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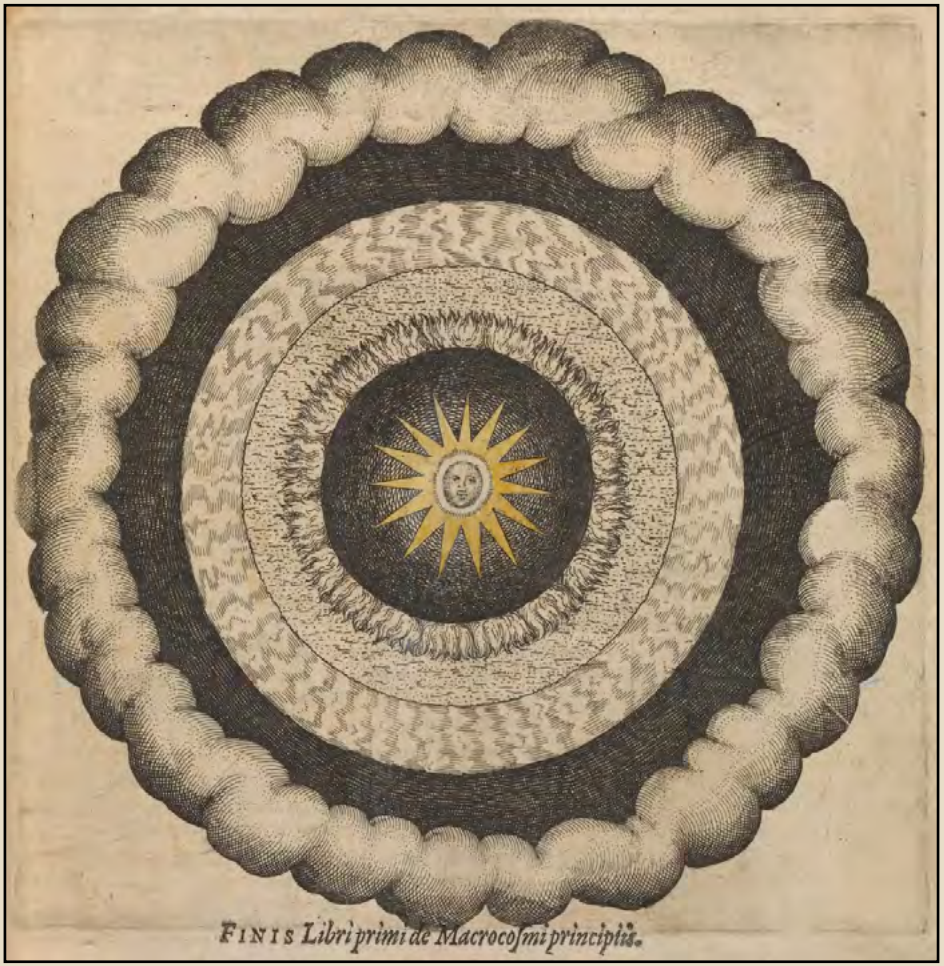


Traditional Martinist Order

San Jose CA USA
www.martinists.org

Dear Brothers and Sisters,

Greetings in the Light of Martinism!

Welcome to the twenty-sixth edition of the *Pantacle*, the official magazine of the Traditional Martinist Order.

In this issue, we begin with an article entitled "Martinism: Pathway of Self-Study." Author Julian Johnson shares the thoughts of Louis-Claude de Saint-Martin on the mysteries of human nature and our relationship with the Divine. He explores how the Martinist symbols of the mask, cloak, and cordelier, together with meditation and other practices, provide tools for the inward journey of self-discovery.

In the following article, "A Shift in Consciousness," Provincial Master Michael Shaluly reflects on the pure desire that draws us to the Martinist path. He considers how our evolving consciousness can lead us beyond ordinary perception toward a deeper understanding of our eternal nature and our interconnectedness with all beings.

In the third article, "Regeneration and Baptism," author Hugh McCague examines the mystical significance of baptism as a process of purification and spiritual rebirth. Drawing upon the writings of Origen and Saint-Martin, as well as the teachings of AMORC, he explores the symbolism of baptism by water and fire and their relationship to regeneration.

Finally, we present an article by Dr. Lonnie C. Edwards entitled "Creating Peace and Unconditional Love." The author explores how recognizing the oneness of life and cultivating harmony within ourselves can help bring about peace in our relationships, communities, and the world. The article concludes with a practical exercise for awakening the inner peace that resides within each of us.

Throughout the issue there are also inspiring poems from Daniel Ladinsky's *Love Poems from God*.

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

Julie Scott
Grand Master

On the cover: Robert Fludd, Cosmological Diagram of the Macrocosm*, engraving by an unidentified artist, 1617.*

Martinism: Pathway of Self-Study

by Julian Johnson, SI

This article provides me with the privilege of sharing with you some of the thoughts and words of our venerated Master, Louis-Claude de Saint-Martin. While I will also share with you some of the ideas they have engendered in me, I am happy to know that the richness of his words will offer you long-lasting nourishment, no matter the nature of any additions.



Louis-Claude de Saint-Martin

In exploring the world we live in, there are countless mysteries of the physical universe that attract and intrigue us. Annually, hundreds of billions of dollars are spent on research related to the physical laws of nature. Humankind, in its material progress, has discovered many of the laws that govern the physical world. This has enabled humankind to bring about all sorts of wonderful phenomena, from increasing food production to sending spacecraft to the outer reaches of our solar system. Science can tell us about the composition of a star billions of miles from Earth, as well as about the nature of atomic particles so minute that tens of billions would fit in a thimble. Nevertheless, science has contributed little to humanity's ultimate understanding of the fundamental questions which nearly every

person, from the youngest child to the oldest adult, has asked: "Why am I here, and where did I come from?"

The ideas Saint-Martin offered more than two hundred years ago resonate with the debates of today in the religious, educational, and political arenas, in this country and abroad, as the mass of humanity still gropes to understand the material universe, its origin, and humanity's place in it.

Saint-Martin's words on these great mysteries of human existence ring with profundity and timeliness. He wrote:

> There are two kinds of mysteries. One comprises the natural mysteries of the formation of physical things, their laws, and modes of existence, and the object of this existence. The other comprises the mysteries of our fundamental being, and its relations with its Principle.
>
> The intent of the mystery of Nature is to raise us, through the discovery of the laws of physical things, to the knowledge of the higher laws and powers by which they are governed. The knowledge of this mystery of Nature and all that constitutes it cannot then be prohibited now, even since our fall; otherwise its final intent would be missed.



Frederic Edwin Church, The Meteor of 1860*, 1860.*

The final intent of the mystery of divine and spiritual things, which is connected with that of our own being, is to move us and excite in us sentiments of admiration, tenderness, love, and gratitude. This mystery of divine and spiritual things ought, then, to be allowed to penetrate to the very ground of our being, otherwise this double mystery, which connects us with divine things, and divine things with us, would fail of its effect.

