

Pantacle





TRADITIONAL MARTINIST ORDER

1342 Naglee Avenue, San Jose, California 95191-0001, U.S.A.

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

In this issue of the *Pantacle*, Sister Sarena Krukew leads us through an inspiring meditation on “Being a Martinist.” Then we explore some of the fascinating “Dimensions of Time” in an article from a Martinist Manuscript.

Next, we are introduced to some of the rare books of special interest to Martinists that are now on display in the Rosicrucian Research Library’s Rare Books Room, and finally Brother Steven Armstrong explains the mystical significance of the name Papis - the *nom de plume* of Brother Gérard Encausse, one of the co-founders of the Traditional Martinist Order.

We hope that you enjoy these writings and find them inspiring on all levels.

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

Julie Scott $\frac{S}{\cdot} \frac{I}{\cdot}$

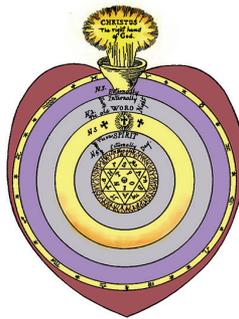
Julie Scott
Grand Master
Traditional Martinist Order

Being a Martinist

Sarena Krukew, S.I.

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 or sister, and spouse of our Divine Redeemer.

There is no other mystery, to arrive at this holy initiation, than to go more and more into the depths of our being, and not let go until we can bring forth the living, vivifying root, because then all the fruit we ought to bear, according to our kind, will be produced within us and without us naturally; as we see is the case with earthly trees, because they are adherent to their own roots, and incessantly draw in their sap.



These words of Louis-Claude de Saint-Martin remind us that Martinism is the Way of the Heart. It is within our heart, our inner alchemical laboratory, that we become the Philosopher's Stone, which enables us to work effectively in the physical world.

Saint-Martin also reminds us that:

“Books are the windows of the truth, but they are not the door; they point out things and yet they do not impart them. It is within that we should write, think, and speak, not merely on paper.”

Inspired by the words of Louis-Claude de Saint-Martin the work that we will do can take place in our hearts, not in our heads.

We will now engage in a series of meditations and practices known by Martinists that allow us to go more and more into the depths of our being,

strengthening our presence in the Egregore of our Order; while assisting us in our communion with the Divine.

We will begin with the attunement with the Martinist Egregore.

Begin by sitting comfortably; eyes closed, feet apart and set squarely on the floor, hands in your lap, palms down. Now, begin to build your oratory within your inner laboratory, within your heart center. You may see yourself entering a mysterious cave or an old stone temple, dark with the pungent smell of incense. (pause) As you enter, you see on your left a small closet, which contains your mask, your cloak, and your cordelier.

As you don your mask, you remember the words of your initiator:

“With this mask, your earthly personality vanishes, and you become an unknown, in the midst of other unknowns.”

As you enfold yourself in your cloak, you hear the words of our Martinist brother, Augustin Chaboseau:

“The cloak is like the walls of a deserted room where a lamp has been lit. I was alone in this room with a light; I left the room without touching the flame, and on my departure, I carefully locked the door; and the light continues to shine. I just have to re-open the door, enter the room and I will find what is illuminating me, with all that this light illuminated for me. Further, as long as I am enfolded in the cloak, and every time I wear the cloak, I am the companion of light, and light is my companion...”

Lastly, you tie on your cordelier, linking yourself to Light, the source of all knowledge.

Now you turn to your right and are seated at a small table with three luminaries, whose flickering flames burn brightly. (pause) As you meditate on the flames of your inner altar, you see the lights blend together into one light, which radiates into and through your mask, filling your vision with a bright, radiant, white light. (pause) This light flows through your cloak wrapping you in its protective warmth. Finally this light moves through your cordelier, and from there rejoins with the luminaries on your altar, joining you to the Light of Lights.

Now you are ready to begin your conscious integration into the Egregore of our Order, and through this process, strengthen it. Begin by attuning with our masters of the past: Martinez de Pasqually, who founded the Order of the Elus-Cohens, whose goal was to teach humanity to achieve reintegration; Jacob Boehme, who taught that true initiation occurs in

one's heart and does not require theurgic rituals; Jean-Baptiste Willermoz, who perpetuated the theoretical teachings of Martinez de Pasqually; and Louis-Claude de Saint-Martin, who proposed the inner path, mystical prayer, as the surer path to the Divine. Bring each of these names into your heart center, into your inner laboratory. Martinez de Pasqually (pause) Jacob Boehme (pause) Jean Baptiste Willermoz (pause) Louis-Claude de Saint-Martin. (pause)

Now, let us attune with our brothers, Papus and Augustin Chaboseau, the co-founders of the Traditional Martinist Order as we know it today. Let us bring their names into our hearts: Papus (pause) Augustin Chaboseau. (pause)

Now, let us bring all of our Martinist Brothers and Sisters into our inner laboratory. Begin to see, gathering together in your heart center, an immense crowd of women and men from centuries past, the present, and future pressing in around you. Feel them brushing against you as they gather with you in your inner laboratory. Now, consciously bring yourself more fully into the Martinist Egregore by intoning the first syllable of your first name, softly and audibly, three times. Following your intonation, remain open and receptive to any thoughts or feelings that may come to you. Now, intone the first syllable of your last name, softly and audibly. Breathe in...and begin. (pause for about 5 minutes)

Having consciously integrated yourself into the Egregore of the Martinist Order, you will now harmonize yourself with the three levels of creation. Take three deep neutral breaths (do not hold your breath on the inhalation or exhalation), seeing yourself standing with your arms and legs outstretched in the shape of a star.

Imagine now your entire being gradually growing (pause), expanding beyond Earth, (pause), and beyond the solar system. (pause)

You have become a Universal Being, and you integrate within yourself, Earth, and the entire solar system. (pause)

Now, as a Universal Being, concentrate on your abdomen, imagining that it contains Earth with its minerals, its plants, and its animals. (pause) Commune with this world within you.

