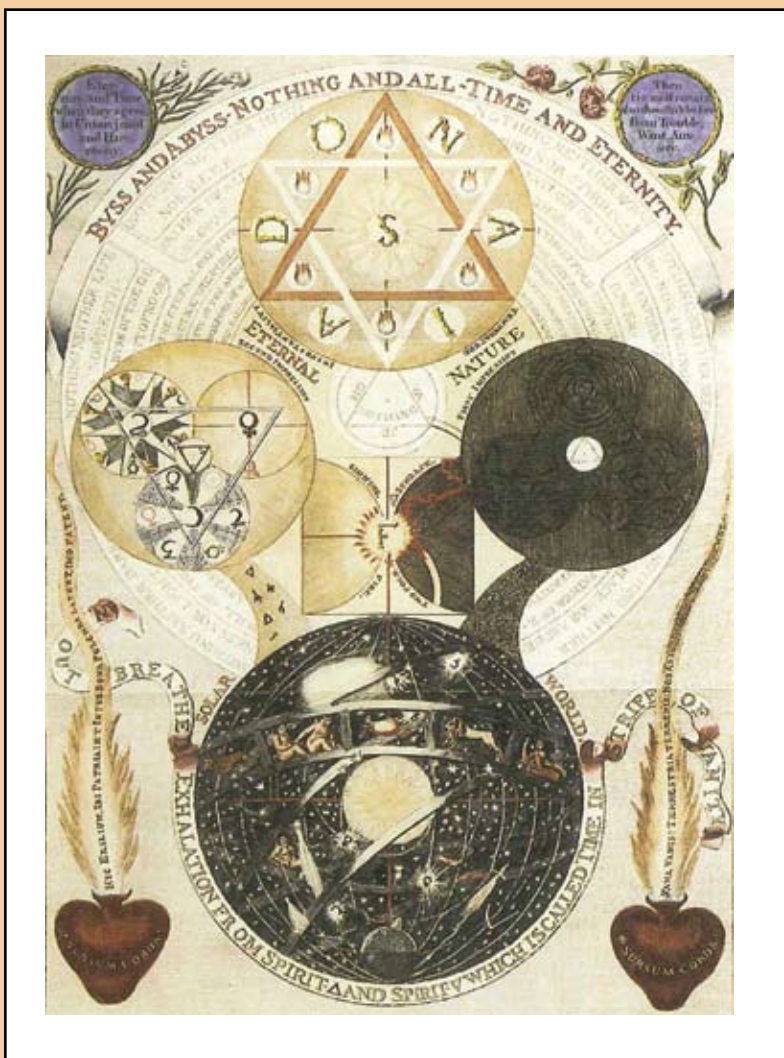


Pantacle





TRADITIONAL MARTINIST ORDER

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

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

In this issue of the *Pantacle* we explore “The Way of the Heart” with Gérard Encausse, M.D., better known as Papus, one of the co-founders of Modern Martinism. We then learn about his essential role and the role of others in creating this beautiful Martinist Tradition that we benefit from today.

Then we experience the “Prayer of the Holy Spirit” and an article by our Sovereign Grand Master Christian Bernard on “The Holy Spirit.”

Following this is “An Initiatic Discourse” which was presented by Stanislas de Guaita at a Third Degree Conventicle in Paris in 1889. A Member of the Order then leads us in “Knowing Ourselves.”

Finally Brother Christian Rebisse shares the interesting provenance of two documents written by Louis Claude de Saint-Martin, recently purchased by the Traditional Martinist Order.

I hope these articles serve to inspire and guide you.

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

Julie Scott
Grand Master
Traditional Martinist Order

The Way of the Heart

by Papus

I know a simple man who has never read a book and who, nevertheless, can solve the trickiest problems of science better than famous scientists. There are humble people without academic qualifications and medical experience to whom heaven is so accessible that the sick are healed at their request and the wicked feel their hearts melting in loving kindness at their contact.

Joan of Arc had never read a treatise on strategy nor seen a battlefield but she defeated at her first attempt the greatest tacticians of her time! How could this be? It is quite simple: because she surrendered completely to Divine Will and did not question the Invisible as an adept of the intellectual plane would have done.

Should one then wonder at the puzzled way in which critics look at these creatures who are animated by the “living light of the Father” and generally known as quietists or mystics? They (the adepts of the intellectual plane) cannot understand them because they attempt to measure universal faculties with the limited capacities of their brains. Because they cannot understand the mystic, critics insult them and hold them in contempt, while mystics pray for their tormentors and carry on with their labors of love.

The path of spiritual development is simple and straightforward:

Live always for others and never for self;

Do unto others as you would have them do unto you at all levels;

Don't ever speak or think evil of the absent;

Do what is hard before doing what you like – these are some of the formulas of the Mystic Way which leads to humility and prayer.

