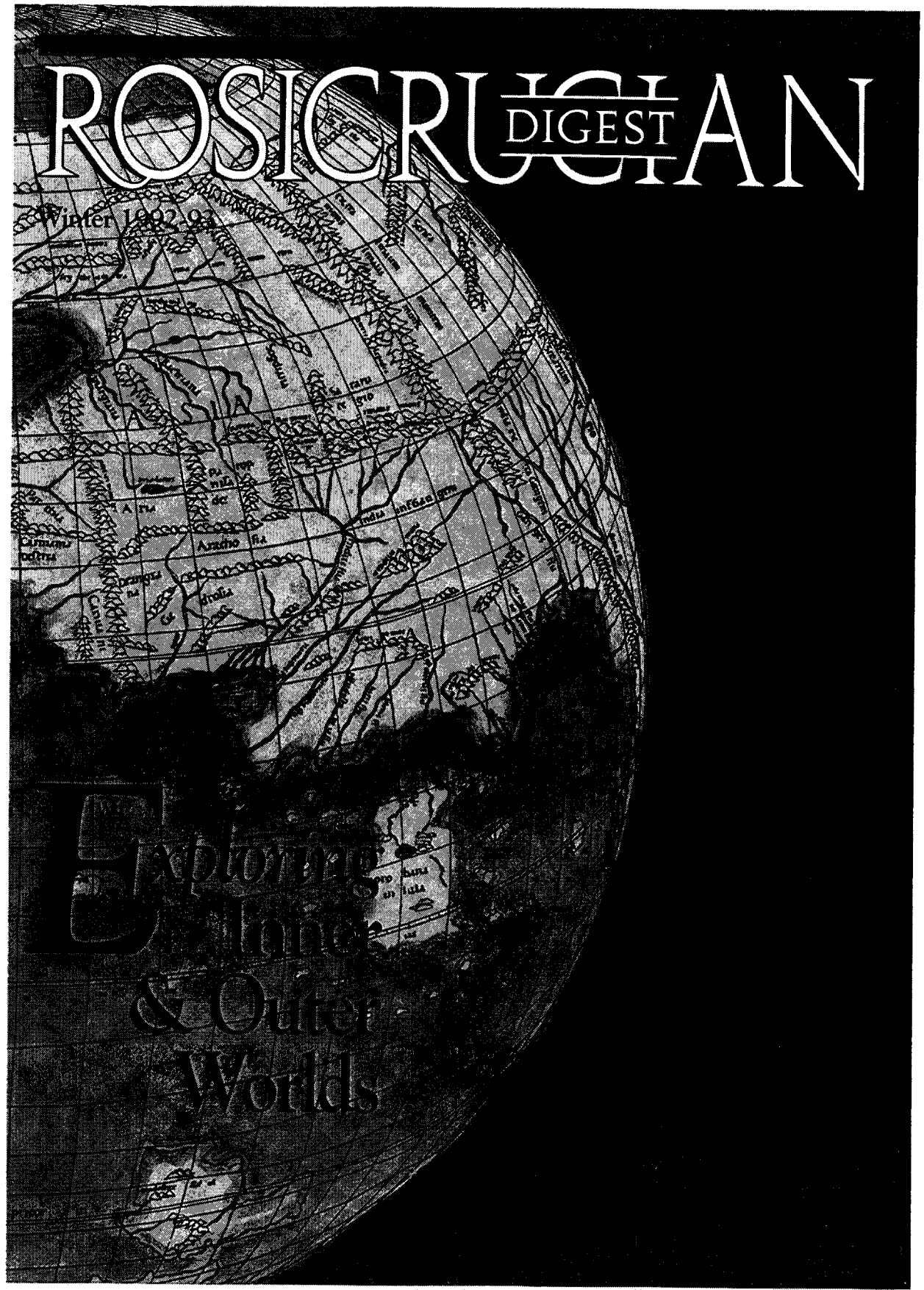


ROSICRUCIAN DIGEST

Winter 1992-93

Exploring
Inner
& Outer
Worlds



TREASURES FROM OUR MUSEUM

Exploring An
Antiquity's
History



ROSICRUCIAN DIGEST

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OUR COVERS:

The antique map, based on an original designed by Albrecht Dürer in the 15th century, reflects this issue's theme, "Exploring Inner & Outer Worlds." Our **Back Cover** features an oil painting entitled "Gateway" by California artists Gage Taylor and Uriel Dana. The painting's soaring Moorish arches within the Great Mosque of Córdoba remind us of the quest for exploration and new knowledge which came out of 15th-century Spain. The hooded figure represents the unseen guides who guide us through life once we have accepted their presence, while the blue-sky background hints of infinite possibilities. An exhibition of the artists' works was recently presented in the Rosicrucian Egyptian Museum.

Back Cover Painting "Gateway," oil on canvas, © Taylor/Dana 1992

The Dweller on the Threshold

by Dr. H. Spencer Lewis, F.R.C.

THROUGHOUT the ancient Rosicrucian records and writings of a ritualistic and ceremonial nature there is frequent reference to “the Dweller on the Threshold.” In fact, this term or phrase is so distinctively Rosicrucian, and so esoterically significant that it is often used as a means of identifying anything of a ritualistic or ceremonial nature, or any mystical principle, that is distinctly Rosicrucian. It is a companion phrase to the other well-known Rosicrucian expression, “Crossing the Threshold.”

Rosicrucians of the last century in some lands would often identify each other by casually speaking of the *Threshold* in any philosophical, religious, or mystical discussion that was taking place, and immediately those who were Rosicrucians would show by an expression on their faces that they recognized the word, and then one or the other would ask whether they had ever “met the Dweller on the Threshold,” or whether they had ever “crossed the Threshold,” etc.

These phrases have become so popular that they are no longer secret ones, and I am not violating any of the secrets of the higher Temple Initiations of the Rosicrucian Order by stating that on the occasion of such initiations the Neophyte who is to be accepted into the Temple has to cross the Threshold and has to meet the Dweller on the Threshold. However, all of the Rosicrucian references to the Dweller on the Threshold are not references to the Temple Initiation only, but to a cosmic or esoteric condition wherein every advancing Rosicrucian sooner or later discovers that there is a symbolical character known as the “Dweller on the Threshold.” It is of this symbolical character and the esoteric principles involved that I wish to speak at this time.

Many Thresholds

In order to understand the esoteric principles involved in *crossing the Threshold*, and meeting the character that dwells thereon, we should realize, first of all, that there are a



multiplicity of *Thresholds* in our lives, and that some of these, or a majority of them, are of the material world, while a portion of them—and perhaps the most important ones—are cosmic, or psychic, or spiritual, however you may wish to name them. In other words, throughout the life of every mystic who has started on the path of unfoldment and illumination there are daily and almost hourly incidents that bring his feet to a threshold of some kind, and almost daily, and often frequently during each of the days of the week, such a student comes face to face with the Dweller on the Threshold.

These *Thresholds* are crucial periods in the life of every student and adept, and we may as well be frank and not conceal the fact that even the most advanced and most highly evolved of mystics suddenly find themselves on the very edge of a threshold, and very often face to face with the Dweller on the Threshold when it is least expected. In other words, the attainment of greater knowledge and greater unfoldment, and the advancement along the path to the highest grades of understanding and psychic power, do not prevent those sudden crucial conditions which constitute genuine *Thresholds* even to the most illuminated.

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It is true that the more advanced the student is, and the more carefully he has arranged his life and directed his affairs, the less often he finds himself at the Threshold, and the more he is developed and strengthened for cosmic and psychic powers, the more easily he *crosses the Threshold*, or avoids it and escapes from the unpleasant effects resulting from any conflict with the Dweller on the Threshold.

By this it will be seen that both the new student or Neophyte, and the advancing adept, must guard himself against errors of judgment, errors of thoughts and acts, when on the very edge of the Threshold, or when face to face with the Dweller on the Threshold. The adept, however, has the advantage of having been well-trained and well-prepared for this condition, while the Neophyte does not always understand what he should do, and therefore is less qualified to avoid the errors.

It is for the benefit of both the Neophyte and the adept that I wish to speak of these matters, and it is our duty to prepare our members and even to help those who are not members but who are seekers for the path to understand some of the principles involved.

Choose the Way

I have just said that the Threshold is ever near, and of many forms and conditions. Hundreds of times in the course of a year the average student on the path and seeker for Light finds himself face to face with the open doorway. Conditions around him, personal problems and trials, and often the voice of the Tempter, urge him to step across the Threshold into the open passageway, and to enter the *chamber* that lies on the other side of the Threshold. Often, also, the *still small voice* within warns him not to cross the Threshold, but to hesitate, to listen to the voice within or the cosmic urge through intuition, and to retrace his steps and go back from the Threshold. The moment anyone crosses such a Threshold, however, karmic conditions are *immediately created* either for good or evil, and the price must be paid, compensation must be made, for stepping across the Threshold and entering the strange *chamber*.

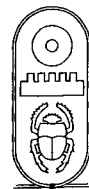
In our mystical ceremonies the Neophyte who crosses the symbolical Threshold of ini-

tiation is warned by the symbolic character that dwells at the Threshold (as a representative of the *still small voice* within) to "choose ye your way to Light or Darkness!" The chamber itself is always dark, and the person who has entered it finds himself in a quandary, for he knows that his next few steps will be important ones, and that as he stands at the Threshold and chooses, he will either step into Darkness and create evil karma for himself, or step into Light and create fortunate karma.

Whenever any of us are face to face with some personal problem, and we allow ourselves to pause in hesitancy trying to decide whether we should do that which something outside of ourselves tempts us to do, or do that which something within us tempts us to do, we are at that time face to face with the Threshold. It is during this pause of hesitancy that the individual must choose whether to go on his way into Darkness or into Light; and the Dweller on the Threshold is there for the purpose of testing and trying us. One moment he tempts us to listen to the voice of Light. He appeals to us to listen to the fascinating and tempting words of deceit and deception, and then urges us to listen to the beautiful golden words of truth. We, *alone*, standing there in hesitancy, must decide whether truth or untruth, Light or Darkness, shall have the victory.

All through our lives we come face to face with this trying situation at the Threshold. We may be in need of worldly things when suddenly an opportunity comes to us whereby we may have the things we seek. We pause to reason and to analyze, and in so doing we step up to the Threshold and wait. While we are waiting and trying to reason what we should do, the voice of the Dweller urges us to remember our moral obligations, our ethics, our code in life, our high principles, and our promise.

Then the dweller tempts us with a beautiful picture of the happiness that will come through casting aside our ethics and our morals, by ignoring for the time being our avowed principles and purposes. He tries to make us believe that on this one occasion and in this one circumstance we may evade and avoid our obligations, that we may cover up our error, and may indulge in the deception and



still be happy. The Dweller presents both sides to us with equal interest and fascination. The decision lies with us, and as we choose we create our karma for the future.

Doubt

We read a letter or read a book or hear a statement made that casts some doubt upon the goodness of our studies, of our principles, of our high ethics, or of our ability to attain the better things of life. As we listen to these arguments or read them, we suddenly find ourselves standing on the Threshold again with a great mysterious chamber of darkness before us in which dwells the truth or falsity of the things that we have just heard or read. We feel that we must cross this Threshold and go into the chamber and find the truth. The Dweller at the Threshold observes our hesitancy and he urges us to cross the Threshold, enter his domain and listen to his dual arguments. Once we have made the decision the victory is either for Light or Darkness, happiness or sorrow.

The mystic on the path, young or old, is tempted frequently by those things that bring him to the Threshold and leave him in a serious quandary—perplexed, puzzled, and sorely in need of advice. The more developed is his consciousness and his attunement, the more subtle are the Thresholds which he approaches, and the more difficult it is for him to decide, but always he is left alone to decide for himself, and always must he be the creator of his own career, the builder of his own life, and the maker of his own karma.

Those who dwell for any length of time in this great chamber of darkness without coming to a decision, or who come to the wrong decision, are surrounded by the obscurity of the night, and the closing-in of the shadows. This may last for days and weeks, and during that time the individual is in mental and spiritual misery, and his mind is filled with doubt and skepticism, with suspicion, and even with envy and hatred. It is a rejoicing period for the forces of evil, and a sad period for the kingdom of the Light.