But there is a great difference between these two sorts of mysteries. The mystery of Nature may be more or less known, but Nature itself hardly touches our essential fundamental being at all; and, if we experience pleasure in its contemplation and in penetrating its mysteries, it is because we then rise above Nature, and ascend, by its means, to regions which are really analogous to ourselves; it is herein like a lantern, showing us the way to these high regions, but unable, in itself, to communicate their sweetness.



Miskin, Bahram Gur Sees a Herd of Deer Mesmerized by Dilaram's Music, *ca. 1598.*

The spiritual and divine things, on the contrary, touch our faculties of love and admiration far more than our understanding; it seems even as though it were to prepare us for a still higher measure of admiration, that they will not so readily yield themselves to our perceptions; for if we could, at will, subject them to our cognizance, we should not admire them so much, and our pleasure would be less: for, if it is true that our happiness is to admire, it is also true that to admire is to feel, rather than to know; which is the reason why God and Spirit are at once so sweet and so little known.

> For the opposite reason, we might say that Nature is so cold because it is more adapted to be known than to be felt; thus the plans of Wisdom are so arranged, that things, on which our true pleasure depends, do not so yield to our intelligence as to quench admiration; and things which are intended less for the nourishment of our admiration, i.e., our true pleasures, having less analogy to us, afford us a sort of compensation in the pleasures of understanding.

Not recognizing the distinction between Nature and divine and spiritual things, the scientific materialists of modern times have led us to a dead-end in the search for humankind's true nature and origin, offering only randomness and natural selection, devoid of mind, to account for the myriad phenomena of life and the universe. While this satisfies a small minority, it leaves the vast majority of humankind still searching for an answer that incorporates their instinctive awareness of the spirit as well as the flesh. Religionists, on the other hand, have offered humankind little more. They rely on the testimony of their accepted religious texts for their conclusions, no matter how at odds with other demonstrations of fact. This isolates them from thinking men and women who cannot put aside what their own observations, reasoning, and empirical science have offered them.



Colorization of an engraving by Philip Galle, Temperance*, ca. 1560.*



Qian Xuan, Early Autumn*, thirteenth century.*

The great irony is that while humankind has made great advances in understanding the physical universe in the past century, the knower is still unknown. We observers know the least about our own nature. We know we are born and, from observation, we know that we will leave here or "die." As humanity seeks to understand itself by studying Nature, it keeps its consciousness turned outward; as a result, the overwhelming majority of humanity is trapped in confusion because we cannot find ourselves by looking outward, no matter how much we study the phenomena of nature.

However, as Saint-Martin points out, it is only through studying our own being that we can get to the realizations we seek:

> The human understanding, by applying itself so exclusively to outward things, of which it cannot even yet give a satisfactory account, knows less of the nature of humankind's own being even than of the visible objects around humanity; yet, the moment humankind ceases to look at the true character of humanity's intimate essence, humankind becomes quite blind to the eternal Divine Source from which humanity descend.
>
> What errors, and suffering would have been spared us if, far from seeking truth in the phenomena of material nature, we had resolved to descend into ourselves, and had sought to explain material things by humankind, and not humankind by things.

But the promise of this inward study for the mystic is even greater, as pointed to in the words of Saint-Martin: "The door by which God goes out from Itself is the same by which God enters the human soul. The door, by which the human soul goes out of itself, is the same by which it enters

the understanding." The word *understanding* here could be described as the mind of humankind.

If we take these words of Saint-Martin as a roadmap, they lead us to the aim of our mystical quest, to find God within our own Being. In order to do this, we must reverse this process and retrace the path. We must turn our consciousness away from our external senses and the material world and back upon itself to begin the journey inward into the unconscious aspects of our mind and on to the realm of Being. For, while the wonders of nature and the material world may inspire us, they cannot give us the experience we seek. In the words of Saint-Martin:

> The mystery of Nature may be more or less known, but Nature itself hardly touches our essential fundamental being at all; and, if we experience pleasure in its contemplation and in penetrating its mysteries, it is because we then rise above Nature, and ascend, by its means, to regions which are really analogous to ourselves; it is herein like a lantern, showing us the way to these high regions, but unable, in itself, to communicate their sweetness.

So, as Martinists, how do we begin this inward journey, this journey of self-study? What are our tools?



José María Velasco, El Valle de México desde el Cerro de Santa Isabel*, 1875.*



Frances Jones Bannerman, In the Conservatory*, 1883.*

First, let us understand that to go within means to journey into the realms of the unconscious, which are merely those aspects of our own nature of which we are not consciously aware. It means to begin to plumb the inner realms of our consciousness. In turning the focus of our minds inward, our consciousness itself becomes the object of attention. The conscious mind, which is but the tip of the iceberg, becomes engaged in the exploration of the much vaster unconscious, which in turn is connected to the infinite consciousness of the Divine. It recalls the words of Saint-Martin mentioned earlier, about the Divine entering the human soul.

Through our Martinist studies, we are given many tools for this work. The Martinist symbols of the mask, cloak, and cordelier, along with meditation, the balancing of our emotions, the exploration of our dreams, and practices for restoring harmony within our unconscious, are key tools for this journey of inner self-discovery. These are covered in depth in our Martinist studies, but let us take a look at three that are familiar to every Martinist initiate and emblematic of our Order: the mask, cloak, and cordelier.

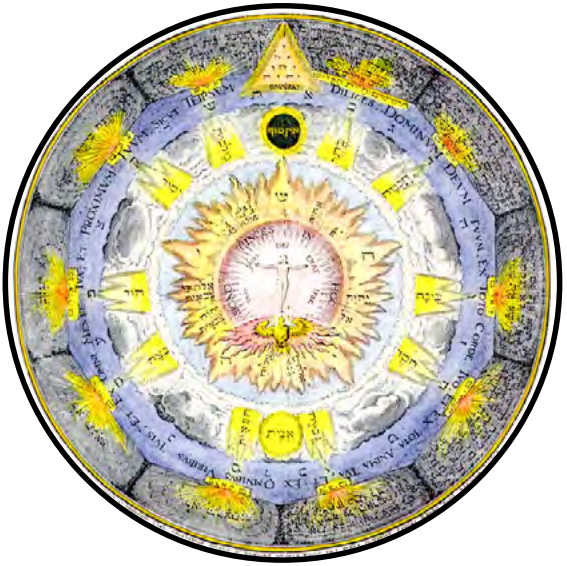
Let us begin with the mask. The Martinist can find deep symbolism and purpose behind the mask. Of course, I am not speaking of the material mask made of cloth, but of the psychological mask created by the power of

our directed visualization. The mask, when symbolically worn, produces many wondrous effects. To begin, the mask immediately helps to shift our awareness inward. We instantly become more self-possessed. Most profoundly, the symbolic mask displaces our actual mask, that is, our outer, mundane personality, which we have unwittingly adopted as a substitute for our own true identity. Generated in response to the challenges of the soul's expression in the material world, the mundane personality initially serves as a tool to help the individual navigate the demands and perceived threats of their physical existence. However, as embodied in the saying, "first the person wears the mask; then the mask wears the person," the incarnate soul comes to falsely identify the personality as its true identity. Hence, the Martinist aspirant is told at the threshold to initiation, "we don't ask you who you are, but who you believe yourself to be."



