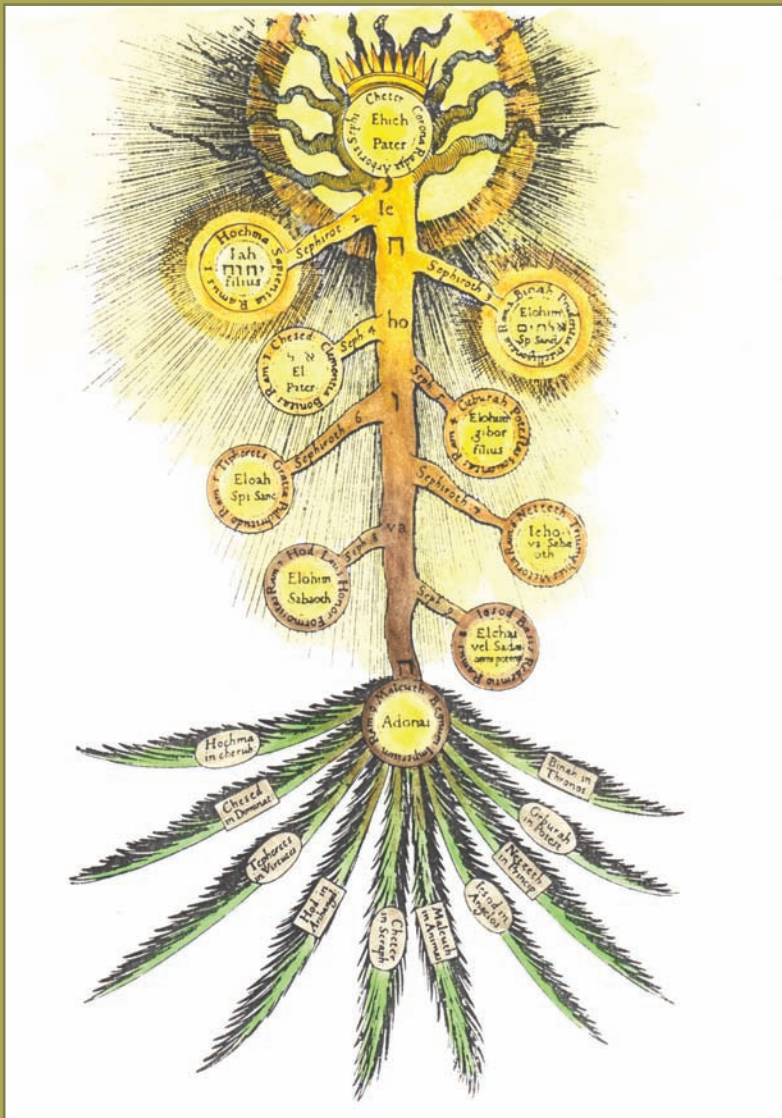


Pantacle





TRADITIONAL MARTINIST ORDER

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

Welcome to the ninth edition of the *Pantacle*. As always the richness and diversity of the Martinist Tradition is demonstrated by this selection of studies and reflections that will serve to stimulate our thoughts and meditations.

First, we explore “Prayer in Martinism” with Christian Rebisse. Following this, we discover “The Great Secret” by esotericist Eliphas Lévi, and then investigate the meaning of the phrase “When the Student is Ready” with Brother Michael H. Bland.

Martinist Henri Delaage introduces us to “Ways to Know the Future during Sleep,” and finally we explore “Unity and Duality” with Bassar.

I hope that you enjoy these offerings from Martinists around the world, and find them inspiring on all levels.

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

Julie Scott
Grand Master
Traditional Martinist Order

Prayer in Martinism

by Christian Rebisse

“Purify yourself, ask, receive, act: the whole work lies in these four stages.”
—Louis Claude de Saint-Martin

Readers who are aware of Louis Claude de Saint-Martin will know the importance the Unknown Philosopher gave to the practice of prayer. We usually think that this differs from the practices of his first teacher, Martinès de Pasqually, who advocated a more occult method in theurgy. However, if we take the trouble of studying documents dealing with the works, rituals, and catechisms of the Élus-Cohen, which have been available to researchers for some years now, we notice that this difference is not as significant as we may believe. In fact, prayer has a very important place in the theurgy of the Élus-Cohen.

Prayer in the Practice of Martinès de Pasqually

Martinès’ theurgy is a sacred magic. Its fundamental goal is for the Élus-Cohens to achieve the most perfect purification of the body, soul, and mind possible so that they can become worthy “receptacles” of the highest spiritual “communications.”

Purified in this way, the Cohen initiates would then be able to enter into contact with intermediary angels, who have become necessary to humanity since its Fall, to receive divine instructions. As opposed to common magic, Martinès’ theurgy does not make use of any “magical” wand, sword, or other equipment—his favorite instrument being the censer. Certainly, there were the usual theurgical procedures of ceremonial magic, the drawings of circles and words of power (hieroglyphs of angelic names), and respect for the moon’s phases; but there was also prayer in a not insignificant way.

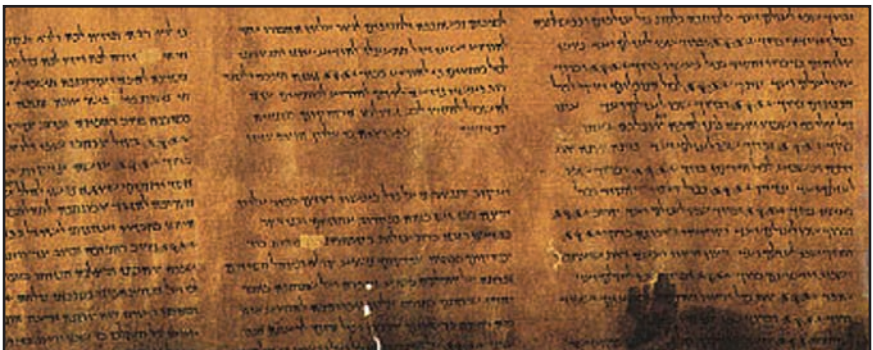
Whatever Martinès devised or took from sacred scripture, invocations have an important place in Élus-Cohen practices. In a ritual as essential for the advancement of an Élu-Cohen as that titled “Prayers and Works for the Reconciliation of Persons of Desire with Their Spiritual Being,” the Psalms occupy a prime place. In this ceremony, the Cohens use the first seven Psalms to prostrate themselves facing the four cardinal points. The first is recited facing the West, the second the North, the third the South, the fifth and seventh facing the East, and the fourth and sixth in the center.

