



## TRADITIONAL MARTINIST ORDER

### ORATORY SECTION

FIRST DEGREE



LESSON FIFTEEN

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



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## CONCURRENCE

As explained in this monograph, anyone who wishes to follow the *Way of the Heart* must work to purify all negative or discordant thoughts until only Divine Thoughts are expressed. Consistent with this view, we present to you a text from the *Philokalia*.

*Those who have struggled bravely with the passions of the body, have fought ably against unclean spirits, and have expelled from their souls the conceptual images they provoke, should pray for a pure heart to be given and for a spirit of integrity to be renewed within (cf. Ps. 51: 10). In other words, we should pray that by grace we may be completely emptied of evil thoughts and filled with divine thoughts, so that we may become a spiritual world of the Creator, splendid and vast, wrought from moral, natural and theological forms of contemplation.*

*Those who have made their hearts pure will not only know the inner essences of what comes from and is dependent on the Creator but, after passing through all of them, will in some measure see the Creator Itself, which is the supreme consummation of all blessings. When the Creator comes to dwell in such a heart, the Creator honors it by engraving Its own letters on it through the Holy Spirit, just as was done on the Mosaic tablets (cf. Exod. 31:18). This is done according to the degree to which the heart, through practice of the virtues and contemplation, has devoted itself to the admonition that bids us, in a mystical sense, 'Be fruitful and multiply' (Gen. 35:11).*

Saint Maximos the Confessor (580 -662)



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## MARTINISM: THE WAY OF THE HEART

### (Part Two)

Dear Supplicant,

I greet you before the Luminaries of the Traditional Martinist Order!

In the previous monograph, we began the study of the Way of the Heart and we spoke of the two Portals of the Heart: the Higher Portal opening toward the Divine World, and the Lower Portal opening toward the Lost Spirits. We also saw that Humanity in exile on Earth has a Guide protecting us and advising us, provided that we give our Guide access to the Divine Light. This is why it is important for us to use the will in order to succeed in reintegrating into Divinity.

The Bible indicates that we were created in the image of God, but we were also made in the likeness of God (Gen. 1:26-27). For Martinist, these two characteristics have a particular significance. Why does the Bible say, "...in the image of God"? Martinès de Pasqually gives us an answer. According to Pasqually, the essence of Divinity is Quaternary and Humanity itself was emanated as a Minor Quaternary. We are also made "*in the likeness of God*" because we possess three of the Divine Faculties, Thought, Will, and Action. These attributes were those of Humanity at the time of its emanation, and one can wonder what is now left of these faculties within us. Even though we are in exile in the temporal world, we are still the "*image of God*." However, this image is now buried in the depths of our being. As for the "*likeness*," we have only kept the Will and the Action, because by falling into matter, we removed ourselves from Divine Thought.

Humanity went from being continually filled by Divine Thought, to becoming reflective. In our current state, we must now make considerable efforts of our will to choose between the good and bad thoughts that come to us. To truly be in the likeness of the Creator and enjoy the three original faculties again, we must let the Divine Influx pass through us, an influx that we still continue to receive even though we are not truly aware of it any longer. To accomplish this, we must close the Lower Portal of our heart and open the Higher Portal, giving access to all the forces working in service to the Good.

Presently, we search through the meandering of our intellects to understand our own nature and the nature of the universe. This is why we say that we are now reflective. Here is what Louis-Claude de Saint-Martin wrote in his work, *My Green Book*, about this: "*The head should be*



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*controlled by the heart; the head should only serve to enlarge the heart. Today, our heads rule our hearts, whereas the scepter should belong to the heart.... Love is greater than science, understanding that science should only be the torch of love, and that the torch is inferior to the one it illuminates."* It is because our head and heart are no longer connected that we make so many errors in life. It is therefore by joining them that we can unite with Divinity and thus contemplate all the Mysteries of Creation.

The Way of the Heart, as defined in the Martinist teachings, privileges the heart, the true sanctuary of our Inner Temple. We must learn to open the Higher Portal of our heart, the door leading to the Holy of Holies of our being, allowing us to experience the Divine. However, we must also keep in mind that its opening requires some preparation. Indeed, because of our lack of vigilance and our imperfections, the Lower Portal is most often the one that is opened. It is opened to the erroneous influences that converge upon us from all points of Creation. And yet by a positive use of our free will, we can choose the thoughts corresponding to Good and abandon those that are attempting to lead us astray in the *Forest of Errors*. We must therefore use our will and become the masters of our hearts.

From a Martinist point of view, evil only exists in the world when we allow it to act through us, by our negative thoughts, bad habits, our inability to control our instincts, and our malevolent attitudes toward others and ourselves. Evil generally corresponds to that which drives us to do what is contrary to our spiritual ideal, to everything that diverts us from our sacred goal, which is to return to Divinity. If we do not commit evil acts towards others and ourselves; if we choose to fulfill our deepest aspirations, then peace and harmony will reign on Earth.