To be prepared, the young Neophyte and the advanced adept alike must be forewarned of the fact that there are such Thresholds and such Dwellers thereon, and therefore be ever mindful of his powers to reason and think and of his greater ability to listen to the still small

voice within and to determine which is the spirit of truth speaking and which is the spirit of the world and of materialism and of deceit and darkness. It is seldom, indeed, that even the Neophyte, let alone the adept on the path, is unable to determine which voice is speaking to him at the Threshold. Very often to ease his conscience he will pretend even to himself that he thought that the glowing, fascinating temptations of the material world were possibly the whisperings of the still small voice and that he believed he was doing right or deciding correctly. But he seldom really deceives himself and, of course, he never deceives the Cosmic, and the karmic law works whether one is self-deceived or not.

Important Decisions

It is notable also that each and every trial at these Thresholds are important crises in the life of one on the path. There is more to and back of each one of these events than is just associated with the incidents of the event. In other words, whenever a decision is made one way or the other at the Threshold, there is more involved than merely the results pertaining to the matter that was being analyzed. Each time that the decision is wrongly made there is not only the creation of karmic debts that must be paid but there is a weakening of the morals and of the integrity, the power, and the development of the inner and outer selves. And vice versa. Whenever the decision is proper and in accordance with the spirit of truth it is not only a victory for the individual in his material or other affairs associated with the problem, but it is a moral victory for the power and development of the inner self and leads to a notable advancement along the path. Each such victory is like a stepping stone that lifts the individual to a higher plane and gives him richer spiritual reward than he may ever anticipate.

The individual who allows himself to be tempted by the Dweller on the Threshold to yield to the worldly things or to break his promises, violate his obligations, set aside his moral and ethical code, or nullify his ideals for the time, steps down lower and lower in his development and inner progress until after a number of such sad experiences the inner self is stifled, the still small voice is muffled, the Master Within is imprisoned and the spiritual psychic self is made to retrograde. Such persons become, in a cosmic

sense, *lost souls*. They must be redeemed and saved by the esoteric process of regeneration. If they go out of this life without having become completely regenerated, their next incarnation is a lower state of worldly, moral, mental, and physical conditions, and they find themselves surrounded by obstacles and by every deterring factor and must battle their way through great hardships to lift themselves to even the next plane of development.

On the other hand, those who constantly are victorious and win their battles at the Threshold achieve more power and more cosmic assistance in their development and become the great masters and adepts in this life. Thus, when the time for transition comes, they find themselves properly prepared for

the next incarnation which begins with blessings, with advantages and qualities that enable them to occupy a happier and more successful position in life.

We should not be surprised, therefore, to find that the symbolical crossing of the Threshold is an important feature of all Rosicrucian Temple Initiations, for the initiation into the Order is truly the choosing of a way out of darkness into Light and is the culminating act of a decision that is for the better and is a moral, ethical, and psychic victory for the individual. For this reason the Threshold and the Dweller on the Threshold are significant words and terms among Rosicrucians. △

The Emperor Proclaims

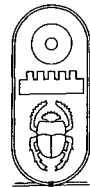
Saturday, March 20

Beginning of the Traditional Rosicrucian

New Year 3346

In recognition of the New Year, all Rosicrucian affiliated bodies—Lodges, Chapters, and Pronaoi—will conduct a New Year Ceremony and Feast as close as possible to March 20th. All active Rosicrucians are eligible to attend their nearest AMORC affiliated body to participate in this impressive traditional event. For those able to come to San Jose, the Grand Temple in Rosicrucian Park will hold its traditional New Year Ceremony and Feast on Friday, March 19, at 8:00 p.m. (outer doors open at 7:00 p.m.). All active Rosicrucians are eligible to attend.

Rosicrucians unable to observe the traditional ceremony in either the Grand Temple or a local AMORC affiliated body, but who wish to participate in the symbolic significance of the occasion, may obtain a *Rosicrucian New Year Ritual for Home Sanctum Use* (Item No. 260021). Please order by using the handy Order Form on page 32 of this issue. There is a nominal charge of U.S.\$1.75.



Ancient Voyages to America

Part I - The Written Evidence

by Jack L. Huff, F.R.C., I.R.C.

THE 16th and 17th centuries are known as the Age of Exploration, and conventional wisdom tells us that this was the time when mankind first became aware of the full extent of our planet. The great explorers, such as Columbus, Balboa, and Magellan found “new” lands, and eventually proved that the Earth is spherical by sailing completely around it. The impetus for their explorations was commercial, and these explorers hoped to become rich and famous.

I contend, however, that seafarers of ancient times had already explored most of the world and established colonies in the Americas centuries before Columbus arrived on American soil 500 years ago. Europeans and others not only visited America as far back as 3700 years ago, but established colonies and traded with Native Americans over a period of time extending from approximately 2000 B.C. to A.D. 500. The Norse, Celts, Libyans, Egyptians, and Phoenicians all came to America at different times and left evidence all across this continent.

One may wonder why—if my theory is correct—these early explorations are not recorded and taught in history classes?

Much of this is due to the lack of printed/published matter documenting these pre-Columbian voyages. You will recall that before the 15th century there was no widespread literacy in Europe; the vast majority of people could not read or write. In those ancient times, producing written records was an intensely laborious process and only a very small number of people could read the few documents produced.

But all this was to change. Around 1450, some forty years before Columbus sailed west, Gutenberg invented a printing press using movable type, and it then became much cheaper and easier to produce documents and make innumerable copies of writings—opening the age of mass communication—and things were never the same again. At first mostly Bibles were printed, but soon all sorts

of interesting books—full of new and fascinating ideas—were being printed and distributed. For the first time in history the public could gain access to the wisdom of authorities in various fields.

Thus, by the time of the great 16th century voyages, the exploits of adventurous seafarers could be written about, published, read by a growing number of literate people in Europe, and accurately recorded in history. Earlier voyages to distant continents, if they were talked about at all, were usually considered to be myths, and eventually forgotten. Early voyages by the Norse, Welsh, and Irish fall into this category.

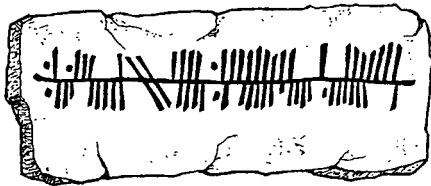
But if these early voyages really occurred, where is the evidence? Actually evidence of these ancient explorers has been known for some time, but only in the past twenty-five years has anyone seriously attempted to weave the many signs and clues into a coherent story. This two-part article will present evidence of colonies established in North America by Celts, Norsemen, Libyans, and Egyptians as far back as 1700 B.C.

The source of my evidence is three books—*America B.C.*, *Saga America*, and *Bronze Age America*—written by Dr. Barry Fell, Emeritus Professor at Harvard.¹ Dr. Fell is a marine biologist who developed a special interest in epigraphy—the study of ancient inscriptions—and he is familiar with a number of ancient languages and writing systems of Europe, Africa, and America.

Puzzling Ancient Inscriptions

From the time Europeans started emigrating to America in the early 17th century, they found mysterious inscriptions on rocks, and stone and earthen structures. They assumed these inscriptions had been made by Native Americans. However, the “Indians” always maintained that these inscriptions were as much a mystery to them as to the colonists.

Using his unique knowledge of ancient languages and alphabets, Dr. Fell has deci-



OGAM INSCRIPTION

phered many of these inscriptions and determined that they are written in various European and Mediterranean languages, in alphabets that date from 2500 years ago. These inscriptions speak not only of visits by ancient ships, but also of permanent colonies of ancient Celts, Basques, Libyans, and even Egyptians. From some of these inscriptions we infer that these early colonists intermarried with the natives, and thus their descendants still live here today.

About 3000 years ago bands of roving Celtic mariners crossed the North Atlantic to discover, and then colonize, North America. They came from what is now Spain and Portugal, by way of the Canary Islands west of Africa, and settled in present-day New England. They called their colony *Iargalon*—Land Beyond the Sunset—and they were still there in the time of Julius Caesar, as is attested by an inscribed monolith on which the date of celebration of the great Celtic festival of Beltane (May Day) is given in Roman numerals appropriate to the reformed Julian Calendar introduced in 46 B.C.

Besides the Celts, other groups of people from Europe and the Mediterranean region visited and explored North America. After the Celts came Phoenician traders from the Iberian Peninsula—people from Cádiz who spoke in the Punic tongue but wrote in the peculiar style of lettering known as the Iberian script. These Phoenicians and some Egyptian miners seem to have become part of the Micmac tribe of New England. Further south, Basque traders came to Pennsylvania to establish at least a temporary settlement there. Libyans and Egyptians sailed into the Gulf of Mexico, entered the Mississippi River, and penetrated inland to present-day Iowa and the Dakotas, and westward along the Arkansas and Cimarron Rivers where they left inscribed records. Norse and Basque mari-

ners came by way of the Gulf of St. Lawrence and introduced various nautical terms into the language of the Northern Algonquins. Several Amerindian tribes employ dialects derived in part from the ancient tongues of Phoenicia and North Africa.

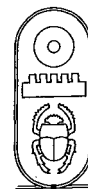
Celtic Writing in Ancient America

The Celts wrote in an alphabet called *Ogam*. Many Ogam inscriptions have been found in New England, but they were not previously deciphered because they were never before studied by anyone who recognized the Ogam alphabet. The Celts, of course, also used the Ogam alphabet in Europe, but the few experts on Celtic culture were not aware of the American Ogam inscriptions. Then, too, the early Christian fathers in Europe eradicated many of the ancient inscriptions, since most of them concerned Celtic fertility rites.

But in America, the old pagan inscriptions remain intact, and a host of giant stone phalluses characterize the places of worship. It is somewhat ironic that traces of the oldest phases of European religious thought and action can be found in North America, while only the merest fragments have survived in Europe itself.

What was the effect of these foreign explorers on the Native American population?

The Native Americans, or Amerindians as we may say, seem to have come to North America from Asia by way of the Bering Strait thousands of years ago. Whether these new immigrants from Asia found still earlier people upon their arrival here is unknown, but the new immigrants gradually differentiated into various tribes and nations, each with its own language. Until recently, all Amerindian languages were classified together as supposed indigenous products of the New World, and the massive Phoenician, Libyan, and other Old World elements of their vocabularies passed undetected. Ancient scripts that have been well documented in Europe have, when discovered in American contexts, been dismissed as “marks made by plowshares or the action of the roots of trees.” Those subscribing to this theory have never explained why plows in Pennsylvania usually wrote in Basque or Iberian Punic, whereas those of New England were apt to write in Celtic Ogam and on the ceilings of stone temples! ▶



In appearance, Ogam inscriptions are merely groups of straight marks of various lengths, reminiscent of the bar code used by today's retailers to identify and price the goods we buy. It is easy to see why most people would not recognize Ogam script as a form of writing. These marks are arranged along a straight baseline, with some marks above the line, some below, and some crossing the line. The letter "B", for instance, would be written as one mark below the baseline; a "C" would consist of four marks above the baseline, while an "R" would be five long marks crossing the baseline.

Barry Fell's interest in ancient languages and inscriptions began decades ago due to his work as a marine biologist on remote islands in the Pacific, where he found inscriptions in, of all things, ancient Libyan. This led Dr. Fell to study other ancient scripts and languages, including records of the Sea Peoples of the Bronze Age and early Iron Age of some 3000 to 4000 years ago. When American archeologists first began to send Dr. Fell inscriptions for translation, he was astonished to discover that the American inscriptions were much like ancient scripts from Europe and Africa, and in some cases, identical.

Dr. Fell's work has been greatly enhanced by the efforts of several colleagues. While he was working in New England, Gloria Farley was exploring the Midwest and Southwest. She found records of visits and settlements by European explorers who had come up the Mississippi River, then turned west to follow the Arkansas River, eventually reaching the Cimarron River along the border between Oklahoma and Colorado. Farley's discoveries showed that Libyans and Punic-speaking Iberians, and even one Basque king, had ventured into the heartland of the continent centuries before Christ.