Now, continuing to imagine yourself as a Universal Being, in the form of a star, concentrate on your chest. (pause) Imagine that it contains all of the planets of our solar system. (pause) Contemplate this celestial world, and bathe in the harmonious vibrations that emanate from it.

Now, concentrate on your head; imagine it in infinity, beyond our solar

system, in the supercelestial world. (pause) As this world is ineffable to humans, simply abandon yourself to it, remaining open to any impressions you may receive. (pause)

Now, slowly come back to the microcosmic state, mentally making note of any impressions that you may have received.

Now experience a brief attunement with the astral influences of the planet Saturn. We choose Saturn as it is the planet that corresponds with Daath, the hidden invisible sephiroth in the Kabbalah, and the doorway to the Celestial realms.

Again, take three deep neutral breaths.

Now, in your mind's eye, picture the planet Saturn. This beautiful luminous planet with its rings circling eternally around it. Become one with this symbol. (long pause)

Now, you see appearing before you an elderly man, dressed all in black, stern and dignified in his effect. As he looks directly into your eyes, he radiates Wisdom. He holds in his hands a sickle.

Now, hold in your mind this image, being open to all impressions you may receive. (long pause)

May the astral influences of Saturn operate in you, through you, and around you, not only for your own well being; for the well being of all others.

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



The Dimensions of Time

From a Martinist Manuscript

When I follow with my eyes the dial of the clock, the movement of the hand corresponding to the oscillations of the pendulum, I do not measure duration, as we seem to believe; I merely count simultaneities, which is quite different. Outside of me, in space, there is only one single position of the hand and pendulum for nothing remains of past positions. Within myself, a process of organization or interpenetration of conscious states continues, which is true duration. It is because I endure in this way what I call the past oscillations of the pendulum, at the same time that I perceive the current oscillation. Now suppress for a moment the Ego that thinks of each oscillation of the pendulum as a single position of the pendulum, there is therefore no duration. On the other hand, suppress the pendulum and its oscillations and there will remain only the heterogeneous duration of the Ego, with no external moments common to each other, with no relation to number. Thus, within our Ego, there is a succession without mutual exteriority; outside of the Ego, there is mutual exteriority without succession.

*From Time and Free Will: An Essay on
the Immediate Data of Consciousness, 1888*

By Henri Bergson (1859-1941)

Like the two large columns of duality located in front of the Temple of Solomon, time seems to dominate the world. We run constantly after it; at the slightest pause, one has the feeling of wasting time and one thinks of losing some at the first slowdown. Yet this time that rules our lives and that each of us continuously measures, we do not know what it really is. Often when we try to define it, we are only talking about what it seems to make or break: life, death, old age, progress, and history. What it really is, its nature, no one really knows, and in this regard, this thought of Augustine mentioned in his *Confessions*, written more than fifteen centuries ago, is readily quoted: "What is time? If no one asks me, I know it, but if you ask me and I want to explain, I do not know anymore."

Plato spoke of relative time and Newton defined it as a geometrical and absolute concept. Some have even questioned its existence. We know how to measure durations with a unit based on spectral data. The movement of the hands on a wristwatch, as well as the running of

seconds on a digital clock, lead us to equate time as a succession of instants infinitely close. In this context, physicists view it as a single dimension variable. There are two options only, an open line or a closed line whose optimum is respectively the straight line and the circle.

Physicists have adopted a linear time rather than a cyclical time because of the principle of causality, which states that the cause precedes the phenomenon. We thus arrive at the concept of the irreversibility of time, which always flows in the same direction, like a river that cannot go back to its source.

The concept of relativity linked time indissolubly to space through the concept of space-time. Meter or yard, the unit of space, is now defined by the distance traveled by light in a fraction of a second, a unit of time. However, it is important not to compare these two measures. Certainly, both have a ternary aspect: the three dimensions of space as well as the past, present, and future of time. But the latter, unlike space, is not reversible. It has an inevitability and impending character that may sometimes seem terrifying.

Unable to understand the nature of time while still trying to understand it no matter what, people have always oscillated between two extremes: absolute time or relative time; objective time or subjective time; reversible time or irreversible time. Regarding the irreversibility of time, we can observe it in all the macroscopic physical phenomena. Time may only pass there, creating, then using, then destroying what it created, never rebuilding what it has undone. This is what is called the *arrow of time*, which can be translated in various ways.

The best known of these is the *thermodynamic arrow*. Another principle of this discipline postulates that the entropy of a closed system, which characterizes its degree of disorder, can only increase with time. This principle of entropy leads us into dizzying thoughts because it implies that, at least physically, far from tending toward order, we move away from it. Absolute order would only exist at absolute zero, at which level all motion is impossible, and therefore is a kind of death. Our Marxist approach, prompting us to bring order to our inner chaos, is therefore acting counter to the laws of matter, which in fact, does not surprise us.

Moreover, physics is now discovering that, at the microscopic level, phenomena are reversible. The atoms that constitute us are indifferent to time. They do not distinguish between past and future. According to some physicists, the arrow of time at the macroscopic level would be due to the fact that our universe is expanding: this is what is called the *cosmological arrow*.

Objective time, that of the physicists and business people, the one after which we constantly run because *we never have time to do anything*, consists of units that are measured durations. These are related to events which all have a direct relationship with movement, whether that of the

stars or the atomic vibrations. The observations are transformed into numbers and, through this, acquire an objective statute, that is to say, based on data external to humans. People will then no longer feel concerned with time scales that escape us, whether micro seconds or millions of years.

Now let us address the notion of subjective time.

Each of us has a beginning and an end and is subject to the law of time. But when we think about it, how do we relate to an atomic clock? Is not our time the only one that ultimately counts for us, measured by our past existence, of which we grasp the totality as the totality of time? Could the mayfly, which they say lives only one day, be aware of the brevity of its existence?