The reading of these texts was probably designed to help the Cohen obtain the required purification to attain a state of ideal spiritual receptivity. Martinès did not invent this technique. It has its roots in ancient Jewish esoteric practices, since the Zohar and the Talmud both give testimony of its use in several places. In this regard, the chanting of Psalm 118 has always been particularly recommended for maintaining a transcendental link with the Divine. A. Kaplan maintains that the Psalms were used as a meditation technique, like mantras, to reach an elevated state of consciousness.

In the Élus-Cohens' daily practices, the Psalms certainly have a significant place. The life of Martinès' followers was actually punctuated by prayer, "The Six Hour Prayers."

All Élus-Cohen had to devote themselves daily to this work, which was spread over four intervals (one every six hours). The first prayer was recited at six o'clock in the morning, the second at midday, the third at six in the evening, and the last at midnight. In these prayers, the Psalms have an important place. Other prayers used in devotional work were composed of various invocations, "of the Holy Name of Jesus," of prayers to the Virgin and a guardian angel. The *Pater* and *Ave Maria* are included. The midnight prayer did not end the day; this was concluded by a very beautiful "prayer which had to be recited when lying down and ready to fall asleep."

The "Catechisms of the Commanders of the Orient" (that is those of the degree preceding the Réaux-Croix, the last of the Cohen hierarchy), also stresses the importance of prayer's role. It points out that before undertaking his work, the Réaux-Croix apprentice must have "...withdrawn from the turmoil of the world; prepared oneself through prayer by reciting the seven psalms which the apprentice will divide into three parts for each day: three



The Psalms Scroll from the Dead Sea Scrolls.

psalms in the morning, two more following the afternoon, and the two remaining at sunset.”

Martinès recommended his disciples to recite the *Prayer of the Holy Spirit* each day. He also advised them to say the *Miserere Mei* (Psalm 51 / Greek numbering: Psalm 50), each Thursday, while standing and facing the East, and the *De Profundis* (Psalm 130 / Greek numbering: Psalm 129), face down on the ground. Through their prayers, the Élu-Cohen manifest the power of the Word. This prayer “must be vocal, it must be an expression of the faculty of speech which constitutes a human being, the divine likeness.” As you can see, there was little difference between the life of an Élu-Cohen and a Benedictine monk, and it is probably because of this demanding discipline that a number of Martinès’ disciples withdrew.



Psalm *De Profundis* from *Les Très Riches Heures du duc de Berry*, 1410, Musée Condé, Chantilly, France.

Prayer in the Practice of Louis Claude de Saint-Martin

If Saint-Martin had a natural inclination to pray, it is likely that this tendency was developed by his work as an Élu-Cohen. In fact, this preoccupation became evident from his first steps on the Cohen path, and his “Red Book,” a notebook in which the young initiate jotted down his thoughts, in several places reveals, “Purge your body and then present yourself for prayer; the rest will happen of its own accord, that’s the whole secret.” There is another work from the time Saint-Martin was an active

Élu-Cohen which also shows evidence of this interest. Here he points out that “Prayer is true nourishment for the soul, when it particularly puts all of one’s faculties into action, and it is also from this that the soul gains its greatest strength and all evidence of light. The state of the soul in prayer is one of combat in which it casts away everything that is foreign to it, in order to renew itself in purity, clarity, and the sublimity of its nature....”

The interest in prayer increased in the Unknown Philosopher’s mind and the works in which he expressed himself on the subject are numerous. The first to catch our attention is one titled “Prayer.” It is a small treatise on what prayer is and the way it should be practiced. In it, Saint-Martin stresses that prayer has one fundamental aspect. It is “like consummation,” the experience of truths which knowledge and study will only demonstrate. It is participation in knowledge; it allows us to slide into “this divine magism that is the secret life of all beings.” Saint-Martin calls this participation in the mystery of Creation, “admiration.”

Here, prayer is contemplation. Where long invocations were part of prayer with Martinès, those of Saint-Martin contain few words and it is the silence of being that faces the presence of Being. Words are not that important since it is the heart—and not the head—that must speak in this communion. No need for “prayers that we are obliged to support in all respects, by reciting them according to formulae or in childish and scrupulous habit.” The work of adoration that Saint-Martin recommends consists of a letting go of the human will to allow the Divine Will to prevail, that is, to open one’s heart and allow only what seeks to enter into its sanctuary. In this communion, it is no longer we who pray in God, but God who prays in us.

However, the disciple only reaches this total communion after a certain preparation. Because “this work is so important that you must beware of desiring it before your body is pure and strong enough to support it.” The pure cannot be mixed with the impure. Saint-Martin also gives a piece of advice to anyone who wishes to know this ineffable light:

“Purify yourself, ask, receive, and act: the whole work lies in these four stages.”

According to him, prayer constitutes the basic key of the mystical path, indeed of initiation, which according to Saint-Martin and Martinès will regenerate the quaternary minor. Prayer is similar to meditation, to silent

communion with God. It is the means by which we can reach the superior spheres of which the visible spheres are only imperfect images.

Two Ways of Practice – Different and Complimentary

We have seen that with Martinès prayer seemed to be essentially vocal while up to now, as far as Saint-Martin is concerned, we have basically placed the emphasis on the “silent” aspect. Let us note, however, that Saint-Martin sees in these two ways of practice virtues that are both different and complimentary. According to him, mental prayer has both a force of protection and attraction in goodness, while vocal prayer adds to these same qualities the power of striking down the enemy, making it superior. The Unknown Philosopher recommends silent prayer to rekindle the heart when it has become cold and empty of God. However, as soon as the heart is full of this Presence, he recommends a verbal prayer because it is then the “Word.” For Saint-Martin, prayer is an act; it is the purest act a person is capable of. Human thought united to that of God through the will then manifests in action, and in the imitation of God, this action is the Word.