Deciphering Ancient Scripts

The deciphering of ancient writing is not as straightforward as we might at first think. Ogam, for example, is not merely one alphabet, but a family of related scripts. To further explain, think of the Latin-based alphabet we use in English as compared to the Greek and Cyrillic alphabets. To someone completely unfamiliar with these three alphabets, they might look the same. To further complicate the matter, different languages share a common alphabet. The alphabet we

are accustomed to in English is also used to write in French, German, Spanish, and other languages—with, of course, minor differences in punctuation and diacritical marks. Someone who knows only English might pick up a book written in Spanish and be perplexed because although the individual letters are familiar, the words (combinations of familiar letters) don't seem to mean anything. So translating these ancient inscriptions requires a knowledge of a number of different languages and alphabets. Once the alphabet is identified, there remains the problem of discovering which language it represents.

Irish Monks

Irish monks of the Dark Ages would be proud to know how much they have helped modern researchers in reading ancient scripts. For four centuries they alone preserved the learning of the ancients, and we are fortunate indeed to be able to study some of their books that have survived the centuries. One such volume is the famous *Book of Ballymote*, thought to have been assembled about 800 years ago from a collection of miscellaneous manuscripts. The last manuscript in the book is known as the *Ogham Tract* because it deals with about seventy varieties of the ancient Celtic script called by the collective name Ogam. Other books dealing with Ogam are the *Book of Leinster* and the *Book of Kells*. Scholars studying European Ogam inscriptions found only a few of the types described by the old Irish monks, and wondered if someone simply made up some of these scripts as an intellectual exercise. It was found, however, that some of the American inscriptions were in versions of Ogam never found in Europe, but described in the *Book of Ballymote*!

The written evidence of ancient voyages and exploration of North America is clear. In Part II of this article, I will examine further compelling evidence—tools, megalithic structures, calendars, maps, and petroglyphs—all pointing to the fact that Celts, Norsemen, Phoenicians, Egyptians, Libyans, and others explored, traded, and founded colonies in the Americas long before Columbus' voyage of 1492.

¹ Dr. Fell, a native of New Zealand, holds Ph.D. and D.Sc. degrees from the University of Edinburgh, and reads Gaelic, Sanskrit, Egyptian Hieroglyphics, Kufic Arabic, and other ancient writing systems of Europe, Africa, and America.

Three Elements of Discovery

by Alexandria Morton, F.R.C.

FOR EXPLORERS, discovery follows the Law of the Triangle. It begins with the first point of the triangle: the setting forth on an adventure into unknown realms. The adventure then leads to the second point of the triangle: the discovery and observation of hitherto unknown lands, peoples, and customs. The culminating point of discovery is the *return*, and the addition of newly discovered information to humanity's general store of knowledge.

Take, for example, Columbus' discovery of America in 1492. He was not the first to make this discovery, nor even the first European, but he was the first to make the existence of the New World, and related information on the spherical shape of the Earth, part of the general knowledge of the learned and ruling classes of Europe—thus significantly expanding the Old World's already extensive collection of knowledge.

The shape of the Earth and the existence of unexplored lands across the Atlantic were points of knowledge actually known long before the time of Columbus. Centuries earlier Aristotle theorized that lands far to the east and far to the west are actually quite close, separated by a sea which is navigable in a few days. The ancient Greek geographers had discovered Earth's spherical shape, and this information, along with much other wisdom, had long been preserved and made available to those who sought out teachers among the secret schools which were ancestral to the Rosicrucian Order.

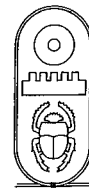
In fact, Columbus was probably well aware of this secret knowledge. In an early *Rosicrucian Forum* article, Dr. H. Spencer Lewis referred to Columbus as a philosopher and a mystic, suggesting that the explorer was an Initiate. In Dr. Lewis' words, "Very few seem to realize that Columbus was a philosopher . . . and that his philosophical writings plainly show him to be a student of mysticism. The secret signature or emblematic signature which he used in his documents is really a mystical cryptic sign taken from ancient mystical writings. . . . a man who was truly great in more ways than one."

Why had this information about the shape of the Earth, known among the ancient Greeks, been kept secret—known only to a few—in Medieval and Renaissance Europe?

For some centuries the learned of Europe had developed their ideas about the world within the protective walls of the cloister. Their theories were based upon the literal interpretation of biblical verse, i.e., the world could not be round because the Bible mentions the four corners of the Earth: "And after these things, I saw four angels standing in the four corners of the earth..." (Revelation 7:1). The phrase is also found in Isaiah 11:12. From this authority it was logically deduced that the Earth was both square and flat. To disagree smacked of heresy.

Others, however, were not so concerned with theories. Fishermen living on the western edge of the European continent knew nothing about scholarly theories regarding the shape of the Earth. They were searching for an abundance of fish. Who among them

(Continued on page 30)





Listening to God

by Kristie E. Knutson, F. R. C.

Grand Master

WHEN we join the Rosicrucian Order, one of the first things we're told is how important it is to meditate on a regular basis. To underscore this, we are given many exercises to help us explore the process of going within. In addition, we are also offered a very simple, very easy meditation method to follow.

As an enthusiastic new member, I made it a point to start practicing all these exercises with great diligence. And I worked especially hard trying to get hold of this meditation business — unfortunately, without much success. The harder I tried, the farther away and the more confused about the whole process I seemed to get.

Frankly, I began to be a little skeptical that something so important could be as easy as the monographs inferred. There had to be more to meditation than the monographs were telling me. So I bought some books on the subject which were guaranteed to have me meditating right away. But, while I did get lots of great ideas from these books, at the same time I added a lot of complication to my confusion. As they say, ultimately the proof of the pudding is in the eating—and after

consuming all these books, I still wasn't meditating!

So after a few years of this, I decided to go back to basics. By this time, I was feeling a growing trust in the information offered in our monographs. Over and over again, the truth of the Rosicrucian principles was being personally demonstrated to me. So, I decided to accept as my starting point what the monographs teach about meditation: that it is very important; and that it is a very simple and natural process.

Of course, having made this decision to let it be simple, that's when I came across one of the best "how to" explanations of what meditation is that I've ever heard.

Talking vs. Listening

According to this explanation, visualization, petitioning, prosperity exercises, affirmations—all these techniques are ways by which we *talk* to the God Within. Meditation is the method by which we *listen* to the God Within. Let me say this again: visualization and the like are *talking* to God; meditation is *listening* to God.

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And indeed, the simplicity inferred by this explanation is put into practice by the Rosicrucian method of meditation—a tradition which has been handed down to us over the centuries.

First of all, as the Rosicrucian teachings make clear, nothing special is needed in order to listen to the Master Within. No church or synagogue is needed, no special ritual or accoutrements. It can be done inside or outside. It is our birthright that each of us, just exactly where we are and just exactly as we are, can at any time turn within and hear the voice of God.

It does help to find a quiet place where our objective senses will not focus on distracting sights and sounds. It is also helpful to sit with the back straight, so as to allow the physical and psychic energies associated with meditation to flow freely through the body and psychic centers. And it is helpful to quiet the body with deep regular breathing—that is, not emphasizing positive or negative breathing, but just taking a series of deep, even breaths.

Concentration

Having thus prepared, we begin the three-step Rosicrucian process of meditation—a process which allows us to both talk with the God Within, as well as to listen to that source of Infinite Wisdom.

The first step of the Rosicrucian meditation technique is what our studies term *concentration*. This is the preparatory stage of meditation—the process of identifying exactly what it is which may be bothering, troubling, or puzzling us. It may be a business problem we've been wrestling with; a financial need we're not sure how to fill; an important question regarding a family matter for which we have no answer.

It can also involve philosophical or spiritual concerns—perhaps a desire for insight into the meaning of the various Sephiroth in the Kabala, or a yearning to know our personal spiritual mission. It can be confusion regarding concepts of karma, or of good and evil. It may also be the simple desire to be at Peace, to be at One with Divine Mind. Wherever we find it leads us, the process of *concentration* helps us clarify the area in which at that moment we most desire insight and illumination during our period of communion with the Master Within.

Contemplation

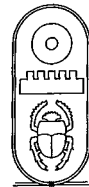
Having thus identified what our meditation will focus on, we begin the second step of the process—a step our studies term *contemplation*. In this active stage of meditation, we are given the opportunity to simply talk to the Master Within. We have the chance to unload our problem or concern. And, through the use of visualization or similar techniques, we have the opportunity to share with God our best picture of the outcome which, at the moment, we most desire.

The ancient Rosicrucians who first sensed and explored this three-fold technique of meditation were very wise. They understood that for mystical principles to be of use, they must be accessible to people as practical everyday tools. They must be of use not just to the ascetics, living safely in their quiet caves—but to people like you and me who live in the world, confronted by all the world's challenges.

The ancient Rosicrucians clearly understood that it is very difficult to *listen* to the quiet voice of the Master Within when the mind is filled with fear, doubt, pain, or confusion. We're human beings, and it is not easy for us to move from the outer world with its noise and turmoil into the Inner World which requires stillness to fully appreciate.

Therefore, this second step of the meditation process—what we call *contemplation*—allows us to clarify all that we objectively know or feel about the issue before us. It allows us to express our thoughts and emotions, and thus let go of all our pent-up energy. Naturally, this makes it much easier for us to release our question or concern as we turn to the third and final step in our meditation experience—the step which our studies call *meditation*.

It is during this step that the real experience of meditation finally begins. In this step, we release all of our mental and emotional activity in order to become completely quiet and passive—and we allow ourselves to just slip easily into stillness. It is this gentle movement into stillness which the ancients called "entering the Silence." And it is only now, having become silent and still, and ready to *listen*, that we finally fulfill the purpose of meditation—we allow the Master Within the opportunity to speak. ▶



Curiously—and this is one of the mysteries of meditation—while it is during this quiet moment that we open the space for God to speak to us, it is often not until much later that we actually *hear* what was said. Rosicrucian students report that they rarely receive the insight or answer they seek during the actual meditation process itself. Rather, what is needed is often given to them while they cook dinner or mow the lawn. Sometimes what is needed is not given until the actual moment when it is necessary to speak or act.

We are given our answers as little flickers of insight, or as full-blown solutions. Sometimes they come as an intuitive nudge, or sometimes as symbols in a dream. Often the answers we seek are totally unexpected—not what we ever would have thought they might be. And yet, once received, once we *hear* them, these answers are mysteriously, completely, satisfyingly perfect. And, of course, one of the promises made to us about meditation is that when we ask in this fashion, the Master Within will always answer.

Much is written about the benefits of meditation. From a practical standpoint, it allows an economy of living. We don't need to figure everything out by ourselves. Rather, we have access to an Infinite Source of wisdom. Drawing upon this Source regularly means that life is smoother and sweeter.

It is from a spiritual standpoint, however, that we appreciate the most precious gift of meditation. For it is within the inner stillness of meditation that we find what we most desire—the unconditional love, unfolding peace and wholeness of our ever-present Oneness with God.

Let us summarize by sharing a meditation exercise together. Put your feet flat on the floor, with your hands palms down in your lap. For a few moments, take deep, even breaths and consciously allow your body and mind to relax. You may wish to use the Rosicrucian overall body relaxation technique as described in the First Atrium Degree, Monograph 1.

1. Concentration—Clarify Your Purpose in Meditating: Now that you are physically relaxed and quiet, take a few moments to allow what is most bothering you or puzzling you to come to the surface. It may be a

practical problem or a spiritual concern. Remember, you don't need to deal with everything right now. You have as many opportunities to meditate as you want, so everything doesn't have to be handled immediately. Allow yourself to identify the *one* thing that is important for you to focus on *right now* in this period of communion with the God Within.

2. Contemplation—Talking to God: Now, take the time you need to talk directly and honestly to the Master Within. Ask the Master Within directly for what you most want or need. If you like, visualize your perfect outcome. If you are working with a spiritual principle, see it as a symbol if you can. Clarify what you know or think you understand about it. Ask for greater insight. If you are not sure what you want, if you are feeling confused or lost, tell God this and ask for guidance. For a few minutes, enjoy this opportunity to talk to God.