Theater masks in a fresco in the House of the Golden Bracelet in Pompeii, ca. first century CE.

When we don the mask, we immediately feel a sense of separation between ourselves and the known, outer personality. This is the first step in breaking the hold of this false identity upon us. When we mentally place the mask upon ourself, the outer mundane personality is eclipsed, concealed. Its significance is diminished. Behind the mask, we are no longer preoccupied with the manufactured outer personality's continual need for status as imagined insurance against the vicissitudes of life. We are no longer concerned with how we appear to others. The mask also serves as a tool to continually remind us of our dual nature, material and immaterial, outer and inner. Unknown among others, the mask also instills in us the recognition that we must draw from inward sources the material of our progress. The principles embodied in the mask are a vital step in disassociating ourselves from the false identity that hides our real self.



Heinrich Khunrath, The Cosmic Rose*, from* Amphitheatrum Sapientiae Aeternae*, ca. 1609.*

In addition to the mask, every Martinist is presented with a cloak to wear upon their person. As with a cloak of wool or leather, the Martinist's cloak isolates and insulates from external conditions and influences. By symbolically enfolding ourselves in the cloak, we create our own psychic and psychological environment. It is an environment which allows us to engage in "self-study," where we can listen to and study the science of our own nature. Enfolded in the cloak, we retreat into the quiet and privacy of our own sanctum sanctorum, where we can examine our conscience and explore the higher aspects of inner nature.

The last symbol placed on the initiate is the cordelier. By symbolically donning the cordelier, we acknowledge and thereby connect our self to the inner spiritual realms. The power of this was hinted at when we were told that the cordelier "linketh thee to thine Initiator as they themself have been linked to light, wherefrom cometh all initiation and all light." The promise which this suggests excites our inner imagination about our origin and destiny. As a tool for self-study, the cordelier can be linked with the practice of meditation. Meditation is our direct attunement with the inner realms within our consciousness and being. It is the capstone of our work with the mask and cloak, and it is of evident value for the aspiring mystic.

We will not examine the other tools mentioned for self-study offered by our Order, since they are presented in the succeeding degrees. It may nevertheless be worthwhile to note with regard to balancing or equilibrating our emotions, that it is our emotions which obstruct us from manifesting our ideals of right action, thought, and speech. As such, their nature and roots in the unconscious are important areas in our work of self-study. Fortunately, we receive the necessary guidance and tools for this work in our Martinist studies.

We will close with the words of Saint-Martin, for they will continue to inspire us throughout the remainder of our studies in Martinism:

> The only initiation which I preach and seek with all the ardor of my soul is that by which we may enter into the heart of God and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our Divine Redeemer. There is no other mystery to arrive at this holy initiation than to go more and more down into the depths of our being, and not let go till we can bring forth the living, vivifying root, because then all the fruit which we ought to bear, according to our kind, will be produced within us and without us naturally.

May we ever dwell in the Eternal Light of Divine Wisdom.

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"I Would Cease to Be," "Rest in Prayer," and "In My Soul," from *Love Poems From God: Twelve Sacred Voices from the East and West* by Daniel Ladinsky © 2002 with permission. www.danielladinsky.com.

I Would Cease to Be

The Divine dissolved my mind - my separation.

I cannot describe now my intimacy with Him.

How dependent is your body's life on water and food and air?

I said to the Divine,

"I will always be unless you cease to Be,"

and my Beloved replied,

"And I would cease to Be if you died."

- Teresa of Avila (1515-1582)
Love Poems from God

A Shift in Consciousness

by Michael Shaluly, SI

There is a profound significance to being a member of the Traditional Martinist Order. Each of us obviously has a conscious desire to be a part of something, to share, to grow, to be inspired. But truly, what is it that guides us to the TMO in the first place to embark upon such work? What keeps us here, working towards a sometimes-incomprehensible goal?

We are Martinists because we recognized a certainty that is an integral part of us to which our consciousness has attached and to which our conscious and unconscious mind now wish to follow. That certainty is pure desire. Oddly, we don't objectively know for sure what this pure desire is, but the certainty of its existence has created a shift in consciousness.

To further elaborate, we are born into a world that perplexes us. Every healthy soul that emerges on Earth, at some point, begins to ponder this perplexity. We have free will and a great ability to ignore the source of this wonderment, to put such questioning aside and "go on with life." Yet as human beings we cannot escape the fact that we are endowed with a questioning consciousness. It is built-in, a yearning desire to understand. That pure desire "to know" is an inseparable part of humanity and is given center stage in our TMO work through the words "Men and Women of Desire." The core of our being is pure desire. Through all the illusions we build around us in life, we sometimes cover up this desire, but it cannot be washed away and will always re-emerge. It faces



Marianne von Werefkin, The Red Tree*, 1910.*

us in the mirror each morning and latches onto every breath we take during our privileged time of incarnate life in the terrestrial kingdom of humanity. Pure desire is our true companion, the way of the heart and the way to the heart of who and what we are. This is the truth you have recognized and captured; this is the shift in your consciousness that has guided you to the TMO and placed you on a path with those holy beings, seen and unseen, to whose perfection you wish to achieve.

As we step upon this search through Martinism, there are no great promises of illumination nor material gain. Yet, somewhere within us, we feel a different kind of promise, one that says we can find and know our eternal nature. It is this eternal promise that is the light we are seeking, guiding us to labor with one another towards a continuing shift in consciousness, from a mundane, limiting view towards an ethereal, infinite view that is at first foreign to our mortal mind.



Akseli Gallen-Kallela, Boy with a Crow*, 1884.*



A painting of the Wheel of Life (Bhavachakra) in the Gaden Tharpa Choling Monastery in Kalimpong, India, date unknown. Image by Prof Ranga Sai.

Earlier in this article, we stated that we are born into a world that perplexes us. What do we mean when we say we are born, and what do we mean by the term world? Take a brief moment now and contemplate this—we are born into a world.

In our human evolution, we experience many births, symbolized in our Martinist conventicles. After a period of contemplation, there are six raps from the Master. The elements of our being arise together in the midst of this awakening, and four essences join with a singular rap, calling us to awareness. We can see that there are many births beyond our physical one into this realm; into childhood, adulthood, into our profession, and so forth. There are also births of consciousness. As infants, self-consciousness is dormant until there is a birth into self-awareness and the beginnings of conscious memory. Sensory perceptions grow along with motor coordination, and the "I" of the ego is born. Along the way, we are born into different levels of consciousness, and the birth of pondering begins. We recognize that we somehow came to be, and while outside forces make strong impressions to us, it seems we are always pursued by that wonderment of how and why. Since it pursues us, never going away, some

of us are born into the mystical life to pursue it. We sense that uncreated fire axis and begin to create with it.