Prayer flags near Mount Everest, Tibet, September 2005. Photo by Mikael Häggström.



The Great Secret

by Eliphas Lévi

This adaptation of an excerpt from chapter seventeen of The Great Secret or Occultism Unveiled (1868) shows the humanity and spirit of this renowned nineteenth-century esotericist. Born Alphonse Louis Constant in 1810, he was quite influential in Western esoteric circles. Even though The Great Secret was written in 1868, it was not published until twenty-three years after his transition in 1875. Martinists will be able to recognize many themes common to both AMORC and the TMO.

Everything that is true is beautiful. There is nothing useless under the sun except error and lies. Even suffering and death are beautiful because they are the work that purifies and the transfiguration which delivers us. Passing forms are true because they are the manifestations of eternal strength and beauty. Love is true, woman is holy, and her conception is immaculate. True knowledge never makes an error, and reasonable faith is not an illusion.

Laughter which comes from sympathetic gaiety is an act of faith, hope, and love. To fear God is to misunderstand God, since one should only fear error. Human beings can accomplish everything they wish, as long as what they wish is just. They can even, if they wish, fall into injustice; however, they will be injured in so doing. God is revealed in humanity, through humanity, and by humanity. The true worship of God is love. Dogmas and rites change and follow one another. Love does not change, and its power is eternal.

There is only one true power on earth as in heaven, that is, the power of Good. The Just are the true masters of the world. The world experiences convulsions in suffering; it is transformed when it dies. Suppression of justice is the repression of power just as terrible as that of fulminating materials. It is not the People who foment revolutions, but Kings. The Just person is inviolable, woe to the one who troubles one of the Just. The Caesars have fallen into ashes, burned by the blood of the Martyrs. What one of the Just wishes, God approves. What a Just person writes, God signs it and makes it an eternal testament.

The great word of the Enigma of the Sphinx, it is God in humanity and nature. Those who separate humanity from God also separate us from nature, since nature is full of God and repulses atheism with horror. Those

who separate humanity from nature are like children who honor their parents, and then cut off their heads. God is said in this way to be the head of nature; without God, nature would not exist, without nature, God would not be manifested.

God is our father; however, it is nature which is our mother. Honor your father and your mother, the Decalogue says, so that you may have long life upon the earth. Emmanuel means, “God is with us”; such is the sacred word of the initiates known only under the name of the Brothers and Sisters of the Rose-Croix. It is in this sense that Jesus Christ could call himself without blasphemy the Son of God, and the Divine Itself. It is in this sense that he would have us with him as he is with his father, and thus regenerated humanity realizes in this world the Great Secret of the Divine Humanity.

Let us love God in loving each other, for God is never manifest except in us. Everything that is loveable in us, it is God in us, and one can only love God; and it is always God who loves when we truly know how to love.

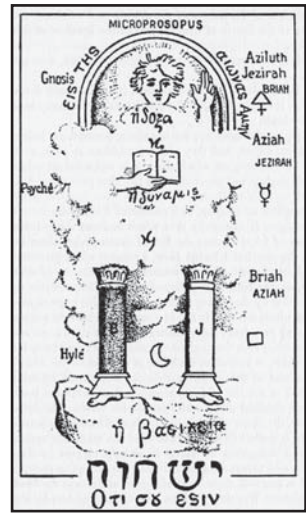
God is light, and does not love the darkness. If we wish to feel God within us, let us enlighten our souls. The tree of knowledge is not only a tree of death for Satan and his followers, it is a poisonous tree for superstition; but for us, it is the Tree of Life.

Stretch out your hands and partake of the Fruits of this Tree. It heals us from the fear of death.

Then, we will no longer speak as ignorant slaves, saying, “This is good because someone says it is good for us and promises us a reward, and that is bad because someone forbids us from having it and threatens us with punishment.”

Rather, we will say, “We do this because we know that it is good, and we do not do that because we know that it is evil.”

In this way the promise of the symbolic serpent will be realized: “You will be as Gods, knowing Good and Evil.”



Eliphaz Lévi, *The Great Pantacle from the Vision of St. John*, 1861. From *The Key of the Mysteries*, 63.

When the Student Is Ready

by Michael H. Bland

We hear the phrase “When the student is ready, the teacher will appear” so often that we sometimes may be tempted to miss its implications. Brother Bland explores some of these meanings in the present essay.

As Martinists, we share many resources and treasures from the Rosicrucian Tradition. For example, the Rosicrucian Master Alden aptly advised us as to how the Master will appear when the student is ready:

- First, throughout the whole lifetime
- Second, inwardly at first as the Interior Word, and then later as a physically embodied human guide
- Third, as an embodied Master from the very beginning of one’s journey

The first two cases presuppose the practice of meditation and its development to a certain degree of intensity. The third case needs no prior meditation, but it does require an attitude of seeking truth, help, or guidance in as focused a way as in the other cases. Finally, all seeking of spiritual instruction through a Cosmic Master becomes real, in the final analysis, on the psychic plane only. Therefore, as initiates or Martinist students, we should direct our efforts in that direction with complete faith.

Another important issue that needs to be addressed is “Who or what are the Cosmic Masters, or the Masters of the Past?” In the Primordial Tradition, the teachings of the G.W.B. advise us that the Cosmic Masters are an assembly of



The Bodhisattva Kuan Yin as a Sea Goddess. Photo by Günter Trageser.

master soul personalities who have attained cosmic illumination through facing and mastering the vicissitudes of life, and are well on the way to reintegration. To many initiates, the Masters of the Past may seem to be a nice myth or allegory depicting some facet of cosmic law.

However, to further clarify, the appearance of the Master is to be understood from a dual perspective: first, it is the actual appearance of a soul personality who has attained cosmic illumination; and secondly, it is the experience of being the Inner Self, being the Master Within. In some instances, we might experience the Inner Self or Master Within without being conscious of a Master of the Past being present. Nonetheless, at some point in the ascent of our consciousness, we will become aware of the Unseen Cosmic Master who has been guiding us. Further, it is the Inner Self that experiences cosmic illumination—this is the awakening to cosmic reality and eternal life.