3. Meditation—Listening to God: Now that you have said what you needed to say, it's time to let it all go away. Just release it all, like letting go of a balloon, feeling all your cares and concerns drift away. You don't need to *do* anything except allow yourself to move into a deep, wonderful silence. Be still, and listen to God. Know that the Voice of God *will* reach you when the time is right. That which you seek *will* manifest in Divine ways and in Divine time.

SO MOTE IT BE!

The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, California 95191-0001, stating that you are not a member of the Order and enclosing twenty-nine cents to cover mailing.

Grand Master Visits Gabon . . .



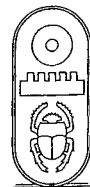
Grand Master Kristie E. Knutson (center) meets with Gabonese members of the French Grand Lodge in Libreville, Gabon

In September, 1992, Grand Master Kristie E. Knutson joined other Directors of the Supreme Grand Lodge and Emperor Christian Bernard for a meeting of the Supreme Grand Lodge Board of Directors in the French-speaking nation of Gabon, in Western Equatorial Africa. This was the first meeting of AMORC's Supreme Officers on the African Continent, and the group was officially hosted by His Honor, the President of Gabon. Gabonese Rosicrucians in the nation's capital, Libreville, and throughout Gabon, warmly welcomed the Emperor, Grand Masters, and other Board Members. Grand Master Knutson found the Gabonese people friendly and charming—and their hospitality excellent. Besides conducting official business of the Order, the Board Members were able to visit some of the natural areas in this beautiful country.

Imperator to Visit Los Angeles Conclave in March, 1993

*A recent English Grand Lodge Bulletin incorrectly designates "May 1993" as the date of the Pacific Southwest Regional Conclave in Los Angeles. The correct date of the Conclave and Imperator's visit is **March 5-7, 1993.***

Imperator Christian Bernard will be the honored AMORC Representative at this special Conclave hosted by the Pacific Southwest Regional Committee. The Conclave will be held at the Sheraton Grand Hotel, 333 South Figueroa, Los Angeles, CA 90071. For hotel reservations, call (213) 617-1133. For more information about the Conclave, please contact Catherine Schindler, 2706 Bagley Ave., Los Angeles, CA 90034, or call (310) 838-7745.



Member Review Committee

During last summer's Rose-Croix University session at Rosicrucian Park, the tradition was restored of allowing members to review the English Grand Lodge's administrative and financial operations on an annual basis.

The Member Review Committee is comprised of members with management and financial expertise, or with a long history of field officer experience with the Order. All appointments to the committee are made annually by Grand Councilor recommendation.

During each annual review, Committee members are given access to the English Grand Lodge's audited financial statements, balance sheets, income statements, projected budgets and other documents. In addition, an in-depth presentation is made to the Committee regarding management's assessment of the Grand Lodge's operating condition, and its plans and strategies for the future.

The purpose of the Member Review Committee is not to provide a financial audit, since Grand Lodge pays an outside independent auditing firm to prepare accurate and rigorous financials. Rather, the purpose of the Committee is to provide an evaluation of current management. The findings of the 1992 Member Review Committee are as follows:

Report of the Committee

On June 15, 1992, a review of financial statements, and related financial and management information of the Grand Lodge of the English Language Jurisdiction, hereafter referred to as the "Grand Lodge," was conducted by a membership committee of the Rosicrucian Order, AMORC. The information reviewed included, but was not limited to the following:

- Audited financial statements for the period ending December 31, 1990.
- Preliminary unaudited financial statements for the period ending December 31, 1991.
- Preliminary unaudited profit and loss statements for the period January 1, 1992, through April 30, 1992.

Findings of the Committee

The findings of the Committee are separated into four categories and are indicated as follows:

1. Reliability of Information Presented: It was the finding of the Committee that the information presented was done so in a forthright manner and that the content reflected the true condition of the Grand Lodge for the periods indicated.

2. Opinion of Current Condition: It was the finding of the Committee that even though the financial condition of the Grand Lodge has been weakened considerably from losses of recent years attributed to poor management and a decline in membership, that stability has been restored and that responsible fiscal management is now in place.

3. Opinion of Current Management: It is the opinion of the Committee that current management has demonstrated a high level of capability and competence since they assumed responsibility. It is evident that management is aware of the current financial condition of the Grand Lodge, and has developed a meaningful plan of action to restore it to financial health and balance, thus allowing it to fulfill its purpose.

4. Prospects for the Future: It is the opinion of the Committee that the prospects for the future of the Grand Lodge are good, and that the changes that have taken place were difficult but needed.

Recommendations of the Committee

As a result of the review it is the recommendation of this Committee that the following Grand Lodge policies be continued or established:

- An annual audited financial statement be provided by an accredited independent certified public accountant.
- The audited financial statements be made available to all AMORC members upon request.
- Member review be continued on an annual basis, and that those chosen have financial and management background.
- Revenues from member dues be reviewed now and at regular intervals in the future and adjustments be made based upon the current economic environment.

Respectfully submitted,

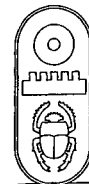
John C. Blazina
Grand Councilor, AMORC
Calgary, Alberta

Nellie R. McCool, Ph.D., I.R.C.
Colorado Springs, Colorado

John Cid
Certified Public Accountant
Controller
Beck Oil, Inc.
Victorville, California

Ronald R. O'Brien
Grand Councilor, AMORC
Committee Chairperson
Real Estate Investor
Visalia, California

Walter H. Griffen
Certified Public Accountant
Administrator
Northwestern University
Chicago, Illinois



MARTINISM

The Way of the Heart

by a S.I.*

WHO ARE THE MARTINISTS? To some, they are the disciples of Louis-Claude de Saint-Martin; to others, they are the followers of Martinès de Pasqually. The diversity of meanings of the word *Martinist*, engendered by the homonymy of Saint-Martin with Martinès, is at the root of many misunderstandings. Sébastien Mercier¹ tells us that “this sect derives its name from its founder, the author of the book entitled *Of Errors and Truth*”; that is, Saint-Martin. Joseph de Maistre points out that the Martinists “derive their name from a certain Martino Pasqualis...”² The former Archbishop of Blois, M. Grégoire, hesitates: “But who is the founder of this sect? For we may choose between Saint-Martin and Martinès by whom he was initiated into the theurgic mysteries”³

Robert Amadou has striven to explain all the meanings that may be given to the word *Martinist*. To him, its first meaning clearly denotes “the theosophic system created by Louis-Claude de Saint-Martin and explained in his works. A Martinist is one who receives this system in order to study and practice it.”⁴ Many variations add themselves to this general meaning, for indirectly the Martinists are also the spiritual descendants of Martinès de Pasqually.

Effectively, Saint-Martin was a pupil of Martinès and was initiated into the *Ordre des Élus-Cohen* (Order of Elect Priests). Although he deviated from it afterward, he nevertheless preserved the essentials of his first teacher's theories. Moreover, we can say that the understanding of the main lines of Martinès' philosophy is indispensable to the comprehension of Saint-Martin's message. Around 1889, an initiatory Order called *Ordre Martiniste* (Martinist Order) was born. Since that time, the word *Martinists* designates more particularly the members of that Order and their descendants.

*Unknown Superior

If Saint-Martin's theories are close to those of Martinès de Pasqually, the difference between Saint-Martin's Martinism and that of Martinès de Pasqually mainly revolves around their individual ways of interpreting the practice of mysticism. Indeed, Martinès believes that it is through *theurgy* that man must effect his ascent toward the Divine. To him, it is the only method available to man since his Fall from Paradise. Theurgy, to which etymology attributes the meaning of “divine action,” or “divine work,” consists of a complex set of ritualistic practices aimed at gradually achieving mystical union with the Divinity through the help of angels.

As for Saint-Martin, he considers such practices obsolete and dangerous. He believes that since the coming of Christ, “The Redeemer,” a door has opened through which man can now have direct access to the divine plane without the use of intermediaries. He prefers invocation to evocation. His method is an inner asceticism and, to him, the union must be achieved in the center of Being, within the heart of man. He confided to his friend Kirchberger, who had asked his advice on the practice of mysticism: “the internal...teaches all things, and protects from [all].”⁵

Ecce Homo

Martinists are questioning the current ability of man to achieve this union. If man, as stated in the Bible, was created in God's image, then how can he explain his present predicament? Is man still in his true dimension?

This question leads Martinists to study the history of man, from his emergence from Divine Immensity to his present condition. To Martinists, man cannot know his fundamental nature without studying the natural relationship which exists between God, man, and the universe. The universe and man make up a whole—two progressions that are linked to each other and work together—and

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the final stage of man's knowledge would lead him to the final stage of the knowledge of Nature.

But if man wants to understand his true nature, he must look toward God, for "we can see ourselves only in God Himself, and understand ourselves only in His own glory...."⁶ If man is no longer in a position to have access to this knowledge, it is because he has estranged himself from God and lost himself in the world of appearances, the temporal world. He has become deaf to the spiritual world. Once an impenetrable armor, his body of light has been transformed into a raiment of flesh, corruptible and limited. His inner Temple is in ruins.

"O man! recall your judgment for one moment. I will, for the present, excuse you not yet recognising the sublime destiny you ought to fulfil in the universe; but you ought at least not to shut your eyes to the insignificant part you act in it, during the short interval between your cradle and your grave. Look upon your motives during this journey. Could you believe that it were for a purpose so unworthy that you would find yourself gifted with faculties and attributes so lofty?"⁷

How to regain this paradisiac state through which man was altogether a *Thought*, a *Word*, and an *Act of God*? Therein lies the entire Martinist quest, that of *Reintegration*. If man has lost his pristine quality, he nevertheless retains its seed, and it depends entirely upon his will to nurture this seed so it may bear fruit.

The Man of Desire

Man is well aware that he is in a state of privation, and nothing of this world will fully satisfy him. What he essentially longs for is *not* of this world, and thus he constantly loses his way, being impelled by a boundless desire to relate everything to himself—as if to recover this faculty which once enabled him to have all, to dominate, and to understand all.

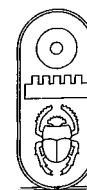
Saint-Martin stated: "There is nothing so common as envy, and nothing so rare as desire." Indeed, the one who becomes aware of the source of this melancholy—this fleeting memory of a lost grandeur—the one who yearns to regain his pristine purity, is a *Man of Desire*. His desire is God's desire. Desire is the root of eternity⁸, "for God is an Eternal Desire and Will to be manifested, that His

Magism, or the sweet impression of His existence, may propagate and extend to all that is capable of receiving and feeling it. Man ought also to live by this desire and will; and he is charged to keep these sublime affections alive within himself; for, in God, desire is always will, whilst in Man it rarely reaches this term, without which nothing is done. And it is by this power which is given to Man of bringing his desire up to the character of will, that he ought really to be an image of God."⁹

The Martinist way is a way of *Will*: between Fate—the forces that blindly rule the lower world—and Divine Providence; therefore, one must choose. For a Martinist, to become a Man of Desire means to undertake the reconstruction of his inner Temple. To construct this eternal Temple, the Martinist leans upon two pillars: Martinist Initiation and Martinist teachings. Through these two pillars, he acquires the strength and wisdom needed to arouse Beauty within him—the third pillar which will mark with its seal the completion of the reconstruction of his inner Temple. Initiation marks the beginning of his great work, for it is the time when he receives the spark of Light which constitutes the foundation of his work. It is then up to him to work toward actualizing and radiating this Light.

The Martinist Initiation takes place within a Temple or Heptad. It constitutes a privileged moment, the meeting of a Man of Desire with his Initiator. This Initiation can only take place with the simultaneous presence of the one who gives it and the one who receives it.

