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# Pantacle



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Dear Brothers and Sisters,

*Greetings in the Light of Martinism!*

Welcome to this edition of the *Pantacle*. Once again this year the richness and diversity of the Martinist Tradition is demonstrated by this selection of studies, reflections, and meditations that will serve to stimulate our hearts and minds.

First, we enter into "The Oratory of the Heart," a beautiful reflection offered by Sister Hélène Rochstein. Next, we consider the topic of "Justice" adapted from an essay by Sister Nicole Tremblay.

Finally, Louis Claude de Saint-Martin's introduction to one of his major works, *The Spirit of Things*, gives us "The Idea of the Plan for the Work."

I 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
Grand Master
Traditional Martinist Order

# The Oratory of the Heart

*by Hélène Rochstein*

Brothers and Sisters, Martinists, kindly follow me into the Oratory of the Heart. Close your eyes. Let us begin this experience by feeling your heart. We have the realization of the contact when we feel the soothing warmth and sense gentle vibrations of joy. It already feels like "coming home." We know we are inside the sanctuary. There is the feeling is of being safe, protected, and secure. Presently, this feeling expands throughout the body; it transcends the boundaries of the emotional, the mental, and the physical body. Sense of separation gradually melts away. We feel safe, protected, and secure. The sense of all division and of multiplicity is lost. There is a comforting feeling of unity. And then, there is the vision of light. First, it is pale, hesitant, hazy. Then the vision of light intensifies. We know that we are standing in the presence of the Presence. Brothers and Sisters, silently say: "Ieschouah!"

This Presence is Light Itself. Presence is Wisdom; it is Beauty; it is Harmony; it is Peace. Silently say: "Ieschouah!" We feel safe, protected and secure. We feel loved. We have come home. "Ieschouah!" (Remain silent for one minute.) Gently take a deep breath and slowly open your eyes.

Our Venerated Master, Louis Claude de Saint-Martin, wrote in *Humanity's True Nature and Ministry:* "Eternity, or what is, should be considered as the ground of all things. Creatures are only like frames, vases, or creative coverings, in which this true and living Essence encloses itself, in order to manifest itself by their means." Some of those, he explains further, compose the universe by manifesting the "spirituous" powers of this highest essence. Others, such as Humanity, manifest its "spiritual" essences, that is, what is most intimate in this one Essence, this Being of beings.

Brothers and Sisters, moments ago we visited the Oratory of our Soul. There, the Master Within awaits always to enlighten us in our living work.

During the normal hours of our ordinary lives we think and feel ourselves as part of this world and of our daily experiences. The pull of the

world, due to the war amongst the elements and universal powers, creates the painful discord of Nature in us and around us; and the work of the mystic is to restore harmony. Harmony, Peace, Beauty, Wisdom, are our true heritage that we have lost and daily continue to lose by giving in under the "weight of the universe." Therefore, our venerable Master calls upon us to investigate, in order to learn, the nature of a human being's composition, our position within universal dimensions, and diverse relationships with universal powers. For this, we must enter the sanctuary within, the Oratory of our Heart.

What is the heart? First of all, it is an organ worthy of admiration through which the source of life emerges. On the physiological plane, the heart pumps the blood that nourishes our bodies with nutrients of food and water that are of the mineral world. Our minds are replenished with elements supplied by the breathing of air. The heart stabilizes us into the foundation of our being by rhythmical beating and ticking out minutes, days, and years—the time allotted us on this physical journey between the elements and the powers. There is no organ that is more vital to our being or that we live with more intimately. Its rhythm, its work, its creative power, among many other functions, gives us hope in our restoration. There is a promise that perfection is achievable: we can make it.



Coffin Detail showing the Feather of Ma'at (Truth) against which the Heart will be weighed, and two of the gods witnessing the Trial before Osiris. From the collection of the Rosicrucian Egyptian Museum. RC 495, Late New Kingdom.

