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# Pantacle



*S. Martini*



# Traditional Martinist Order

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Dear Brothers and Sisters,

*Greetings in the Light of Martinism!*

Welcome to the twenty-first edition of the *Pantacle*, the official magazine of the Traditional Martinist Order. We begin this issue with words from the Order's namesake, Louis-Claude de Saint-Martin. The Unknown Philosopher explores the idea that people are stewards of the Divine, and that we are only here on Earth "to develop at every moment the wonders of Its reign."

Following this, we investigate a four-step process laid out by Saint-Martin that is designed to show initiates how to walk on the path of Reintegration: "Purify yourself, request, receive, act."

Next in this issue, former Sovereign Grand Master Christian Bernard takes a mystical look at the number 8, "the esoteric number of cosmic harmony," which is also a symbol for the Rose Cross.

After this, we address the idea of the Pillars of Initiation, which evoke duality – opposing and yet complementary forces. This idea also refers to Jachin and Boaz of Solomon's Temple as well as of the Tarot. For Martinists, understanding the two paths to the threshold of the Temple helps create harmony within.

Finally, Sister Gail Butler expands upon a central theme of Martinism: The Way of the Heart. The author takes a deeper look at the heart's triune nature, namely its physical, spiritual, and intellectual aspects, and how they relate to each other.

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

*Julie Scott* ☩

Julie Scott  
Grand Master

# People are the Stewards of the Divine

by Louis-Claude de Saint-Martin

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An excerpt from *The Spirit of Things* published in 1800.

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But even with spiritual ideas, it is clear that we are only here on behalf of the Divine, that is to say, to develop at every moment the wonders of Its reign, to continually make the riches of Its kingdom flourish, and to spread and everywhere make the glory of Its power and Its name shine, as we see that this is the purpose of all those who, on Earth, are employed in the service of the great and the care of their business.

From this it might be possible to form three columns of the state of the situation of the human family. The first would include all those who deal only with their own affairs or with those who believe they are doing their business by indulging in the greed of this world. Now, one can easily judge how much this column would be amply packed.

The second would include those who would take care of their real affairs, such as those who engage in the culture of their moral and spiritual being, piety, justice, and good works, but who do not even have the same idea of their Master's affairs. This column would certainly be much less full than the first, but those included in it would have nothing to do with those of the first column, although they were not yet in the complete measure.

Finally, the third column would contain those who would really take care of their Master's work. Now, their number is so small, that it is nothing compared to the other two columns, although it is not so in relation to the One who employs them.

It should not be surprising that there were some combinations between the qualities, faculties, vices, and virtues of the different

individuals of these three columns, because everything is mixed; but it is on the predominance of all these good and bad bases that the rank of the column would be regulated.

It is nonetheless true that those who take care of their own affairs, even spiritual, instead of taking care of those of their Master, are somehow a kind of thief; for we should never take our reflection, either moral or physical, that we have not procured from this Master, of whom all beings should be servants.



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## Purify Yourself, Request, Receive, Act

From a Martinist Manuscript

The heart of a person contains a treasure, and our tireless quest in everyday life is to “find” it. Louis-Claude de Saint-Martin, our Venerated Master, has endeavored to show us throughout his works how to walk on the path of Reintegration. He advocated four acts: “Purify yourself, request, receive, act. All the work is in these four steps.”

Let us address this theme. We will listen especially to what the Unknown Philosopher tells us about these four steps. His words are true prayers; thus we will open the upper door of our heart, to raise ourselves up towards the Divine, for, he tells us, “The work that I offer to people is not a collection of conjunctures, it is not a system that I present to them, I believe I make them a more useful gift... it is only a ray of their own flame which I revive before them, so that it may enlighten them on the false ideas they have been given of the Truth.”

Examining the first theme: “Purify yourself,” people must learn to keep their thoughts, words, and deeds as elevated as possible on the vibratory level. Saint-Martin teaches us:

Divinity only asks to make a covenant with people, but It wants the covenant with humanity only without a mixture of all which is not fixed and eternal as Divinity Itself. People must therefore work to remove from themselves all the impurities that obstruct this mysterious door through which the eternal Word of Divinity desires to enter to unite with It, the Divine. This transformation takes place in stages and follows a process whose plan has been provided by the life of the Repairer. This Repairer is Christ.

It should be noted that Louis-Claude de Saint-Martin used the term “Repairer” similar to Martinès de Pasqually, in the sense of a timeless Energy of which Yeshua was the channel. What is the Christic message? We all know it: “to love.” To love is to learn to purify one’s heart from all the negative emotions that invade it, to fill it with positive emotions. To purify oneself, according to Saint-Martin, is to pray: “To purify oneself, is it not to pray? ...And what person would dare to walk

without purifying themselves, since they cannot take a step without stepping on the steps of the altar?"

The tool given to people to be receptive to the divine energy is therefore prayer, as he explained:

Prayer is the main religion of people because it is prayer that connects our heart to our spirit. It is only because our heart and spirit are not connected that we commit so much imprudence and live in the midst of so much darkness and so many illusions. When, on the contrary, our spirit and heart are connected, Divinity naturally unites with us, since It has told us that when we are two together in Its Name, It will be in our midst; and then, we can say like the Repairer: my Divinity, I know that you always answer me.

But prayer is not just about words we can speak to the Eternal. True prayer is an act, and it is in the action of each moment. Perhaps the first act to be done is to focus on the purpose of the journey we have chosen to undertake. Conscious that this journey leads us to the divine center in us, let us remember every morning that all our actions of the day must converge towards the Divine, that they must be an offering to Divinity, for we are in reality in Its Presence.

Our soul, of Divine origin, is pure in essence. To purify oneself is thus to bring the vibratory rate of our ego to the same level as that of the soul. People in their duality, conjugate the verb "to have" with their outer "I," and the divine part in them with "is." If the ego wants to unite with the soul and "be," it must abandon what it "has." It could be said that "to abandon," is to "transmit" what the ego has "to the Father." It is the death of the old person, of which the Unknown Philosopher spoke to us.