But it is not enough to receive the Light; we must also preserve it, which is more difficult. To Martinists, human initiations, if they are an indispensable preliminary, are only the "representatives" of another transformation. They become effective only when we receive the *central initiation*. This initiation "is that by which we may enter into the heart of God, and make God's heart enter into us, there to form an indissoluble marriage.... There is no other mystery, to arrive at this holy initiation, than to go more and more down into the depths of our being, and not let go till we can bring forth the living vivifying root, because then all the fruit which we ought to bear, according to our kind, will



be produced within us and without us, naturally."¹⁰ There, central initiation is found, by which the slow germination of the crown¹¹ in the center of man, makes of him his own king. The word *Initiate* then takes on its full meaning—a word “whose Latin etymology means to bring closer, to unite with the principle, the word *initium* signifying principle, as well as beginning...nothing is more analogous to the situation and to the hope of man than the source from which these initiations descend, and the objective they have intended everywhere, which is to nullify the distance between the Light and man; or to bring man closer to his principle by restoring him to the same state he was in at the beginning.”¹²

For the Martinist, the teachings constitute the food through which he will make the germ received during the initiation grow. The Martinist teachings are based upon the writings of Louis-Claude de Saint-Martin and those of Martinès de Pasqually. They also deal with the great themes of the Tradition, such as the Kabalah, which makes it possible to delve deeper into the study of the Old Testament; the science of numbers which constitutes a favorite theme for Martinists; angelology; the cycles of humanity; the symbolism of dreams; and so on.

In their work, Martinists use neither theurgy nor magic; they conform to the ideal of the Unknown Philosopher: “To lead the mind of man through a natural way to supernatural things which are rightly his, but of which he has completely lost the notion either through self-degradation or through false instruction from his teachers.”¹³ To do this, it is useless to accumulate intellectual knowledge, for to advance upon the path of reintegration “it is not one’s brain one must rack, but one’s heart.”

In his work the Martinist uses two books: one is the *Book of Nature*; the other, the *Book of Man*. Nature is “the true horn of plenty for your present state...indeed it is the rallying-point of all created virtues.... Thus all these Divine virtues, decreed by the Great Principle, to cooperate in man’s rehabilitation, always exist around us.”¹⁴ Divine Wisdom has sowed the symbols of its virtues around, so as to induce us to reap them; so, to the Initiate, nature constitutes a prodigious reservoir of knowledge. The second book entrusted to the Martinist for meditation is the *Book of*

Man. For him, it is the most important book, for man is “the only book written by the hand of God.”¹⁵ Within it, all the laws of the universe are written and “all these important and essential truths [exist] within every man before they exist in any book.”¹⁶ Man must first seek the Light within himself. Therefore, the reading of the *Book of Man* leads toward introspection, the reversal toward the center of being, the heart. The heart “is the organ and the place where all our faculties flow and where they manifest their activity; and as these faculties are connected to all the kingdoms which constitute our being; i.e., the corporeal, the spiritual, and the divine...,” the heart is the “rendez-vous and the perpetual expression of the soul and spirit.”¹⁷ This reversal of Being toward its center, this inner contemplation, is genuine prayer; it “imbues our soul with this holy charm, this divine magism which is the secret life of all beings.”¹⁸

The New Man

The work of the Man of Desire induces an inner transformation, a “spiritual ecstasy,” the bearer of a promise of inner renaissance. The “Old Man” must leave room for the “New Man.” The term *renaissance* is not used symbolically here; this transformation “is not limited to a simple partial and concentrated effect in a single point of our inner being; it spreads to all areas of our being where it restores life at every step; it seems to give active names to all spiritual, celestial, and elementary substances put together within us.”¹⁹ Before achieving this regeneration, we must revive, within us, the eternal Virgin, Sophia. This Virgin may be born within us if we restore to life “that glorious body which is swallowed up in our matter,...our pure and pristine garment,”²⁰ which is the virginal body presiding at the birth of the new man, that is, the birth of Christ within us. Louis-Claude de Saint-Martin describes this process as an inner imitation of the Christ. “The Christology of Saint-Martin constitutes the keystone of his system.”²¹

The Ministry of the Man-Spirit

Once born, this new man will go through all the stages of evolution until he reaches full maturity. Having become *Man-Spirit*, he will be able to fulfill his “ministry.” In this mission, he will achieve that which was his initial purpose: To be the active intermediary be-



tween God and the Universe. Communication will be re-established between above and below, and the Earth shall be able to find the Sabbath. Man will be able to participate in the reintegration of the Whole into the One and shall become the Temple of God. "Men of peace, men of desire, such is the splendor of the Temple in which one day you will be entitled to sit. Such a privilege must so much the less surprise you that here below you can begin to erect it, even embellish it at every moment of your existence.... Remember that, according to the teachings of the Sages, *as above, so below*; and imagine that you can contribute to this analogy, by seeing to it that *as below, so above*."²²

But before attaining this ministry, the man of desire, like the Hermit of the Tarot, must travel a rugged path. Wrapped in his long cloak, he carries a lighted lantern. "The study which he sets out to do is clearly indicated by the dim light he carries in all his perambulations, on his journey through

knowledge. As the yogi, he withdraws into the solitude, taking with him his Light. In fact, the lantern symbolizes the spark of the Light which is imprisoned in the chaos of Nature, in search of which the Philosopher devotes himself 'under the cloak,' this spark radiating from the sun, the Star of the Sages, which shines for the seer and remains invisible to the eyes of the world."²³

Footnotes:

¹*Tableau de Paris*, Sébastien Mercier, Amsterdam, 1783, p. 233.

²*Quatre Chapitres Inédits sur la Russie* (Four Unpublished Chapters on Russia), Joseph de Maistre, Paris, 1859, p. 94.

³*Histoire des Sectes Religieuses* (History of Religious Sects), M. Grégoire, Paris, 1828, Vol. II, p. 217.

⁴*Martinisme, Document No. 2* (Martinism, Document No. 2), Edi-Repro 1979, p. 2.

⁵*Correspondance de Louis-Claude de Saint-Martin et Kirchberger, Baron de Liebistorf* (Correspondence of Louis-Claude de Saint-Martin and Kirchberger, Baron of Liebistorf), Paris, Dentu, 1862, Letter XL, p. 118.

⁶*Ecce Homo*, Louis-Claude de Saint-Martin, Paul Derain, Paris, 1959, p.17.

⁷*Le Ministère de l'Homme-Esprit* (The Ministry of the Man-Spirit), Louis-Claude de Saint-Martin. Migneret, Paris, 1802. Introduction, p. X.

⁸*Oeuvres Posthumes* (Posthumous Works), Vol. II, Louis-Claude de Saint-Martin, Letourmy, Tours, 1807, p. 408.

⁹*Le Ministère de l'Homme-Esprit*, quoted opus, p. 153.

¹⁰*Correspondance de Louis-Claude de Saint-Martin et Kirchberger*, quoted opus, Letter CX, p. 322.

¹¹*Saint-Martin, le Philosophe Inconnu* (Saint-Martin, the Unknown Philosopher), M. Matter, Diffusion Rosicrucienne, Paris, 1992, Chapter XXVIII, p. 376.

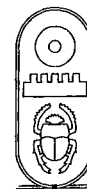
¹²*Le Tableau Naturel* (The Plain Picture), Louis-Claude de Saint-Martin, Edinburgh, 1782, Part II, p. 235.

¹³*Mon Portrait Historique et Philosophique* (My Historic and Philosophical Portrait), Louis-Claude de Saint-Martin, Julliard, 1961, No. 1135, p. 442.

¹⁴*Le Tableau Naturel*, quoted opus, Chapter 22, p. 230, & Chapter 19, p. 166.

¹⁵*Le Ministère de l'Homme-Esprit*, quoted opus, p. 26.

¹⁶*Le Crocodile* (The Crocodile), Louis-Claude de Saint-Martin, Librairie du Cercle Social, Paris, An VII, p. 86.



¹⁷*De l'Esprit des Choses* (Of the Spirit of Things), Louis-Claude de Saint-Martin, Laran, Paris, An VIII, Vol. II, p. 93.

¹⁸*Oeuvres Posthumes*, quoted opus, p. 403.

¹⁹*Le Nouvel Homme* (The New Man), Louis-Claude de Saint-Martin, Diffusion Rosicrucienne, Paris, 1992, p. 34.

²⁰*Le Ministère de l'Homme-Esprit*, quoted opus, pp. 276 & 439.

²¹*Saint-Martin, Fou à Lier* (Saint-Martin, Fit To Be Tied) in *Présence de Louis-Claude de Saint-*

Martin, conference held at the University of Tours, collection, Robert Amadou, the other Shore, Tours, 1986, p. 164.

²²*Le Tableau Naturel*, quoted opus No. 22, pp. 227 & 229.

²³*Le Tarot, Essai d'interprétation selon les principes de l'Hermétisme* (The Tarot, Interpretation Essay in accordance with the Principles of Hermeticism), Jean Chaboseau, Niclaus, Paris, 1946, p. 58.

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**Men do not care how nobly they live, but only how long,
although it is within the reach of every man to live nobly,
but within no man's power to live long.**

—Seneca, *Epistles*

In Memoriam

Soror Setsuko Yorioka, co-founder and Director of the AMORC Grand Lodge of Japan, and wife of Frater Ukio George Yorioka for 48 years, experienced the Great Initiation and passed through transition on October 8, 1992. Born in 1925, Soror Yorioka devoted many years to Rosicrucian work and was instrumental in helping to establish the Grand Lodge of Japan in the 1970s. Using their home as the Grand Lodge office, Soror Yorioka managed the AMORC secretariat while Frater Yorioka carried out the invaluable translation work—taking time from his own private business to bring the Rosicrucian teachings to Japan. After much preparatory work, the Grand Lodge of Japan was established and the first monographs in Japanese were mailed out in July 1977. In February 1978, Imperator Ralph M. Lewis appointed Frater Yorioka to the position of Grand Master. From that day, Frater and Soror Yorioka worked full-time to further the Great Work of AMORC in Japan. As a Director of the Grand Lodge of Japan, Soror Setsuko also served on many occasions as the Distinguished Guest in place of Grand Master Yorioka, at events he was unable to attend. Also, during the recent economic crisis in Japan, while their printer could not deliver monographs or the *Barajuji* magazine on time, Soror Setsuko offered to personally type all the monographs and magazine articles, using the wordprocessor, thus permitting the Grand Lodge of Japan to continue to print all necessary Rosicrucian material for its members. Thus, until the very last moment when she suddenly collapsed and lost consciousness, Soror Yorioka had been earnestly serving our Order. A Rosicrucian Memorial Service was conducted on October 25, 1992, at Validivar Lodge in Tokyo.

The Unknown Philosopher

Louis Claude de Saint-Martin



by Stanislaw and Zofia Goszczynski, F.R.C.

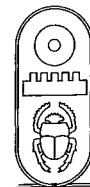
Officers of the Grand Lodge of the A.M.O.R.C. of Poland, 1947

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IN THE GREAT family of nations, notwithstanding the differences of race, nationality, and language, there is a tendency for spiritually awakened men to gravitate to each other; the men of kindred souls who seek the plenitude of their humanity and who, unable to attain it solely on the physical plane, pursue it in the higher regions where their ardent yearning leads them to the very sanctuary of the Living God. Those wayfarers recognize each other by signs visible and invisible, and discover the degree of development and rebirth in the spirit as real and definitely achieved. In cases of special spiritual nearness the link between them becomes so close that even so-called death ceases to be an impediment.

Not always does a spiritually united family exist in the flesh at one time but each of the members discovers sooner or later its traces, and benefits by the spiritual hoardings of predecessors. Each one on the way to self-development tends to the knowledge of his own self, endeavors to unveil the transcendental, eternal picture concealed in him, to unravel the text of God-thought deposited in him and attain its fullest and purest manifestation.

Here can be aptly quoted the words of the Gospel: "Seek, and you shall find; knock, and it shall be opened to you." Whoever ardently desires, perseveringly seeks and yearns to reach the Divine Ideal with the whole strength of his soul is sure to find support. ▶



Indeed, the courageous conquer the Kingdom of Heaven by subduing the opposition of the lower instincts of nature, by scorning any compromise and tending ever higher toward the Kingdom of Light and Liberty. Louis Claude de Saint-Martin was such a knight bent on the quest of *light*. He has been acknowledged as one of the greatest mystics of France, but the work of his life is not solely in the books he wrote. His whole existence was devoted to the idea of a great renaissance of mankind, and he awakened a profound echo not only in France but also in the West and East of Europe. We find traces of this influence in the creative works of our prophetic poets, markedly in Adam Mickiewicz.