The best way to prevent evil from being expressed through us is to apply what the Judeo-Christian Tradition calls *guarding your heart* (Prov. 4:23). This mystical attitude consists of being fully attentive to each thought, to each desire, and to each action. The practice of spirituality through meditation, prayer, the study of Martinist teachings and inner silence are the best tools to advance on this path. These contribute to the opening of the Higher Portal of our heart and receiving the spiritual influx to which this Portal gives access. With these practices, we can easily collect the Spiritual Light fortifying our being and giving us inner peace, while also fulfilling our mission as agents of Divinity.

We must now emphasize one fundamental point about the Way of the Heart. As you know, Martinès de Pasqually proposed to his disciples that they work on Reintegration by using theurgy - a divine magic aimed at bringing humans into communication with the intermediate worlds. According to Pasqually, this method allows humans to reach Conjunction with the



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spiritual world. The rituals used for this purpose most often gave rise to luminous or auditory manifestations, which were supposed to be answers from the invisible. After having practiced these rituals for several years, Louis-Claude de Saint-Martin realized that they usually led people astray. Indeed, the disciple could easily be abused and manipulated by astral forces not having anything to do with higher spiritual beings. He therefore came to believe that this path was not safe and, at best, it only provided a partial union with the Divine.

By his own work, the Unknown Philosopher discovered that a safer path existed that was more effective in obtaining inner realization. This path did not consist of invoking the Spirits of the intermediate worlds, but of invoking Christ directly. He also thought that this meeting could not take place by using an external ritual, but that it could only be accomplished in the most intimate human center - within the heart.

Regarding this, here is Saint-Martin's answer to Nicolas Antoine Kirchberger, Baron of Liebstorf and member of the Sovereign Council of the Republic of Berne, when he asked him for advice on initiation in 1797: *"The only initiation that I preach and that I seek with all the ardor of my soul, is the initiation 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, sibling, and spouse of our Divine Repairer. There is no other mystery to arrive at this holy initiation than to delve more and more deeply into the depths of our being, and not let go until we can bring forth from this depth the living, life-giving root. Then, all the fruit that we ought to bear, according to our kind, will be produced within us and around us, naturally."*

Saint-Martin generally considered that theurgy, with its formulas and its complex rituals, was remote from the Way of the Heart, this path being the closest to our spiritual nature. To follow this Way, he said: *"No other formulas than our desire, and no other lights than the light of our purity, are necessary."* He admitted to having known truths and joys infinitely greater than those that he had received while practicing theurgy. He summarized this point of view as: *"The Internal teaches everything and preserves all."* Speaking of the Way of the Heart, he also said: *"This work is well beyond the theurgic operations through which the Spirit bonds with us, cares for us, even prays for us, and exercises wisdom and virtues for us, even if we are not wise nor virtuous. This Spirit is then only externally united with us and often carries these things out without our knowledge, keeping us prideful and with a false sense of security. This may perhaps be more dangerous than our weaknesses and those things we lack, which usually bring us back to humility. On the contrary, here all must begin with the center."*



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Theurgy can be seductive at first, because it flatters the ego and is based on a set of magic rituals that fascinate by appearances. That being said, theurgy only procures minimal satisfaction and can even be dangerous if one is not sufficiently prepared. When we think about the asceticism that Martinès de Pasqually required from his disciples, it is likely that no one among us would have the necessary preparation. In the past, many theurgic apprentices acted with imprudence resulting in disastrous consequences, not only for their spiritual evolution, but also for their psychic balance. Believing they worked for Light, they were in fact agents of forces that they did not control. The Way of the Heart is safer, because it operates on an infinitely more elevated plane and does not carry the risk of bringing the disciple unpleasant experiences.

What we have just said about the Way of the Heart may lead one to suppose that it is easy. Indeed, opening the heart is an enduring effort; it is more an art than a science. This progress toward the sanctuary of our being includes various stages constituting initiations in themselves. According to Louis-Claude de Saint-Martin, one of the first stages is meeting with our Spiritual Guide; this meeting marks the beginning of the inner transformation, the birth of the New Man or Woman. To prepare for it, it is necessary to tirelessly practice *guarding the heart* and thus progressively acquiring mastery of our thoughts, our emotions, our words, and our actions. By doing this, we will act more and more in conformity with our spiritual ideals in all aspects of our existence.

Jean-Baptiste Willermoz also spoke about the Way of the Heart in his manuscripts. What he said corresponds to the thought of Louis-Claude de Saint-Martin and relates to what we have just explained. Here is a passage from his writings: *"Courageously delve into the folds of your heart and look into the depth of your soul to find knowledge of yourself. This work is laborious but it provides the key to true happiness. Our most beautiful prerogative is to be able to know ourselves. Those who do not enjoy this privilege are ignorant of the extent of their forces and cannot justly use them."* As this selection demonstrates, the path leading to the Creator is found deep within us as the sages of the past have taught.