Let us remember how long the hours were when we were children, waiting for who knows what. The days became short in adulthood, and the years became short in old age! Our time scale is based on our experience of the past. For the child, time comes down to a few days that he still remembers; for the old man, it is a few decades. It is obvious that the two cannot have the same perception of time passing; our subjective time is therefore a relative time.

The hourglass is a good example of this concept. Sand, time, and life always flow at the same rate, yet the level drops more and more quickly in the upper reservoir. Objective time is an abstract concept related to matter, which is outside of us. As for subjective time, it exists because our consciousness synthesizes objective time, lived as we move forward in life. This time is qualitative, irreducible to a measure, comprehensible only through the distinction between past, present, and future. It exists within us. It is us, since for us, to live is to use at every moment our memory of the past in order to act for the future.

How do you define the present? It is not a mere fleeting moment between the past and the future, elusive, as understood by the Biblical Hebrews, who did not know the present, but only the completed and not yet accomplished. As Paul wrote: "This world as we see it is disappearing."

This subjective time is incomprehensible to modern science and to many people, and yet Aristotle identified four causes for understanding an object: its material cause (what it is made of); its efficient cause (where it comes from); its formal cause (the ratio between form and function); and its final cause (the reason for its existence).

The last cause implies that the world has a meaning. Modern science has eliminated the concept of final cause, which it considered unscientific because it is not reducible to equations. For it, and therefore for our society, which it dominates, an entity can be explained only by what it is, not what it will become, which would amount to lending it an intentionality.

We therefore excluded the notion of *existence towards an end*, and therefore the question of the meaning of life is excluded from the thoughts

of many people. Yet, just like subjective time, it exists within us all. The concept of the meaning of life torments us so much that we prefer to not think about it and become restless without taking the time to ask: "What is the purpose of my life?" Those who have entered the path of mysticism have discovered that, within our own consciousness, we find a time of our own, which runs simultaneously with our individual adventure, and sometimes interferes with another time, that of science and society.

Now let us turn to the concept of sacred time.

Sacred time is that which is found in everything that comes from the Tradition in words such as: In those days, once upon a time, since the dawn of time... That time is very different from the time we have discussed so far. It is reversible because any event that occurred there can be repeated but without it being either a commemoration or representation. It is the primary event that recurs every time, like "In the beginning..." Sacred time, therefore, is the opposite of the one we know. It is non-historical, non-linear, and non-measurable.

That time is a kind of window opening into eternity, a concept that transcends the notion of time, of which we could say it is the negation. Could that which has neither beginning nor end be measured or even grasped? The concept of infinite – limitlessness, either in time or in space – is beyond the comprehension of our mind which itself is limited. Sacred time is unlimited: it is always seven o'clock somewhere. Similarly, our quest is limitless. We understand clearly that our quest, being spiritual, escapes limitations due to matter. It cannot logically be carried outside of a sacred time, which is inherently limitless.

Quoting Carl Gustav Jung in *Number and Time*, Marie-Louise von Franz wrote: "The experience of the Self opens for the individual a similar window into eternity, allowing him or her to escape the suffocating grip of a one-sided picture of the world. [...] There, we touch the inner eternal and through this window the eternal can, in turn, go through the world related to time as a synchronicity of events." Would Jung's collective unconscious correspond to the hole in the space-time continuum that Einstein was looking for?

We should note that this breakaway into timelessness, made possible by our inner life, does not escape objective time as it can only be limited to a few moments. Again, these are the laws of matter that limit our incursions outside of it. The meaning that we try to give to life must reflect this dual need: as beings made of matter, we must take into account the laws of matter; however as spiritual beings, we must break away from time to reach a world that is ours - the spiritual one.

SUMMARY

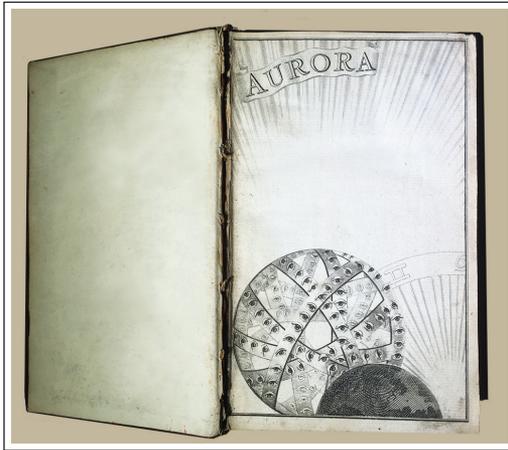
- Physicists have adopted a linear time rather than a cyclical time because of the principle of causality, which states that the cause precedes the phenomenon. We thus arrive at the concept of the irreversibility of time, which always flows in the same direction, like a river that cannot go back to its source.
- At the microscopic level, phenomena are reversible. The atoms that constitute us are indifferent to time. They do not distinguish between past and future.
- Objective time is an abstract concept related to matter, and which is outside of us. As for subjective time, it exists because our consciousness synthesizes objective time, lived as we move forward in life.
- The present is a mere fleeting moment between the past and the future, elusive but understood by the Biblical Hebrews who did not know the present but only the completed and the not yet accomplished.
- Sacred time is very different from the time we know. It is non-historical, non-linear, and non-measurable. It is a kind of window opening into eternity, a concept that transcends the notion of time, of which we could say it is the negation.
- The concept of infinite, limitlessness, either in time or in space, is beyond the comprehension of our mind, which itself is limited.
- Our quest, being spiritual, escapes limitations due to matter. It cannot logically be carried outside of a sacred time, which is inherently limitless.
- As beings made of matter, we must take into account the laws of matter; however as spiritual beings, we must break away from.