To be able to understand Saint-Martin one must go deep into his work; peruse his wide correspondence, study his biography (published by Papus, Matter, Franck, and others) presented by many authors and critics, often partially and wrongly.

A keen observer should have no difficulty in discovering the real Saint-Martin, a picture not blurred by superfluous and erroneous suggestions.

His real self passed through various phases of development; a disciple and adept of the esoteric science of Martínez Pasquales, who was a sociologist, a theurgist, and a mystic, we see the rungs of the ladder he mounted, marked by the very title of his successive books: *The Man of Desire*, *The New Man*, *The Ministry of the Man-Spirit*.

The principal traits of Saint-Martin's character were manly energy, vigorous activity, and also a womanly, fine sensitiveness and inborn refinement. His undaunted and unwavering attitude when he stood up in defence of professed ideals, virtually supported by his mode of life, often made his seem hard, even toward friends, but he was the first to suffer. A tenderness springing from the heart would strive to allay the pain he could not help inflicting on others.

The mysticism of Saint-Martin was not abstract and separated from life. He endeavored to penetrate the very depth of the Godhead and with the searchlights of knowledge illuminate all the aspects of life. He had discovered the secret of happiness on earth, perfect balance between law and duty, harmony of professed ideals with everyday life. He considered that the coexistence of various

people should be based on fraternity, leading toward the spiritual equality of all and to the freedom which is the natural outcome of the principles of brotherhood.

The doctrine of Saint-Martin is clear and simple. Its truth can be easily perceived by any man of good will, because the French mystic had first gained the knowledge of divine laws and fashioned his doctrine accordingly. Through his works he desired to diffuse the light of knowledge imparted to him by revelation, and yet a dread of possible abuse on the part of people, unprepared or persistently of bad-will, induced him to use the esoteric veil of symbols, when approaching truths destined for the initiated. The work of his life made his name immortal, not only in his own country but throughout the world, since the ray, started from the source of universal light, shines irresistibly for the whole of mankind.

Early Years

Saint-Martin was born in Amboise, January 18, 1743. Very little is known about his childhood. His mother died soon and this loss must have had a deep influence on the molding of his personality. Thence his excessive sensitiveness, the outpouring of feeling in quest of response, and the sweetness of his refinement. Between him and his father there was lack of understanding and even in the early years of Saint-Martin's activity clashes became unavoidable. Not much is known concerning his brothers, but it also seems that no harmony existed in this relation. Sorrow stung the heart of Saint-Martin in early childhood but his reaction showed more strength than weakness.

In the background of a not-too-happy childhood, there arose in the child's soul yearnings for a higher life; shortage of love in his family circle incited him to seek the love of God. The letters of Saint-Martin tell us how conscientiously he tried to fulfill his duty toward his father, even at the cost of great sacrifice, thereby impeding the plans he had made for his future. After he had finished school, his father wanted him to study law; Saint-Martin was obedient to this wish. Nevertheless, he was soon convinced of the impossibility of continuing in this direction. The intricacies of law, its relativity, went against the grain of his character. He was looking for another sort of law.

In this period of his life, he could not see his way clearly, conscious will power was still missing—thence his second mistake: military service. This also did not last long, but in this station of life something began to crystallize in the interior of his being—a door seemed to open on the enchanted garden in which he was to begin his mission. He became acquainted with Monsieur de Grainville, an officer like himself, and with De Balzac, both disciples of Martínez Pasquales. Gradually their relations grew closer. Saint-Martin was received into the inner circle of Martínez Pasquales; he became initiated and became to Martínez Pasquales a chosen pupil and secretary.

Saint-Martin left the army and devoted himself entirely to his work. The idea of the Reintegration of Mankind advanced by Martínez Pasquales appealed to him strongly. Loyally and with great fervor, Saint-Martin began to execute all the orders of his Master, studying his theory, submitting to recommended and theurgic practices.

Significant Influences

The turning point in the life of Saint-Martin came when he met the "Unknown Agent" (L'Agent Inconnu). This was a being who belonged to the higher spiritual planes, put his stamp on the lodge at Lyons, and especially inspired Saint-Martin. Now the individuality of Saint-Martin began to crystallize, making him more and more interested in regard to the collective work in the lodges and to new personal contacts as, for example, with the Mesmeric Society, and the numerous occultists of the time—English, Italian, Polish, and Russian.

Friendships with women played an important part in the life of Saint-Martin; their tone was lively and enthusiastic, and seemed to flow from a need of spiritual communion with the pole of eternal womanhood. However, Saint-Martin used to say that he was made solely for spiritual life; he never married.

His biographers enumerate a list of prominent women of the time. The Duchess of Bourbon, Madame de Bry, Madame de Saint-Dicher, Madame de Polomieu, Madame de Brissac, and others. A significant role in the life of Saint-Martin was played by Madame de Boecklin (thanks to her spirituality and

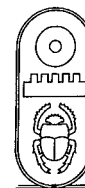
her great intelligence). She inspired him to read the works of Jacob Boehme. The preceding years of his life were only a preparation, for now his soul opened like a flower. The light of spiritual knowledge streamed from the works of Boehme into the prepared interior of Saint-Martin's being and gave an unwanted glamour to his mission. He felt a new plenitude of realization, a freedom from the fettering influence of the exterior world, henceforward only a field of action, a scope of fruitful service.

The great French Revolution left him unshaken. As an initiate of high degree, he could easily unravel the meaning of tremendous events but, though compassionate for the mass of suffering showered on France, he never tried to avert the decisions of destiny as did other initiates, according to Cazotte, a man of high moral worth and a mystic, with whom he was in close relations. When death overshadowed Paris, snatching at highborn victims, Saint-Martin felt safe in this city, while he gave help to the needy without fear for his own life which he had entrusted to God. When forced to leave for Amboise he remained there to the end of his days, correcting and completing his work. He died on October 13, 1803.

The pupils of Saint-Martin state that the last moments of his life were ecstatic. Light surrounded and transfigured him. He already had lived on another plane, and proved that the death of a mystic and initiate is free from the dread of the unknown. For a liberated soul, death is a shaking off of the limitations of matter, a return from exile, a reunion with the Celestial Father.

The Mission

We propose now, after having perused available documents, to present more exactly the phases of the development of Saint-Martin. His soul sought to manifest itself in exterior life in a way corresponding to his yearnings and vague desires. His meeting with De Grainville and De Balzac brought a change in his whole life. He seemed to receive a patent directive as to the future trend of his life. From his early youth he was always ready for an eager subjection to the interior imperative. Never did his exterior nature give opposition. It seemed to be a foresight of his own mission which exacted a holocaustal renouncement of his lower nature, a compro-



mise in the service of truth, modesty and humility.

Martínez Pasquales was the first teacher of Saint-Martin. The chief idea of his doctrine of the reintegration of man—that is, man's return to that primary state before his plunge into the material world of phenomena—swept Saint-Martin. Overcome by the greatness of truth and beauty, he willingly devoted himself to all necessary studies and required practices. In the school of Martínez at Lyons the way toward Illuminism led through practices of *ceremonial magic*. The last goal was the union with God. Martínez Pasquales founded a convent in Lyons under the name of Elus Cohens. It was a time when great interest was awakened by esoteric problems, by so-called magic. Under the guidance of Villermoz, whom Saint-Martin came to know, the Lyons Lodge expanded.

The doctrine of Martínez's magic and theurgy seemed most appropriate to Villermoz. It was his mission to spread Illuminism in France. He appreciated team work. Common pursuits at first drew those two eminent pupils of Martínez together, but there soon appeared their differences of character and psychic organization. They parted on the question of methods leading to the ultimate goal.

Villermoz chose the mental way which exacted an intellectual development and found its expression in ceremonial magic, whereas Saint-Martin chose the way of the heart and found his expression in pure theurgy. He found *magic* undesirable because it magnified individual will power, which often led to pride, imperceptibly penetrated into the interior, and caused, if not a fall, a stumbling on the way to renaissance.

On the contrary, theurgy as recognized by Saint-Martin developed ever-deeper humility, because of the tightening of the bond with God through prayer and imploration. Humility and simplicity, these two dominant traits of Saint-Martin's character, made him shun the pomp and resplendent form affected by the lodges. He was looking for a direct and simple expression of the experiences of the soul. He wanted above all to see and demonstrate the precious essence left by the intercourse with the Upper Powers.

An important landmark of Saint-Martin's development, as mentioned previously, was

his contact with the so-called Unknown Agent, whose communicated teaching made a profound impression on him. It was at this time that he wrote his first book: *On Error and Truth*. Ever trying in all his aims to be as near truth as possible, he signed this book with the name "The Unknown Philosopher."

This inspired work, because of its unusual tenor, started much discussion, especially in the circles of the Illuminati. Its thesis was that through the knowledge of his own nature man can attain the knowledge of his Creator and of all creation, and also of the fundamental laws of the Universe found reflected in the law made by man. In this light was shown the importance of free will, this fundamental aptitude of man, which when ill-used, leads to the fall of man, and when used for the good leads to the enfranchisement and resurrection in the spirit.

The Unknown Agent was active in the Lyons Lodge and copies were made of his teachings. Saint-Martin eagerly assimilated these teachings and as time passed and he himself received revelation he desired to share it with the members of the Lyons Lodge. Dazzled and exhilarated by the light of his own knowledge, he expected the same reaction on the part of his brethren. How great and painful was his disappointment when he met with a cold and suspicious reception on the part of the assembly. This experience proved tremendous because he realized the dread responsibility of unveiling lofty truths to the *unprepared*. It was a blow which through him reached the Great Mediator and was all the more painful.

After this, Saint-Martin developed a great reserve, a fear of divulging higher knowledge. Here we find the explanation of a certain obscurity veiling the light contained in his work. He apparently adopted the Pythagorean maxim: "Man has only one mouth and two ears."

The exterior life of our Unknown Philosopher was a living web on which the thread of his interior life embroidered the design, and for its perfection he knew how to use any happening, fortunate or unfortunate, always finding therein a concealed instruction. Saint-Martin discovered the great worth of silence, a condition absolutely necessary to assure inspiration. Was not silence a mantle protecting the invisible world from profanation? Never-

theless the school of silence was hard for a mystic of his temperament, whose soul desired above all to throw light into the dusk of ignorance.

A dry dogma could only impede the creative torrent of his interior life—silence could not fence his activity, but it served him to weigh spiritual gold before abandoning it to his pupil.

Next in turn was Saint-Martin's book *Tableau Naturel* (Natural Picture). Here the author treats of the relation between God, man, and nature. Man was deprived of his higher aptitudes and means, by reason of his plunge in matter so deeply that he lost the conscience of his primary nature, existent prior to his fall, which was a reflection of the image of God. Thus was man subjected to the laws reigning in the physical world. Through his fall, man stepped out of the frame of his own rights and ceased to be a link between God and Nature. Man possesses higher psychic aptitudes which *can subject* the senses and the forces of nature, if he becomes independent of the encroachment of the senses, without foregoing the possibility of making them serve him to enlarge the scope of his knowledge.

Man as a rule possesses the faculty of perceiving law, order, unity, wisdom, justice, and power of a higher grade. By subjecting himself to the working of his own will, he can return to the fount of knowledge still existing in him; he can restore the unity which was the beginning of all. The renascence of man was made possible by the sacrifice of the Savior, and now any man can take part in the work of restoration of the old order and return to the old laws which are at the service of every creature.

Saint-Martin was an ardent foe of the philosophy of atheism and materialism then rife in the whole of Europe. In this period one can see the full individual richness of the Unknown Philosopher. He unites the cognizance gained from the invisible world with the knowledge of mind, and both things combined give the fullness of his teachings which deal with all the problems touching the conditions of the development of individuals, societies, and nations. This was the time of his untiring activity, of his numerous contacts in his own country and abroad. He found time for a large correspondence and

shared with others the fruit of his knowledge. The influence of Saint-Martin and the diffusion of his teachings in France, England and Russia date from the year 1785. This is shown by his letters and the work of Longinow: *Nowiknow and the Moscow Martinists*.