## Weighing the Heart

The heart is the middle ground between life and death, between good and evil. It is a regulator of our emotions, the filter of the universe, the domain of the soul, life of the seat of the Word, the chalice of sacrifice, the quest of the Holy Grail. What we offer in the heart is either pleasing to the King, the God of our Heart, or it is foul and obnoxious. This is why ancient Egyptians depicted the heart as being weighed against a feather following

earthly transition. The heart must become as light as the feather—that is, it must be full of light! The lightness of the 'weight of the heart' and light of the mind are intertwined.

Whenever we go within and under the cover of our heart, we calm the restlessness of our minds. Prayer and meditation, creative imagination, pure aspiration, right discrimination, separation of the pure from the impure, sacrifice of the lower nature, learning and experiencing true love and enthroning this love upon the summit of the heart, all of these bring us closer to our divine original estate, closer to the King.

"The heart must become as light as the feather—that is, it must be full of light! The lightness of the 'weight of the heart' and light of the mind are intertwined."

The source of our disquiet is the consciousness of division, of separateness. We must bring into unity our divided minds, divided hearts, divided nations, divided universes. Then our heart will experience peace. It will cease to tick out hours of death; instead, it will have a joyful realization of the luminous, loving, eternal life. Our disunited souls will again be united. Let us raise our hearts, our minds, and our works out of and above the thickness and heaviness of the universe.

Let us resolve to perform our meditations and prayers in the oratory of our heart at regular intervals. Establish the time when we meet our Lord and experience the Holy Assembly with our Venerable Masters and with the beloved Redeemer. Let us enter the spiritual chain of enlightened beings, and daily, at regular intervals, strengthen our bond within the chain. By fastening ourselves to the chain of those Enlightened Ones, we will more easily loosen and break the chains that imprison our souls in the darkness of the lower world.

The hour is now. We cannot put off until tomorrow what we might accomplish today. Let us learn from cosmic symbols the importance of the regularity of prayer and meditation—the importance of regularly visiting the Oratory of our Heart.

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Consider the sun as it rises and sets at appointed times; the tides that ebb and flow with cosmic regularity; the seasonal cycles that follow the rhythm of the sun, moon, and stars. In a similar manner we ought to program our rendezvous with our soul at the meeting place of our God. We must learn the discipline to go within and to pull away from the fascination of the world of the lower senses. We must enter the quietness, solitude, and sacredness of the inner sanctum. This fascination with the world of the lower senses keeps our soul in darkness. The soul lights up when we come together to meet in that silent space of the inner sanctum.

"The sole object of our existence, is to help the Deity to return into the Divine Kingdom, and establish God universally on the Divine throne."

This meeting place is the Oratory of our Heart, where God abides to answer our questions, soothe our pain, guide, heal, teach, and forgive. As long as we have a heart that beats, and possess the faculties of conscience, consciousness, love, and will, cosmic rhythm of the heart is able to unite the body to the mind, to the spirit, and to the soul. It also unites humans with Nature, with all humanity, and with God. Then, Saint-Martin cautions us with following words: "Every moment we spend not for God is spent against God," since the sole object of our existence, he says, is to help the Deity to return into the Divine Kingdom, and establish God universally on the Divine throne."

Such is the ministry of Humanity. We must take this seriously and wholeheartedly. The Holy Word is within the heart. Saint-Martin speaks with much eagerness about the Holiness of the Word. It is the human heart that opens access for the Word into the Universe, the Soul of Humanity, and the Heart of God, so that our heart becomes "the compass of the love and zeal of the Eternal Power" as Saint-Martin writes.

### Life's Rhythms

Brothers and Sisters, from our birth we are trained to live life in rhythmical fashion: our walking, eating, grooming, working, sleeping, and other meaningful activities of life are performed rhythmically, and this synchronizes our being and consciousness with the rhythm of the universe. We ought to as well train ourselves to connect with God—our

truly constant nature—with rhythmic regularity. Our dancing, singing, and speaking is rhythmical and melodious, conforming to the rhythm of our breathing and beating of the heart. This is our individual human music. Try to imagine a musical composition written and played by your individual heartbeats, words you speak or sing, movements of your body, your breathing, and all the sounds of life that you individually create.

