



TRADITIONAL MARTINIST ORDER

ORATORY SECTION

THIRD DEGREE



LESSON TWENTY-TWO

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



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CONCURRENCE

As this special monograph is the last of the third degree, it seems appropriate for us to present a quotation from a book entitled *Louis-Claude de Saint-Martin and Martinism*. As the author points out, Martinism is both a way of life and a philosophical quest, based on the respect for *moral sense*, that is to say, ethics in general.

Martinism is a way of life. But its principles of action are subject to a way of thinking. The primacy of the intellect, and that of moral sense must be respected. No vulgar opportunism, no utilitarianism can be accepted. Essential truths, and some others, that books are only confirming, govern our existence and total activity. Whatever the plane on which humanity moves, its conduct stems from its deep intellectual, and let us say it, philosophical convictions. Because it knows where it comes from, and where it goes, humanity can direct its political action and give it meaning. Also, the response to the very important problem of human destiny contains the solution of all issues confronting humanity.

Robert Amadou (1924-2006)



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SUMMARY MONOGRAPH

Dear Martinist:

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

You have come to the end of the Third Degree, and it is time to review what you have studied, not only in this degree, but also in the first two. This way, you can measure your progress since you crossed the portals of the Traditional Martinist Order. So let us now review, degree by degree, the major subjects that have been studied.

First Degree

The Symbols

There are three kinds of symbols: natural symbols, artificial symbols, and mystical symbols. Some of these are archetypes enabling us to build relationships between the material world and the spiritual world.

The Martinist Temple

The Martinist Temple carries a deep symbolism, especially through the three luminaries, which, from North to South, and East to West, manifested the Wisdom, Strength, and Beauty of the Grand Architect of the Universe. That is why it deserves our utmost respect.

The Powers of the Universe

The Martinist Tradition mentions three Powers in the universe. Those are: Providence, Will and Fate, which respectively belong to the Creator, Humanity, and Nature.



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The Mask, Cloak and Cordelier

The mask symbolizes impersonality, introspection, self-sacrifice and freedom; the cloak symbolizes protection, isolation, purification, and prudence; the cordelier symbolizes inner commitment, the relationship between the visible and the invisible, the union with the Initiates of the Past, and Virtual Illumination.

Universal Creation

As underlined in the Universal Table presented in *Treatise on the Reintegration of Beings*, the Universal Creation includes three levels:

- The Super-Celestial Immensity, which follows the Divine Immensity, is inhabited by the Higher Spirits, Major Spirits, Lower Spirits, and Minor Spirits.
- The Celestial Immensity, which follows the Super-Celestial Immensity, is inhabited by spiritual beings whose faculties transcend those of humans.
- The Terrestrial World, which follows the Celestial Immensity, is inhabited by humans.

Adam

Originally, Adam was purely spiritual in nature, and had a glorious body. His Fall caused its incorporation into the material world, and the separation of male and female essences that make up the human being.

The Triple Nature of Men and Women

From the Martinist perspective, we are each body, soul, and spirit. Our body corresponds to the earthly world and action; our soul corresponds to the Celestial Immensity and Will; the mind to the Super-Celestial Immensity and Thought.



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The Way of the Heart

Martinism is the Way of the Heart, in that it emphasizes the intelligence of the heart, an organ that opens into Divine Light, and leads to Reintegration.

The Grand Architect of the Universe

In the Martinist Tradition, the term *Grand Architect of the Universe* means the Cosmic Christ Ieschouah, who incarnated into the world to fulfill its Mission of Restorer and Reconciler in the service of all humanity.

The Quaternary Law

As taught by Martinism, the Quaternary Law is based on four axioms:

- First axiom: the principle of Reintegration justifies the existence of the various kingdoms of nature.
- Second axiom: there are well-defined correspondences between the realm of the material world, and the emanations of the spiritual world.
- Third axiom: from the highest spiritual emanation to the lowest material manifestation, there is a sustained difference in characteristics and virtues.
- Fourth axiom: the further beings remain from Oneness, their Source of emanation, the lesser their characteristics and abilities.

The Science of Numbers

According to the adage that states "*In the beginning God geometricized,*" numbers allow us to understand the laws that govern Humanity, Nature and the Universe. Besides their use in arithmetic, they can be used to go up from multiplicity to the Primal Unity, to the Creator.