To purify oneself by the prayer of the heart is to strive to penetrate the "Holy of Holies" of the temple of our soul, the house of Christ, where peace, joy, and love reign forever. The prayer of the heart will lead us to that sweet warmth felt by our soul that recognizes the light of the rays of our spiritual Sun, Christ.

The second injunction of Louis-Claude de Saint-Martin is: "Request." What to ask for? To request is to make one's desire known, or to solicit the other's attention. Thus, to request is to speak to someone whose presence and ability to listen is recognized. But the question that we can also ask ourselves is: Since the Divine knows the depth of our hearts better than we ourselves know, is it necessary for us to send to the Divine formulated requests? If many prayers to the Divine today are request prayers, paradoxically, we can answer "yes."

These prayers of request, whether written, whispered, or pronounced in silence, have a meaning and a purpose for people. In a way, the request leads us to recognize our emptiness, our shortcomings, and in this it is an approach of humility. To address a prayer of request to Divinity is to "give permission" to a Superior Intelligence to intercede in our favor.

For Saint-Martin, the vocation of humanity should be to become a New Man or Woman, because they are in the image of the Repairer. Therefore, it is through the Repairer, the Regenerator, or the Savior, as he calls Him, that we can be instructed and return towards the Light, towards the Father. He also taught us:

You have been told that whatever you ask of the Father, in the name of the Repairer, you will receive; but how would you ask in the name of the Repairer if this name is not known to you, that is to say, if it has not penetrated into the intelligence of your heart, by the sweetness of Its living activity? Therefore, this is how you can hope that this name becomes known to you, and how you can use it effectively.

Let us consider the method he indicated to us:

Whenever your spirit feels destitute, and in need, present to the Repairer the enumeration of the previous graces It has given you. Tell It: "I am the one to whom You have given such and such debt, I am the one whom You have strengthened on such an occasion, I am the one in whom You have developed such light, I am the one You have preserved in such circumstances. I am the one You have astonished so many times by the unexpected sweetness of your

ever-new ways; finally, I am the one for whom You have done and for whom You are still doing miracles of mercy, and relief in our sorrows, in our dangers, and in our darkness.” The Repairer will recognize Its own works in this enumeration that you will present to It, and will come even closer to you, so that one day you may come to ask in Its name, Its Father, all your needs.

But are people sure to know their needs? Have they made sure that the requests they make to the Divine are just and good for them as well as for their kin? For that, they need to have wisdom, and Louis-Claude de Saint-Martin’s reply is: “How can people know their needs? The only thing they have to do here below is to be humble, small, and reserved, so that in the silence of themselves, the great physician can come and advise them.” This great physician is, of course, Divinity.

Then, the Man or Woman of Desire, on the way to their state of New Human, will address a new prayer:

Take back my will, O Source of all, take back my will; for if I can suspend it one instant before You, the torrents of Your life and light, having nothing to resist them, shall pour impetuously within me. Help me to break down the woeful barriers that divide me from you; arm me against myself; triumph within me over all Your enemies and mine by subduing my will.

The Man or Woman of Desire has thus understood that, in fact, they have nothing to ask of the Divine. That is why the Unknown Philosopher tells us further: “We should give to the Divine only prayers of thanks and never ask It for anything; because It always gives, and only gives what is always perfect and always excellent.” And the only prayer of request of humanity to Divinity is then: “Give us the exclusive passion to seek You, to find You and to be united with You.” This means that people must be ready to receive It. Louis-Claude de Saint-Martin warned us: “People do not cease to kill the Divine, that is to say, to prevent It from penetrating them, and thus from manifesting. For if our happiness is to know Divinity, the happiness of Divinity is to be known, and all that is opposed to this happiness is a demise.”



How will people listen to the signs of a dialogue that can be established between them and Divinity? Now we come to the third injunction: "Receive." To reach the highest summits of spirituality, we must learn to become receptive channels of the Christ Consciousness that only asks to permeate the human consciousness. It is this energy that will transform the old person into a new person. Saint-Martin expressed it thus: "Consider, then, that the true object of the work of the New Man or Woman is to regenerate themselves in the divine life, which is love and light...."

To regenerate oneself in the divine life is accomplished through the prayer of the heart, but also by the very simple acts of daily life, if they are performed with faith in the One who guides us. But, he said, "If faith is really the new human, humility is the nourishment." Thus, it is only in humility and holy reverence that one feels Divinity, that one learns Its secrets and that one can learn to make use of them. However, what can we do until we feel Divinity physically in us? This is why Yeshua said, "that he could do nothing by himself, that he judged only according to what he heard, but that his judgment was just, because he was not seeking his own will, but the will of his Father who sent him."

To receive Divinity is therefore to open one's heart to love, but it is also to let It be manifested by and in our being. Saint-Martin adds: "It is not enough to ask Divinity to descend into us, we have done nothing if it does not remain there, and here is the greatest misfortune to which people are daily the victims: the Divine descends into them daily, but every day they allow It to wane, or rather, they allow It to dwindle and seem not to notice."

Love has its seat in the human heart, and, according to some Sufis, the heart is the seat of the soul. To them, if we speak from our heart, we will revive the flame that burns in the hearts of others. We will awaken through knowledge and love the sleeping soul. And fire will spread, for there is nothing more contagious than love. Everything has a depth, everything is inside; and people are capable of experiencing the Divine in material reality.

Thus begins the state of the New Human who experiences the Divine. Aline Charest wrote: "In everyday life, love requires only

one thing to continue to evolve from the earthly condition of clay to the heavenly one of the rose: that the most tender point of the heart expands until felicity and peace become the substance of life.”