Time to Prepare

When, where, and how do we begin to prepare ourselves for admittance into the Master's presence? Let this particular moment in time and place be our beginning point in earnestly seeking cosmic contact. Why now and why here? This is to accept the conditions of our own life as one of the myriad of expressions of the soul or the infinite life on this level of existence. Now is the time for us as Martinist students to roll up our sleeves—and from our current position—begin to prepare. Perhaps this is not the glamorous beginning for which we had hoped, but our current position points to the practical necessity of accepting responsibility for our own spiritual growth and development.

This is also a pivotal point from which to take a closer look at our moral values or virtues to see if they are hindering our advancement on the Path and the ascent of consciousness. For example, skepticism—or being skeptical—is considered a virtue by many of us. The skeptic determines if a certain aspect of reality or consciousness is true. However, the problem with this approach is that the finite intellect and the limited perception of the ego or outer self cannot apprehend that which is infinite and cosmic in nature.

Thus, the skeptical approach, which by its very nature doubts the existence of the Masters of the Past, is not helpful because it actually creates a psychic barrier to sensing and realizing their presence. The Masters never

respond to any demands for proof of their existence or their abilities. Actually, a Cosmic Master or an Enlightened Woman or Man could be our next door neighbor. Moreover, unless we have developed ourselves to the point where we can sense the Masters inwardly, the Masters simply do not appear to exist.

Discipline is another required element that assists us in developing and maintaining a serious regime of daily practice. After the initial excitement of being on the Path wears off, many of us stop studying our lessons and doing the required mystical exercises which foster psychic growth. Certainly, the importance and value of meditating at least ten to fifteen minutes every day cannot be over emphasized. Hopefully, with sustained practice, the meditation period will gradually increase to thirty minutes each day. This will greatly assist us as Martinist students in developing rapport with the inner self; gradually enabling the outer self to respond to the awakening of the Divine fire of the soul as a bridge is established by focusing our consciousness through meditation.

Once again, the Master Alden provides guidance on the purpose and value of meditation. The experiences and light we receive from meditation are the food upon which Cosmic Consciousness grows and develops toward regeneration and reintegration. They are as moisture and nourishment to a flowering plant. That is why so many of the great mystics of the past have spent many hours of their lives in silent meditation.



Tour of the Rosicrucian ruins (near the locale of the Temple of Alden) near Carmel Mission in California, June 1938, organized by RCUI Dean Orval Graves and Rosicrucian Grand Master Thor Kiimalehto. Photo from the Rosicrucian Archives.

Our task and preparation is to engage in a journey through the various levels of consciousness until we experience the full realization of Self and the Master Within. This preparation requires us to know the full range of expression of the Master Within through this material world as it moves from the center of consciousness to the periphery of the circle and back to the formless world of its beginning. Thus, this preparation is a journey about the re-polarization of our consciousness as Martinist students. It is always the constant tearing down and building up of the world of Form, for as our consciousness expands through each experience, we invoke a better and more dynamic attunement with the Inner Self.

Further, it is a call that beckons us to experience life to the fullest and requires us to understand the hearts and minds of our brothers and sisters throughout the Earth. Only by participating in life with other soul personalities can we as initiates fully appreciate and identify with others. It is important to note that the preparation called for and needed is not based on time.

The Master's Garden

To respond to this calling from a higher plane is to recognize the need for a much greater refinement of our consciousness and outer self. Thus, as initiates and Martinist students, we find ourselves beginning to work from inside the Master's garden. Symbolically, it is a garden like no other, just as the Masters of the Past, whom we aspire to become, are ubiquitous, there is no place where we can go and work that is separate from them—As Above, So Below. This world of duality and conflict of opposites is where we are to learn and apply the ancient teachings of the Masters to our daily lives in the service of others and the Hierarchy of Light. It is an essential part of the quest, requiring the working out of our past karma through the associations of those people who cycle in and out of our lives in this incarnation.

Much has been written about service and its importance as an essential element/value of the ascent of consciousness. However, it should be pointed out that before we can be of service to others, we must have something to give or share that is worthwhile. In essence, we cannot give what we have not achieved or obtained on the Path. Thus, it is important to remember and recall that each step or level attained in the ascent of consciousness is fought for and won. In the words of Raymund Andrea, former Grand Master of the English Grand Lodge in Britain, "The Mystic is a battle-scarred warrior."

Certainly, to reflect the peace and harmony of the cosmic scheme of things requires us to understand the yearnings of our heart's desires on this plane of existence. The trials and tribulations we Martinist students encounter through our experiences with others push us to the limits of what it means to be *human* in pursuing the Path of the Masters. Only by understanding what is within our own hearts and seeing into the hearts of other human beings can we provide true, efficient service that is of value—service that is in fact reflective and representative of Hierarchy.

The call of the Master brings Martinist students to the need and desire for mystical identification with all those illumined soul personalities entering their sphere of influence and contact. It is the intent of such contacts to help us transcend our karma and thereby assist us to transcend the world of Form, just as consciousness expands in recognition of the higher world as being something greater than itself. It is a Path of action, ever spiraling upwards, through every cycle of experience and encounters with those soul personalities for which the initiate has Karmic responsibility. As noted by Raymund Andrea, “We return again and again, apparently to where we were, but a little wiser on each spiral through perfectly mundane experiences which force the truth of life upon us. It is up to the aspirant to achieve all that he or she can upon each spiral of the Way.”

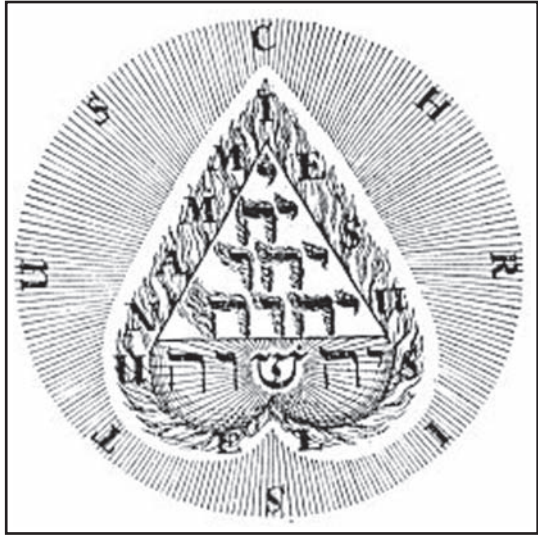
What will help us to identify with those enlightened soul personalities? According to the ancient teachings and guidelines set forth by the Masters of the Past, it is love and the use of our will.