Martinist Books on Display in the Rosicrucian Research Library

Recently, the Rosicrucian Research Library opened its Rare Books Room, which includes a number of books of special interest to Martinists that had previously been stored in a vault and are now on display.

We hope that you are able to visit the Library soon and enjoy viewing this extraordinary collection.

We will feature other Martinist-related books in upcoming issues of the *Pantacle*.



Aurora

Jacob Boehme (1575 - 1624)

London:1682

Jacob Boehme, a cobbler by trade, was the son of laborers and had only a rudimentary education, yet he became one of the great Theosophers of the seventeenth century.

In 1775, more than 150 years after Boehme's transition, Charlotte de Boecklin introduced Louis-Claude de Saint-Martin to Boehme's work. Saint-Martin later referred to Boehme as his "second teacher," after Martinès de Pasqually. Saint-Martin was so inspired by Boehme's writings that when he was in his forties, he studied German (Boehme's native language) "solely to read this incomparable author."

Later Saint-Martin wrote, "I frankly acknowledge that I am not worthy to untie the shoe-strings of that wonderful man [Boehme], whom I look upon as the greatest light that has appeared on earth since Him who is the Light himself."



Here is a brief description of what led Jacob Boehme to his mystical awakening and to write what would become known as *Aurora*.

Jacob Boehme had had a number of mystical experiences during his youth. Then one day in 1600, while watching a beam of sunlight reflecting on a pewter bowl, he had a vision in which the spiritual structure of the world, as well as the relationship between the Divine and humans, were revealed to him.

He wrote,

I never desired to know anything of the Divine Mystery, much less understood I the way how to seek or find it. I sought only after the heart of Jesus Christ....

In this, my earnest Christian seeking and desire, the gate was opened unto me, so that in one quarter of an hour I saw and knew more than if I had been many years together at a University....

For I saw and knew the Being of all Beings, the Byss and Abyss; also the eternal generation of the Holy Trinity; the descent, and origin of this world, and of all creatures through divine Wisdom....

And presently it came powerfully into my mind to set the same down in writing.

Boehme later wrote down his experiences. In 1612, he showed this manuscript to a group of Calvinists who had been invited to his home. One of them secretly copied the manuscript and circulated it. Soon afterwards, a copy fell into the hands of a dean of the Lutheran church who consid-

ered it heretical. Boehme was arrested and threatened with exile. After explaining himself to the authorities, the original manuscript was confiscated from his home, he was warned to stay away from “such things,” and was released from jail. He never saw his original manuscript again and was harassed during most of the rest of his life.

This manuscript, eventually named *Aurora*, was published after his transition.

In this treatise, Boehme argues that we must all strive “to seek that which is lost.” In this quest, he says that “we need no flattering Hypocrites, nor such as tickle our ears to comfort us, and promise us many Golden Mountains if we will but run after them, and make much of them, and reverence them,” or “set the University before their eyes (as a pair of Spectacles), and study first with what Opinion they will enter into the Temple of Christ.” Rather, the seeker must find the Divine “who is within and not without.”

Boehme also wrote:

I do not carry within me knowledge of various written letters (alphabet) from many books, but I have the letters within me! All of Heaven and Earth with all its essence, including God’s own self, is within us.

Should we then not read in the Book, which we are? If I had no other book but mine, that I myself am, then I have enough books. The whole Bible lies within me. As I have God’s Soul, what more books do I need? Should I fight for what is outside of me before I learn what is within me?

Thus I read my Self, thus I read God’s book and all you, my dear Brothers and Sisters, are also my alphabet that I read within me. Because my mind and will finds you within me, I wish with all my heart that you would find me, too.

The Divine cannot be described specifically as this or that. The Divine Self has no nature nor body. God is not inclined particularly towards anything because nothing comes before the Deity—not good, nor evil. The Divine Itself is the beginning, an eternal nothingness. God is nothing and everything and is one will in which lies the whole world and all of creation. In the Divine all is eternal and without beginning, in equal measurement. God is not Light nor Darkness, nor Love nor Hate, but the eternal Oneness.

When I contemplate what the Divine is I say, God has no motive, no beginning, God owns nothing but the Divine Self. God is eternally created and recreates the Divine Self

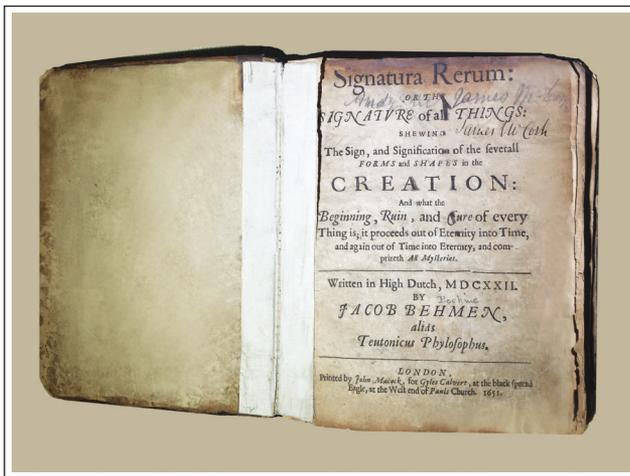
out of nothing. God is the will of wisdom, and wisdom is God's manifestation.

The name of the Divine is YHVH (yod heh vav he).

If you wish to write about God, or see God, observe nature. One cannot write about God. The Soul sees the Creator but cannot speak about it because the divine spirit is a power which cannot be spoken or written about in human language.

On the insistence of friends who had read his manuscript, Boehme eventually began writing again several years later. He wrote extensively throughout the rest of his life, producing twenty-six works. The Rosicrucian Research Library has sixteen early edition volumes of his books.

To read a fascinating account of this mystic's life, see "Jakob Boehme: The Spiritual Awakening of the Teutonic Philosopher," by Provincial Master Marion S. Owens, in Pantacle No. 10, 2010 - <https://www.martinists.org/texts>.