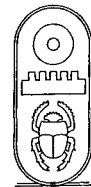
When in London he met Law, the mystic, and also M. Belz, the famous clairvoyant. This meeting proved very important. He became a friend of Zinovoew and of Prince Galitzin, who introduced Martinism into Russia. If Martinism was criticized and persecuted, it was only the result of ignorance as to the essence and the aims of this doctrine, and also the result of the human faults of sundry Martinists—weak and incomplete natures, unequal to the high moral stand demanded by the teachings of Saint-Martin.

A New Revelation

The spreading of Saint-Martin's teachings was accompanied by personal social success, but the warm sympathy, the sincere friendships awakened by contact with his prepossessing personality did not hinder his interior life. By making personal application of his teachings, his being was so purified that his interior peace could not be endangered. His sole desire was to serve God and mankind. His soul thirsting for more light was receiving it in a higher grade, and assimilating it for the benefit of posterity. He reached his climax when he became acquainted with the works of Jacob Boehme. Here he found the definite solution of all problems on the highest rung of the ladder leading to perfect union with God the Father. Jacob Boehme was not a teacher in the same sense as Martínez Pasquales had been to the young Saint-Martin, but his importance was greater because Saint-Martin was now well prepared to receive a new revelation through Jacob Boehme. A new light came into his soul, was assimilated, and quickened the interior process of transformation. He was now strung for the highest tone.

We find an echo of his interior experiences in letters addressed to his close friend Baron de Liebistorf (Kirchberger). Jacob Boehme was a mystic by the Grace of God. Revelation, descent of light, soul-rapture—many expressions may describe the shock of the suddenly awakened soul.

We see the various ways of enlightenment when the "vase of election" is prepared



to receive it. In Saint-Martin's book *L'homme de desir* (The Man of Desire), we see the new seed produced by the assimilation of Boehme's doctrine. This book reminds one of the psalms which express the yearning of the soul to God and deplore the fall of man, his errors and sins, his blindness, and his ingratitude.

Pointing to the divine origin of man, Saint-Martin saw the possibility of man's returning to his former state, when he was in accord with the law of God. But *only* by abandoning the way of sin and following the teachings of the Redeemer Jesus Christ, the Son of God, who stepped down from the heights of His celestial throne out of love for the whole of mankind, is man solely worthy of worship and through love and by imitating Him can he attain Salvation.

Who will be victorious in this struggle? The one who does not care to be recognized and remembered by men, but devotes all his endeavors so as not to be erased out of God's memory? Had it not been for the advent of a man who was able to say "I am not of this world," what would have been the lot of human posterity? Mankind would have merged into darkness, separated forever from the fatherland. Even though many people are separating from love, can love renounce them?

In his later work *Ecce Homo*, Saint-Martin warns of the danger of seeking emotional incentive, miraculous experiences of a lower grade, such as fortunetelling, spiritism, and sundry phenomena which are only the outcome of abnormal psychophysical states of man. This road leads mankind to an unknown and dread darkness, to an ever-deeper fall, whereas salvation can be attained only through conscious rebirth.

In his book *Le Nouvel Homme* (The New Man), published in the same year, the author treats of thought as an organ of renascence, which permits the penetration of the inmost depth of man and the discovery of eternal truth of his being. The soul of man is God's thought; man's duty is to unravel the secret text and then do his utmost to enlarge and manifest it throughout his whole life. In his work *De l'Esprit des Choses* (The Spirit of Things), Saint-Martin states that man, created after the image and likeness of God, is able to penetrate to the core of being, concealed in the whole of creation, and that

because of his clear insight he is able to see and to recognize God's truths deposited in Nature. The inner light is a reflector which illumines all forms. On the intensity of this light depends the grade of enlightenment and the distinctness needed by man reborn in spirit and reading the open Book of Life.

Saint-Martin's book *Le Ministère de l'Homme-Esprit* (The Ministry of the Man-Spirit) completes all previous indications, presenting a goal not unlike the *summit of a high mountain*. Man climbs it, urged by an interior necessity and with the foretaste of victory, bringing freedom after hardships and sufferings. A freedom, in this case, which is synonymous with the greatest bliss attainable on earth. There exists a radical and unique Ray for the opening and spreading of universal morality and goodness, and it is the full development of our interior imminent essence. The highest sacrifice for the salvation of mankind has been already offered; it is now for man to offer in voluntary sacrifice, his own lower nature, crucify it, and thus free it from the fetters of gross matter. It is the return of the prodigal son to his Father, ever full of charity and forgiveness. It is the reaching of perfect unity with Him: "I and my Father are one."

Each soul possesses its own mirror which reflects the Unique Truth, a prism and a rainbow coloring, and this is why the works of Saint-Martin are unlike the works of Boehme. The life missions of these men also were different, although springing from the same source—the same urge to serve mankind by opening a new way for its progress. The French mystic prized highly the works of Boehme, even though he found them rather chaotic and confusing. He wanted to offer them to his own countrymen, and translated into French the most important of Boehme's books: *l'Aurore Naissante* (Birth of Dawn), *Les Trois Principes de l'Essence Divine* (Three Principles of Divine Essence), *De la Triple Vie de l'Homme* (Triple Life of Man), *Quarante Questions sur l'Ame* (Forty Soul-Questions).

After the death of the Unknown Philosopher, some of his shorter writings were published. We should quote: *Chosen Thoughts*, many, many ethical and philosophical fragments, also poetry, including the *Cimetière d'Amboise* (Amboise Cemetery), *l'Origine de la Destination de l'Homme* (Origin of Man's

Destination), besides meditations and prayers.

Saint-Martin was interested in the science of numbers. It is true his work *Les Nombres* (Of Numbers) was never finished, but still it contains many important indications not to be found elsewhere; he analyzed numbers from a metaphysical and mystic point of view. In numbers, he found a confirmation of his theory of the fall and rebirth of man. Number is not taken in the sense of a dead sign, but as an expression of the Creative Word. It has life and essence; it is the system of the great Adam Kadmon, an iron structure on which reposes the great work of the Creator. Each number denotes a certain idea and acts on several planes. All is the outcome of unity flowing from God's womb. Love and sacrifice were the foundation of the act of Creation. The original sin and the fall of man, his lawlessness, and his sinking in matter must be redeemed by sacrifice and love of the Creator; only this can achieve the return to Unity.

The French Revolution

The letters and activity of Saint-Martin explain his relation toward the French Revolution, a thing which to many critics has remained obscure, because he could be understood only by the Illuminated and by mystics. Behind all phenomena on the physical plane, there is the film of the astral plane. As long as this has not yet appeared in the visible world, there are possibilities of change, of diversion by sacrifice and by appeal to the mercy of God. We know the symbolical narrative about the ten *just* men who might have saved Sodom from destruction. Astral films are not all developed, it is said, because they may be changed by higher factors in the invisible world and also by man on earth. But once the fatal film is developed, no human power can stop the course of events. Saint-Martin not only believed—he *knew* that if once Providence permits the realization of a film, bringing untold woe to people, redemption if not voluntary, must be imposed.

He saw the French Revolution as an image and a beginning of the Last Judgment which will continue on this earth, proceeding gradually. He affirmed that the social structure cannot be durable, satisfying to the majority and lofty, if it is not based on perfect knowledge of man's psychophysical organiza-

tion, if it does not correspond to divine laws reflected in him. A legislator should have in him a profound understanding of man's interior nature, his policy must be moral, he must find a social order expressing knowledge, justice and power. All attempts to build on transient or erroneous values only lead to disaster, whether they last a longer or a shorter space of time.

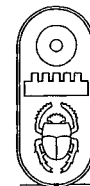
In his work *Le Crocodile*, war between good and evil, Saint-Martin pictures how evil slinks among things holy and with what perfidy it distills its venom to destroy the blinded and the insensible. But evil has an allotted space of time and can be easily recognized by signs discernible and cannot mislead those who look with spiritual eyes, who watch and are knights of the good purpose. The greater the intrepid army under the banners of good, the sooner comes victory over the treacherous but always weaker array of evil.

The relation of Saint-Martin toward the French Revolution depended on his type of knowledge—and what other man possessed such insight in things spiritually? He understood what was going on and worked diligently in the domain of mysticism. He also did the best to solve the problem of a just and happier social organization. The influence of the French Revolution is evident in the works of Saint-Martin. It could not be otherwise.

The Martinist Order

The doctrine of Saint-Martin spread widely over the world under the form of an Order of Initiation and bore the name *Martinist Order*. Saint-Martin was for individual initiation. Each single member was carefully chosen, and was given the opportunity for close and familiar contact. Then the Initiator gave him indications and teachings which he most needed and which were not above his comprehension. The way was longer than that of working with a whole group but surer, since the pure doctrine remained unadulterated and reposed on the members of the Order and thus gained force and expression.

Not all the Colleges of this Order took this line recommended by Saint-Martin, however, and the result was deplorable. We have already said that according to Saint-Martin, man was the key to all mysteries of the Universe, the image of the whole truth. His body represented the whole visible world and was



bound to it, but his spirit represented the invisible world and also belonged to it. Man can attain the whole truth through the cognizance of his own nature with all its aptitudes—physical, intellectual, and spiritual. He must fathom the relation of his conscience to his free will. Saint-Martin treats of this in his *Revelation Nouvelle* (New Revelation). Certain traits underline the likeness of man to his Creator, and these are boundless creative powers and free will. These traits, even though only blurred reflections of God, can work in perfect concordance with His laws—they lead to Him and bring man to the source of bliss. The same traits if ill-used disrupt the natural union with God, and they subject man to powers of a lower grade. Man has it in his power to repair the harm done if all his aptitudes are bent on the sole object.

Saint-Martin speaks of Unity as of a first cause, an innermost essence always living, from which everything emanates. Thus each being, however distant from the centrum or on what ever plane of evolution, is bound to the first cause and is part of this Unity, similarly to the sunbeam which, no matter how far its travel in infinite space, is always bound to the sun by the waves of vibration. The central light from which emanate all suns, although part of the whole system of suns and beams, retains its independence and is different from artificial light. God is all, but all is not God. The doctrine of Saint-Martin applies to the whole of mankind. He desired its union in the name of love and considered brotherhood as the basis of social life.

It is an error to take the idea of equality of all people for a basis. Saint-Martin considered that equality was a mathematical constant, an outcome of order and harmony. Brotherhood is that factor of love which regulates the relations between man and binds justice with charity, strength with weakness.

Wrong, exploitation, and tyranny cannot remain in the light of fraternal love. Out of a thus conceived brotherhood is derived a proper and just sense of equality which reposes on a propositional relation between rights and duties. Sair, in his essay on Saint-Martin, explains it thus: "The constant relation between the circumference of a circle and his ray is expressed in mathematics by the letter n , whether the circle's dimension be in millimetres or in millions of kilometres." One

can then say that the circumferences of circles have an equality of relation between them. The same is true of man: the circumference is his right; the law is the limit which man cannot transgress; and the beam, or rather the surface described by his ray in its revolutions around the center, is his field of duty. As the circumferences increase, the circles increase also; as the rights of man increase, his duties increase in proportion.

In the Universe whose law is Unity in Plurality, everything reposes on order and harmony. For the existence of order and harmony, it is necessary that each thing should be in its right place in perfect harmony with all beings and things. The singular man is happiest when there is in him a perfect balance between rights and duties. On this balance is based equality: the more rights, the more duties; the fewer duties, the fewer rights. As the basis of equality there must be brotherhood without which there would be hate and jealousy between the strong and the weak, between the rich and the poor. Only Brotherhood can bind the human family with the bonds of community. In an ideally united loving family each of its members finds his place according to his strength and aptitude, and each will willingly undertake the corresponding number of duties and will enjoy the rights which are unquestionably his. The social edifice which is built on so-called equality has no durable foundation, because here brotherhood is imposed and not a voluntary condition. Likewise, the imposition of duties meets with resistance, and, besides this, a division of duties in this manner does not always conciliate justice with charity; it is quite another thing when altruism and solidarity are the foundation of brotherhood.