To receive Divinity is to open oneself to the Christic principle, the pure energy of love. Only love has the power to give us access to a new and higher consciousness. The rational spirit of people cannot experience love for their enemies, for it is against their nature. Humans can only truly love others when they recognize in them the same Christic essence that has been opened and manifested in themselves. It is then that there is a meeting between two beings connected to their essential being, meeting from essence to essence, and meeting of Christ. The new person has the capacity to experience the Divine in all that their senses can grasp. “It is in the physical world of matter that Christ is made palpable to us, it is by the creatures that he touches us,” said Pierre Teilhard de Chardin. Christic love unites people to each other and unites them to Divinity.

Saint-Martin proposed three qualities to advance humanity’s evolution, but only one of them is really essential: “For our personal advancement in virtue and truth, the only quality needed is love. For our fellow humans to advance, we need two: love and intelligence. To accomplish the work of humanity, it takes three: love, intelligence, and action. But, love is always the basis and the main focus.”

Manifesting this state of love every day is given to everyone. Sister Emmanuelle expressed it simply: “The ideal is to simply enjoy what one has and what one is, without comparison with others, to favor relationships that are simply human; it means to take the time to experience unselfish exchanges, to share warmly with those around us.”

The true freedom of humanity is to have no other choice but to base the inner growth of one’s being on spiritual love. Paul, who inspired Louis-Claude de Saint-Martin, says: May Yeshua “live through your heart’s faith, since you are rooted and grounded in love. I pray that you have the powers to understand the breadth and length and height and depth that his love spans, surpassing knowledge so that you be filled in the fullness of God [the Divine].” (Ephesians 3:18- 19). When Christic love transforms the human heart, a person can reintegrate with

their divine state of existence before the Fall. People are now ready to fulfill the ministry of Divinity on Earth, becoming in turn a mediator between Divinity and the Universe.

The fourth and final injunction is: "Act." Love cannot be dissociated from action. If we take love away from our human relations and daily actions, our inner lives will remain divided. The New Man or Woman, moved by the attraction of Christic love, continually unites themselves with the divine center in action. Rumi expressed it very simply in these words: "Without the fulfilment of your exoteric duties, you will not obtain the treasure of interiority."

This is what Saint-Martin said:

You can honor the Divine with your prayers, but you can honor It even more by the services you will render to yourself in Its name.... Your heart and all the properties of your being must become active agents and organs without interruption, if you want to live in reality and serve your Master in spirit and in truth.

He spoke to us of honoring the Divine by the services we render to ourselves. Only then can we claim to place our beings at the service of others. He added:

One of the great secrets of wisdom is to offer nothing but Charity when one is in a situation to do what must displease another, without having made sure beforehand of ways to heal the wound we are going to make. This is how prudent surgeons conduct themselves; this is how supreme love behaves for our miserable posterity; it is thus that It accompanies and always follows the justice which It is forced to exercise. If we knew how to imitate It in our conduct, we would heal all our fellow creatures, instead of almost always hurting them.

This axiom of Saint-Martin is very difficult to apply in our daily lives. Also, let us promise to do as he advised us: "Let us feel how much the Divine loves us, and to compel It to make us feel how much It loves us, let us promise to It that we will work to manifest It, and not rest until we have kept our word."

Let us chase doubt when it arises, let us try to live the present moment and be confident:

You have been told not to trouble yourself for the future, and that every day is enough. You were told this then about food and clothing...; but you can also apply the words to the food and clothing of your souls, which will be given to you in abundance, if you really seek the Kingdom of the Divine and Its righteousness. If it is true that every day is sufficient for Its evil, every day Its consolation suffices, since it is said that your Father who is in heaven causes Its sun to rise on the good and on the wicked. It makes the rain fall on the field of the righteous and the unjust. Thus, there is no day that the divine sun does not rise for you on the Earth of your souls, your spirits, and your hearts.

Every day, the Christic sun can enlighten us if we choose to let it shine. Every day we are given to “serve Divinity.” We sometimes think we are lost on the path, but Saint-Martin still comforts us:

Do not be discouraged if success does not always respond to your work. The farmer opens the bosom of the earth, throws the wheat there, covers it; then he withdraws and abandons his field to the care of Providence. Even if the crop would fail, is he less of a blameless worker? But if, after many efforts, you feel that your soul is rising and that it loves its Divinity, how would you regret your sweats and your labors? The happiness of humanity is in the hands of Divinity, and it is It who places on the sage people the marks of honor which belong to them.

When people have truly found the Inner Path, when they have entered this path which they previously surmised and on whose threshold they had only stepped, they are busy with only one thing: walking towards the Unity through the path of the Spirit and the Heart. This applies to what Paul expressed in 2 Corinthians, Chapter 13, Verse 11: “So my brothers [and sisters], goodbye and be restored and be encouraged with each other, think the same, and be at peace. The God [Divinity] of peace and love be with you.”

## The Number 8

by Christian Bernard, SI  
Sovereign Grand Master, 1991 - 2019

Since the dawn of time, the study of numbers, and therefore of figures, has interested people of all historical periods and all civilizations. Many books have been published on this subject.

Mathematicians, philosophers, astrologers, numerologists, lecturers, and professors uphold their versions, interpretations, sources, etc. Further, through our dreams, our intuitions, our visions, and our meditations, figures may appear to us. We attempt to link them to a past, present, or future event. We seek to interpret them. We are always intrigued by their mystery, always in search of a sign, always animated by the desire to understand and to know. Figures intrigue us. We believe in their power when we play games of chance, add up the figures of license plates of vehicles, dates of birth, etc.

All these figures, or numbers, if you prefer, influence us from the beginning to the end of our incarnation. They govern the universe, the stars, our planet, everything that is built on it, and everything that marks our daily life. We are “numbers.” We live and think “numbers.”

Therefore, allow me to share with you some considerations regarding the number “eight.”