Then the "world" we are in takes on greater meaning. We can understand that we don't understand this terrestrial realm. Solid is not solid, time and space are not time and space, and lo and behold, the material world is not separate from us as it so strongly seems to be. Our Martinist work continuously guides us to see that consciousness and matter are linked! We explore the various immensities that exist within creation. Each of us ponders the meaning of these immensities. Are they a physical thing, a mental concept, a consciousness progression, a spiritual realm, or perhaps all of the above and more? It is through probing these arcane elements that our true being may be born with an understanding of that ethereal link we have with everything. We find that we are striving to be reborn into a reintegration of Omniety.



Katsushika Hokusai, The Chinese Poet Li Bai Viewing a Waterfall, *1834.*

These concepts seem ineffable to us, meaning they are too great to be expressed in words or too sacred to be uttered. We are talking about those parts of creation that seemingly are beyond human explanation. However, within us is an indescribable courage driven by a desire to look beyond physical illusions and to reveal an invisible purpose into this world. We do this selflessly, unconsciously choosing to be here to lift humanity towards its greater purpose. Within our being, we know this to be true. We may not



Giovanni Battista Piazzetta, The Magic Mirror, *eighteenth century.*

recognize that we labor for all humanity, but we nonetheless devote our time to understanding and untangling the mysteries of life so that we might share with others. We are oblivious to the fact that every human being shares this life with us; all of us are connected to each other and to all things. When we pray for Omniety to guide us towards its light, we bring all of humanity towards that light. We are aware that Omniety weighs upon our thoughts, words, and deeds, and we thus must accept this responsibility and this task before us. As Martinists, our courage is ineffable, for whether we recognize it or not, we are agents of Omniety in this world. The truth is, though, that through practice, we can indeed recognize how we can further the understanding of humanity within creation and move past mortal illusions.

I would like to practice a visualization now: Imagine young children playing in a park on a sunny day, laughing and running around. The trees are full and chattering with the sound of the breeze and birds. It is warm outside, but it is cool in the shade, and the rays of the sun feel invigorating. Draw this picture in your mind, with the colors, sounds, and impressions. Be in this scene; enjoy it and dwell in it for a moment. This scene now

exists in your mind's eye. Is it real? If you have a memory of this scene later, is that memory of this scene real, since it would be a memory of physical things that are not physical things?

As Martinists, we have a tremendous power to create within all the realms of existence. Within the human kingdom we can transcend the illusion of the physical and operate within the immensities of the Grand Architect. Indeed, it is the invisible guiding hand of this architect who lights our way into our many worlds we are privileged to be in. Our TMO ritual found its way to us from the pen of the Grand Architect, and, in our mind's eye, we get to continue its design. In our minds, we can build a catalog of its various aspects. We can mentally review the ritual from time to time, not only the physical movements and words but also the meaning these things created for us. This moving symbol, explored in the quiet of self, welcomes various aspects of the ritual to speak. Every movement, every word, and every accoutrement has a meaning for our mystical journey. Explore that meaning, and thus light your journey with more illumination



Mikalojus Konstantinas Čiurlionis, Rex, *1909.*



Nicholas Roerich, Remember*, 1924.*

from your innate intelligence. Through such mental review, which is quite real, understanding will grow, and that which you give spiritually to the rituals you attend will grow. You will also find yourself operating within higher realms of consciousness, creating within those great immensities that are a part of you with the divine fire that guides you through your life experience, creating greater, more positive shifts in consciousness.

As practicing mystics, we have opened ourselves up so that a loving nature can pour into our being. May we ever roam within this nature and strive to point human consciousness towards it. May anticipation grow in you to dwell within the peace, beauty, and quiet of the wisdom of self so that you may share that loving intelligence. To say it in the words of our Order, may we enfold ourselves in that mysterious cloak so that our outer ego is subdued, and the pure white of spiritual creation radiates outward. As much as the physical world may tug us in its direction, through mystical practice we can hear the Way of the Heart as it guides us towards reintegration. All Martinists share this desire. May we ever recognize the spiritual cordeliere that binds us, and may we ever strive to have a continuous shift in consciousness until we reach our highest nature.

In My Soul

In my soul there is a temple, a shrine, a mosque,
a church where I kneel.

Prayer should bring us to an altar where no walls
or names exist.

Is there not a region of love where the sovereignty
is illumined nothing, where ecstasy gets poured
into itself and becomes lost, where the wing is
fully alive but has no mind or body?

In my soul there is a temple, a shrine, a mosque,
a church that dissolve, that dissolve in the
Divine.

- Rabia of Basra (ca. 717-801)
Love Poems from God

Regeneration and Baptism

by Hugh McCague, PhD, SI

In our Martinist work, a key and central operation within us is that of the regeneration of the Person of Desire into the New Person. One of the forms of regeneration is through the rite and action of baptism. Baptism refers to the ceremonial and lived experience of purification by means of the initiate being i) immersed in water, or the sprinkling or pouring of water, or ii) brought into the crucible of spiritual fire.



Bertrand Andrieu, Baptism of King of Rome*, 1811.*

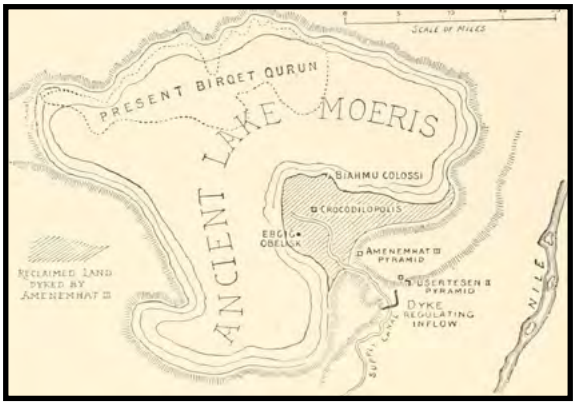
Initially, it may surprise us that these rites are known as esoteric initiations in which gnosis and rebirth were conveyed and taught in the Mystery Schools. The early Christian theologian and mystic Origen, who had been initiated and instructed in the Mystery Schools of ancient Egypt, and our august Master Louis-Claude de Saint-Martin spoke of inner and veiled teachings, including in regard to baptism. First, let us note that Origen stated:

> But that there should be certain doctrines, not made known to the multitude, which are (revealed) after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophic systems, in which certain truths are exoteric and others esoteric. Some of the hearers of Pythagoras were content with his ipse dixit [his words taken as authority]; while others were taught in secret those doctrines which were not deemed fit to be communicated to profane and insufficiently prepared ears. Moreover, all the mysteries that are celebrated everywhere throughout Greece and . . . [other] countries, although held in secret, have no discredit thrown upon them.[1]

Most strikingly for us, this chapter of Origen is mentioned by Saint-Martin in his own writings.[2] In various texts by Saint-Martin, he made statements in the same spirit, such as in *Of Errors and of Truth*:

> Therefore, I prefer to rely upon the penetrating intelligence of my readers, fully persuaded that, despite the veil with which I have concealed the truth, intelligent people will be able to understand it. Sincere people will be able to appreciate it, and even corrupt people will at least be unable to refrain from sensing it, because all people are Christs.[3]

Furthermore, our closely allied Rosicrucian studies teach that Master Moria first instituted in initiations the rite of baptism by water. The legendary Lake Moeris at Fayum, Egypt was specially selected, kept pure and reserved for these early spiritual operations. Also, of special historic



A map from 1902 showing the ancient shoreline of Lake Moeris.

note, as part of the AMORC trip to Egypt in 1929, the Martinist legate and Rosicrucian Imperator H. Spencer Lewis was inwardly guided to the location of this lake. There as part of this journey's mission, and subsequent AMORC trips, students were once again baptized through their contact with the Mysteries.