There is a form of physical purification dear to the heart of the adept of the intellectual plane: it is vegetarianism which lessens the attraction of the physical. But this purification means nothing if when purging the body of animal influence, we do not purge the astral body of selfishness and the spirit of the influence of vanity – a hundredfold more harmful than the impulses born from eating meat. When one thinks one knows something

and places oneself on par with the gods, working to achieve one's personal salvation and withdrawing into an ivory tower in order to purify oneself, why should they be given anything? They think they have what they need and they look upon themselves as a pure and all-knowing person. But when one is simple and aware of one's weaknesses, and knows that one's will is of little importance if it does not conform with the actions of the Celestial Father; when they are not preoccupied with their personal purity nor with their needs but with the suffering of others, then heaven recognizes this person as one of its "little children" and Christ asks that they be led to him.

A mother who has worked a lifetime to bring up not only her children but also those of people less fortunate than herself is greater before the Eternal than the pedantic theologian and the so-called adept so proud of his or her purity. This is an instinctive truth which strikes people without any need for demonstration because it is a truth that applies to all levels.

Therefore, let the student aim for simplicity rather than pedantry and let him or her beware of those who present themselves as perfect because "one falls hardest who falls from a great height!"

The Mystic Way requires thus unceasing help at all stages of evolution and of perception. On the physical plane, help from friends and masters teaching through example; on the astral plane, help from thoughts of devotion and of charity illuminating the path and enabling one to bear the trials through peace of the heart; lastly, on the spiritual plane, help from the Guardian Spirits strengthened by feelings of pity towards all sinners and of indulgence towards all human weaknesses as well as praying for all of the willful blind and for all enemies. Then it is, that the terrestrial shadow disappears slowly, that the veil is lifted for a moment and that the Divine feeling of knowing one's prayers are heard fills the heart with courage and love.

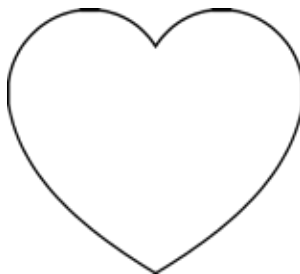
Having reached that point, the mystic cannot understand the need for so-called learned societies, even for those devoted to occultism, nor for books so numerous, needed to explain things so simple. The mystic is wary of societies and books and withdraws more and more into communion with the forsaken and the plagued. The mystic acts and reads no more; the mystic prays, forgives, and no longer has time for judging and criticizing.

The intellectual, observing such a person, wonders first of all through what books he or she has reached that stage, also to what tradition he or she belongs, and lastly, in what category one should place the person in order to better judge him or her!

The intellectual seeks the “magic word” the mystic uses to cure at will the most malignant illnesses, for the form of hypnosis which would allow him or her to influence the mind of others in such a way, even at a remote distance, and for the selfish purpose that is behind it all. And as the intellectual does not find in books an answer to these questions and needs an explanation to regain peace of mind, he or she gravely tells himself or herself or the circle of his or her admirers: “Possession!” or a “Mystic!” or “Simple Suggestion!” ... and all is said. The intellectual thus becomes a little more vain and the mystic, a little more humble.

And while studying, reading and time are necessary to progress on the intellectual plane. None of that is needed to progress on the mystic path. It can be covered nearly to the end and in one hour of terrestrial time as Swedenborg did on the first day of his vision and as Jakob Boehme did, or it may take nineteen years even before its entrance is discovered as was the case with Willermoz and with many occultists. The reason is that the gate to this way is not opened by the seeker but by his or her invisible guides and by the stress of his or her spiritual being.

There is therefore nothing easier and nothing harder than to follow this path. It is open to all people of goodwill and no other people are worthy of it. The doorway is so low that only little children can enter. As those who come to that door are often tall and proud people who think it is below their dignity to become small, the entrance remains invisible to them for a long time.



Modern Martinism

The name of the Traditional Martinist Order is derived from that of Louis Claude de Saint-Martin, the great mystic living in France in the 1700s. The foundations of the Martinist teachings are the writings of Louis Claude de Saint-Martin and his mentor, Martines de Pasqually, the founder and Supreme Master of the Order of the Élus-Cohens (Elect Priests).

Following the transition of Louis Claude de Saint-Martin in 1803, the traditional teachings and ceremonies were privately transmitted by groups of initiators, spreading principally throughout Italy, Germany, and France.

After a long period of secrecy, a great effort was undertaken in 1888 to restructure Martinism into an initiatic order. It is due to the efforts of Dr. Gérard Encausse (also known as Papus) and Augustin Chaboseau that this order survived and took on the name Martinist Order. Their efforts were rewarded with success in 1891 with the formation of a Supreme Council of the Martinist Order.

Papus, a well-known French esotericist, was elected the first President of the Supreme Council. Under his brilliant and tireless direction, the Order grew rapidly, and by 1900, included several hundred members in most parts of the world. Papus soon became an authority on Martinism, and his works constitute a precious source of information for Martinists and all those interested in the tradition.

World War I greatly affected the growth and activities of the Order. In 1916 Papus died heroically carrying out his duties as a medical doctor and many other leaders and members of the Order died during the war.

It was finally revived in 1931 due to the efforts of Augustin Chaboseau, the co-founder of the Martinist Order with Papus. He, along with the two other remaining survivors of the 1891 Supreme Council, created the Traditional Martinist Order, using this new name to underline the continuity of the Order and to differentiate it from the groups that were improperly presented as a continuation of the movement founded by Papus. Augustin Chaboseau, who was a descendant of an uninterrupted filiation dating back to Louis Claude de Saint-Martin, served as Grand Master and President of the Supreme Council until his transition on January 2, 1946.