There are two sources of will in the Universe: one is the will of God, and the other is human will. The proper use and understanding of the law of love in connection with the will presents the initiate with one of the most serious challenges on the Path. Why? Often the initiate or student of Martinism encounters in daily life soul personalities who are found to be less than pleasing and in conflict with us. Guarding ourselves from these is the role of the Mask and the Cloak for those who have learned how to use them according to the Martinist Tradition.

Thus, the task and technique of expressing love in all of our relationships through awakening the fire of Divine Love can only be accomplished by the mediation of the soul. How well we allow the transmission of the energy and power of soul to flow into each situation determines how inclusive and successful we will be in breaking down the thought forms separating us from others.

In effect, the awakening fire and power of the soul enables our hopes and desires to become laws to us. To repeat, it is important to realize that our hopes and desires have the power of the soul behind them. The Master Alden describes it as the power to do what we have planned or visualized. Thus, the judgments and expectations the initiate projects into the Cosmic for manifestations on this plane of existence need to be conceived as being consistent with the cosmic scheme of things.

In closing, the high mountain of cosmic initiation, illumination, and reintegration looms ever before us; beyond the world of duality, illusion, and despair. In the West, this quest is known as the Path of the Heart—the uniting of the creative powers of the Mind and the balanced emotions of the Heart. It is receiving the impersonal love of Omneity and reflecting it back throughout the material world as personal



Jacob Boehme, *The Tetragrammaton in the Human Heart*, from *Apologetic Works*, 1730.

love to all those soul personalities we encounter on our journey. This love is not a blind or meaningless compassion; rather, it is a love that is manifested by us through taking the right course of action reflecting the wisdom of our life experiences and the journey of the soul through the ages. Thus, it also consists of accepting personal responsibility for every situation and experience. This is the fulfilling of the law of Divine Love.

Deep within us is the silent voice calling us homeward to our first estate. Our response to that call heralds the day when we will be able to say, like the many Masters of the Past who have gone before us, I am *Awake!*



Ways to Know the Future during Sleep

by Henri Delaage

Henri Viscount Delaage (1825-1882), was in a direct line of filiation from the Unknown Philosopher, and he himself initiated Dr. Gérard Encausse (Papus) into Martinism. In this excerpt from *The Prophetic World or Ways to Know the Future (1853)*, he discusses the difference between reverie and dreaming.

“Reverie is the vision of a soul which keeps watch in a sleeping body.”

It is a common belief of all the peoples, and furthermore, a primordial truth that we will attempt to make visible in this chapter to the eye of the intelligence by victoriously proving to it that, in the silence of the sleeping senses, the awakening of the soul manifests itself through a miraculous act of vision that we call *reverie*. The future is hidden; only God knows it. Nevertheless, the soul liberated from serving the body through a beneficial sleep, sometimes painstakingly deciphers a few lines from the book of the future.

It is true that the light which enlightens the soul during sleep is too furtive, not clear enough or bright enough to seize future events in all their details. Further, it is not free enough from the senses and their blind domination for it to fully participate in this phenomenon of supernatural vision. For this reason, reveries present the future in a symbolic manner, because in a reverie the future can only be seized through a veil of a revelation showing it, while covering it with an allegory meant to impress the senses and engrave its image on the tablets of memory.



Albert Joseph Moore, *Dreamers*, 1879-82, Birmingham Museum and Art Gallery.

We believe it is necessary to mention a deplorable confusion among those who have a superficial spirit, which makes them use the word *dream* as having the same meaning as the word *reverie*. The difference between these two phenomena of sleep is as immense as what exists between heaven and earth, the finite and infinite. Reverie is a vision of our soul, free because the senses are drowsy and the physical organs are asleep, and liberated from the empire exerted on it by the body during the waking state. Dreaming, on the other hand, is but an incoherent work of the brain, which is not guided by reason. While those who indulge in reveries have been venerated by all people as predestined beings and interpreters of Divinity, dreamers have always been considered as unfortunate people whose brains, deranged in their invisible mechanisms, could no longer think. In summary, the title of one who muses in reverie is *sublime*, that of the dreamer is *ridiculous*.

Since dreams are almost always determined by the concentration of the life spirit or source of thought over an ability, we can draw this conclusion: that during sleep the brain continues the work begun while awake, and continues it with the frantic rambling of a race horse who is no longer guided by the wise hand of reason, which is currently asleep.

In great antiquity, reverie was so highly prized that it served as motive to the most important determinations and, according to their beliefs, reverie was synonymous with conversing with God. However, the ancients were far from considering all reveries as celestial. Thus, Plato had Socrates say, "Listen to the reverie I had, whether it has come through horn or through ivory, meaning if it is true or false."

For any intuitive spirit, an error does not have the same appearance as truth, and it is impossible to confuse chimerical fantasies of the imagination with a vision of the soul. This is why Saint Augustine reported that his dear mother easily could discern in her reveries, the revelations brought to her by God, from the suggestions coming from her imagination. The Greeks believed in reveries, but not blindly. They believed as a people enlightened by the light of truth, as we can see in the wonderful excerpt from Xenophon, where he said, "Nothing more closely resembles death than sleep: it is then that the soul appears most divine, and that it foresees the future as if it was entirely free." In addition, Plato, whom the centuries have named the *Divine*, and whom we will call the *Foreseer*, has proclaimed that "the fury of divine inspiration prevailed over humanity's wisdom."

Every day we meet those who tell us, “God warns me in reverie of everything that will happen to me.” Instead of considering these persons as having weak and superstitious spirits, we see them as beings cherished by Divinity, who deign to converse with their souls, awakened because of the sleep of the senses.