Hopefully, the composition is harmonious, melodious, and pleasing to God and humans. With understanding of our place, purpose, and responsibility, we are able to fit this, our personal life's composition, into the grand universal symphony. Through the harmony of the heart, are we able to connect with the Repairer, whom Saint-Martin loved so much and without whom we cannot scale the higher levels of consciousness. We need God to pull us upward, but only after we have done the work here in the "below." Then we will truly be "As Above, So Below and As Below, So Above."

Our home oratory is the "antechamber" of the Inner Oratory, where we commune with the God of our Heart. Let us always be mindful that the heart may easily become divided, because it is the seat of both good and evil inclinations. Therefore, any place where we are can be a place for good or evil; any action we do, any thought we think, any desire, might be for good or for the opposite of good.

Let us guard the entrance to our heart, keep it clean and pure, and not allow negativity—what our Venerated Master called "the enemy"—to enter and take a seat within this sacred oratory. The Heart is the seat of the Word, and let us always remember the words of our Master, speaking to us even at this very moment, within this, our Martinist Temple, as he says: "The Heart of God waits for you to open access for God's Word into the Universe, and the Soul of Humanity."

Brothers and Sisters, may you ever dwell in the Eternal Light of Divine Wisdom!

# Justice

*Adapted from an essay by Nicole Tremblay*

When we hear a three-year-old shout: It's not fair!, because his sister received more goodies than he did, we can't help but think that the notion of justice is innate and not something acquired through education. When we read in history about famous people or those of different social classes who were ready to lay down their lives for justice, we are amazed, and often admire them and rarely disagree with their actions. The young in every generation have been brought up with the stories of these heroes and heroines who fought so that goodness and justice should rule and never its opposite.

People have been fighting for centuries for a just share of land. Others will no doubt fight in the future and for centuries to come for different motives related to equity. An incalculable number of people have died in combat since the beginning of time. It would appear that the rule of so-called human justice is more important than a respect for human life!

Leaders of nations will go so far as to invade a country dominated by a dictator to establish a "just" democracy and establish a system of values, a system of justice in which they believe. At least, this is what they always tell us as a pretext for their invasion. Artists from all countries join together on the media stage to make audiences aware of the problems facing the planet.

Before such enthusiasm for justice, we can only ask ourselves what is justice in essence and its foundations, and what is its significance for those around us and ourselves? We will first consider the definition given to us by linguists and how it works in various social spheres and in different countries. Then we will provide a survey of significant religious texts on the subject. Following this, we will examine extracts from the work of our Order's philosopher, Louis Claude de Saint-Martin, and we will try to understand the message he wanted to impart. Finally, we will see what the fifth sephira from the Tree of Life, Geburah, whose additional names are Justice (Din) and Fear (Pachad), can tell us about our subject.

## Definition of Justice

From the *Le Petit Robert* dictionary, we have the following definition of justice:

"Recognition of the rights and merit of each person; a moral principle of upholding rights; the power to institute rights; system of judicial power…." The *Larousse Dictionary* adds another element—virtue—to the definition of justice: "Justice: ...Virtue, a moral quality of being just, respecting of the rights of another…."



Justice, from the *Secret Symbols of the Rosicrucians* (1785).

Is justice therefore a virtue? But what is a virtue? In further exploring Larousse, we find: "Virtue: Force with which a person holds to the good; moral force applied in following the rules, the moral law [....] disposition in applying moral acts the effort of will; quality taken to a high degree…."

In the definition of virtue, let us stress the concepts of force, moral law, and will. The will is a very important idea in Louis Claudes philosophical discourses found in his book *Of Errors and of Truth.* We will return to this subject later.

## The Justice System

How does justice manifest in our lives and in our societies? Each person can observe expressions, acts, and examples of justice and injustice in everyday life. Each is actor and observer of these acts. We could even be asked to settle certain disputes. In order to facilitate the ruling, our societies gradually evolved towards a system of justice.