Ralph Maxwell Lewis, Imperator of the Ancient and Mystical Order Rosae Crucis, was received into the Traditional Martinist Order on September 1, 1939, by George Lagrèze, legate and representative of Augustin Chaboseau. Consequently, the charters, manifestos, and all other documents needed for the promotion and development of Martinism in America were transmitted to Ralph M. Lewis just prior to the oppression which the Traditional Martinist Order had to endure in Europe during the Second World War.

Today the Traditional Martinist Order thrives throughout the world. The Supreme Council of the Traditional Martinist Order is directed and presided over by Sovereign Grand Master, Christian Bernard. Julie Scott serves as the Grand Master for North America and the Caribbean.



Prayer of the Holy Spirit

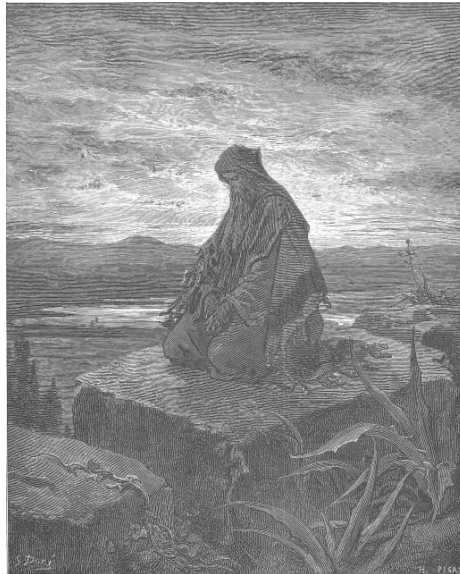
In a previous issue of the *Pantacle* (No. 9 2009) we included an article entitled “Prayer in Martinism” by Brother Christian Rebisse. In this article Brother Rebisse writes, “Martines de Pasqually recommended his disciples to recite the prayer of the Holy Spirit.”

A member contacted the Grand Heptad asking for more information on this prayer. We thought other members might find the reply below and the Emperor’s article on The Holy Spirit that follows, interesting and inspiring.

The Prayer of the Holy Spirit is not just one prayer. It is a series of texts best represented in the text below.

It is a prayer from Christian liturgy used by Christians to ask the Holy Spirit to grant them the seven gifts of the Holy Spirit.

These gifts come from an oracle of the prophet Isaiah (Is 11: 1 – 4), evoking the messiah who is to come and on whom the Spirit of Adonai [God] will rest: the Spirit of wisdom; the Spirit of understanding; the Spirit of counsel; the Spirit of fortitude [or power]; the Spirit of knowledge and fearing Adonai; and the Spirit of worship.



Isaiah woodcut by Gustave Doré

Come, Holy Spirit, into the heart of the faithful, kindle them with the fire of your Love.

Come, Holy Spirit, make a ray of your light descend from the heavens.

Come, father of the poor; come, source of all graces; come, light of the hearts.

You are the perfect consoler, the benevolent host of the soul, and its sweetest refreshment.

In labor, you are our rest; in trials, our relief; in tears, our solace.

Blessed Light, imbue and fill the heart of the faithful.

Without your grace, nothing is innocent in humans.

Purify what is impure in us; water what is arid; heal what is crippled.

Bend our stiffness, warm our mildness, straighten our lost ways.

Grant your sacred gifts to the faithful who trust you.

Grant us the merit of virtues and lead us to eternal Life.



The Holy Spirit

by Christian Bernard

Sovereign Grand Master of the Traditional Martinist Order

Contrary to common belief, the concept of the Holy Spirit is not specific to Christianity. The Holy Spirit constitutes, of course, the third aspect in the Christian Trinity, but this is just a particular application of its esoteric meaning. To fully understand the origin of this expression, we should remember that the word “Spirit” is as common in the Old Testament as in the New Testament. However, the meaning given to it differs between the two, this difference probably being due to the translators or to an intentional wish to alter its meaning.

In Genesis in the Old Testament, it is written: *The Spirit of God moved upon the face of the waters*. As is confirmed by a comparative study of the Latin, Hebrew, and Greek translations of the Bible, the term “Spirit” (*Spiritus* in Latin) corresponds in this phrase to the Hebrew word *Ruah*, and to the Greek word *Pneuma*, which are used to designate both the Breath of

God and the Soul. While in the Kabbalah, the Divine Breath is represented by the expression *Ain Soph Aur*, which means “Ineffable Light.” Thus the connections end up forming a link between the Divine Light and the Holy Spirit. This is in fact the sense in which this term is used by Martinists.