What spread the belief that God reveals future events to the soul during the sleep of the body are numerous passages from the Bible, a book that can be found in every hand and whose opinions generally pass as the oracles of divine truth. We must admit that it is difficult not to believe in this after reading these words from the Book of Job: “[For God speaks] in a dream, in a vision of the night, when deep sleep falls on mortals, while they slumber on their beds, then [God] opens their ears and terrifies them with warnings,....” (Job 33:15-16). Then too, there are these words from the Book of Joel: “... I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old people shall dream dreams, and your young people shall see visions.” (Joel 2:28).

Children of the nineteenth century, in our youth, we have suckled the milk of wisdom in the Holy Scriptures; this fact has become the flesh on our bones, the blood in our veins. The inspiration that frees the soul from sleeping or simply numbs the body is therefore too inherent to our nature to stop it. Therefore, we are often like a race horse, who furiously takes hold of its bit and stamps the ground gaily, impatient to dash forward through the countryside, to feel the spirit that takes us and brings us into the unknown regions of the supernatural world. It is a supreme beatitude to search in this way for the truth beyond the spheres, created on the wings of inspiration; it is a divine predestination.



Unity and Duality: Divine and Human Love

by Bassar

Unity and Diversity, Unity and Duality, these are concepts that Martinists ponder unceasingly on the path of Regeneration and Reintegration. Here the Kabbalistic implications of these concepts are explored.

Trying to imagine what unity is in this vast universe makes our head spin because unity eludes our imagination. In the viewpoint of the Kabbalah, light is an attribute of unity and symbolizes knowledge, and therefore, it symbolizes the principle of wisdom, which in Hebrew is called *Hokmah*. Through union with the absolute from which she emanated, wisdom is the manifestation of perfection. She is therefore an attribute of Divinity, and Divinity is One. To imagine unity as an infinite is to think of God, and that bedazzles us because we have not received Illumination, which would allow us to face Divine Reality.

Duality, on the other hand, is with us at every moment of our lives. Life is first a manifestation of the binary and then of multiplicity. But life is also the manifestation of strength, a power that is also judgment. In Hebrew this is called *Geburah*, and is the feminine element that allows life to manifest. Strangely in the Tarot, strength is represented by a young woman who holds the jaws of a lion open with her two hands. We will also notice that strength corresponds to the eleventh card which, when theosophically reduced, equals two, symbol of duality and the feminine. In the entire Tarot, the eleventh card is the only one which does not have its complementary, that is, the number of no other card added to it gives twenty-two. This suggests that when we use strength to overcome tests, we are always on our own. In the sephirothic tree, the eleventh path links Kether and Hokmah.

The binary is therefore only a division of unity, since everything that exists emanates from unity. But the binary is also difference. In Hebrew, two is pronounced *schatyim* and means “difference.” Difference is indispensable to knowledge. We can only perceive an object or living being when it is differentiated from its environment. However, when the difference is of a complementary nature, it is also an opposition.

Having a difference of opinion with someone is to be in opposition to that person. The binary is therefore both complementary and opposition. Moreover, we could say that all opposition is complementary. The binary, composed of complementary and opposition, can be found everywhere in our environment. In accordance with its nature, the whole of Creation comes in pairs or couples, for nothing can exist without its contrary and nothing is identical.



Natural Yin-Yang formation, found near a house in the Swabian Alb, Germany.

Various philosophies have given particular names referring to the components of this duality. Eastern philosophy calls them *Yin* and *Yang* and teaches that they are the two arms of the

One (the infinite). The Judeo-Christian religion, for its part, relates in the first Book of Kings that King Solomon, known for his wisdom, constructed a temple which took seven years to build. Here the number seven symbolizes perfection. Hiram, his architect, built two bronze columns. He erected these in the portico of the temple; the column in the south he named Jachin, and the column in the north he called Boaz (1 Kings 7:21). Jachin and Boaz are the Judeo-Christian symbols of the binary, the Yin and Yang of Eastern philosophy. They are symbols of complementarity and of opposition. In them, we can see both an achieved balance and latent threats of conflict. They are the black and white, the positive and negative, the centripetal and centrifugal forces, the masculine and feminine. Everything that exists is Jachin and Boaz. They contain all the principles of Hermetic and Oriental philosophies. And these principles are constantly in action.

The Principle of Polarity

Within the principle of polarity, nothing is totally white or black. Every being and each thing contains Jachin and Boaz, the positive and negative, at every stage of their composition or existence. This is the polarity principle of the Hermeticists, but Martinism formulates this truth in a different way. Darkness is the absence of light, good is the absence of evil, and courage and fear follow the same rule. Each virtue has its corresponding vice, each quality its defect. It is a question of the same force being taken to the other extreme, another pole. All we have to do then to transform ourselves is to

change polarity. Hate can be transformed into love by changing polarity, for love is positive compared to hate, which is negative. Positive and negative are two poles of the same virtue.

Jachin literally means “make solid,” and Boaz literally means “strength within.” The nature of the two columns leaves no doubt: Jachin is characterized by the letter *yod* which symbolizes the male regenerative organ or the paternal seed that generates creation. It is masculine and positive. Boaz is characterized by the letter *beth* which symbolizes the idea of receptacle or abode: *bo*, inner and *az*, strength. It is feminine and passive. It is a Hermetic principle. Like polarity, it manifests in all things. Sex is only one manifestation of it, referring to the physical distinctions between all living beings. In all cases, the masculine aspect is similar to the positive pole and the centripetal force, while the feminine is like the negative pole and the centrifugal force.



The High Priestess, from the Rosicrucian Tarot, showing the two pillars, Jachin and Boaz.

Before pursuing other aspects of this principle, it is worthwhile pointing out that positive and negative are the two poles related to electricity and are usually called anode and cathode. Since these are represented by the signs + (plus) and – (minus), they are referred to as positive and negative. In our daily language, positive corresponds to an affirmation (yes), but also a virtue; while negative corresponds to a negative (no), such as a fault or a vice. These terms have nothing in common with the two poles of polarity bearing the same name. In fact, the words “positive” and “negative,” when referring to polarity, must not be compared to feelings or acts that are given the same descriptions.

In the same way, mathematically speaking, positive corresponds to a number greater than zero and negative to a number less than zero.

