderment and privilege that came to you because you had never encountered this specialized knowledge before in any of your many studies.

Think about all of the information that you receive in your normal busy day.

Think of the steady stream of information that comes to you through the many avenues of technology. Now think of the uniqueness of the information and knowledge that you receive through the teachings of the Traditional Martinist Order. Consider the balancing effect that this specialized information brings to your scope of understanding.

Think about the sense of peace that you experience when you consider and realize that through the teachings you understand that humanity is moving forward just as it should in its natural cycles, just as it has for many thousands of years before.

Recall a time when all those around you were rushing to judgment in a situation or of an individual, and you, through the application of your role as an unknown, were able to maintain objectivity and refrain from participation in the rush.

Think about a time when you have been required to exhibit patience and you know that your ability to do so was because of the patience and methodology that you have learned in the teachings of the Traditional Martinist Order.

Consider how you are today compared to your state of life before you began the path of Martinism. Examine the broader understanding that you now possess and the sense of purpose that this understanding assigns to your daily thoughts and actions.

Above all consider the aspect of love. Contemplate the fact that through the application of these learned skills you can advance on your journey, gaining a better understanding of this immeasurable concept, and through grace, develop the ability to radiate it to humanity.

Brothers and Sisters, you may now return to objective consciousness.

Conclusion

Brothers and Sisters, the original question asked today was: What value does ancient wisdom have in a modern age?

It is my sincere hope that through this exercise we were able to experience that ancient wisdom is invaluable in our modern age. It is the means that will impart specialized, practical knowledge, create balance, bring peace, maintain objectivity, develop patience, refine purpose, and enable us to love all of humanity as our sisters and brothers.

Brothers and Sisters, may you ever dwell in the Eternal Light of Divine Wisdom.

Consciousness—A Bridge between Worlds

by Brother Puritus

Modern science is well on the way to confirming that consciousness creates manifestation in our world. Brother Puritus leads us through the considerations of how consciousness is viewed, and operates on many levels of being. As Martinists, we strive toward the Divine Consciousness which reintegrates us with the source of all.

As students of mystical knowledge we often use the word consciousness with the expectation that its meaning and application is obvious. Like other common words or things, further scrutiny reveals a depth of meaning. What is consciousness? When and how does it arise? Is consciousness dependent on the self or is the self a product of consciousness? As Martinists, let us review these questions as well as the concepts of consciousness and self from the scientific, psychological, philosophical, and mystical points of view.

What is Consciousness?

Webster's Dictionary defines consciousness as a state of being characterized by sensation, emotion, volition, and thought. It is a quality or state of being aware. The unconscious state will then be the absence of all of the above, no sensation, emotion, or freedom to think or act. Is this ability to be aware a faculty that, according to psychologist William James, is always present in all living things? Or is it a faculty that is absent in simpler forms of life and only appears in more complex life forms as some scientists believe?

Some neurologists are of the opinion that the development of consciousness is dependent on the growth and development of neurons. A neuron is a nerve cell that sends and receives electrical signals over long distances within the body. According to this opinion, for there to be consciousness and ideas, the brain must be fairly well-developed with a mass of neurons. According to this view, simpler forms of life without a well-developed brain are not conscious entities. Those who hold this viewpoint contend that these simpler forms of life only react to stimuli but do not perform any purposeful action, therefore are not conscious. They believe that where there are no ideas (or neurons), there is no consciousness. This would mean that sensations like feelings are not a form of consciousness. Although the location of our receptor senses like hearing,

tasting, and smelling are in the brain, scientists are still reserved about locating the mental aspects of our conscious experience in the brain.

A more generally accepted opinion among psychologists for the phenomenon of consciousness is that it is an integrated phenomenon, and not made up of parts; it corresponds to the entire activity of the brain. Consciousness accompanies a stream of nerves through the organism and varies in quality based on the electrical impulses or currents it carries. The variation in the quality of the signals sent and received cause different experiences of it. From this perspective we may say that the mind is a particular state of consciousness that is induced by variations in the energy of the brain neurons. We have a stream of consciousness, the functions of which we are not entirely aware of; the unrealized portion is generally termed the unconscious. The unconscious could then be regarded as a storehouse of impressions comprising ideas deposited by neural arcs. These impressions are recalled and emerge to compose the structure of higher consciousness as reason, recollection, and will.

Cosmic Consciousness

Dr. Richard Maurice Bucke in his book, *Cosmic Consciousness*, traces the progression of consciousness through three levels: Simple, Self, and Cosmic Consciousness. He traces consciousness as having developed from being a mere vitality (unconscious and insentate), through being able to perceive things in the world but not the world (Simple Consciousness), to realizing that we know (Consciousness of Self), and finally Cosmic Consciousness. This final state is when we become aware of the complete manifestations of consciousness, where we are one with, and know, all. We become conscious of our consciousness, or the soul of the Divine within us, and aware of the laws by which the Grand Architect of the Universe manifests.