The link thus formed between the Divine Light and the Holy Spirit allows us to understand why the latter is associated with the symbolism of fire in the Judaeo-Christian tradition. Earthly fire in fact traditionally represents the regenerative power of the Divine Fire, considered the agent of transmutation by means of which, according to Louis Claude de Saint-Martin, the Person of Desire can attain the state of a New Person. Furthermore, the letters *INRI*, carved on the cross of the Master Jesus, have to be interpreted in this allegorical sense, these letters being the abbreviation of the Latin phrase *Ignē Natura Renovatur Integra*, meaning “By fire, nature is wholly regenerated.” Applied to humanity, this esoteric phrase means: “By the Divine Fire, human nature is wholly regenerated.” In its Christian context, it indicates that Jesus, as the Purifier and Regenerator of the world, came to Earth to consume the sins of the whole of humanity and purify it of its collective karma.

As well as the properties inherent in its heat, fire is also a source of light, for the smallest flame throws out light. It was thus natural that fire should become the symbol of good and of truth, in contrast to the shadows which represent evil and error. Fire also symbolizes the Divine Light and the state of consciousness attained by the person who receives Illumination. This is precisely why messiahs, prophets, and avatars are always described as beings who have gazed on the Divine Fire or have been consumed by it. One of the most significant examples of this is given to us in the Biblical account of how the Divine appeared to Moses in the form of a burning bush. In addition, in Christian iconography, the apostles are often represented with a flame above their heads, this flame symbolizing the fact that they have been illuminated by the Holy Spirit.

Originally, the Holy Spirit therefore related to the Divine, and represented both the Light that the Divine spreads in the regenerated person and the Breath by means of which the Divine transmits this Light. This is the reason why initiates such as Willermoz, Boehme, Swedenborg, and Saint-Martin also see the Holy Spirit as the Word. Proceeding from

this principle, the Gospel of John takes on another dimension, for we can then write it as follows: “In the beginning was the Spirit, and the Spirit was with God, and the Spirit was God.” Writing it in this way permits a better understanding of why the Divinity was then divided into a Tri-Unity symbolized in Christianity by God the Father, God the Son, and God the Holy Spirit. This division into three was instituted by the early writers of the Christian Church at the Councils of Nicaea and Constantinople, held respectively in 325 and 381 BCE. Before this, Spirit had the traditional sense that had been given to it in the Old Testament, meaning, once again, that of the Divine Breath.

Having just referred to the Divine Breath, it seems of interest to add that mystics have always attributed two further functions to the breath. The first is of a purely physiological nature and consists in expelling the maximum carbon dioxide from the lungs, to purify and regenerate them. This is the objective of certain breathing exercises. The second function of the breath has a spiritual dimension, and enables concentration on the cosmic essence contained in air, or its focalization to a particular point, most often as part of a specific mystical exercise. Thus, in certain religious ceremonies and different initiation rituals, the breath is used to pass on to candidates a special influx and confer on them a quality, authority, sacrament, power, or some other attribute, making them a distinctive agent of the Divinity and an instrument of its Omnipresence, Omnipotence, and Omniscience. It is then up to the initiate to make good use of what has been thus passed on, and to use it for his or her mystic quest and own inner evolution.

It is clear that the Christian Tri-Unity possesses an esoteric meaning which transcends the anthropomorphic notion of Father, Son, and Holy Spirit, considered as the third person of this Trinity. From an esoteric point of view, the Father corresponds to Divine Thought, the Son to the Divine Word, and the Holy Spirit to Divine Action. According to this principle, the whole of Creation, visible and invisible, was conceived, set in motion, and maintained in action by the Grand Architect of the Universe. Moreover, this triple work is found in humans, for people are endowed with thought, word, and action. This is the reason that all sacred writings expound, in more or less the same form, that “humans were made in the image of the Divine.” The aim of humanity’s spiritual evolution is to realize this, and express this image in our daily conduct, thus reintegrating with our original state of Adam Kadmon.

In one of his writings, Willermoz perfectly summarizes this viewpoint. He says:

“The first of the powers operating in God is the Divine Thought or Intention, which creates, conceives, and depicts within itself all planes of emanation and creation. It is the first agent of manifestation of the Unity. We call it Father of All Things and specifically attribute to it All-Powerfulness.

The next power is Divine Will, the second agent of the manifestations of the Unity. It is the Word and the expression of the Divine Intention. This is why we call it the Only Son of God and specifically attribute to it the All-Knowing Infinite Wisdom.

The third power is Divine Action itself, the great Fiat, which governs and carries out the perfect accomplishment of all planes of spiritual creation and emanation conceived in the Thought of the Father, taken on and determined by the Will of the Son. We call it Holy Spirit, for it is truly the Spirit of the Divine Unity and of all the powers conjoined.”

In his work entitled *The Man [Person] of Desire*, Louis Claude de Saint-Martin also refers to the symbolism of the Father, Son, and Holy Spirit. Here is what he writes:

“The Eternal, all-powerful Creator, whose infinite power extends through the universe of spirits and bodies, contains within Its immensity countless numbers of beings which It emanates from Its bosom as It pleases. It gives to each of these beings laws, precepts, and commandments, which serve as points of connection between these different beings and this great Divinity.

The connection between all these beings with the Being is so absolute, that no effort by these beings can prevent it. Whatever they do, they can never come out of the circle they have been placed in, and each point of the circle that they travel over could never for a moment cease being connected to its center. Even more so, the center could never cease being in bond, communication, and connection with the center of centers.