Signatura Rerum: or the Signature of all Things...

Jacob Boehme (Behmen) (1575-1624)

London: "Printed by John Macock, for Gyles Calvert at the black spread Eagle, at the West end of Pauls Church," 1651

Inscription: "Written in High Dutch 1623, English version By Jacob Behmen, alias *Teutonicus Phylsophus* (The Teutonic Philosopher).

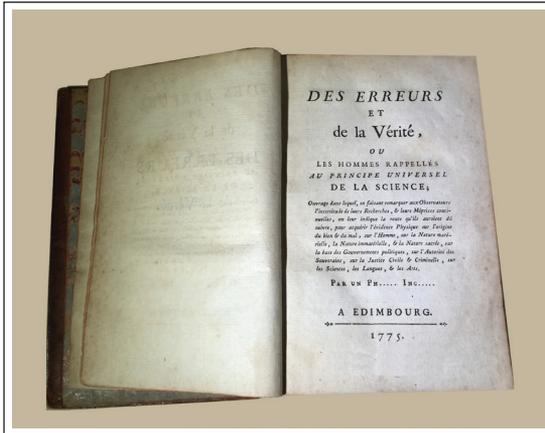
From the Preface to the Reader:

I will now endeavour briefly to hint to the reader what this book contains, though in it the spirit of wisdom cannot be delineated with pen and ink, no more than a sound can be painted, or the wind grasped in the hollow of the hand: But know, that in it he deciphers and represents in a lively manner the Signature of all Things, and gives you the contents of eternity and time, and glances at all mysteries.

Herein the author sets forth fundamentally the birth, sympathy, and antipathy of all beings; how all beings originally arise out of one eternal mystery, and how that same mystery begets itself in itself from eternity to eternity; and likewise how all things, which take their original out of this eternal mystery, may be changed into evil, and again out of evil into good; with a clear and manifest demonstration how people have turned themselves out of the good into the evil, and how their transmutation is again out of the evil into the good.

Moreover, herein is declared the outward cure of the body; how the outward life may be freed from sickness by its likeness or assimilate, and be again introduced into its first essence; where also, by way of parable and similitude, the Philosopher's Stone is with great life described for the temporal cure; and along with it the holy Corner Stone, Christ alone, for the everlasting cure, regeneration, and perfect restitution of all the true, faithful, eternal souls.

In a word, his intent is to let you know the inward power and property by the outward sign; for nature has given marks and notes to everything, whereby it may be known; and this is the Language of Nature, which signifies for what everything is good and profitable: And herein lies the mystery, or central science of the high philosophical work in the true spagiric art, which consummates the cure, not only for the body, but for the soul.



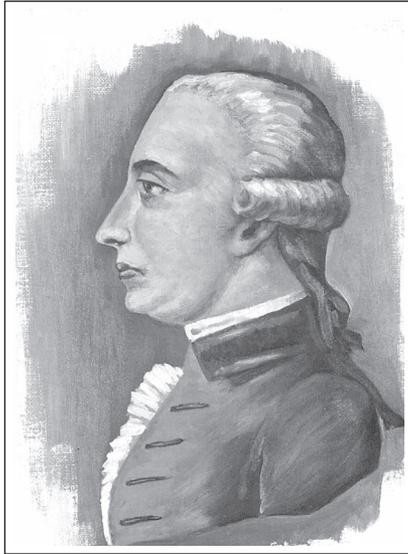
Des Erreurs et de la Vérité, Ou Les Hommes Rappelés au Principe Universel de la Science Par Un Philosophe Inconnu, (Of Errors and of Truth, or Humanity Recalled to the Universal Principle of Knowledge by an Unknown Philosopher)
 Louis-Claude de Saint-Martin (1743-1803)
 Edimbourg [Edinburgh]: 1775

Louis-Claude de Saint-Martin wrote his first book, *Of Errors and of Truth*, to combat many errors he perceived in the intellectual discourse of his day. He began writing it when he read that scholars were teaching that the origin of religion was in the fear engendered by natural catastrophes.

Before then, Louis-Claude de Saint-Martin had served as the personal secretary to Martinès de Pasqually, the founder and leader of the Order of the Élus Cohen. After Pasqually went through transition in 1774, Saint-Martin traveled to England, Italy, and Germany to perfect his knowledge.

The discovery of the works of Jacob Boehme (1575-1624) completely changed his life. Through Boehme's work, Saint-Martin understood that true initiation transcended the theurgic rituals practiced by the Élus Cohen and could only truly take place within people's hearts. He became the advocate of the "Way of the Heart," which has been perpetuated to our day by the Traditional Martinist Order.

Saint-Martin was a prolific writer (often using his pseudonym, "The Unknown Philosopher") and formed several groups, whose practices included an initiation which has been passed on to modern Martinists.



Louis-Claude de Saint-Martin peacefully went through transition on October 13, 1803, at the age of sixty.

The Rosicrucian Research Library collection includes first edition copies of the books listed below, as well as other early editions of his books.

- *Of Errors and of Truth, or Humanity Recalled to the Universal Principle of Knowledge by an Unknown Philosopher*, 1775
- *A Natural Portrait of the Correspondences that unite God [the Divine], Humanity, and the Universe*, 1782
- *The Man [Person] of Desire*, 1790
- *Ecce Homo (Behold the Man or Behold Humanity)*, 1792
- *The New Man [Person]*, 1792
- *The Crocodile*, 1799
- *The Spirit of Things*, 1800
- *The Ministry of the Human-Spirit*, 1802

Here are some excerpts from his writings:

Thus, from the first divine contract, and the pure region where truth abides, a continuous chain of mercies and light extends to humanity, through every epoch, and will be prolonged to the end of time, until it returns to the abode from which it descends, taking with it all the peaceful souls it shall have collected in its course; that we may know that it was Love

which opened, directed, and closed the circle of all things.