While this is true on the profane level of calculations, it is false esoterically speaking. Esoterically, ONE is the greatest of all numbers, and we have seen that the binary is only a division of unity. The negative pole is feminine like the cathode, a word whose Greek root means “generation.” The cathode,

or negative pole, is the maternal principle of electrical phenomena. It is the womb in which corpuscles and electrons take form. In addition, we could say that electrons are feminine, or negative, without this implying a “negative” connotation. Therefore, atomic particles, by the nature of their polarity and as a result of their type, are subject to attraction and repulsion of electrical and chemical love and hate. What, then, is love?

Definition of Love

Love is synonymous with beauty. It is symbolized by the sephira Tiphereth, also called “heart.” This sephira is often attributed to the Christ who is the symbol of love par excellence. It is the realization of what must be by natural affinity. In the sephirothic tree, Tiphereth, beauty and love, is a son for Kether the Crown and primordial unity, and a father for Malkuth the Kingdom and Earth. And since the experience of love must prepare us for receiving illumination, let’s first try to define this virtue. Love is the attraction one person has for another, for an animal or object. As an example: one can love one’s spouse, horse, or car. In each case, love is certainly the most arousing inner experience we can have because it is an emotional and psychic impulse that touches our deepest self and which we cannot control. Obviously, there are several sorts of love: to begin with, there is human love, which can come in many and varied guises and which relates to the physical and mental planes of humanity; then there’s divine love, which is absolute and can lead us to illumination and relates to the spiritual plane.



Eros and Psyche, ancient Roman fresco, 45-79 CE, Pompeii.

Because we are triune in nature, the ancient Greeks distinguished three kinds of love: the first, *Eros*, desire, relates naturally to the physical plane. Plato wrote, “Love is attracted to what is missing and does not possess.” The second kind of love, *Philia*, friendship, is probably related to the mental plane. According to Aristotle, friendship consists more of loving than of being loved. It is not that I love another because that person misses me; it is because I love another that sometimes I miss that person. In this form of

love, desire is no longer the driving force. It is more a matter of affection, sympathy, or compassion. Finally, the third kind of love that forms the

subject of a special development relates to the spiritual plane. This is *Agape*, the gift, which is love beyond love. The love of our neighbor, affection such as charity, is the love that will one day bring us illumination.

Human love is the first manifestation of this feeling that is given to us to know. It comes in many guises which all share *desire* as the common denominator. Desire is the driving force that urges us to find beauty. And love is *beauty* that is pleasing to our senses. Each of our senses desires a quality that we unconsciously search for in others or in the objects that surround us. When it concerns a couple, this attraction follows an exact and natural rule we will explain more fully. In this case, love is the desire for another because we can only desire what we don't have; we can only love what we are not. The other is not another me; it is other than myself. It is my complementary nature and my opposition, and perhaps we unconsciously seek in them a return to unity. The opposite of this is narcissism, an infantile form of love. This consists of wanting to be loved, which is characteristic of children. Later in life, only the lack of maturity can explain that one person loves another for his/her similar qualities, which comes back to loving oneself.

Love is therefore *desire*, the attraction for another that elevates us beyond our personality. Jachin and Boaz are also subject to this natural law we have discussed and can be expressed in the following way: Jachin attracts Boaz, and Boaz attracts Jachin; Jachin repels Jachin, and Boaz repels Boaz. This is equivalent to a natural law that Hermeticists called the "principle of polarity," and which Oriental philosophy calls Yin and Yang, as mentioned previously. Although love is a passion triggered by desire, which impels us to find beauty, to satisfy our senses that seek pleasing things, we are always free to love. Although we cannot choose to be in love or our senses imposing our tastes upon us, we can accept or refuse our feelings. We love a form, an object, a color, a painting, a piece of music, a person, which may all impress upon us alternately or at the same time through the sole choice of our senses; nevertheless, we are always free to accept or abandon love.

Romanticism has made love a fate; but wisdom directs us to subjugate our human love to our will in order to preserve our freewill, that is, our freedom. However, it would be quite unreasonable to deny love entirely because people are beings of desire. Ascetics tried to achieve this renunciation by submitting their body and senses to painful deprivation. Diderot wrote: "The laudable plan of a devotee to torment himself like a fanatic to desire

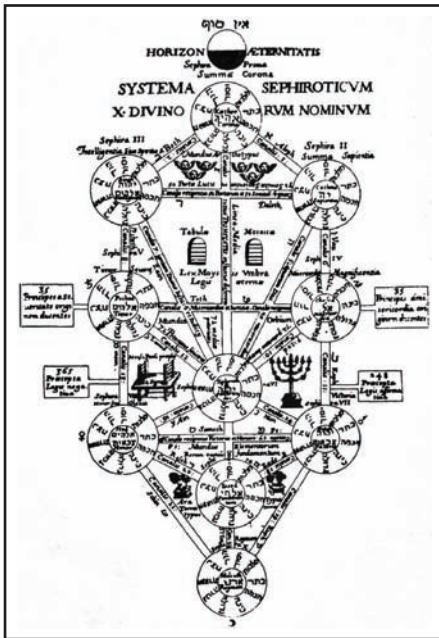
nothing, love nothing, feel nothing, would end up becoming a real monster if he succeeded.”

Humans Triune in Nature

A human being is triune in nature: physical, mental, and spiritual, and this nature must be accounted for in all three aspects. The desires of the body are the loves of the body. To practice asceticism is to corrupt the basis of human nature and disturb the harmony of its essence. Saint Augustine said, “It is through love that we ask, seek, and know. Love, therefore, and do as you wish.” The physical plane has its ideals and demands just as the mental and spiritual levels. One of the demands of the physical plane is to find its complementary nature. The two columns of Jachin and Boaz illustrate this perfectly. They are the expressions of the seventh and eighth sephiroth Netsah and Hod respectively. Jachin is comparable to Netsah, which means “victory, triumph.” Boaz is comparable to Hod,

meaning “glory, honor.” Netsah is “strengthening,” Hod is “vigor.” Like the sephiroth pair of Netsah and Hod, the columns form both a dynamic and static couple whose negative and positive polarities manifest constantly.