The connection of individual centers with the universal center is the Holy Spirit; the connection of the universal center with the

center of center of centers is the Son; and the center of centers is the all-powerful Creator. In this way, God the Father creates beings, His Son gives them life, and this life is the Holy Spirit.”

These explanations mean that the Father, Son, and Holy Spirit correspond to spheres of activity belonging to the Divine, which consequently transcend Creation. This is why these spheres do not appear in the Tree of the Sephiroth. When we look at this Tree, we notice in fact that the three higher emanations, coming directly from Divine Thought, Word, and Action, correspond to Kether, Chokmah, and Binah. These three sephiroth though, although they constitute the higher world, are still part of the world of manifestation. They designate attributes of the Divine, or more precisely the main laws by which the Divine manifests in the invisible world. Thus Kether designates the first of the Divine's emanations, considered as the androgynous principle of Creation. Chokmah represents the second emanation and designates the masculine principle. And Binah, the third emanation, symbolizes the feminine principle. We find these three principles at the origin of all that exists, on both the material and the spiritual planes.

The question we may ask is why, in the Christian tradition, is Jesus likened to the Holy Spirit. In fact, in the New Testament it is often said that Jesus is “the Spirit incarnate,” or “the one by whom the Spirit was made flesh.” Along the same lines, Jesus is described as “Pure Spirit” and “radiant Spirit.” This is so, I believe, because Jesus is considered as having been the most perfect Avatar humanity has known through its successive ages of evolution. To put this another way, the Master Jesus is probably the only one to have achieved the highest state of consciousness that a person can attain at the end of one's incarnations. As such, he was the living expression of the Divine Word, in other words, the expression of the very Spirit of the Divine.

During periods of meditation, we can invoke the Holy Spirit that is the Divine Breath which purifies, regenerates, inspires, and illumines all beings. Each time we do this sincerely and with the hope that this Breath will enter our body and soul, we will receive a spiritual influx that will raise us inwardly, even if we are not aware of it.

An Initiatic Discourse

by Stanislas de Guaita, S. I.

At a 3° Conventicle in Paris, June 1889

You have been invested successively with the three hierarchical degrees of our Order. We salute you as S.I., and after you have transcribed and meditated upon the discourses, you will in turn become an Initiator. Into your loyal hands we will then entrust an important mission; it will be your duty as well as honor to form a group of which you will become, before your own conscience and before Divine Humankind, the intellectual Parent and, when necessary, the spiritual Tutor.



It is out of the question here to impose upon you any dogmatic convictions. It does not really matter whether you believe yourself to be a materialist, a spiritualist, or an idealist, whether you profess Christianity or Buddhism, or proclaim yourself a complete skeptic or free-thinker. We are not going to hurt your feelings by harassing your mind with problems that can only be solved by yourself, in the quietness of self.

Provided that you are kindled with genuine love towards all Humanity, that you never attempt to sever the ties of solidarity that bind you so closely with the Human Kingdom, considered in its synthesis, you will go on belonging to a supreme and truly universal religion because it is this that manifests and imposes itself (multiform, it is true, but essentially identical with itself) under the veils of all the exoteric cults of the West and East.

As a psychologist, call this feeling what you like *Love, Solidarity, Altruism, Fraternity, Charity ...* As an economist or philosopher, call it: Tendency towards Collectivism. Communalism ... names mean nothing! Honor it as a Mystic under the names of *Divine Mother or Holy Ghost*.

But whatever you may be, never forget that in all really true and profound religions founded on Esotericism, the primary or essential precept of this Esotericism is to carry that feeling into effect.

A sincere and unselfish pursuit after Truth; this is what your Mind owes to yourself. A fraternal kindness towards other people; that is what

your Heart owes to your fellow humans. With the exception of these two duties, our Order does not pretend to prescribe any others, at least not in an imperative manner.

No philosophic or religious dogma is forced upon you. As to the doctrine which we outlined for you in its essential principles, we only ask you to meditate upon it in your spare time, keeping an open mind. It is through its own persuasion that traditional Truth must win you over to its cause!

We broke the seals of the Book for you but it is for you to study the letter of its message first and then to fathom the spirit of the mysteries contained therein.

We started you on the Path, and the role of your Initiators should be confined to that. If you attain by yourself the knowledge of the Arcana, you will earn the name of Adept. However, be well aware of this: the most learned masters would try but in vain to reveal to you the supreme formula of Science and Magical Power. *The occult truth cannot be transmitted in a discourse. Everyone has to evoke, create, and develop it WITHIN ONESELF.*

You are Initiatus, one whom others have put on the path. Strive to become Adeptus, one who has mastered science by themselves, in other words, become a self-made person.