The only initiation which I advocate and which I look for with all the ardor of my Soul, is that by which we are able to enter into the Heart of God within us, and there make an Indissoluble Marriage, which makes us the Friend and Spouse of the Repairer ... there is no other way to arrive at this Holy Initiation than for us to delve more and more into the depth of our Soul and to not let go of the prize until we have succeeded in liberating its lively and vivifying origin.

Wake up every day before dawn to accelerate your work, for the soul of humanity was produced to serve both as a receptacle and medium. Therefore be vigilant, for the Creator of beings does not disdain to come and make an alliance with your soul.

It was Louis-Claude de Saint-Martin's *Of Errors and of Truth*, that moved Kirchberger, Baron de Liebistorf to initiate the well-known *Theosophic Correspondence* with the author.

On May 22, 1792, Kirchberger wrote the following to Saint-Martin:

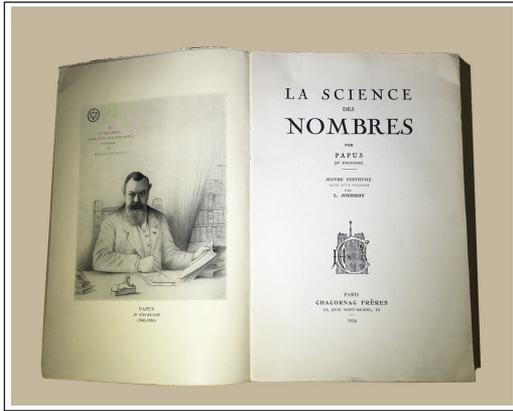
I will declare to you, Sir, with Swiss frankness and sincerity, that the most eminent writer, in my eyes, and most profound of his age, is the author of *Des Erreurs et de la Verite* [Saint-Martin], and that to correspond with him would be to me one of the greatest satisfactions of my life.

On June 8 of that same year, Saint- Martin replied:

I will not stay to thank you, on my own account, for all the flattering expressions of your kind letter of 22nd ultimo; I will forget myself, and think only of giving thanks to the Author of all wisdom, who has permitted your soul to feel the need of approximation towards this fountain of all our happiness.

Louis-Claude de Saint-Martin was a humble, well-educated, and congenial man. His first and only goal was communion with the Divine. Although Saint-Martin wrote about complex methods of mathematics and elaborate cosmology, his basic tenet was that until we turn our will over to the Divine, we will not be happy, nor fulfilled.

To read a summary of the Unknown Philosopher's life, see "The Inspiring Life and Work of Louis-Claude de Saint-Martin," by Grand Master Julie Scott in Pantacle No. 15, 2015 - <https://www.martinists.org/texts>.



La Science des Nombres (The Science of Numbers)

Papus (Dr. Gérard Encausse) (1865 - 1916)

Paris: Chacornac Frères, 1934. First edition.

Gérard Encausse was born on July 13, 1865, in La Coruna, Spain, however he spent his childhood in Paris where his parents moved in 1869 (his father was French and his mother was Spanish). He performed brilliantly in primary school and then went on to study medicine. At the same time, he became very interested in the Hermetic sciences and often went to the National Library to read the oldest manuscripts devoted to the Alchemists and the Rose-Croix. Although he was a rationalist in his understanding of the mysteries of life, he was very fond of spirituality and mysticism.

In 1887, at the age of 22, he adopted the pseudonym Papus, a term mentioned in Apollonius of Tyana's book entitled *Nuctéméron* ("Night Illumined by Day" or figuratively – "The Light of Occultism.") (For more information on the term Papus, please see the article entitled "What's in a Name" on page 21 of this issue of the *Pantacle*.) Apollonius named the first of the divine spirits of the first hour, the spirit of medicine – Papus. From then on, Papus ceaselessly promoted his spiritual ideas and wrote occult and esoteric books.

Having been introduced to Martinism in 1882 and admitted into the Theosophical Society in 1888, Papus decided to work for the reconciliation of Eastern and Western Traditions. Due to differences of opinion, he distanced himself from Theosophy and created the Independent Group of Esoteric Studies, which eventually became known as the Hermetic School. In his own words, the school's goals were to:

1) Make known as much as possible the main principles of occult science in all its aspects.

- 2) Train educated members of all the occult organizations: Rosicrucians, Martinists, Freemasons, Theosophists.
- 3) Train speakers in all the occult branches.
- 4) Study the phenomena of spiritualism, magnetism, and magic, theoretically and practically.

Some eminent members of this group were François Jollivet Castelot, Paul Sédir, Charles Barlet, and Victor-Emile Michelet.



The name Papus is generally associated with Martinism, however he was also very interested in Rosicrucianism, even to the point that in 1892 he, along with Stanislas de Guaita, founded the Kabbalistic Order of the Rose-Croix.

Papus wrote many books. Besides *The Science of Numbers*, a posthumous work published in 1934, here are his main works:

- *Elementary Treaty of Occult Science*, 1889
- *Considerations on the Phenomena of Spiritualism*, 1890
- *Methodical Treaty of Occult Sciences*, 1891
- *Absolute Key to Occult Science: The Tarot of the Bohemians*, 1892
- *The Science of the Magi and Its Theoretical and Practical Applications*, 1892
- *Elementary Treaty of Practical Magic*, 1893

- *Martines de Pasqually / His life - His Theurgic Practices - His Work - His Disciples*, 1895
- *Occultism and Spiritualism*, 1902
- *Louis-Claude de Saint-Martin / His life - His Theurgic Path - His Works – His disciples*, 1902
- *The Kabbalah: Secret Tradition of the West*, 1903
- *Science of the Magi and Its Theoretical and Practical Applications*, 1905
- *Essay of Synthetic Physiology*, 1909
- *First Elements of Astrosophy*, 1910
- *First Elements of Human Morphology*, 1912

Papus also published the esoteric magazine *L'Initiation* (“Initiation”) from 1888 to 1912. Many of the issues of this magazine (in French) are available at www.martinists.org.