To close this monograph, we will simply say that the Way of the Heart leads to the Divine Light - the goal that we pursue as Martinists. In the words of the Unknown Philosopher: *"Blessed are those who will have purified their hearts enough so that they can serve as a mirror for Divinity, because Divinity will also be a mirror for them."*

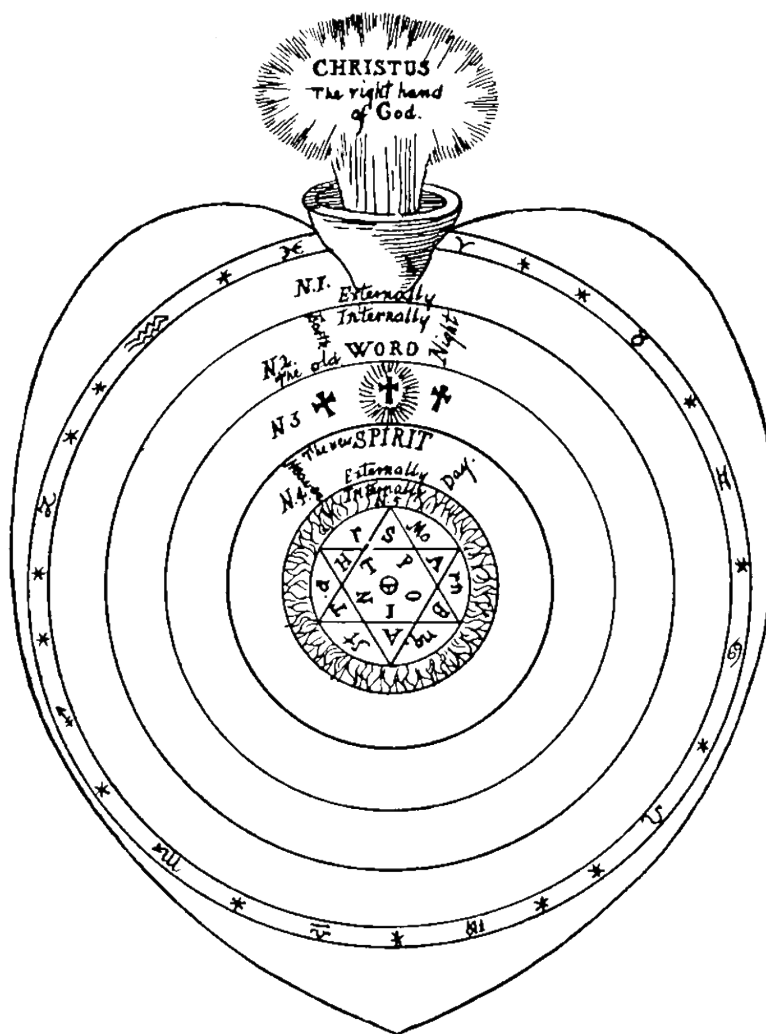
May you ever dwell in the Eternal Light of Divine Wisdom!



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## PRACTICAL APPLICATION



The Way of the Heart from: *“Secret Symbols of the Rosicrucians of the 16<sup>th</sup> and 17<sup>th</sup> Centuries.”*



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## SUMMARY

After carefully studying this monograph, read the following summary. It contains the major points that you may want to reflect and meditate on during the coming days. If you have trouble understanding one of the points, return to the explanations given in the monograph. Immerse yourself in learning the points covered in this summary before proceeding with the study of the next monograph.

- From a Martinist point of view, Humanity was made in "God's image" because we are of a Quaternary nature like the Creator. We are also "in the likeness of God" because we possess three of the Divine Faculties: Thought, Will, and Action.
- Humanity went from being continually filled by Divine Thought, to becoming reflective. We now seek, in the meanderings of our intellect, an understanding of our nature and our place in the universe.
- It is because our head and heart are no longer connected that we make so many errors in life. It is therefore by joining them that we can unite with Divinity and thus contemplate all the Mysteries of Creation.
- The Way of the Heart, as defined in the Martinist teachings, privileges the heart, the true sanctuary of our Inner Temple.
- We must learn to open the Higher Portal of our heart, the door leading to the Holy of Holies of our being, allowing us to experience the Divine.
- Evil only exists in the world when we allow it to act through us, by our negative thoughts, bad habits, our inability to control our instincts, and our malevolent attitudes toward others and ourselves.
- The best way to prevent evil from being expressed through us is to apply what the Judeo-Christian Tradition calls *guarding your heart* (Prov. 4:23). This mystical attitude consists of being fully attentive to each thought, to each desire, and to each action.
- Theurgy is not a good way to succeed in reintegrating with Divinity, because it is often illusory and can present a real danger on all planes.

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