Eight is the esoteric number of cosmic harmony. It is the golden key that opens the portals of Mystical Illumination, the magic key that must accompany Initiates as they undertake the long journey, which, as Martinists say, will deliver them from *Malkuth's* density and raise them toward *Kether's* spirituality. Armed with the symbolism of this number, the knight will understand the deep meaning of what King Arthur proclaimed by pointing Excalibur towards the infinity of heaven while repeating: “Earth and king are one.” By doing this, he experienced the Divine and, invested with the power of the flaming sword, he tirelessly strove to ensure that the kingdom recovered its crown.

Now, let us strive to raise our consciousness towards the essence of the number eight itself, and let us give back strength and life in our hearts.

If eight is universally recognized as being the number of cosmic equilibrium, it also symbolizes the middle path between the pillar of

wisdom and that of beauty. It is also the number of petals of the Buddhist lotus and we associate it with the mystical piety of the Christic state. In the Christian Tradition, the eight angels who carry the celestial throne correspond to the eight guardians of space of the Hindu religion.

Again, seen in a Martinist light, eight is also the number of the ideal creation because its quality of “twice four” associates the stability of the four with the duality symbolized by the number two. This esoteric breakdown of the number eight manifests itself in the four emanating worlds, called *Atziluth* the archetypal world, *Briah* the creative world, *Yetzirah* the formative world, and *Assiah* the manifest world. Each of these four worlds rests upon the two symbolic columns that uphold the dome of the Upper Holy Trinity. In the world of nature, these four kingdoms also manifest a duality of polarity that we identify in the dual principle of positive and negative.

The human being also expresses the ideal stability of the “twice-four.” The human body is divided into four main parts and each of them has its symmetry or double. We thus have the two symmetries of the skull, the two symmetries of the trunk, the two upper limbs and the two lower limbs.

The human skeleton possesses four primordial joints, which are also doubled. Thus, we find two shoulders and two elbows for the upper limbs, two hips and two knees for the lower limbs.

Even the human being’s four essential functions have their seat in four double or twofold organs. Understanding is associated with both cerebral hemispheres, breathing with both lungs, blood circulation to both parts of the heart, and reproduction to the double principle of genital organs.

Let us now consider the esoteric meaning of the number eight in relation to the mystical path, which the initiate must follow from Malkuth’s imperfection up to Kether’s universal perfection.

As we said at the beginning of this text, eight symbolizes cosmic harmony and equilibrium. It is therefore natural for it to be located in a *Sephira* of the central pillar, that of perfect balance.

The ideal of stability and perfection is located at *Tiphereth*, because it marks the center of the pillar of balance.

This *Sephira* symbolizes the highest level of evolution that an incarnate soul can attain in the eight-spoke wheel of terrestrial

incarnations. It is the Christic plane of consciousness that some great initiates have reached at the climax of their earthly life.

When we think of the Christic state, our heart vibrates in resonance with the consciousness of the Master; this is evoked during some Martinist rituals.

This Master of our Tradition bears the name of Yeshua; his name is Iesous in the Greek version gospel. Iesous is composed of six letters that correspond to the sixth Sefira, that is, Tiphereth. When we add up the numerical values assigned to each of the six letters, we get  $10 + 8 + 200 + 70 + 400 + 200 = 888$ . This triple eight symbolizes perfection manifested at each of the three points of the Trinity of Lights. It is with reference to this number that an AMORC document bears the name *Liber 888*.

Yeshua rose from the dead on the first day of the week and this day is traditionally called the eighth because it symbolically marks the end and the renewal of the same cycle. For this purely mystical reason, the number eight designates at the same time the resurrection of Christ and that of humankind. It heralds the new era and, albeit that seven is the number of the Old Testament, eight corresponds to the New Testament and proclaims the beauty of the future.

In the Gospel of Matthew, it is said, "No one knows the father except the son and any to whom the son wishes to reveal it." Applied to the Kabbalistic tree symbolism, this means that the incarnate person can neither access Kether's absolute perfection, nor contemplate the splendor of the divine crown. They can only rise up to the beauty of Christic enlightenment that Martinists associate with Tiphereth. This spiritual enlightenment can be associated with baptism as conveyed by lustral water, and it is symbolized in Christian churches by the baptismal font, which most often has an octagon-shaped base. From this base usually rises an eight-pillar rotunda that evokes resurrection and eternal life.

Listen to what your heart tells you; it says, "The symbol is that of the Rose Cross because the Rose Cross is symbolized by the number eight and the number eight is Tiphereth's royal seal. The path that must be followed is the Eightfold Holy Path, because it leads to the Rose Croix state and passes through the eight points of Enlightenment."

Finally, listen to the words of Christ-Buddha and stop at each of the eight steps of the path to feel its purity:

“Pure faith

Pure will

Pure speech

Pure action

Pure livelihood

Pure application

Pure memory

Pure meditation.”



*A Dharma Wheel symbolizing the Noble Eightfold Path,  
at the Konark Sun temple in Odisha, India.*



## Pillars of Initiation

From a Martinist Manuscript

You may be familiar with the Tarot card called The Chariot, where the conductor rides a chariot drawn by two sphinxes, personifying the forces of the columns Jachin and Boaz. The merit of the conductor is to know the Master. To accomplish this mission, antagonisms are reconciled, mastery has been achieved, we act with discernment, and submit to one's intelligence the forces of action. The motto of the Conductor could be this thought of Louis-Claude de Saint-Martin: "Do no rest unless you have fixed the mercury," meaning until the work is completed. Another thought of our Master can also enlighten us: "It is not before, but in the now that we must be brave and gather our forces."



Every being in this world has a mission, and to fully complete it, we must strive daily, against difficulties and obstacles, against our personal convenience, and against the temptation of idleness. Further, we are not on this Earth to work for our Illumination only. We are here to assist others. We are humans and stand apart from the lower world when we work to get rid of our own selfishness and to lead all towards

a common goal of Illumination. That is the first significance of the arcana. To carry out this mission, the first requirement is to be aware of our autonomy. This occurs through our actual recognition of the existence of forces opposing our will. Humans are indeed constantly immersed in a state of struggle and we must work to move past this stage.