Here is an excerpt from *The Science of Numbers*:

The psychology of numbers informs us of their action in the universe, along with the nature and origin of this action; knowledge that can lead its possessor to the effective handling of the little known power enclosed in numbers. This is the essence of Schemamphorash [a term describing a hidden name of the Divine in Kabbalah] and is the really practical key of Kabbalah. This is the point that must remain forever closed to the profanes and profaners. One can, if one knows the number of every human faculty, act on this faculty, as long as one acts on the corresponding Number-Being. The tarot and birth chart are actual applications of this knowledge.

After decades of service as a physician and the leader of several esoteric groups, Papus joined the French Army Medical Corp in 1914 at the outbreak of World War I. He served as a medical officer in the trenches on the Western Front. Papus went through transition while in service to his country in 1916, at the age of fifty-one.



What's in a Name: Papus and its Mystical Significance

Steven A. Armstrong, S.I.

Today Martinists are very familiar with the *nom de plume* and mystical name that Dr. Gérard Encausse, the organizer, together with Augustin Chaboseau, of what we know as the Traditional Martinist Order, chose for himself: *Papus*. However, the origin of the name, leads us to a surprising source, with ancient mystical connections.



As a young medical student, Gérard Encausse became ever more interested in esotericism, and in the mid-1880s read everything he could by Louis-Claude de Saint-Martin, Eliphas Lévi, Fabre d'Olivet, Saint-Yves, and other esotericists and occultists.

In the second volume of Lévi's masterful *Dogme et rituel de la haute magie*, he discovered a translation of an enigmatic Greek work attributed to Apollonius of Tyana entitled the *Nuctemeron*.

The title *Nuctemeron* is an amalgam of the Greek *núx* (νύξ), Night, and *hēméra* (ἡμέρα), Day. Possible translations might be *The Night of Day* or *The Day of Night*, or more allusively, *Light Shining out of Darkness*, or even, *The Light of Occultism*, all of which Lévi suggests.

In a sort of initiatic or alchemical journey, the *Nuctemeron* is divided into twelve sections, which might be seen to correspond to the Zodiac and the Labors of Hercules. Each of the twelve "hours" is a stage in a spiritual and mystical progression, the general outlines of which will be familiar to

mystics, moving from darkness into light.

The First Hour is described as

Ἐν ἡ αἰνοῦσιν δαίμονες αἰνοῦντες τὸν Θεὸν, οὔτε ἀδίκουσιν, οὔτε κολάζουσιν.

“As one, the *Daimones* (Genii) chant praise to God, with neither unrighteousness nor anger.”

Each hour has several Daimones which guide it, indicative of the spiritual processes that need to take place in the alchemical transformation.

The use of the term Daimones in the sentence from the *Nuctemeron*, emphasizing that they do not exhibit their habitual unrighteousness and anger, suggests that while the ideas in the work come from Apollonius’s time, this text itself may not come from the first century CE when Apollonius lived. Rather, it may be, however significant, a later addition to his corpus of works by an unknown author. This was certainly not an unknown practice in the ancient Mediterranean world. The Rosicrucian Michael Maier wrote that he had found another work of Apollonius in 1617 in the Vatican Library, an astronomical treatise, “On Conical Figures.”

We also know that Apollonius of Tyana was extremely popular among Arab-Muslim Neo-Platonist philosophers under the name *Balīnoūs Toūānī*, and many late antique and early medieval works were attributed to him, including the circa ninth century *Kitāb sirr-al-Khalīqa* (*The Secret of Creation*), which contains our earliest text of the “Emerald Tablet of Hermes Trismegistus,” the foundational text of Alchemy.

The Evolution of Daimones (Genii)

The terms *Daimon* (Greek) and *Genius* (Latin), have very different common meanings today in modern western languages, if we include the modern spelling of “Demon.”

In ancient Greek culture, a Daimon was a tutelary (guardian) spirit of a person, place, or thing. Perhaps the most well-known Daimon was that of Socrates who led him on his philosophical quest, as Plato’s *Apology* describes:

Perhaps it may seem strange that I go about and interfere in other people’s affairs to give this advice in private, but do not venture to come before your assembly and advise the state. But the reason for this, as you have heard me say at many times and places, is that something divine and spiritual comes to me, the very thing which Meletus ridiculed in his indictment. I have

had this from my childhood; it is a sort of voice that comes to me, and when it comes it always holds me back from what I am thinking of doing, but never urges me forward. This it is which opposes my engaging in politics. And I think this opposition is a very good thing; for you may be quite sure, men of Athens, that if I had undertaken to go into politics, I should have been put to death long ago and should have done no good to you or to myself.

What has happened to the word Daimon is known as the process of Demonization, derived from the same word. Some of the monotheistic religions reacted to the many spiritual beings acknowledged by the older Paths by calling them evil, thus transforming the neutral/positive meaning of Daimon into the evil Demon.

The Latin equivalent term for Daimon is *Genius* (plural *Genii*). Etymologically it comes from the foundational Roman societal concept of *Gens*, the Tribe one belonged to. Your *Gens* went a great distance in defining your role and position in Roman society.

The *Genius*, therefore was first and foremost, the tutelary spirit of the Tribe. They are related to other Roman domestic deities, the *Lares* and *Penates*, the guardians of hearth and home, but have a somewhat broader scope.

A *Genius* could also be the spirit of a thing or a place. The term *Genius Loci* has come down to us as the “Protective Spirit of a Place.” Mystics have certainly experienced that certain locations have distinct vibratory characteristics, and it may be this experience that the ancient peoples were referring to.

By the time of Augustus Caesar at the beginning of the Roman Empire, the creative side of the concept of *Genius* began to be applied to those who seemed to excel because of a particularly powerful tutelary spirit, and *Genius* began to take on its modern meaning.