A human being contains both Jachin and Boaz, and in the sephirothic representation of them, Netsah and Hod are the legs. Like the columns, the legs are supports. We look at the sephirothic tree in a mirror, and what we see is reversed. Netsah, “victory or triumph,” on the right on the pillar of mercy, becomes the left leg as well as Jachin “I shall strengthen.” Hod “glory or honor,” on the left of the pillar of



Athanasius Kircher, *The Tree of Life*, from *Œdipus Ægypticus*, 1652.

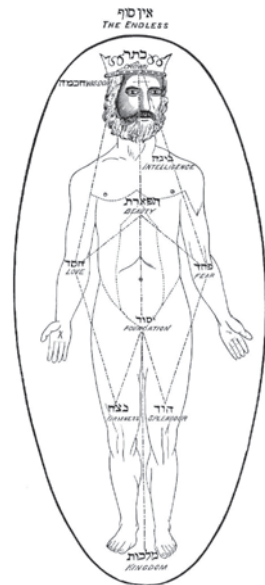
strength, becomes the right leg and corresponds to Boaz “the strength lies within.” A human being walks, victory alternates with glory, triumph with

honor, the vigor of Jachin with the force of Boaz. Unsteadiness forces a person to move forward so as not to fall over. In the same way, duality is by nature unstable and assumes a balancing between two poles to maintain its equilibrium. This is true for a person who is progressing and for all couples. The above symbols are a harmonious example of this.

The Biblical Adam Kadmon, a cosmogonic personality, was androgynous and contained within himself the virtual total of humanity. For the masculine and feminine to be in perfect harmony, each therefore has to be the complementary nature of the other. This is perfectly obvious in the case of Jachin and Boaz and the sephiroth Netsah and Hod. This would favor the manifestation of the same vibratory rates and rhythm, the latter being the oscillation between two poles of polarity. Vibration and rhythm are also two more Hermetic principles.

We are triune in nature: physical, mental, and spiritual. Our mental or intellectual nature depends on the brain, which is an attribute of the soul. Our intellectual nature is the intermediary between the physical and spiritual, and has very different aspirations. As physical love is the desire of the body, so intellectual love is the desire of the mind. And the desires of the mind are the ideals. These ideals are mental, and our mind, with the aid of the imagination, seeks to give them concrete expression, for example, as artistic expression.

Intellectual love is therefore much more elevated than physical love. Here desires are transformed into ideals and they are much more varied and numerous than physical love. Intellectual love is the origin of the arts. The realization of this love, straight from the artist's imagination in the form of music, dance, painting, sculpture, or poetry, creates the work of art. But intellectual love is never fully satisfied and pushes the artist towards still higher ideals. Each realization of an ideal becomes an experience for its creator. Pascal said: "It is through experience that science and art progress in humanity."



Isaac Myer, *Adam Kadmon*, from *Qabbalah*, 1888.

Each work is therefore the fruit of the love of its creator. Intellectual love is also a preparatory school for divine love because it exalts noble ideals.

Principle of Correspondences

Another Hermetic principle is that of correspondences: “As above so below; as below so above.” Whatever exists in the world of formation (*Yetsirah* in Hebrew), must exist in the world of creation (*Briah* in Hebrew). Furthermore, the first sentence in the Emerald Tablet announces the principle of correspondence thus: “...what is below [inferior] is like what is above [superior], and what is above is like what is below, to accomplish the miracle of the One thing.” The One thing to be accomplished is what alchemists called the “Philosopher’s Stone.” It is the transmutation of lead into gold, of the vulgar into the beautiful. It is therefore also the work accomplished on ourselves. This is the change from love on the mental plane to love on the spiritual plane, from human to divine love.

Our love of the Divine is equally a desire, a desire to satisfy our spiritual nature. It is the love of our soul for the universal soul, the desire of the soul to become elevated and know the mysteries. In human love, each partner seeks the complementary nature in the other. Moreover, human love is exclusive love. In Divine love, a person seeks the unity into which to merge. This is absolute love and it does not thwart the loves on other planes.



Hermes Trismegistus, floor mosaic in the Cathedral of Siena, Italy, 1480.

The difficulty with Divine love resides in the fact that Divinity cannot be known because God is something which we cannot conceive. In effect, we cannot assign God any particular nature. God is absolute and we are only relative. But God reveals itself to humanity through its revelations. The Qabalah, to which we have occasionally referred in this article, is a sacred science which studies the link uniting human beings to the first cause. It is presented as a revelation of the mysteries of the universe, thanks to the discovery of certain keys. It helps us to imagine what the absolute or unity is. In the light of these teachings, we can say that it is placed somewhere

between faith and reason. Through love of the Divine, we seek to become conscious of the connection of the divine absolute with the relativity of the created, that is, between the infinite and ourselves. The connection is the love of the Divine, and the Qabalah helps us through its teachings in the understanding of the manifestations of the absolute, of the first cause, which we call God. In fact, the sephiroth detail the absolute nature of God because they are the emanations of God. They reveal to us its essence, which is inaccessible. They bring us the ecstasy of the soul, just as physical love satisfies the body. Love of the Divine is love of the absolute. To love God is to seek unity in the world of duality.

In conclusion, I would like to quote the twenty-second logion of the Gospel of Thomas, which deals with the return to unity:

“Jesus saw some babies nursing. He said to his disciples, ‘These nursing babies are like those who enter the kingdom.’ They said to him: ‘Then shall we enter the kingdom as babies?’ Jesus said to them: ‘When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, and a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter the kingdom.’”

The kingdom is, of course, the return to unity. In comparing those who enter the kingdom, that is, those who return to unity, to babes, Jesus makes us aware of a state of innocence existing before the creation of the binary, a state which we must find again. Duality will then be abolished and we will no longer see ourselves as separate individuals. We shall be unified. The unity of the masculine and the feminine will no longer have to take place within couples; it will be established within us. Our senses will be in communion with the universal consciousness. This parable of Jesus is certainly the best illustration of what unity is. However, Jesus is love and love leads to illumination. Wisdom, strength, and beauty are three manifestations emanating from unity. May their manifestations preside over, support, and ornament the construction of our inner temple.