Our Order, as I told you before, limits its expectations to the hope of fecundating good soil by sowing good grain everywhere; the instruction of the S.I. is precise but elementary. Whether this humble program will satisfy your spiritual ambition or whether your destiny will lead you, one day, to the threshold of the mysterious temple, in which shines, for many centuries, the luminous landmark of Western Esotericism; listen to the last words of your unknown Brothers and Sisters and may these words germinate in your mind and bear fruit in your soul. I swear to you that you may find there the infallible criterion of Occultism and that the keystone of esoteric synthesis is there and nowhere else. But why should I insist if you understand and wish to believe. If you do not, what could be gained from insisting further? You are quite free to accept what remains for me to say, as a mystical allegory or a literary fable without import, or even as an imprudent fraud.

It is up to you, but listen: Whether you let the grain germinate or not, I am going to sow!

In principle, at the root of being, is the absolute. This absolute which religions call God, cannot be conceived of, and those who pretend or define it only distort its notion by giving it limits.

(“A god defined is a finite God” or, in another version: “A god defined is a God defiled” - said Eliphaz Levi.)

From this unfathomable Absolute springs eternally - the Androgynous Dyad - formed by two indissolubly united principles: the Vivifying sulphur of Spirit and the Universal Living Soul of *Mercury*. The mystery of their union constitutes the Grand Arcanum of the Word.

Now, the word is collective humankind considered in our divine synthesis before the differentiation. It is the Celestial Adam before his fall, before this Universal Being became modalized through passing from Unity to Number, from the Absolute to the Relative, from Eternity to Time.

Here are some elements of the traditional teachings concerning the Fall of Adam:

Incited by an inner motive whose essential nature we must conceal here, which Moses terms Nachash, and which we will define as an egoistic thirst for individual existence, a great number of the fragmentary Words, potential “consciousnesses” vaguely awakened under the form of emanations in the bosom of the Absolute Word, detached themselves from this Word that contained them.

They detached themselves, smallest of subdivisions, from the Unity-Mother that begot them. Simple rays of this occult sun, they darted their newly-born individuality endlessly into the darkness, an individuality which they wished to be independent from the anterior principle, in one word: autonomous.

But since a luminous ray has but a relative existence dependent of the source where it originates, these Words, likewise relative and void of self-divinity and of individual light, became fainter and fainter as they went further and further away from the Absolute Word.

They fell into matter, illusion of substance in a frenzy of objectivity, into matter, which is to Non-Being as mind is to Being. They descended to the elementary existence, down to the Animal, the Vegetable, the Mineral. Thus was born matter immediately issued from Spirit, and the concrete Universe began an ascending existence, rising from stone, craving for crystallization

to Human, capable of thought, of prayer, of surrendering to reason, and able to sacrifice themselves for their fellow humans!

Contemporary Science discovers the existence of this sensitive reaction of the captive Spirit, sublimating the progressive forms of matter and Life in an effort to leave its prison, and studies it under the name of Evolution.

Evolution is the universal redemption of the spirit. When evolving the spirit re-ascends.

But before re-ascending, Spirit had to come downwards and this is what we call Involution.

How did the verbal subdivisions stop at a given point of its Fall? What force permitted them to retrace its steps? How has the dim realization of its collective divinity been finally awakened within itself under the still imperfect form of Sociability? These deep mysteries cannot even be touched upon here but, if Providence is with you, you will know how to acquire knowledge of them.

I shall stop now, we have led you far enough on the path and you are now provided with an occult compass that, though it may not prevent you from going astray, will at least bring you back on the right path.

These few ideas on the vast problems (the “grand affairs” of Louis Claude de Saint-Martin) of human destiny are concise and with you rests the onus of deducing the rest and finding the right solution. But understand this well: I adjure you for the third and last time, *that altruism is the only path that leads to the unique and ultimate goal.* That is to say, the reintegration of the subdivisions into the Divine Unity; the sole doctrine that may provide the means thereof and which represents the liberation from material shackles to enable the ascension through the superior hierarchies, toward the Central Luminary of regeneration and peace.

Remember always that Universal Adam is a homogeneous whole, a living Being of which we are the organic acorns and constituent cells. We all live one with another and one by another and, should we be redeemed individually (to use Christian language) we should not cease to suffer and struggle till all our Fellows are redeemed with us!

Intelligent egotism then reaches the same conclusion as traditional Science: universal fraternity is not a myth but a factual reality. Those

who labor for others labor for themselves. Those who kill or injure their neighbors, degrade themselves. Let not such mystical terms frighten you; transcendental doctrine is never arbitrary. We are the mathematicians of ontology, the algebraists of metaphysics.

Bear in mind, O Sons and Daughters of Earth, that your great ambition should be to regain possession of the zodiacal Eden, from where you should never have come down; and to re-enter, finally, that Ineffable Unity, away from which you are nothing, and in whose bosom, after much labor and trial you shall find that Celestial Peace, that conscious sleep, which Hindus know under the name of Nirvana, the supreme bliss of Omniscience, in the Divine.

The overwhelming misfortune of humanity is not that we are ignorant of the existence of truth, but that we misconstrue its nature. What errors and what sufferings would have been spared us if, far from seeking truth in the phenomena of material nature, we had resolved to descend into ourselves and had sought to explain material things by people, and not people by material things – if, fortified by courage and patience, we had preserved in the calm of our imagination the discovery of this light which we desire, all of us, with so much ardor.