According to the *Encyclopaedia Universalis*: "By the administration of justice is meant the manner in which disputes are settled or antisocial behaviour of individuals is punished. Justice is, in modern States, a public service. It is in effect administered by judges who have been given their power of authority and who exercise it according to the law. This has not always been the case. In primitive societies, the administration of justice was taken in hand by the wronged party and society limited itself to exercising a certain amount of control over reactions that were in danger of being more passionate than just. The law can be regarded as a sacred repository of

which the supreme ruler is the servant and which he or she is not entitled to modify: This is the concept in Islam and old French law. We only admit reservedly the right of kings to change the law. In England, there are still visible remnants of this same thinking: laws are not regarded as the normal mode of expression of rights.... The way in which the State makes it easy for complainants to access tribunals and provide them with competent and impartial judges varies from one country to another. Multiple factors contribute to this diversity: size, federal or state characteristics, its degree of civilisation and also the role which is devolved to the law to process social regulations, particular historical traditions, the economic and political, if not religious circumstances...."

The justice system varies greatly from one country to another. Like religion, it adapts to the people, to their level of development and their culture. What may appear as rational to us may not be suited to another country. The justice system presents several shortcomings and does not fulfill its task for a number of reasons.

One of these is that despite the efforts of the State to provide free access to justice, there is the problem of cost. "Justice represents a cost and this cost is so much greater when the justice provided is of quality. The State alone cannot alone assure the integrity of this burden....." (*Encyclopaedia Universalis*)

We acknowledge here another injustice: that the poor cannot access the same services as the wealthy, which can mean they don't take steps to have their rights respected.

It would also seem, according to several surveys, that a good percentage of citizens lack confidence in the justice system in some countries. It would be interesting to know the reasons. In spite of that, it has an important role to play, like religions. Its goal is social peace, harmony between individuals, and the attainment of a certain equity. Besides making us more secure, the justice system enlightens people about the appropriate behavior they should adopt to live in the society from which it sprang.

**Injustices**

If we observe carefully around us, what do we see? Of course, we will notice the benefits of the justice system and the action undertaken by individuals in the search for equity. Unfortunately, we also observe many injustices in the world that make us conscious of the imperfection

of human justice. Here are some flagrant examples: The poor distribution of this planet's wealth among individuals, the injustices against women in some countries, the inequities created by traditions, the stealing of the Native Peoples' lands, child labor, and so on. Families are broken, shattered after the death of the parents because some children feel wronged in the sharing of the inheritance. And what can we say about ancestral traditions in nations that favor the transfer of family land and property to one of the male heirs and never to the female heirs if there is a male in the family? What about the inferior salaries paid to women in comparison to salaries paid to men for doing the same work? There are an infinite number of injustices, too many to elaborate on.

These injustices violate what we call "natural rights," those immutable principles that have equity and common sense as their basis, and which are superior to the law. The feeling of injustice naturally arises when a situation occurs that seems iniquitous to us. This often irrational and strong feeling can even cause us to break off relationships with those we love because the distribution has not been equitable. It would seem then that for some the search for justice at all costs has a greater importance than preserving harmonious relations among all human beings. Respect, which means to have one's rights respected, seems like a basic right. We often hear the following complaints: we demand our just share; we want what is owed us. We are convinced that each of us has the right to a share of the wealth available. This is perhaps one of the expressions of our instinct for property—an instinct, if we can describe it as such, that leads us to appropriate everything essential for our survival, and also everything we desire.

Often these injustices are appalling to us. They make us hope for, and dream of, a better world. Who hasn't imagined a just world one day? Who has not longed for justice? Why is there so much injustice? What is it within the heart or soul of people that makes them so unjust towards others? Why is justice not more evident on this Earth? What should be done to bring it about? These are some of the many questions philosophers and thinkers have asked during the ages.

## Ancient Images of Justice

We know that within ancient cultures, especially those from which the Western esoteric tradition draws its inspiration, that justice was an important concept. In Pharaonic Egypt, the Feather of Ma'at (Truth) was clearly the archetype of one kind of justice, that which each soul must face before the



Zoroastrian Temple of Fire at Atech-Ga in Persia, from the K. J. Hatzigeorgiou Collection.

Court of Osiris. The judgment scene is well known, in which the supplicant's heart is weighed against the Feather of Truth. The scales must balance. In this scene, justice is found when the self is in balance and harmony with Ma'at, which is the proper ordering of all things on the physical, psychic and spiritual planes. As recent research has corroborated that the texts describing this scene were used not only for funerary preparations but also for mystical and shamanic practices, the quest for justice was central to the mystic's journey, as well as a pillar of Egyptian life and death.