Nicolas Poussin, John Baptizing in the River Jordan*, ca. 1630.*

This work of the Master Moria continued too through the mission of the initiate John the Baptist. John, as central to his ministry, instituted this practice of baptism by water in the River Jordan. In the New Testament, Mathew tells us:

> In those days John the Baptist came, preaching in the wilderness of Judea and saying, "Repent, for the kingdom of heaven has come near." This is he who was spoken of through the prophet Isaiah:
>
> "A voice of one calling in the wilderness,
>
> 'Prepare the way for the Lord,
>
> make straight paths for him.'"
>
> "I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am

not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire."[4]

In this account, John invites seekers to prepare for inner renewal. Yeshua's participation in the rite can be read as an image of humility, receptivity, and spiritual awakening. The descending dove symbolizes the presence of the Divine, while the subsequent imagery of spirit and fire suggests a further stage of transformation beyond the outward ceremony.[5]

Origen too appreciated the rite with water as conveying one of the foundational mystical experiences he had through initiation in the Mystery Schools. He tells us:

> And he who is adorned with the spiritual gift, called the "word of wisdom," will explain also the reason of the heavens opening, and the dove appearing, and why the Holy Spirit appeared to Yeshua in the form of no other living thing than that of a dove.[6]



Juan de Flandes, The Baptism of Christ*, ca. 1519.*

Indeed, H. Spencer Lewis in speaking of the Master Yeshua in *The Mystical Life of Jesus* elaborates on this very matter:

> Even his doctrine of regeneration called for no material, physical sacrifice as demanded by others who had left the multitudes in despondency. ". . . No one can see the kingdom of God [the Divine] without being born from above," meant no difficult thing for those who understood the spiritual, mystical laws involved; for Jesus [Yeshua] explained, "Very truly, I tell you, no one can enter the kingdom of God [the Divine] without being born of water and Spirit." These words

> are recorded in the Book of John [3:5]; for John was careful to preserve the mystical statements of Jesus [Yeshua], knowing the importance of this part of the divine messages. Regeneration by water, rebirth through baptism, and awakening of the Divine Consciousness within through the Holy Spirit was the Way to the new Kingdom.[7]

Saint-Martin, in his book *The New Man* [*Person*], similarly discusses baptism. His essential points are that:

> . . . the New Man [Person] entering upon their mission, when the period of the hidden life of growth is over, even as Yeshua entered upon his public ministry, and submitting, like Yeshua, on its threshold, to the law of corporeal baptism, which, he says, must be received from the hand of the Guide, in order that the New Man [Person] may receive subsequently a divine baptism from the hand of their Creator.[8]

Further on this matter, Saint-Martin in his *Theosophic Correspondence* explains to the Swiss Baron Kirchberger von Liebistorf a matter in the former's book *Natural Table*:

> The sensible agents, p.235, here mean the elementary agents, which, in fact, are charged with our first purification or initiation; as proved by our baptism, and by the fire, which must at last try and purge all things.[9]



William Chappel, Baptism*, ca. 1870.*

Baptism, as mentioned earlier, consists of two initiations requiring due preparation: first, the purgation and regeneration by water; and second, a more profound transformation represented by spiritual fire.

It may be wondered why the baptism by water is so important for the work of regeneration. The studies and exercises of the Rosicrucian Order, AMORC, explicitly edify us on this very point. During pregnancy, the body of the expected child develops in the waters and fluids in the mother's womb. This early affinity with water is part of the special action of the water element on us. Additionally, water is an element for cleansing and purification which literally and symbolically assists in the process of regeneration. During many forms of baptism, a person needs to submerge their entire body, including the head, in the water. If the act is a culmination of the intensification of spiritual desire, instruction, and mediation in cosmic attunement, in repentance and in harmony with cosmic rhythms and conditions, there will be a mystical realization and encounter. We can practice baptism when we seek a new way of living and to regenerate our being and even develop a particular personal characteristic, such as being more respectful or caring of others. Our attitude must be one of commitment to a new way or path in life with the intention that the old way and behavior is to be purged and washed away.



Illustration from an Ethiopian Psalter, artist unknown, Baptism of Christ, *twentieth century.*

Purification by water is a mystical exercise that we can apply at important junctures in our evolvement and life journey. It evokes the awakening of the Person of Desire, the first conscious commitment to inner transformation. The symbolism of spiritual fire points toward the unfolding of the New Person through aspiration, study, and service. Together these images express the progressive realization of Cosmic

Consciousness and a deepening participation in the work of Reintegration of All Beings.

Mystical Exercise

The Martinist teachings introduce us to the mystical interpretation of sacred texts from many traditions.[10] While the Traditional Martinist Order, TMO, is not a religion, its approach through mysticism assists us in coming into a deeper understanding of the religions of the world. Please bear these points in mind as we undertake the following mystical exercise.

Please close your eyes. Meditate by concentrating on the nape of your neck for three minutes.

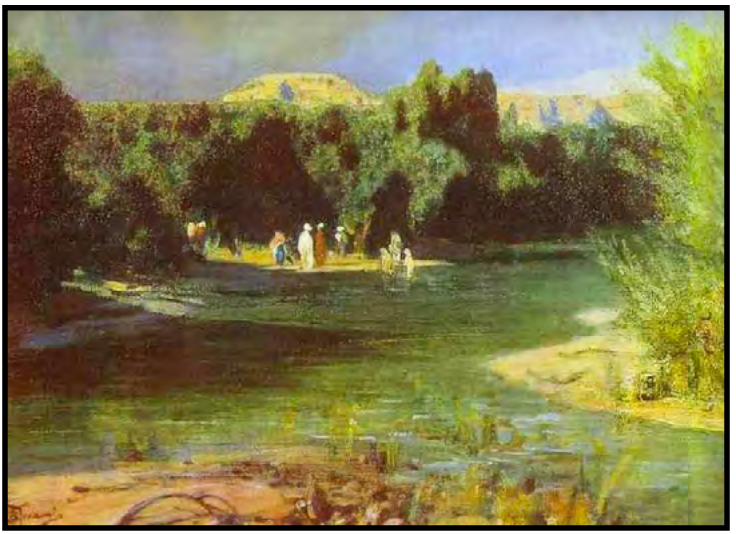


Simeon Solomon, Coptic Baptismal Procession*, 1865.*

Imagine yourself in ancient Egypt, approaching a quiet sanctuary devoted to initiation and inner renewal. Before you is a pool of clear water recessed into the floor. A wise guide welcomes you and invites you to contemplate the meaning of purification and the crossing from an old way of life into a new one. Reflect on the following direction and meditation, inspired by the symbolic interpretation of the crossing of the Jordan River discussed by Origen:

> The ark of the covenant led the people of the Divine across the Jordan. The priests and the Levites halted, and the waters, as

though out of reverence to the ministers of the Divine, stopped flowing. They piled up in a single mass, thus allowing the people of the Divine to cross in safety. As a Christian, you should not be amazed to hear of these wonders performed for people of the past. The divine Word promises much greater and more lofty things to you who have passed through Jordan's stream by the sacrament of baptism: It promises you a passage even through the sky. Listen to what Paul says concerning the just: We shall be caught up in the clouds to meet Yeshua in heaven, and so we shall always be with the Lord. There is absolutely nothing for the just person to fear; the whole of creation serves them. Listen to another promise that the Divine makes them through the prophet: If you pass through fire, the flame shall not burn you, for I am the Lord your Savior. The just person is everywhere welcome, and everything renders them due service.



Vasily Polenov, Epiphany*, 1896.*

So you must not think that these events belong only to the past, and that you who now hear the account of them do not experience anything of the kind. It is in you that they all find their spiritual fulfilment. You have recently abandoned the darkness of idolatry, and you now desire to come and

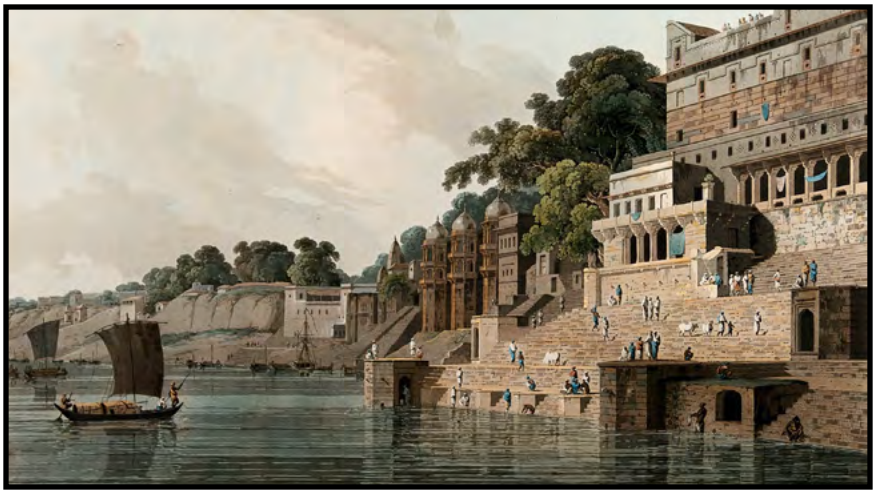
> hear the divine law. This is your departure from Egypt. When you became a catechumen and began to obey the laws of the Church, you passed through the Red Sea; now at the various stops in the desert, you give time every day to hear the law of the Divine and to see the face of Moses unveiled by the glory of the Divine. But once you come to the baptismal font and, in the presence of the priests and deacons, are initiated into those sacred and august mysteries which only those know who should, then, through the ministry of the priests, you will cross the Jordan and enter the promised land. There Moses will hand you over to Yeshua, and the Divine Itself will be your guide on your new journey.[11]

Now go down the steps into the baptismal pool up to your waist in water and stand beside the Master there. Place your left hand over your right shoulder and your right hand over your left shoulder in a sacred posture of supplication. The Master declares:

"May these waters symbolize purification, renewal, and your awakening to the Divine Presence within."



Morteza Jaberian, Mandaean Baptism Ritual in the Karun River*, 2018.*



Thomas Daniell, Dasasamadhi Ghat on the Ganges at Varanasi*, 1796.*

Lean back as the Master supports you and you are fully immersed in the water.

Now as you are raised up by the Master from the cleansing and life-giving waters, he declares:

"Rise New Person. Recognize the Divine Light within. You are purified, reborn, and united with the Logos. Amen."

This concludes our mystical exercise. May you ever dwell in the Eternal Light of Divine Wisdom!

Endnotes

1. Origen, *Contra Celsus* (*Against Celsus*), I.VII, trans. Frederick Crombie in *Ante-Nicene Fathers*, vol. 4, eds. Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Publishing Co., 1885), revised and edited for New Advent by Kevin Knight, https://www.newadvent.org/fathers/04161.htm.

2. Saint-Martin, Louis-Claude de, *Les principes de la religion naturelle, et de la foi chrétienne, expliqués en forme de catéchisme*, vol. 2, New ed., revised and augmented (London: J.M. Dulonchamp, 1799), 302, https://catalog.hathitrust.org/Record/012434014.

3. Saint-Martin, Louis Claude de. *Of Errors and of Truth*, trans. from the original French written in 1774 (San Jose, CA: Traditional Martinist Order, 2020), 234-235, https://www.martinists.org/of-errors-and-of-truth.



Utagawa Hiroshige, Pilgrims Purifying Themselves in the Waterfall*, ca. 1842.*

4. Matthew 3:1-3, 11-12, Holy Bible, New International Version.

5. Matthew 3:11; Luke 3:16; Mark 1:8, Holy Bible, New International Version.

6. Origen, *Contra Celsus*, I.XLIV.

7. H. Spencer Lewis, *The Mystical Life of Jesus* (San Jose, CA: Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis), 2026, 137, https://rosicrucian.org/rosicrucian-books-the-mystical-life-of-jesus.

8. Arthur Edward Waite, *The Life of Louis Claude de Saint-Martin* (London: Philip Wellby, 1901), 264-265, https://archive.org/details/lifeoflouisclaud00wait.

9. Louis Claude de Saint-Martin, *Theosophic Correspondence between Louis Claude de Saint-Martin and Kirchberger, Baron de Liebistorf*, trans. and ed. Edward Burton Penny. Verbatim with the William Roberts Edition, Exeter, 1863. (Pasadena, CA: Theosophical University Press, 1949) Letter XCII, 235-236, https://archive.org/details/theosophic-correspondence.

10. Hugh McCague, "The Traditional Martinist Order and Sacred Scriptures," *Pantacle* 25 (2025), 35-40, https://www.martinists.org/texts.

11. Based on Origen, Homily 4,1 in *Homilies on Joshua*. This text based on part of Homily 4,1 is in John Robert Wright, ed., *Readings for the Daily Office from the Early Church*, (New York: Church Hymnal Corporation, 1991), 309. This text based on part of Homily 4,1 is posted at: https://www.crossroadsinitiative.com/media/articles/baptism-means-crossing-the-jordan/.