—*Louis Claude de Saint-Martin*

KNOWING OURSELVES

by A Member of the Order

The injunction, “Man [or Woman], Know Thyself;” inscribed over the Temple of the Oracle at Delphi, continues to resound to us today, more than two millennia later. These simple words endure, presenting a cryptic mystery to humankind. What is the mystery that they conceal? What is there to know?

Man, a person, is both the subject and the object in the injunction. We are not instructed to know the world, the universe, or even the Divine. Instead we are urged to know ourselves. We are presented with the object for study nearest to hand – our self.

How important an object of study is our self? Our Associate degree interrogation gives us a hint when we are told, “We do not ask you who you are, because if you knew, you would have nothing more to learn, but we do ask you who you believe you are?”

But our Martinist teachings after making this assertion, soon declare to the Associate that the goal to be sought after is not learning who one is, but reintegration with Omneity. How do these two ideas relate to one another? Are these two objectives in conflict, or are they in fact one and the same?



In order to proceed, let us look more closely at the goal of every Martinist - reintegration with Omneity. When we use the term Omneity to refer to God or the Absolute, we are invoking a most mystical realization of the Divine and ourselves.

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

So when we are seeking reintegration with Omneity, we are in effect seeking conscious awareness of our own nature, what we reverently refer to as God or the Divine. Now, doesn't this allow us to see a connection between the statement in our Associate Interrogation, “We do not ask you who you are, because if you knew, you would have nothing more to learn, but we do ask you who you believe you are?” and the injunction over the Temple at Delphi, “Man [or Woman], Know Thyself.” Does the fact that many Eastern Schools of mysticism refer to this state of reintegration as “self realization” shed further light on our goal?

If humans are an expression of the Divine, made in the image and likeness of the Divine, then what prevents our realization of our true nature, who we truly are? What stands in the way of our conscious reintegration with Omneity? Let us examine this further by going back to the question of our Associate Degree Interrogation, “Who do you believe you are?” This question is not aimed at eliciting a theoretical or speculative answer, but an honest description of our realization. As our Gnostic forbearers demonstrated, true knowledge is not information, but realization.

All of us have answered the question, “Who are you?” or the request “Tell me about yourself.” Imagine for a moment how you might answer such a request right now.

But in answering, have we really related anything more than what we have experienced in our lives and our reactions to those particular

experiences? To shed further light on this, imagine for a moment that you were born into radically different circumstances, for example, into a family of extreme wealth and privilege such as the Rockefeller or DuPont families. Now think for a moment how your personality today might be different. Think how your view and experience of the world might be different. Think how you might be a different person. Now imagine how you might respond to a request to tell about yourself. Would your reply be different than the one you would give today? Without a doubt, it would. Now imagine a third, fourth, and even fifth set of conditions, including changes of race and continent of residence, and how as a result of each, your description of yourself might be different.

This exercise helps to illustrate how we identify ourselves with the personality formed through the result of our race, culture, upbringing, gross physical attributes, genetic inheritance, and experiences. Through this exercise, we would appear to be chameleons, changing identities with every change in life condition. But is this all we really are – a personality determined by the idiosyncrasies of material living? Or, is there something that is fundamental and real about us, not a product of the specific circumstances of family and culture?

When going through the previous exercise, was there not something that remained unchanged and that was central to the whole experience? There was. The central element that remained constant was the identity of self. In each example we imagined, our sense of focalized consciousness responded to the circumstances. When we described the different personalities we might become, we were merely describing the various roles this sense of focalized consciousness might take on depending on the circumstances of its birth and experiences.

How does our identification with our mundane personality interfere with our attainment of our goal of self-knowledge and reintegration? The answer lies in the Martinist's goal of impersonality. To become aware of who we actually are, we must first release our grip on who we are not, namely our mundane personality. Our identification with our personality draws our attention away from our realization of our true nature. While we identify with it, our personality acts like an unconscious filter, blocking off from our realization the expression of self. To achieve reintegration, like the Prodigal Son, we must "come to ourselves," and remember who we are.

While our true Self, the Master Within, is attuned to the universal and infinite, our mundane personality, on the other hand, is by its very nature limiting and finite. It is a result of finite understanding, limited by the finite nature of its experiences, based on mortality, not immortality. It allows us to see and realize only a part, not the whole. This results in a limited appreciation of Creation.

The personality limits the expression of our true Self and free will because it is comprised of conditioned responses.

How do we achieve the goal of impersonality? The roots of the personality are in the unconscious. To free ourselves from the personality's grip, we must dig up its roots in the unconscious. Our desires, compulsions, intolerances, conceits, needs, and fears serve as guides to their location. By unearthing the unconscious but critical material that they lie buried in, we can break the hold of the personality upon our selves. The personality, like a tree, cannot survive for long with its roots exposed.

Our Martinist teachings give us the tools to safely and effectively accomplish this. These tools are explored in depth in the Initiate and S.I. degrees. Attunement, meditation, the use of symbols, our rituals, and the other exercises embodied in our teachings all help to speed the process.