The former Sovereign Grand Master of the Traditional Martinist Order, Brother Ralph Maxwell Lewis, agrees with the scientific viewpoint that consciousness is a stream of responsivity to innumerable vibrations. Consciousness is a stream of responsivity to the activities of the neurons (impulses sent and received). Like a scale of music, each part of the scale of consciousness has an octave that is a particular manifestation.

From the Rosicrucian perspective, consciousness is an attribute of Soul. Soul is the living vital consciousness of Divinity. There is but one soul in the universe, the soul of the Divine, which is the Living vital

consciousness of God within each and every living being. The soul in humans is the Divine in us. Our spiritual consciousness is the Divine in us. So it is said, “God of our Hearts, God of our Realization, God of our Understanding.”

Consciousness is an essential component both of the Creator and as the Creator; it is unknowable in all its ramifications except through its manifestations. It may be said that consciousness is unconscious of itself. According to psychologist William James, consciousness exists, to a degree, in all living things and evolves. It does not suddenly appear as a fully developed phenomenon. What then is Self, and what is its relation to this consciousness?



Former Sovereign Grand Master of the Traditional Martinist Order, Ralph Maxwell Lewis, in the King's Chamber of the Great Pyramid.

The dictionary defines Self as a union of elements that constitutes the individuality and identity of the person. The Self then is made up of more than one element. Mystical science has shown that it is a union of both material and immaterial essences. From the Rosicrucian perspective, the Soul personality is Self, and Self is an expression of the Soul within humanity. It is an expression of Divine Consciousness and vitality, to the extent that humans are conscious of their Divine essence. To that same extent, does Self or the Soul personality conform to it, for our conception of Divinity depends on our awareness or spiritual consciousness?

Degrees of Consciousness

The difference between Self and Divinity is the degree of consciousness. When the Self is completely aware of its own nature, it is one with Divinity. It is contrary to Divinity as long as it is unaware of its true nature. The Soul personality or Self is then the objective manifestation of one's response to the unseparated segment of the Universal Soul with which humans are imbued. Evolution consists in seeking to have the Soul personality conform absolutely to the nature of the Universal Soul.

The Primordial tradition holds that creation came into being for the Divine to become conscious of Itself. The Divine being omnipresent, omnipotent, and omniscient, there is nothing that is not of the Divine. There being no contrast to It, It could not have known Itself except as revealed through relative motion and change. One way of Self-realization is through contrast by way of limitation. This limitation begins the process of creation. By this process of limitation, the Divine Grand Architect of the Universe emanates from Itself beings in Its image. We are in the image of the Creator because we possess a soul, the living vital consciousness of Divinity, but are unaware of our true nature or potential. Here then begins the process of evolution of consciousness.

Living things may then be compared to bubbles in the ocean of Cosmic Consciousness partaking in a limited way of its nature, but with the potential to collectively become the same as the ocean. Like the bubble that partakes of water and air, the Self partakes of both physical and spiritual worlds. Ralph M. Lewis has this to say about consciousness:

Consciousness is the center of human life poised between two worlds and naturally open to both. Self changes in its ascent or in its upward movement of consciousness like an acorn changes on its way to become an oak tree. The human ego, the Self, can play on various scales or parts of consciousness. We cannot dispense of consciousness entirely and still have the Self, the “you”



A blue whale, the largest species on the planet. Photo: U.S. National Oceanic and Atmospheric Administration, 2004.

experience, because Self and experience are of consciousness. Consciousness reaches beyond objective levels, beyond our daily world of mortal existence, beyond the mental world, beyond the world of thought, contemplation, and reason.

Simple life forms have a consciousness that is preponderantly subjective and immanent. They perceive their actions and passions but not themselves. They react to stimuli, but do not perform any purposeful action. Here creatures are ruled by destiny. A degree of consciousness of the Creator is expressed directly through them and they live complete in harmony with that level of consciousness for they do not, as of yet, have the freedom to do otherwise. They are guided by collective instincts, which is a direct translation of their level of consciousness. A creature with Simple Consciousness knows, but is unaware that it knows.

As Martinists we realize that with higher evolution came the faculty of realization, and consciousness of self. We not only know, but we know that we know, a capability not found in lower animals. With this knowledge comes a degree of freedom or free will. With this knowledge comes the freedom to act, or not act, in accordance with the dictates of our true Self or Spiritual Consciousness. We begin the building of the Soul's Psychic Body. With further evolution comes Cosmic Consciousness. With the coming of Cosmic Consciousness or Illumination, we are now more aware of Divine Consciousness and all it entails. We are now at one with the mind and consciousness of the Grand Architect of the Universe. We now know the laws by which the Cosmos is manifested. Our sense of perception and realization is heightened to a point of instant realization of all that is, was, and could be (all that is in the consciousness of the Creator). The God of our Realization then becomes the absolute Divinity.

May Divine fire continue to cleanse and purify us that we may collectively dwell in the eternal light of Divine Wisdom.

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