Rest in Prayer

The sun hears the fields talking about effort and
the sun smiles, and whispers to me,

"Why don't the fields just rest, for I am willing to
do everything to help them grow?"

Rest, my dears, in prayer.

- Catherine of Siena (1347-1380)
Love Poems from God

Creating Peace and Unconditional Love

by Lonnie C. Edwards, SI

I can hear the cries of the trees and the forest as they, with a gentle power, unfold and struggle to proclaim their right to make a contribution to the harmony, health, beauty, and peace of the planet. They struggle to proclaim this in the only way that they can. I hear the unity of the birds as they send their ethereal sounds, harmonizing the air. I watch the instinctive movements and sounds of all the animals that walk and crawl on the face of Earth as they try their best to harmonize and respond to the laws of nature. I can see and hear the rhythmic motion and intelligent communications of all the life forms that swim the waters of the planet proclaiming the majesty and beauty of their Creator. All of these forms, infused with life and purpose, are expressing a magnificent spirit, power, and force: the URGE TO BE.



Edward Hicks, Peaceable Kingdom*, ca. 1834.*

Clearly and distinctly, I also hear the many voices of humankind desperately struggling to communicate their perception of individuality and purpose through their many languages, nations, ethnicities, races, and religious groups. All of these expressing a profound power and spirit: the URGE TO BE. The voices of humankind can be heard crying their prayers for love, protection, security, guidance, and right action. I can also hear humankind's voices of greed and "I" selfishness. The language of one group of beings is poorly understood, if at all, by the other groups.



Bihzad, "Dancing Dervishes," folio from The Divân *of Hafiz, ca. 1480.*

I understand that all of these cries and pleas originate from the same source and all express the same urge. That source is the very essence of Life itself—a supernal attribute of the Divine, of Supreme Being. This supernal attribute of the Divine announces and proclaims Its intention and Its will. That universal will and spirit manifest through all of life as an URGE TO BE.

We who claim to have been given dominion over all the Earth and all life forms therein must realize that the true essence of life proclaims and announces the oneness of Being and the interdependence of all of life. A sense of intelligence and knowledge of the oneness of life lies within our being, ready to provide the ability and wisdom to see and hear with the eyes and ears of the soul. This attunement manifests as goodwill and right action toward all life.

We are often asked to comment on what is happening in the world today. What about the conditions and happenings in the Middle East, in Europe, in Africa, in Asia, and in the Americas? All of these questions are seeking to understand with some depth the state of human consciousness

in various areas on the planet. They are seeking an understanding and purpose of human events.

They seek to understand the evolution of humankind and human consciousness, thought, and purpose.

Every day, every hour, and every minute millions of people throughout the world are praying for peace and searching for empowerment. Within their hearts burns a desire to attain the kind of life that would provide them with freedom from fear and uncertainty. The extent of their prayers for peace is dependent upon the concept, measure, and function of the world in which they live. The depth and feeling of their prayers are generated to a large extent by the discomfort touching their daily lives.

Some of these people desire an inner peace—a peace of mind, which is limited to their own world of self. They feel that this can be attained with little or no concern for their fellow humans. Others pray for an ethnic or religious peace—to be empowered ethnically, racially, or religiously. They desire a change in position for their particular group—a redirection of fear, hate, and distrust. Their desire is to change only those conditions affecting a particular ethnic or religious group. They pray for a "just revenge." Among such individuals there is the belief that it is possible to have peace within one particular ethnic or religious group, without having deep concern for the welfare of all people, regardless of their ethnic, religious, or national origin. Such people live and think in a world that has been narrowed by humanity's ignorance, as well as by feelings of separateness that produce "classifications" within the human race.



Pieter Bruegel the Elder, The Tower of Babel*, 1563.*

There is still another group whose prayers for peace and power are directed toward a particular nation, with little thought for the contentment of other nations. There is an unspoken belief that it is not essential or important for all nations to have peace in order that their particular nation might enjoy it. They pray for the troubled mind of a national leader without including the desire for divine guidance for the leaders of nations throughout the world. As we become conscious of these prayers we cannot help but petition and desire that they become extended: that the little worlds be extended in scope and concern; that individuals not only desire peace for themselves, but for all fellow humans. Just as the desire for ethnic or religious peace becomes a desire for harmony among all groups, the desire for national peace must become a desire for international harmony.



Tang Yin, Tao Gu Presenting a Lyric, *ca. 1515.*

The higher aspects of our being have the capacity to bring understanding, guiding and directing us in our roles as servants of humanity and co-creators of our environment. Universal truth recognizes the oneness of life and the oneness of being. One might say that there should be a sense of oneness in the "body of humanity." Great leaders and masters throughout the ages have taught this. If part of our body becomes diseased, the body responds in an attempt to heal the diseased part for the benefit of the whole body.

Our higher consciousness is able to understand and realize that whatever is happening in any part of the world, is happening within the body of humankind, within the body of all of life. Only our spiritual mind and being can see and acknowledge this.



Paul Signac, In the Time of Harmony, *1896.*

We must rise to the higher aspect of our being, the aspect that has the capacity to love unconditionally and to understand and practice the oneness of being and of life. Those among us who have the ability to realize and perceive this, also have the opportunity to manifest it: to act, think, and pray accordingly.

We must return to the center within, where divine will and purpose is known, the center where spiritual realization of the unit structure of unconditional love can be found, and where the unit structure of peace is understood. We must gather unto ourselves the responsibility of not only realizing but also demonstrating our divine inner potential. We have the capacity to spread love and peace through our contacts.

Our thoughts and hearts must carry the causative agents of harmony, peace, and love. The love in our thoughts and mind is contagious. If we are to understand the nature and cause of many of the conditions existing in the world today and in our personal lives, we must seek greater understanding of the universal laws that govern humanity. With a deep desire, with reflection, meditation, and contemplation these laws will be opened as portals through which each of us may enter, comprehend, and feel the profound understanding they bring. They will also bring meaning and application. Our thoughts, feelings, and beliefs are vibratory agents and are contagious. The love in our thoughts, feelings, and motives is

infectious. As we desire to understand universal truths, we will receive inspiration and commitment to accept individual responsibility toward creating and maintaining harmony in our personal environment and other aspects of our communal, civic, national, and international life. We have the responsibility to permit our spiritual self to assist humankind in evolving an understanding of the true nature of unity, harmony, and peace. Our collective intention is to become points of light shining on the paths traveled by humanity. Our collective light will lead humanity to where a true knowledge of peace and harmony may be found, and demonstrate how it will be created and maintained. Cosmic light on the path leads humans to understand that peace and harmony begin with the individual. All expressions of peace—be they personal, ethnic, religious, national, or international—begin within the personal aspiration of the individual. From there it grows and manifests in all human behavior.