We made a reference to known symbols for this study of the Pillars of Initiation, all of which evoke duality, opposing and yet complementary forces. These are the columns of all the temples; the black and white checkered floor in cathedrals; the symbol of yin-yang in the circle, and especially our Martinist Pantacle.

In the Bible, the first book of Kings, Chapter VI, describes the Temple built by Solomon in Jerusalem. Its construction took seven years. In the back, the Holy of Holies was separated from the sanctuary by a linen veil. At the entrance of the Temple were two bronze columns eighteen cubits high. They were the work of Hiram, considered to be the architect of the Temple. The right column was named Jachin and the left Boaz. It is interesting to compare the two columns of Hiram that play a large role in traditional esotericism, with the two columns of Hermes. Moreover, the name Hiram is also reminiscent of Hermes. We can relate them to the Atlantean tradition because they are also the two Atlas columns.

Much has been made of the relationship between the two columns of the Temple of Solomon, and the ancient ritual observation of the sun. The observer positioned him or herself at the center of the holy place, facing east, in other words, facing the rising sun. He or she followed the movements of the sun between the two extremes reached during the summer and winter solstices. These two essential points were marked on the ground with two masts, two menhirs similar to the prehistoric alignments in Britain, or in the United Kingdom. In England, we can observe in the solar circular temple located at Stonehenge, two standing stones larger than the others planted in the East like two columns. Thus, since ancient times, whether in solar temples, cathedrals, and even in our Martinists temples, we find two columns.

There is a term in architecture used to describe a column as being of the Doric Order. It appeared in the fifth century BCE. Vitruvius attributes its invention to Doros, the son of Hellen. Straight lines define it. The first classical Doric temple is that of Zeus at Olympia. This style is sober, symbolizing the masculine principle of the Dorian Initiation dedicated to Zeus. It corresponds to the *sephirah Geburah* - Force. There is also in architecture, what is described as the Ionic Order that appeared in Asia Minor around the sixth century BCE. This style has roots in Ancient Egypt. The columns are thinner and taller than those found in Doric temples. The Temple of Victory in Athens, and that of Artemis at Ephesus are typical examples of this graceful style symbolizing the feminine principle. The Ionic column is soft and has no lines. It evokes the mysteries of Eleusis and corresponds to *Chokmah*, Wisdom.

There is also another type of column that we find in architecture, the Corinthian Column, which appeared around 380 BCE. It is elegant, and determined by a wealth of features; its capital column is decorated with two rows of acanthus leaves. According to Vitruvius, the sculptor Callimachus of Corinth invented this style. It represents Beauty. It is up to every Martinist to work to raise this column within ourselves.

Generally speaking, there are two distinct initiatory paths:

- One is masculine, rational, rigid, or Dorian.
- The other is feminine, mystical, soft, or Ionian.

The first is based on the principle of initiative, reason and will. The second requires a state of receptivity, and is based on intuition. We can therefore symbolize the two columns with the following correspondences:

Divinity	Nature
Creator	Creation
Soul	Spirit
Man	Woman
Father	Mother
Osiris	Isis
Subject	Object
Sulfur	Mercury

These correspondences give the following antitheses:

Active	Passive
Positive	Negative
Giving	Receiving
Producing	Conserving
Acting	Feeling
Inventing	Understanding
Commanding	Obedying
Reason	Imagination
Movement	Inertia

The whole of Creation comes from this universal duality.

We perceive an object only when it differs from its surroundings. Differentiation is essential to knowledge, and that is what makes two the number of science. In ancient symbolism, a woman sitting between two columns, the image of the binary, represented science. They are found again in the two towers of Gothic cathedrals. These are the Pillars of Hercules, which mark the limits within which human intelligence moves. What we know of this area is represented by the veil of Isis stretched from one column to the other, as in the picture of the High Priestess – second arcana of the Tarot. This curtain prevents us from seeing reality, trapped in the mystery of unity. The thinker should only give a relative value to the antagonisms we imagine living, such as right and wrong, good and evil, etc. These are extremes that exist only in our consciousness. The Initiate who then will stand between the two columns should lift this veil.

In many Initiatic Temples the floor is an assembly of alternating black and white tiles. These opposing colors indicate how, in the field of our sensations, everything compensates with strict accuracy. We enjoy rest to avoid fatigue. We appreciate pleasure in contrast with pain. Error manifests truth; light is conceived in opposition to darkness.

Life is the result of a perpetual conflict. This is very well represented by arcana six of the Tarot, the Lovers, which illustrates the mechanism of the voluntary act of conscious personality. This personality must be determined to choose between the path of virtue and courage, or

facility and instant gratification. The sixth sephirah, *Tiphereth*, also has for its emblem the seal of Solomon, which reminds us of our Pantacle. Two triangles, one black, and the other white, interlaced, marriage of the soul and consciousness, water and fire. This union is achieved by love, moral beauty, the pure affection that Swedenborg called “the conjunction of good and truth.” Its antitheses are: confusion, indecision, unfulfilled desires.

Attached to intuition, moral sense, aesthetic sense and intelligence, divine sense allows the full development of the human personality. However, there is no doubt that success in life requires the maximum development of each of our physiological, intellectual, emotional and spiritual activities. In this, Plato was right when he said: “To deserve to be called a human, we must: have a child, plant a tree, and write a book.”

Temperance is another interesting Tarot card to study for the incessant movement of forces that are flowing and combining. Any Initiate using magnetism should study the mystery of the two gold and silver urns. These forces surrounding the earth are also known as yin and yang. Every human being carries the usual and permanent imbalance of yin and yang forces. Their static equilibrium is reached through realization. The Chinese know these two energies under the name of “veins of the dragon.” The Celts also knew them and marked them with megaliths. Only dowsers are now able to prove their existence.