In the ancient path of Zoroastrianism, the term *Asha* has a similar complex and deep meaning. It is the Universal Cosmic Order, truth, righteousness, and right action, social order and justice as manifested here below. Fire is both the icon and the agent of this Divine Justice. Virtue, in this context is understood to be the "mean," and any excess is disordered. We can see a connection here between this and the Golden Mean of both Confucianism and Greek philosophy, particularly in the works of Aristotle. For the ancient Greeks, balance, justice, and beauty are all intertwined, as John Keats put it in his "Ode on a Grecian Urn,"

*Beauty is truth, truth beauty, that is all*
*Ye know on earth, and all ye need to know.*

For the ancient Jewish prophets, Justice was intermingled with *Chesed*, the abiding love that God has for the community, which must then be shared among all. *Sadaq* (justice) is fundamentally about relationships. This is symbolized by the position of Geburah (strength, judgment) across from Chesed on the Tree of Life. In the Hebrew Scriptures, this balance is echoed time and time again, as examples abound:

*But let Justice roll down like waters, and righteousness like an ever-flowing stream.* – Amos 5:24

*Woe to him who builds his house by unrighteousness, and his upper rooms by injustice; who makes his neighbors work for nothing, and does not*

*give them their wages;.... Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is not this to know me? says THE LORD.* – Jeremiah 22:13-16

Therefore justice, and its associated virtue, uprightness, is not seen as a matter of ritual purity, rather as allowing the Divine Chesed and Geburah to flow through human society, living out the adage, "As Above, So Below."

**Christian Views on Justice**

Christianity is a very diverse and complex world spiritual phenomenon. At its origins, the Master Jesus set the tone for all future Christian approaches to justice, in his Sermon on the Mount, in which he stated that all would be judged on the care that they gave to the least of their brothers and sisters, and by extension, all creatures (Matt. 25:31-46). The mystical apostle John picked this up, when he wrote "Those who say, 'I love God,' and hate their brothers or sisters, are liars," (1 John 4:20) as did the Master Jesus' brother James, the first leader of the Christians in Jerusalem, who taught that a faith professed without living it out through helping others in a practical way is empty and vain (James 2:14-26). Each Christian tradition incarnates the linking of service, mercy, and justice in unique ways.



A classic example of Russian-Byzantine Christian Iconography: *The Hospitality of Abraham (Holy Trinity)* ca. 1440 by Andrei Rublev. Tretyakov Gallery, Moscow.

Among the oldest of the institutional Christian Traditions, Byzantine Christianity (shared by Eastern Orthodox and Byzantine / Greek Catholics) is in direct continuity with its Jewish ancestry and mysticism. On the first Wednesday of the Great Lent, the congregation sings this passage at Vespers, largely a paraphrase of Isaiah 58:6-9:

*While fasting with the body, let us also fast in spirit.*
*Let us loose every bond of iniquity;*

*Let us undo the knots of every contract made by violence;*
*Let us tear up all unjust agreements;*
*Let us give bread to the hungry*
*And welcome to our house the poor, who have no roof to cover them,*
*That we may receive great mercy from Christ our God.*

The law of AMRA is proclaimed directly, as mercy (Chesed) for ourselves is tied to the extent that we allow justice and mercy to flow through us to all the world.

The Christian community of Rome was called "the Church that is outstanding in charity" by second century Ignatius, Bishop of Antioch, and has been known as incarnating the sentiments of John and James. Drawing on their Judeo-Christian heritage, the modern Roman Catholic Popes from Leo XIII to John-Paul II have vigorously defended the rights of the poor, advocating justice in the economic, social, and political realms in a century-long series of encyclicals urging that the ideals of justice and mercy continue to be observed in present-day society. Paul VI summed this up in his Encyclical Letter "On the Progress of Peoples," in 1967, giving three goals for the implementation of justice, a pre-requisite so that men and women have the peace and security for the practice of spirituality and the higher virtues:

*1) Mutual solidarity—the aid that the richer nations must give to developing nations; 2) Social justice—the rectification of trade relations between strong and weak nations; 3) Universal charity—the effort to build a more humane world community, where all can give and receive, and where the progress of some is not bought at the expense of others. The matter is urgent, for on it depends the future of world civilization.*

Among Protestant Christians, from Luther onwards, Divine Justice is intimately bound up with mercy. For the great mystic Jacob Boehme, justice is bound up with the balance and dynamic conflict with mercy and between diversity and unity. Combining his Lutheranism with alchemical and Kabbalistic wisdom, Boehme sees the human person as the microcosm of this activity of the law of the triangle, an alchemical container in which the result of the tension between justice and mercy is produced, which is Love:

*When thou art gone forth wholly from the creature [human], and art become nothing to all that is nature and creature, then thou art in that eternal one, which is God's self, and then thou shalt perceive and feel the highest virtue*

*of love.... But that I lastly said, the one that findeth it, findeth all things...it hath been the beginning of all things, and it ruleth all things. If thou findest it, thou comest into that ground from whence all things proceed, and wherein they subsist, and thou art in it a ruler over all the works of God.* — Jacob Boehme, *The Way to Christ* (1623)

**Islam's View**

Most religions work for the realization of justice on Earth. Islamic esotericism gives us clarification of it and its mode of action. This is what one of its masters, Sheikh Al-Sularni, says in his Sufi psychological treatise, "The Maladies of the Soul and Their Remedies":

*In fact, it is not man who acquires this or that virtue; he only lifts the veils separating it from Divine Grace just as the shutters of a room are opened so that it fills with light. Virtue does not belong to man just as light does not belong to the room it illuminates; it is a ray of Divine Grace in which man can participate.*

According to its adepts, Islam is said to be a religion of justice. Here are some extracts from the Qur'an:

*Certainly, God commands you to render the bailments to those having the right and when you judge between people, judge fairly.* (Qur'an, 4:58)

*...and be just for God loves those who are just.* (Qur'an, 49:9)

*And may the hate you have for a people not incite you to be unjust. Practice justice: This is closer to piety....* (Qur'an, 5:8).

The prophet Mohammed said:

*Beware of injustice, for injustice will become darkness on the Day of Judgement,* (Related in "Mosnad Ahmad," # 5798, and "Sahih Al-Boukhari," # 24)

*Fight, in the way of God, against those who would wage war upon you. But do not commit injustice through aggression, for God does not like injustice.* (Surat of the Cow, verse 186)

*Allah commands justice, benevolence, and assistance to those close to you. He forbids immoral acts, hateful acts, and oppression.* (Surat of the Bee, verse 90)

*To not find fault with one who seeks to avenge an injustice he has suffered.* (Surat on Deliberation, verse 39)

*To not kill a person God has forbidden you to kill, except for a good reason.* (Surat, Voyage in the Night, verse 33).

The Qur'an insists on the importance of being just, even with our enemies. But justice does not appear to be equal in all Islamic countries. The Sharia law, which legislates Moslems' rights, gives jurists a lot of freedom of interpretation, which explains the differences we notice from one country to another. Sharia, considered inflexible in the West and made up of very harsh penalties, enjoys a simplistic and misunderstood reputation. According to Anas Ahmed Lala, the elevation of penal rules should not have the priority within the whole of Moslem law. These rules are only applied when the society allows it. These same principles of law stipulate that it is better not to bring a complaint to the tribunal given the risks that certain punishments may be applied.

## Buddhism's View

Let us leave Islam for a survey of Buddhism, and a great Rosicrucian will discuss with us the question of justice. Here are some quotations from Helena Roerich, taken from her book *The Foundations of Buddhism*:

*An absolute equality rules in the community among its members. One member differs from another by the date of admission. At the election of the eldest, age is not taken into consideration. Age is not based upon the fact of grey hair. From someone whose only merit was age, it was said he was "old-in-vain." But an elder is "someone in whom justice speaks, who knows how to master himself, who is wise."* (Dhammapada, p. 38)

*The Buddha answered "Simha, I teach to not act unjustly, whether in act, word or thought; I teach to not act falsely or badly which weighs down the heart [ . . . ] I teach to perform true and kind acts that elevate the heart"* (p. 56)

*"Does the Tagathagata which teaches constant benevolence and compassion for all those who suffer allow us to punish the criminal?" [ . . . ] The Buddha replies: "The one who deserves to be punished must be punished, and the one who deserves praise must receive praise. However, at the same time, I teach to not harm any living being,*



Greco-Buddhist Image of Buddha Dipankara from Gandhara in the Kabul Museum, Afghanistan. UNESCO Collection.