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The Book of Humanity

Because of its divine nature, Humanity possesses an inherent knowledge of the laws that govern Creation. We therefore should seek this knowledge in ourselves hence the allegory of the *Book of Humanity*. According to Louis-Claude de Saint-Martin, this book contains ten pages all of which are keys to understanding the mysteries of life through study, meditation, and prayer.

We will now review the major subjects that you have studied in the Second Degree with a brief commentary for each one.

Second Degree

Solomon's Temple

The Martinist Tradition attaches great importance to the symbolism of the Temple of Solomon, as it was built to remind humanity of its origin, destiny, and all the important facts relating to the history of Universal Creation. According to Louis-Claude de Saint-Martin, the Temple symbolizes the spiritual journey of humanity and represents the Universal Temple.

The Symbolism of the Pillars

The pillars symbolize the link between Earth and Heaven, the active presence of the Creator, and the idea of rectitude, elevation and perfection. Applied to humanity, they represent the principle that we too often live in opposition to the Divine Self and ignore our Own Oneness.

Primitive Androgyny

Many Christian authors presented Adam as an androgynous being and saw the Fall as the moment when Adam was split into two to give birth to a man and a woman. For Martinists, the androgyny myth symbolizes the breaking of the inner unity that humanity originally possessed, that is to say, the loss of harmony that once existed between our divine nature and our terrestrial nature.



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Sophia

Symbol of Divine Wisdom, Sophia incorporates the laws of Creation and is the mirror in which the Creator contemplates Itself. From an allegorical perspective, it is by taking Sophia as a spouse that humanity can give birth to the Word within itself and return to its Adamic condition.

Time

Mystics distinguish between *profane time* and *sacred time*. The first is linear and applies to the material aspect of existence; the second is circular and corresponds to the cycles that govern the evolution of humanity. In the Eastern Tradition, these cycles involve four periods: the Manvantara, the Kalpa, the Mahayuga, and Yuga. In the Western Tradition, they include four ages: the Iron Age, the Bronze Age, the Silver Age, and the Golden Age.

Plato's Great Year

According to what Plato wrote about the Great Year, this is the time that all the planets in our solar system take to return to their initial positions, a period that the Pythagoreans evaluated to be 10,000 years. From an astronomical point of view, it is the time taken by the vernal point to go around the twelve constellations of the Zodiac, about 25,920 years (2160 x 12).

Prayer

In the Martinist Tradition, there are four essential steps for a prayer to achieve Divine Union: purification, desire, communion, and action. Moreover, it can be expressed at three levels: the prayer of the lips, the prayer of the intellect and the prayer of the heart, the latter being the most effective way to commune with the Creator and receive the Divine Light.



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Celestial Ascension

The best way for humanity to regain our original state is to work tirelessly on its development and gradually rise through the seven spheres of the Celestial World, namely the Moon, Mercury, Mars, Jupiter, Venus, Saturn, and the Sun. Because of their symbolism and energy, harmonization with these planets is a communion with the Divine Plane.

Angels

According to Dionysius the Areopagite, angels are divided into nine choirs grouped into three orders. The highest order includes the Seraphim, Cherubim, and Thrones; the middle order consists of Dominions, Virtues, and Powers; and the lower order consists of the Principalities, Archangels and Angels. Apart from this classification, the Martinist Tradition reports that humans were not left alone even after the Fall, but continues to receive the help of Spiritual Guides that are similar to the guardian angels that Christianity refers to, and which are called the *Good Spirit Companions* in some Martinists writings.

Let us now turn to the subjects that you studied in the Third Degree:

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Dreams

All esoteric traditions and all religions have given high importance to dreams because they are an excellent way to get to know oneself, and to access the Divine Plane. In general, they can be classified into seven categories: reactive dreams, compensatory dreams, reductive dreams, healing dreams, anticipatory dreams, incubation dreams, and initiatic dreams.

Archetypes

From an etymological perspective, the archetypes are the *principles of models*, that is to say the spiritual principles from which anything and everything owe their existence. Some of them enter into dreams in the form of powerful mental images. These include namely the Great Mother, the Old Sage, the Animus, the Anima, the Persona, and the Shadow.