All the events of individual or collective lives are transported by the eternally active vortices travelling through sidereal spaces, lands, and undergrounds. They link the microcosm, the human being, to the macrocosm. The effect is always indirect for the resistance of a complementary force must reflect the cause. This causes a transformation of these two forces, which births the effect. In other words, nature produces its phenomena by a set of complementary forces – the active force causing the resistance of the passive opposing force. The reaction of the latter will cause the phenomenon. That why is we must act by taking into account the inevitable ricochet that occurs as when we throw a stone against a wall. In fact, inertia does not exist. Matter, although apparently still, is always in motion. Humans and planets are continually expanding, constantly changing. Yin becomes Yang; Yang

becomes Yin. The Divine breathes; inhale and exhale; “as above, so below.” What is in the human plane is similar to what is on the divine plane, as there is no above or below. The Divine is everywhere. It is the multiple in the One.

The number two is the Tao of humans. In the centrifugal force of yin, the energy runs from the inside outwards. In the centripetal force of yang, it flows from the outside inwards. Thinking is making assessments in yin and yang terms. These are the keys to the Kingdom of Heaven and for those who know its trends, and know how to balance them, the universe and life are the greatest school ever. Happiness and unhappiness, sickness and health, freedom and slavery depend only on our attitude in life and in our activities. Human beings are an object of study for ourselves and a body of science closer and more accessible than the outside world. Therefore, if we attempt to achieve the knowledge of the universe, then we must begin by studying the fundamental laws of Creation within ourselves. The phrase: Know thyself bears a particularly profound meaning. Let us be thorough observers of ourselves. Let us be honest in this search. Let us do it in the most silent way.

Two paths lead to the threshold of the Temple: reflection and pain. The Initiates, by their study of life, are reasonably optimistic and equidistant from the two extremes. We know that great pains are as fleeting as great joys. This knowledge leads us to consider our exact place in Creation. When we come into contact with superior forces, we feel how life is just apparent inequalities. We find our true path between the columns. We no longer are a shipwreck tossed by all the storms of life and passions. We understand events within their causes and will always find them just and beneficial; we accept them with calm awareness.

The first thing that anyone who wishes to develop their higher faculties needs to do is to create harmony within. We must be master of our body, master of our emotions, and master of our impulses. It is in this domination that we have a feel of our strength, the calm and perfect balance without which any action is in vain. Intuition can manifest when quietness has been achieved. On the initiatory path, it is not enough for one to know that they would act or think in a certain

way; it is absolutely necessary to match one's life to one's conscience. What counts are the actions and the motives behind them.

In the *Kybalion* it is written that: "The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before whose touch all Doors of the Temple fly open." Before concluding, it may be useful to remind you of the seven basic hermetic Principles as expressed in the *Kybalion*:

The Principle of Mentalism: The All is Mind; the universe is mental.

The Principle of Correspondence: As above, so below; as below, so above.

The Principle of Vibration: Nothing rests; everything moves; everything vibrates.

The Principle of Polarity: Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature but different in degree; extremes meet; all truths are but half-truths; paradoxes may be reconciled.

The Principle of Rhythm: Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates.

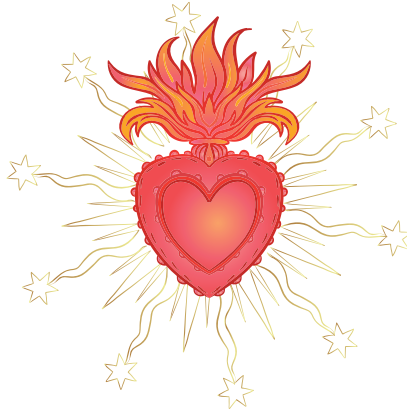
The Principle of Cause and Effect: Every cause has its effect; every effect has its cause; everything happens according to Law; chance is but a name for Law not recognized; there are many planes of causation but nothing escapes the Law.

The Principle of Gender: Gender is in everything; everything has its masculine and feminine principles; gender manifests on all planes.

If you are a dedicated Martinist student, you will be able to integrate and use these principles; if you are not, become one, otherwise the Hermetic Teachings will mean nothing to you. They will be mere words.

# The Way of the Heart

by Gail Butler, SI




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“It is not the head which is necessary to advance in Truth;  
it is the heart.”\*

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Among members of the fraternity of the French mystic and philosopher Louis-Claude de Saint-Martin, also recognized as the Unknown Philosopher, the above quote is familiar and resonant. While this simple expression reverberates deeply on intuitive levels with those who study his philosophy and writings, what did he mean?

By what process does one utilize the heart to advance in truth?

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“The head of old was subject to the ruling of the heart, and served only to enlarge it. Today the scepter which belongs of right to the heart of man has been transferred to the head, which reigns in place of the heart. Love is more than knowledge, which is only the lamp of love, and the lamp is less than that which it enlightens.”

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\* Author's note: Quotations taken from Louis-Claude de Saint-Martin or Martinist manuscripts.



How, do we “transfer the scepter back to the heart”? Is there a process or a method by which to accomplish this?

Saint-Martin offers us a clue when he intimates that Love is greater than knowledge and that knowledge requires the light of Love to be more fully revealed.

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“The only initiation we need is to enter into the heart of the Creator so that the heart of the Creator will enter into us.”

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Again, Saint-Martin’s words invite a question. Just how does one enter into the heart of the Creator?

Our beloved philosopher was not the only mystic who espoused the heart as a path to Divine Communion. Mystics, past and contemporary, have indicated that the heart is both path and prayer for attuning with Divine wisdom.

Augustine wrote in one of his prayers: “O God, where was I wandering to seek Thee? O most infinite Beauty, I sought Thee without, and Thou was in the midst of my heart.”

In Proverbs 20:5, it reads: “The heart’s real intentions are like deep water; but a person with discernment draws them out.”

How shall one draw out the heart’s council?

In his book *Spiritual Laws That Govern Humanity and the Universe*, Dr. Lonnie C. Edwards, FRC wrote: “When the heart beats with a rhythm of cosmic love and the head vibrates with cosmic wisdom, a connection is made with God and God’s laws.”