If we desire to have peace in our lives, our homes, and our cities, peace in our country and the world, we must begin this complex process by developing peace within ourselves, eliminating acts of "war" within our daily lives, within our minds and thoughts. Are we carrying on a "thought war" with someone or creating a condition in our minds, motives, feelings,



Jan Lievens, Allegory of Peace*, 1652.*



Anna Ancher, Sunlight in the Blue Room*, 1891.*

or intentions? Are we mentally and emotionally planning an attack or an invasion on any person or in any of our relationships? If so, let us sit down at the virtual peace table within, and negotiate and pledge a more honorable solution that can manifest as good will and right relations. We can then declare a state of peace within ourselves and in our relationships.

Cosmic law states that thoughts and feelings of peace are creative and will vibrate and radiate into the minds and hearts of humankind. When we think and express our intelligence in such a way that it serves our fellow human beings, we are spreading peace and understanding. As we respect the opinions of others, even when those opinions differ from our own, we are preventing war and creating peace. Unconditional love finds a way to radiate from us.

When we respect the feelings, rights, and properties of others, we are eliminating and preventing war and laying the foundation for environmental harmony and peace among all humans. When we can demonstrate honor and respect for what another human being has honestly acquired, and we are able to rejoice in that person's happiness and self-fulfillment, we are effectively preventing war and creating unconditional love and a state of peace within the human race. It should be our intention to reject all thoughts that we or any other person, culture, race, or kin

are special and privileged, for we know that the Cosmic sees all people as special and privileged, because we are all children of the universe—all creations of the one Creator.

Our thoughts are contagious and they create and manifest their own kind—physically, emotionally, and spiritually. To create an environment of mutual respect, right relations, happiness, and harmony, we should have the intention in our hearts that all human beings have the right to advance in life, and that they have the right to think and live the way they choose, as long as they do not interfere with the rights, privileges, and dignity of others. This becomes our intention even though it might differ from the way we live and think.



Katsushika Hokusai, Cuckoo and Azaleas, *ca. 1834.*

When the divine qualities of the soul begin to flow through us, we will live as brothers and sisters. The intelligence of the soul expressing through us will demonstrate that success in life is not solely dependent upon power, fame, and riches; it is dependent on how well we express the potential of the indwelling soul. With this understanding and with practice, we can change our personal perceptions and the perceptions of those we contact. We can bring inner peace to our nature.

Universal laws decree that we permit love, compassion, and understanding to bathe our mind and the minds of humanity. To the degree that we think and act in harmony with this decree, inner wars will cease to exist within our mind and heart and also within the world of humanity. The higher self, the Divine Mind within each of us, must guide

our thoughts, our reasoning, and our actions. We are destined to become creators of peace and harmony.

We must strengthen our ability to love compassionately and unconditionally.

As our desires, beliefs, thoughts, and practices rise to such high qualities, the Divine and the cosmic masters bless our efforts. Peace will prevail within the human mind and heart and on the Earth. The intention for humanity is to proclaim the right of all people of all nations, races, and ethnicities to believe in and worship the Divinity of their choice. They also have the right to practice that belief in a harmonious environment.



Berthe Morisot, The Cradle*, 1872.*

Beloved, all of the above are the first steps to understanding the true nature of cosmic love and peace. These begin within us and spread throughout our personal and collective environment. We will utilize the total energies of our being—the inner and outer faculties—in creating and maintaining a paradise of peace and harmony. As written by many authors on the pages of wisdom in the Book of Life, "Think not that life is without design or ill planned. Life is the flowering of our thoughts—the very product of our hands."

Our intentions should always be to transmit the higher spiritual energies and meaning of life. All the great avatars, masters, and philosophers of the past and present have placed great emphasis upon the quality of our thoughts. They have demonstrated throughout their teachings how thought can and does modify our environment and experiences. Awareness of our thoughts must come first, followed by discipline of our routine thinking. We who are aware of the creative power of intentions, motives, thoughts, feelings, and beliefs have the opportunity

to develop a sound and intelligent knowledge of how to practice habits and patterns of thought that are in harmony with the laws of nature and life. With practice, they can play an important role in bringing unconditional love, peace, happiness, and contentment into our lives and the lives of others. We will then truly understand in what manner:

Thought prays for us our prayers, Thought dispenses to us our realities,
Thought limits for us that which is limited,
Thought expands and extends for us that which is expanded and extended,
Thought heals and blesses.

Indeed, the constructive, creative, and divine power of our thoughts creates for us our peace and grants unto us our true cosmic power. The inner spirit of every individual cries out, "Let there be peace, health, harmony, healing, love, and kindliness among all nations and people, and let these begin within my consciousness. Let them begin as my personal thoughts, beliefs, desires, and actions. My soul desires that I become a dispenser of peace for all humanity—for all of life." This is truly the origin of spiritual health and well-being.

As we find ourselves living more and more in a world where announcements of terror, strife, and confusion are common, we realize a true need for inner peace and imperturbability. We seek a state of being that is free from anxiety, fear, distrust, and insecurity. We know that disharmony of any type hinders our ability to function efficiently and



Pedro Figari, Candombe under the Moon*, 1922.*



William James Bennett, Richmond: From the Hill above the Waterworks, *1834.*

effectively. When this state of mind appears, we know to take time out, breathe slowly and deeply in and out, becoming still and more relaxed with each breath.

We soon contact the indwelling presence that lies deep within, whose very nature is peace. We know that this divine presence has never left us and neither has its source of peace. This peace is always at the center of our being, willing and ready to flood our being and bring calmness. No matter whether the origin of any disturbance—world-related, news-related, or personal-related—we can let go of these and allow peace to enter and quietly infuse our consciousness. This peace has its origin within the soul and it stands ready to express itself in every experience and condition of our lives. Its action does not require and is not dependent upon the external world or conditions.

Let's apply what we've learned . . .

Exercise to Bring Peace

You always have the opportunity to choose peace. Take advantage of this right now as you read these words and engage in this inner experience.

Sit comfortably in your chair. Slowly, gently, and deeply take a few relaxing breaths. As you breathe in, quietly or silently say the word "Divinity," "God," or "the Divine." As you exhale, quietly or silently say the same thing. Continue this breathing. The peace that you seek is from the Divine and it will quiet any disturbance. This is peace as your soul knows it and each breath proclaims it. This peace surpasses all human understanding.

As you continue to relax and breathe and make the pronouncement, notice that all anxieties, fears, and worries are slowly disappearing as peace floods your entire being: body, mind, and spirit. As you breathe, relax, and let go, the greater is your access to all the peace that you need. This peace is the very essence of your being. Your soul is dispensing this peace upon every atom, cell, and function of your mind and body. This condition and place of peace is always available to you. Know this and use it at any time. It is never separated from you as the Divine is never separated from you. You need no longer feel afraid, alone, or disturbed. You are comforted, nurtured, serene, secure, and protected. The power of the Infinite is now flowing to and through you. Close your eyes and contemplate this peace for a few moments. Perform this exercise once a week for the next thirty days.



Antoine de la Rochefoucauld, Summer, a Spot on the Plain at Sunset*, 1901.*