Genies and Jinn

An additional use of *Genius* is in the modern word *Genie* (from *Génie* in French), which was used in the eighteenth Century French translations and subsequent English translations of the Arab classic collection of tales, *Kitāb 'alf layla wa-layla*, known in the West as *One Thousand and One Nights*. *Genie*, and *genies* or *genii* were used for the Arab word *Jinni* (plural: *Jinn*) because of the similar sound of the words and a somewhat similar meaning to the ancient Roman definition of *Genius*.

Jinn may have been spirits in pre-Islamic Bedouin religion, or an Ara-

maic Christian word for the older deities who had been demonized, which was then adopted into pre-Islamic culture.

In either case, in Muslim theology based in the *Qur'an*, the Jinn are an alternate created race made from smokeless fire, and have free will. While some are evil, others can do good, and they will be judged along with humanity on the Day of Judgment, and some will go to Paradise if they have lived virtuously.

The Daimones (Genii) of the *Nuctemeron* and Papus

The First Daimon (Genius) of the First Hour is named “Papus,” in the *Nuctemeron*, and is designated as the physician, the Genius of Medical Science.

The Greek root *παπ-* (pap-) generally relates to “Father” and “Grandfather,” and it is not too much of a stretch to see how a wise and nurturing parental figure could be associated with the diagnostic and healing role of the physician.

This is exactly what the figure of “Papus,” the first Daimon (Genius) of the First House is meant to represent in the *Nuctemeron*. The very first phase of the spiritual journey upward (or inward) is to diagnose that there is something wrong, something missing that needs healing.

It is therefore no surprise that as a young medical student, Gérard adopted this as his pen name, under which he is so well known in the esoteric world.

Papus (Dr. Gérard Encausse) did this quite well in his diagnosis that the Western world had its own genuine mystical and esoteric tradition, and his life’s work in the Martinist Order and in his other endeavors emphasized this Western Initiatic Path. The name he adopted was a very accurate sign of the path his life would take, and the legacy he would leave us, as Martinists and Rosicrucians.

Martinists will recall that Henri Delaage passed on the Initiation from Louis-Claude de Saint-Martin to Gérard Encausse (Papus) in 1882, while Amélie Nouël de Latouche initiated her nephew, Augustin Chaboseau, in 1886. The two men subsequently met while studying medicine and recognized that they had received the initiation from Saint-Martin through different filiations and decided in 1888 to found the Martinist Order, later to be called the Traditional Martinist Order, to pass on this initiation and tradition.

This was particularly important for Papus in his role as spiritual diagnostician from the *Nuctemeron*. He had been involved in esotericism for

years, including the Isis Lodge of the Theosophical Society in 1887, which tended to emphasize Eastern Esotericism. He began lecturing and writing about Western Esotericism to balance this tendency, so prevalent in the Paris of his day.

In the groups in which he was active for the rest of his life, including, most importantly, the Martinist Order, he was a great light in bringing the Western Mysteries back to the Western world.

In this way, he fulfilled the role he chose when he adopted his mystical name, Papus, from the *Nuctemeron*.

ENDNOTES

1. John Wayne Monroe, *Laboratories of Faith: Mesmerism, Spiritism, and Occultism in Modern France* (Ithaca: Cornell University Press, 2008), 237-238.

2. Published in Greek for the first time, from an ancient manuscript, by Gilbert Gautrinus in *De vita et morte Moysis*, Book III, 206. Reproduced by Laurentius Moshemius in *Observations Sacrées et historico-politiques*, (Amsterdam in 1721). Translated into French and commented on for the first time by Eliphas Lévi in *Dogme et Rituel de Haute Magie* (Paris in 1861). As cited at http://kg.vkk.nl/english/organizations/om_disabled.gb/texts/nuctemeron/nuctemeron.html. See also Eliphas Lévi [pseud. of Rev. Alphonse-Louis Constant], *Dogme et rituel de la haute magie* (Paris: Niclaus, 1948), 2:385-401, as cited in Monroe, 238 n. 98.)

3. Lévi, 2:385.

4. Cf. Michael Maier, *Symbola aureae mensae duodecim nationum*, Book III, (Graz: Akademische Druck-und Verlagsanstalt, 1972), 126.

5. Plato. *Apology*, 31cd in *Plato in Twelve Volumes*, Vol. 1, Translated by Harold North Fowler; Introduction by W.R.M. Lamb. (Cambridge, MA: Harvard University Press; London: William Heinemann Ltd. 1966). Note that Socrates uses the diminutive *daimonion*: ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι, ὅτι διὴ ἐγὼ ἰδίᾳ μὲν ταῦτα συμβουλεύω περιῶν καὶ πολυπραγμονῶ, δημοσίᾳ δὲ οὐ τολμῶ ἀναβαίνων εἰς τὸ πλῆθος τὸ ὑμέτερον συμβουλεύειν τῇ πόλει. τούτου δὲ αἰτιὸν ἔστιν ὃ ὑμεῖς ἐμοῦ πολλάκις ἀκηκόατε πολλαχοῦ λέγοντος, ὅτι μοι θεῖον τι καὶ δαιμόνιον γίγνεται φωνή, ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμῶδων Μέλητος ἐγράψατο. ἐμοὶ δὲ τοῦτ' ἔστιν ἐκ παιδὸς ἀρξάμενον, φωνὴ τις γιγνομένη, ἣ ὅταν γένηται, αἰεὶ ἀποτρέπει με τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐποτε. τοῦτ' ἔστιν ὃ μοι ἐναντιοῦται τὰ πολιτικά πράττειν, καὶ παγκάλως γέ μοι δοκεῖ ἐναντιοῦσθαι: εὐ γὰρ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὐτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὐτ' ἂν ἐμαυτὸν. καὶ μοι μὴ ἄχθεσθε λέγοντι τάληθῃ.

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