The heart awakened by love makes possible the connection of which Dr. Edwards wrote. Yet, we may desire more clarification. Our quest, of necessity, leads us to a closer examination of the heart.

In cultures where technology, materialism, and the intellect reign supreme, little attention is given to the heart beyond its physical function. However, mysticism is a holistic path requiring more than intellect alone. Without awakening the heart's latent potentials, the study of mysticism remains intellectual rather than experiential.

The heart is threefold in nature, and when opened on all levels, our lives blossom temporally, emotionally, and spiritually. We are enriched by wisdom, beauty, abundance, love, and a peace that passeth understanding.

### **The Heart's Trinity of Being**

The heart is not simply a physical organ. It manifests a triune nature not only of matter, but also of spirit and mind. These triune aspects aid us in utilizing the totality of the heart's role as we ascend the mystical path toward Reintegration with the Divine. The intellect alone cannot bring us home again, although it does have a role in our quest.

The heart's intelligence differs from that of the mind's intellect, which may be encumbered by its own sense of selfhood, enamored – at least for a time – by its egoic nature. The intellect is enthralled with “stories” of its own importance or victimhood, desires, biases, and fears.

The heart, unlike the ego, doesn't express an illusory nature of misapprehension or shadow. Instead, it might be said that the heart is the mind of the Divine within us.

As we examine the heart in depth and breadth, we first encounter it as an organ with the specific function of blood circulation. Furthermore, a two-layered pericardial sac envelops the heart. Within this sac two to three tablespoons of clear, yellowish fluid allow the heart to move without friction, particularly during physical exertion. This fluid has specific functions in oxygen/glucose release and lactic acid production.

Yet, if we see the heart as merely a physical organ, we overlook its significance as a means of mystical knowing. As mystics we are concerned with a second facet of the heart's triune nature – that of its spiritual-psychic properties.

Surrounding, interpenetrating, and radiating beyond the physical heart is its bio-magnetic and bioelectric field. Of immeasurable importance to the dynamics of this psychic energy field is the pericardial fluid surrounding the heart. This fluid is electro-magnetically charged and is a well and repository of psychic and spiritual magnetism and radiation. The magnetic field generated by the heart is measurable by conventional medical equipment and radiates five to eight feet beyond the body of a normally healthy person.

The heart is the strongest generator of bioelectric and bio-magnetic energy in the body, generating an energy field that interacts with the electromagnetic field of our planet. Our hearts generate a magnetic field that some experts say is at least several hundred times stronger than that of the brain, and at least dozens of times stronger electrically. In addition to the heart's psychic and energetic qualities, another component of the heart's triune nature is that of mind.

In 1991, Dr. J. Andrew Armour discovered that the heart has its "little brain" which he described as an "intrinsic cardiac nervous system." This "heart brain" is composed of approximately 40,000 neurites that are alike in function to the neurons in the brain. Simply stated, this means that the heart has its own nervous system and its own innate intelligence. The mystic seeks to awaken to, and become aware of, the heart's intelligence.<sup>1</sup>

We may tend to think of the process of Reconciliation with the Divine as solely a spiritual process, and it is very much so. However, in considering the totality of our own triune nature, isn't it likely that this process isn't only spiritual, but additionally takes place between

the mind and heart on an energetic, and physical and emotional level as well?

Might this process eventually alter the spirituous essence of the blood, raising the Divine Fire, the vibratory quality of which is then circulated to each cell of the body by the heart?

Unification of heart and mind makes it more likely that we'll have frequent and more profound mystical experiences and impressions. Entrainment of intellect and heart is essential to successfully manifest things and conditions out of the spirit-energy field around us. Not only do our visualizations become more successful, but also our efforts at absent healing and psychically communicating with the mind of another and with nature.

As we integrate mind and heart we move into a state of consciousness by which we have access to Divine wisdom and communication. When we open to this level of spiritual union, we enter the state described as the "prayer unceasing."

The Sufi mystic Ostad Elahi said, "After a time, words are no longer necessary; one becomes the prayer itself."<sup>2</sup> This state of continual prayer is not one composed of words. It's an attunement, a communion with the deepest, most authentic aspects of our being. And, the more our unity of heart and intellect expands, the more likely we are to experience synchronicities.

The implication arising from a synchronicity is essentially transformative, rather than causative. While a coincidence tends to have an effect that can be traced to an identifiable cause, a synchronicity cannot be traced to a cause but is often profoundly seminal and meaningful.

Synchronicities may be understood as the "flirtations" and "courtships" of the Inner Self to the outer self's awareness. Consider the

following quote from a Martinist manuscript: “A synchronicity calls more upon the intelligence of our heart than upon our reason. It is an intuitive message from our larger Self.”<sup>3</sup>

Divine communication and synchronicities are made possible within the Sanctum of the heart. Thus, the heart may be conceived as the Altar of the Cathedral, the Shekinah of the Temple, and the Oratory within the Alchemical Laboratory that comprises our physical and metaphysical body. It is the Rose upon the Cross.

The heart, via its psychic center, tends to speak to us emotionally, intuitively, and subjectively. Thus, it is incumbent upon the mystic to strive to develop the heart's triune aspects, thereby wedding it in partnership to the intellect.

### **Entraining Heart and Intellect**

How do we awaken the innate wisdom of the heart?

First, let's look again at the heart's material aspect, its care, and function. Care of the heart consists of “heart healthy” foods and beverage choices. An adequate intake of water aids its work of efficiently pumping blood throughout the body, ensuring that blood flows more easily through its circulatory channels, lowering blood pressure, and reducing the heart's labor. Furthermore, regular exercise strengthens cardiac function so it's more resilient during periods of physical and emotional stress. Breathing exercises vitalize, magnetize, and energize the pericardial fluid, which also acts as a medium between the heart's physical and metaphysical functions.