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



Two Saint-Martin Manuscripts

By Christian Rebisse

In July 2010 the Traditional Martinist Order acquired two Louis Claude de Saint-Martin manuscripts. They were two versions of a text titled: Temporal laws of divine justice for the expiation of various transgressions of the first human's posterity. These documents come from the archives of the Gathered Friends, a lodge of the Philalethes Rite. Under the leadership of Savalette de Langes (1745-1797), this group acted as a research academy on Freemasonry and initiation. It had a reputation for owning a rich library of rare works and documents related to esotericism and the tradition.

Following circumstances summarized below, the Friends' archives became enriched by Martinist documents including several copies of *The Treatise on the Reintegration of Beings*. In November 1780, Sebastien de Las Casas, second successor of Martines de Pasqually as head of the Order of the Elus-Cohen (Elect Priests), advised lodges of the Order to disband their archives and redirect them to the Philalethes group.

After Savalette de Langes's death, this heritage became scattered but in 1806 the Masonic Lodge Saint-Alexandre-d'Ecosse, which had among its members two former Elus-Cohens, Fourcault and Camus Pointcare, managed to re-purchase these documents.

Subsequently in 1809, these two men entrusted the archives to Destigny (Dessigny), a Martines de Pasqually follower who had returned from Saint Domingue. Destigny added the documents to those he had similarly received from other Elus-Cohen Lodges. From 1868, all the papers were incorporated into the archives belonging to M. Villareal who already possessed those from the Elus-Cohens in Versailles.

The two recently purchased documents probably came from this lodge's archives. Actually, the Unknown Philosopher had visited the Elus-Cohens in Versailles several times, notably in 1776, to provide members with a more in-depth understanding of Martines de Pasqually's doctrine. At the time, Saint-Martin wrote several texts designed as the "lessons" he was giving in some Lodges, particularly in Versailles and Lyon.

It is therefore not altogether surprising to see the Unknown Philosopher's manuscripts in the bequest coming from the Gathered Friends.

Loix Temporelles

De la
justice Divine pour l'expiation
des différentes prévarications
de la Postérité du premier homme.

Le Premier Néant ayant prévariqué dans les trois facultés de Pensée, de Volonté & d'Action qui Constituent l'homme, image et ressemblance du Créateur, a apuyé toute sa Postérité à trois Péchés connus sous le nom de peine du Corps, peine de l'âme et peine de l'Esprit; chacun de ces trois Péchés correspond avec une des facultés spirituelles, inhérentes dans tout être raisonnable, et c'est parce que les facultés ont été corrompues par le Crime du premier homme, qu'il faut une pénitence qui répond à chacune d'elles, afin d'en opérer la réhabilitation en satisfaisant à la justice.

D'un 1711. intitulé: Loix temporelles
divines pour l'expiation des
varications de la postérité
de l'homme.

Un homme ayant prévariqué dans
les trois facultés de Pensée, de Volonté & d'Action
qui constituent l'homme, image et ressemblance
du Créateur, a apuyé toute sa Postérité à trois
Péchés connus sous le nom de peine du Corps,
peine de l'âme et peine de l'Esprit; chacun de ces
trois Péchés correspond avec une des facultés
spirituelles, inhérentes dans tout être raisonnable,
et c'est parce que les facultés ont été corrompues
par le Crime du premier homme, qu'il faut une
pénitence qui répond à chacune d'elles, afin d'en
opérer la réhabilitation en satisfaisant à la justice.

On doit considérer le Meneur comme
étant au Centre du Corps, ou de la Matière,
au Centre de l'âme, ou du Principe de la
forme Corporelle, selon au Centre de l'Esprit
ou de l'Esprit qui lui était inhérent; car après
être devenu son Seigneur, c'est par la
peine de l'Esprit, et il peut être regardé comme
l'Esprit de ces trois Actions.

La peine du Corps se doit considérer
la douleur, infirmité et appauvrissement
Corporel aux quels la mort de la femme est
la punition, et par la peine de l'Esprit
se doit considérer la peine de l'Esprit, ou
de l'Esprit spirituelle, ou appelé son péché.
De Corps relativement au Meneur, car qui
éprouve de la peine de l'Esprit, se laisse de l'Esprit
jointement qu'il a fait avec lui.

The text titled Temporal laws of divine justice for the expiation of the various transgressions of the posterity of the first human was edited in a volume of Posthumous Works published in 1807 (pages 87-149). It attempts to describe the suffering of the body, the soul, and mind to which humans are subject since our earthly exile. The text of the first manuscript is consistent with this publication (58 pages). Some variations are noticeable, however, particularly in the beginning of the text, where “the first minor” is mentioned while in the Posthumous Works we find written “the first human.”

The second manuscript is more original and has the title: Extract of a ms. titled: Temporal laws of divine justice for the expiation of various transgressions of humanity’s posterity. It is a discourse of the same text, a shortened version (12 pages) summarizing the essential points. The unedited text is therefore a document as rare as it is interesting.



Not a desire, but in obedience.
 Not an idea which is not a sacred
 communication.
 Not a word which is not a sovereign
 decree.
 Not an act which is not a development
 and extension of
 the vivifying power of the Word.

—*Louis Claude de Saint-Martin*

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Luis Claude de Saint-Martin