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The Bible

The Sacred book of Jews and Christians, the Bible, is divided into two parts: the Old and New Testament. There exist no original manuscripts, but only copies of copies. The oldest biblical texts were discovered in 1948 at Qumran, on the banks of the Dead Sea in Israel.

The New Testament

Most of the New Testament is based on the four Gospels. The word Gospel means literally *Good News*. Three of the Gospels are synoptic, in the sense that the stories they tell of the life of Jesus are substantially the same, and can be paralleled. These are the Gospels according to Matthew, Mark and Luke.

The Gospel of John

The Gospel of John is often considered the most esoteric of the texts of the New Testament. From a Martinist perspective, it describes the inner journey that enables the Old Humanity to regenerate to make way for the New Humanity. As for the Apocalypse, it is a symbolic *revelation* on the future of humanity.

The Apocryphal Writings

By definition, the apocryphal writings are religious texts of Jewish or Christian origins that have not been accepted in the Canon of Holy Scripture. Those of the Old Testament are the true expression of Jewish thought in the time that immediately preceded or accompanied the coming of Christ. As for those of the New Testament, they consist essentially of the Gospels, and the Acts of the Apostles not recognized by the Christian Church.



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The Inner Church

The concept of the Inner Church appeared with Illuminism, a Christian esoteric concept that developed in Europe in the late eighteenth century and early nineteenth century. In the Martinist Tradition, it is an expression of the Church that dwells in our depths. From this perspective, it corresponds to our Inner Temple, where access is possible only by following the Way of the Heart that is so dear to us.

Heavenly Jerusalem

On a general level, Heavenly Jerusalem is the ideal Community, and even the ideal Humanity, as we will be when all men and women live in accordance with divine laws. From a Martinist perspective, it corresponds to a state of consciousness, in this case the Christ state, and merges with New Jerusalem, which can be likened to the New Humanity.

Kabbalah

The word "*Kabbalah*" means "*That which is received*," in the sense of *Tradition*. In general, it aims not only to interpret the hidden meaning of the Torah, but also to understand the divine Plan. Its study is based on three basic books: the Sefer Yetzirah, the Sefer ha-Bahir, and the Sefer ha-Zohar.

The Hebrew Alphabet

The Hebrew alphabet consists of twenty-two letters divided into three mother letters, seven double letters, and twelve simple letters. Due to the number associated with them and their own symbolism, the Hebrew letters reflect the Divine Plane and materialize the divine Light. This is why Kabbalists also attach great importance to their study, especially through gematria, temura, and notarikon.



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The Tree of the Sephiroth

One of the fundamental elements of Kabbalah is the Tree of the Sephiroth. The Sephiroth are ten in number, and form the skeleton of Creation. From the most ethereal planes to matter itself, they sequence as follows: Kether (Crown), Chokhmah (Wisdom), Binah (Intelligence), Chesed (Mercy), Geburah (Severity), Tiphereth (Beauty), Netzach (Victory) Hod (Glory), Yesod (the Foundation), and Malkuth (the Kingdom). With the twenty-two letters of the Hebrew alphabet, they form the thirty-two paths of Divine Wisdom.

Jacob Boehme

Jacob Boehme, whom Louis-Claude de Saint-Martin considered his Second Instructor, was born in 1575 in the vicinity of Görlitz, a town on the border of Germany and Poland. Having received several successive Illuminations, he wrote several books in order to express his understanding of the divine mysteries, and reveal the hidden meaning of the Old and New Testament. His major works included: *The Rising of Dawn*, *The Three Principles of the Divine Essence*, *The Threefold Life of Man*, and *Forty Questions*.

The Pantacle

The official symbol of the Traditional Martinist Order, the Pantacle, consists of a circle containing a hexagram, two interlaced triangles, and a cross. In general, this symbolism not only represents the process by which the Creator gave birth to Creation, but also the place of humanity within it, and the path we should follow while working towards Universal Reintegration.

These are the major topics you have studied through the three degrees of our Order. As you can see, the lessons that you have received are profound, and cover a wide range of knowledge. We encourage you to regularly review the monographs of these three degrees because their depth is such that they will continue to be for you a source of discoveries, reflections and meditations. In this way, you will understand that your Martinist quest is far from over. It will last as long as you set your mind on your regeneration, in the name, and under the auspices of Ieschouah, Grand Architect of the Universe.



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

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