We may elevate our thoughts and emotions through positive choices of entertainment, reading material, and personal associations, laying the groundwork for opening the pathway from mind to heart. We must question and eliminate those fears and judgments that engender guilt, anger, hatred, and self-righteousness, for these are out

of harmony with the heart's intelligence. By transmuting these into tolerance, charity, empathy, and service, love begins to bloom within the heart, opening the pathway. A loving and peaceful heart is a happy and healthy heart!

Prayer, meditation, and mystical exercises nourish the psychic and spiritual properties of the heart. Vowel sounds, mantras, and repetitions of holy names or short sacred phrases condition mind and heart to function as one. These disciplines create interludes giving the mind relief from the distracting flow of self-talk and we begin to hear the subtle, quiet, and cryptic messages arising from the heart's wisdom that are innate to our being.

We must question everything that we, and most of society, take for granted. Sometimes concepts of self may be so engrained that it's difficult to expose them to the piercing light of introspection.

Steadfast scrutiny of thought and action aids the refinement of the intellect, disciplining it so it operates in service to our higher aspirations rather than for the gratification of the ego. In disciplined stillness one "hears" that still, small voice arising from heart-intelligence rather than the distracting caprices of ego.

In these ways we liberate the heart's "little brain" and bestow the "scepter" once again to its rightful place. As we do so, the intellect frees itself from its narrower concepts of self and begins readying the lamp for illumination arising from the heart. When the intellect is used consciously to kindle our spiritual practices, heart and mind act in tandem.

### **A Contemporary Perspective**

If one enters the term "heart-brain coherence" in a search engine, millions of results come up. Heart-brain coherence is a concept that is growing outside of mystical circles, especially within the medical,

health, and corporate fields. Corporate leaders are realizing the benefits to their employees of heart-brain coherence training.

Briefly defined, heart-brain coherence is a state that's achieved when the brain – its thoughts and concepts – operate in harmony with the heart's positive emotions and feelings.

Some of the benefits of heart-brain coherence are feelings of wholeness, a recognition of unity with others, inner peace, stress reduction, greater vitality and enthusiasm, and enhanced creativity and productivity. One of the foremost research groups of heart-brain coherence is the HeartMath Institute.<sup>4</sup>

This organization's advisory board consists of internationally known leaders in the sciences of physics, biophysics, astrophysics, education, math, engineering, cardiology, biofeedback, and psychology. Their techniques and seminars on heart-brain coherence educate individuals and institutions to achieve what mystics have taught for ages – harmonizing heart and intellect.

Uniting heart and brain is no longer solely the purview of mystics! It has entered the realm of provable science. The HeartMath Institute and other such organizations rely on meditation techniques, focusing on repeating a phrase, such as, "peace," "love," or "compassion," and directing mental energy and focus to the heart by gently touching the chest.

### **A Mystical Exercise**

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“The Heart is the crucible where  
transformation takes place.”

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The following mystical exercise will stimulate the heart's psychic center and vitalize the pericardial fluid's magnetic and electromagnetic properties.<sup>5</sup>

Begin by sitting comfortably and taking three deep positive breaths – holding the breath as long as is comfortable, then releasing it without pausing before the next inhalation.

Next, place the dominant hand over the heart at the center of the chest. One may also choose to cross both arms over the heart, dominant arm first, then non-dominant arm, so that the wrists rest one upon the other over the heart and the hands extend toward the shoulders.



Or, if either of these is uncomfortable, one may simply focus the mind upon the heart center.

After a few moments begin to intone – aloud or silently – a vowel sound such as EH (pronounced “ay,” as in bay) which is associated with the heart's psychic center. Or, you may wish to repeat a Divine name, such as “Ieschouah,” or another of your choice, until you feel a shifting of consciousness away from the cares of the day. Sit quietly for a few moments allowing the vowel sound or name to resonate inwardly.

Now focus your mind upon the pericardial fluid within its sac surrounding your heart. In your mind's eye, see this yellowish fluid being vitalized and illuminated by a golden or white light. See the



fluid shimmering with energy, vibrating, effervescing. Know that the pericardial fluid is healing the heart organ, vivifying your heart center, and awakening and strengthening the channel between intellect and heart.

After a few moments, lower your arms placing your hands upon your lap. Allow your mind to remain relaxed. At this point you may wish to enter into meditation or magnetize and drink a glass of water. When ready, open your eyes and return to normal waking consciousness.

This exercise will aid in raising psychic power throughout your body, especially that radiating from your heart and hands. When practiced regularly, it will aid in overall health, increase the aura, and have a beneficial toning and harmonizing effect upon all the psychic centers, resulting in increased mystical experiences and cosmic contacts.

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While intellectual knowing of mystical subjects is helpful and provides direction, these constitute only the “lamp” of external knowledge. The lamp must be lit by the love and wisdom arising through the heart center. This is the connection that must be made for knowledge to become wisdom, for self to know Self. This is how we advance in Truth!

### Endnotes

<sup>1</sup> Ali M. Alshami, “Pain: Is It All in the Brain or the Heart?,” *Current Pain and Headache Reports* 23 no. 12 (Nov. 2019): 88, <https://pubmed.ncbi.nlm.nih.gov/31728781/>.

<sup>2</sup> Ostad Elahi, “Mystical Initiation,” in *So Mote It Be* by Christian Bernard, (San Jose: English Grand Lodge, AMORC, 1994), 150-151.

<sup>3</sup> Martinist Manuscript, “Synchronicities, or Meaningful Coincidences,” published in *Rosicrucian Digest* 97 no. 1 (2019): 10-14, <https://www.rosicrucian.org/rosicrucian-digest-discovering-rosicrucian-path>.

<sup>4</sup> HeartMath Institute, accessed June 13, 2021, <http://www.heartmath.org>.

<sup>5</sup> Rosicrucian exercise, “Degree 11, Monograph 149”, as noted in author’s lesson notebook.