Liberty is for every being the effect which follows the strict observance of the limits described by law. A man who transgresses the law loses to that extent his freedom. To be free, man must carefully keep the balance between his rights and duties, and if he wants to enlarge the scope of his rights, he must recognize the additional duties that this will necessarily bring him.

To make a summary, we shall say that the happiness of mankind consists in the union of all the members of its great family. This union can be achieved only through brotherhood which creates equality through the stable

balance of rights and duties, assuring at the same time freedom, security, and shelter.

True Christianity

One sees from all that has been said that Saint-Martin was a profound Christian thinker who wanted to make way for Christian ideas and use them for the building of the social structure. According to him the Love of Christ should possess the right to rule the life of men. The Martinist Order is thus a Christian knighthood and each of its members, according to the Founder, is bound to work out his own interior development, passing phases of ever-deeper rebirths in the spirit till the *culminating* point of God's birth in him. The member's duty is to serve the whole of mankind unsparingly as regards strength and sacrifice. Martinism was thus an announcement of the approaching Epoch of the Cosmic Christ who shall be universally revealed in the souls of men individually, in this great process of transformation.

In its sublime work, Martinism approaches the ancient and mystic order of the Rosicrucians (AMORC), whose enlightening influence on mankind has lasted for centuries and which is like the eternal fount

of light streaming for the renaissance of mankind.

For all the Martinists who worship the memory of their beloved Master, the Unknown Philosopher, a last adjuration is contained in his mystic testament:

"The only initiation I recommended and seek with the greatest ardor of my soul is the one through which we can enter the Heart of God and induce this divine heart to enter ours. Thus shall be perfected the indissoluble marriage which shall make us a friend, a brother, a spouse of our Divine Savior."

There is no other way of reaching this sacred Initiation than by going deep down into our own being, never ceasing in our endeavors until we reach the goal, the depth, where we shall see the living and vivifying root; thenceforward shall we, in a natural manner, give *fruit* corresponding to our nature, as it is with the trees of the earth held by the various roots through which vital juices rise upward unceasingly.

NOTE: All books and translations mentioned in this article were published in France at beginning of the nineteenth century—not now available. △

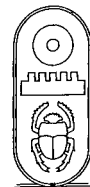
Theosophic Correspondence Louis Claude de Saint-Martin

Translated and prefaced by Edward Burton Penny

Louis Claude de Saint-Martin quietly touched the hearts of seekers of the "inward way," and continues to do so even to this day. One of his contemporaries, Baron Kirchberger of Switzerland, maintained a five-year correspondence with Saint-Martin during the climactic days of the French Revolution. Now you can read these personal, inspiring letters for yourself and learn more about the "Unknown Philosopher."

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Three Elements . . . (from page 9)

first discovered the rich fishing grounds on the Grand Banks off the coast of Newfoundland is not known, but they had been harvesting the abounding sea there for some time. In fact, they had been landing on North American shores to dry their catch long before the area was officially discovered by John Cabot, sailing for England, just five years after Columbus' 1492 voyage. There is also evidence that some time before Columbus' voyage, merchants of the seaport of Bristol, England, had financed an expedition to gain knowledge for themselves of this rich source of fish. Of course, it was to the advantage of those who braved the North Atlantic in the course of their working life not to contradict the tales of fantastic sea monsters or the perilous "edge" of the "Sea of Darkness" where the water "poured off the side of the 'square' in a huge waterfall."

For centuries knowledge of what lands existed west across the Atlantic remained mythical, sketchy, and contradicted long-held official beliefs about the "ends of the Earth."

Beginning with the American Indian people—who probably first entered North America across the Bering land bridge from Asia—over the centuries many peoples had possibly discovered or arrived in the Americas in the course of human migration and exploration. But few of these people had returned home to tell of their find. If some remnants of the Atlantis civilization fled to American shores, they certainly could not return to their vanished homeland to relate their discovery. If the Lemurians from some lost continent in the Pacific preceded the Chumash or Ohlone Indians in California, no one outside their chosen area had word from them. The same can be said of the creators of the stoneworks that researchers claim show evidences of travellers from such lands as Egypt, Phoenicia, or the Minoan civilization. If the fleet of the West African King Mandingo, or any part of it, arrived in Mexico and inspired the gigantic statues of black basalt depicting heads with typical native African features, they did not return to tell the tale.

Of those who did explore in the New World and then returned home to bring news

of their discoveries, most have been discredited by scholars. Even today theories (backed by hard evidence) of pre-Columbian exploration remain controversial. One problem is that many scholars have the preconception that oceans constitute barriers between lands, whereas seamen recognize oceans as *passageways* between lands.

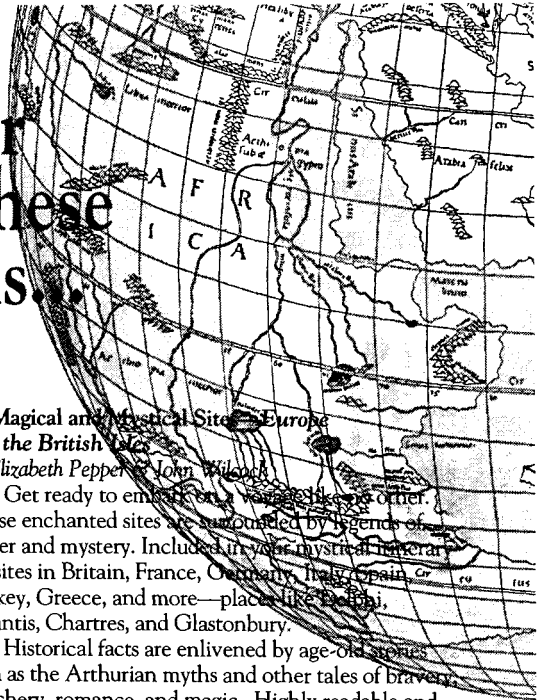
The Irish tell of St. Brendan, hero of a legendary voyage to a promised land in the west—a land to which Irish monks had preceded him. His voyages across the Atlantic (A.D. 565-577) occurred long before the later Norse explorations of North America (the earliest European explorations of North America to which most of today's conventional scholars are willing to agree). Recent reconstruction of a skin-covered boat exactly like those used in the 6th century has shown that the vessel was indeed seaworthy and could have been used by such travellers.

To return to Columbus, his quest for a westward route to the Orient via the Atlantic Ocean was based on ancient knowledge of the Earth's true shape (round, not flat), plus his own inquisitive research into what might be found beyond the western horizon. Although Columbus' 1492 crossing of the Atlantic did not bring him to Asia, the information he brought back opened a new and vastly wider world to man's mind and imagination. And this news came at a most propitious time because the printing revolution in Europe was making new knowledge available to all who could read.

As I related at the beginning of this article, it is my conviction that discovery follows the Law of the Triangle. Initially, there is the setting forth on adventure; followed by the discovery of unknown lands, peoples, and customs. The culmination—the all-important third point of the triangle—is the *return*, and the addition of newly discovered information to humanity's general store of knowledge.

Does discovery follow similar laws in our own lives? In our voyage through life we chance upon ideas new to us, thus making an addition to our store of knowledge. But until we take some action to make that discovery usable in our lives or in the lives of others, it remains only a curious bit of trivia. Let us resolve today to begin to truly discover and put new knowledge to use in our lives. Δ

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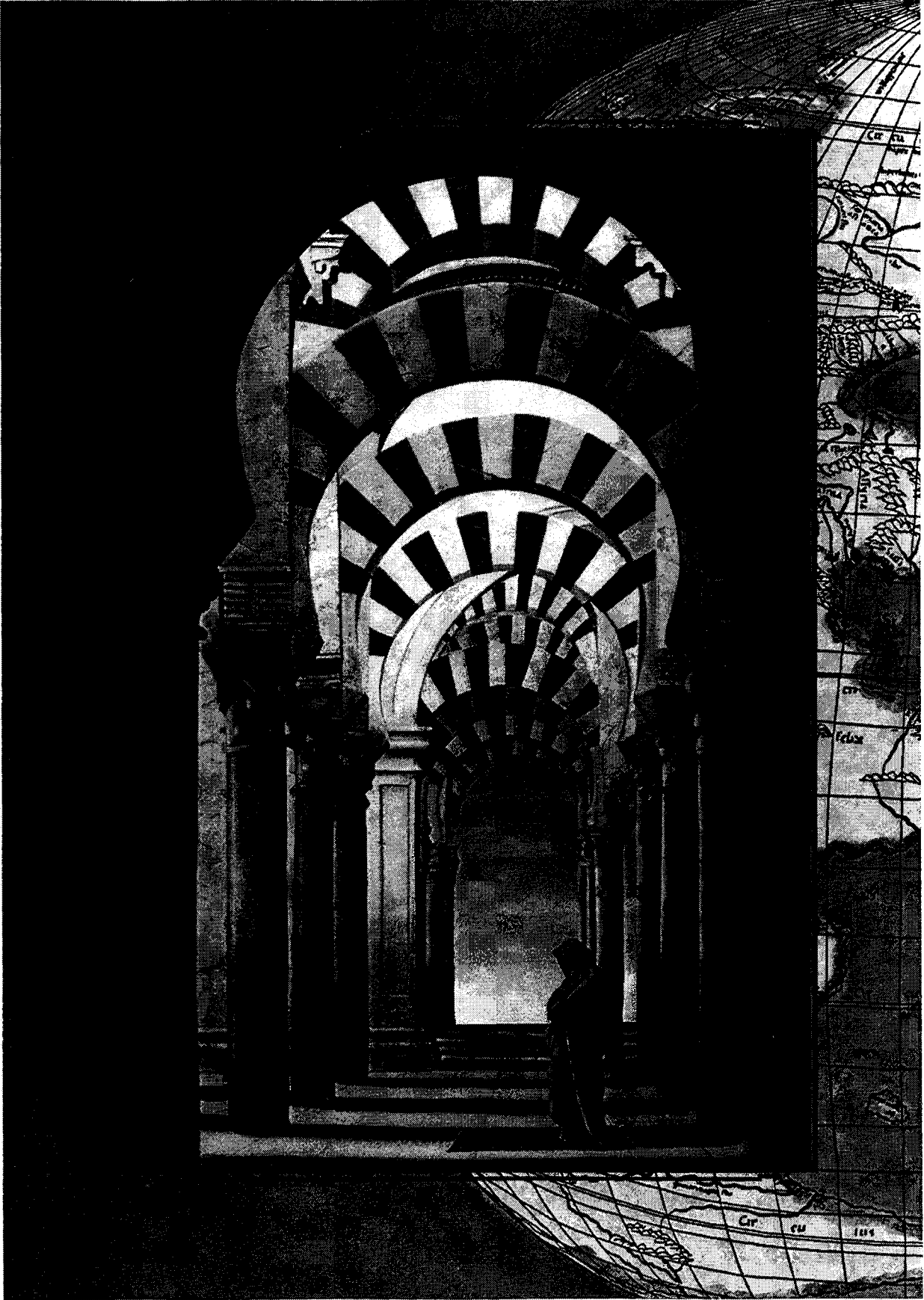
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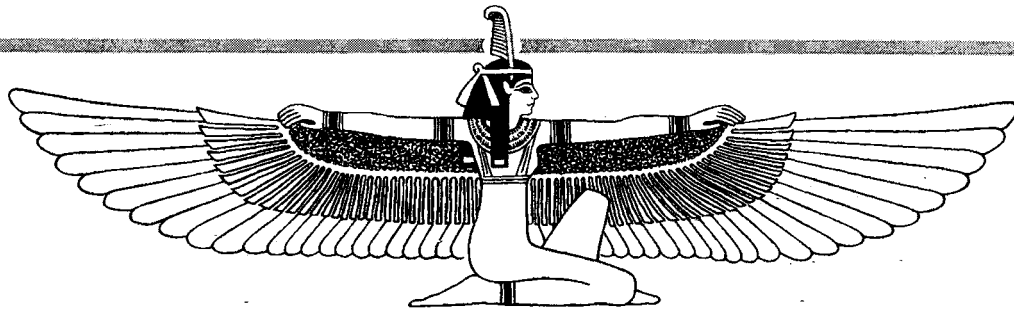
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