*but to be full of love and goodness. These injunctions are not contradictory because the one who must be punished for crimes committed owes his suffering not to ill will from the judge but from the wrong committed. His own acts have brought the suffering, which the judge inflicts upon him. When a magistrate administers punishment, may he do so without hatred; the murderer condemned to death should, from his perspective, consider the fruits of his own actions. As soon as he understands that the punishment is purifying his soul, he will no longer lament his fate."* (p. 58)

*"The one whose intentions are justice and righteousness will not know failure but will succeed in his endeavors and his success will be lasting."* (p. 59)

Gautama divided the path he was following into eight parts: (1) right understanding, (2) right thinking, (3) right speech, (4) right action, (5) right living, (6) right work, (7) right vigilance and right self-discipline, and (8) right concentration.

**Justice and Louis Claude de Saint-Martin**

Having briefly examined what religions teach us regarding justice, we will now look into the writings of the eighteenth-century philosopher, Louis Claude de Saint-Martin.

First, according to Saint-Martin in his book, *Of Errors and of Truth*, people recognize within themselves two different principles, the one good and the other bad. With one, they know happiness and peace, and with the other fatigue and torment. The essence of the good principle is formed from power and all the virtues. Wisdom and justice are its laws. When people wander away from this principle, they do so voluntarily for they enjoy their freedom. If we used our will to our advantage, we would cease to be bad, and evil would not exist. It is through this will alone that the Principle, which had become bad, gave birth to evil, while humans had been born for goodness and light. Thus will is said to have become corrupted.

According to my understanding, working towards goodness demands a greater act of will than allowing oneself to slide towards evil. Before transgressing, humanity naturally chose goodness. Gradually, a veil obscured its thinking; inexorably, one of our attributes, the will, became weakened bit by bit. A popular phrase describes the force of will very well: "Where there's a will, there's a way!" That is, if one really wants to, one can construct what is in the heart, and what is in the heart is rarely negative.

A lack of will has led people into the forest of errors, to laziness, indolence, theft, impurity of action and thought. It has made us vulnerable to the temptations of existence. Abnormal behavior has followed—behaviors that have become disturbing for society, and even dangerous for individuals. This explains why the wisest (the least affected by this evil) have had to intervene, to establish rules and make sure that justice rules.

Louis Claude Saint-Martin speaks to us of this justice and addresses the source of the right to punish:

*Now, given that justice is one of the essential attributes of this good Principle, crimes cannot sustain its presence for one moment, and the penalty is as prompt as indispensable; this proves the absolute necessity to punish, in this good Principle.*

Humans, according to their first origin, physically experienced this truth, and they were solemnly invested with this right to punish; in this they resembled the Good Principle, and it is also by virtue of this resemblance that their justice was exact and sure, that their rights were real and enlightened, and they need never have changed for the worse had they wanted to preserve them; it is then they possessed the true right of life or death over the evil-doers of their Empire. But let us remember that it was not on other humans that they could have exercised this right because where they lived then, they could not have any subjects among beings like themselves.

*When humanity fell from this glorious state, it was thrown into the natural state that gave rise to society, and soon that of corruption. Humans found themselves in a new order where they had to fear and punish new crimes. But, just as no one in their current state, can have a just authority over others, without making an effort to recover their lost faculties, so they will not find, whatever the authority, the right to corporally punish others, nor the right of life or death over them, since, in their glory, they didn't even have the right over bodily life or death over those subjugated to their domination. ...But at the same time, it seems even more obvious to us that the criminal justice in use among nations is in effect only a shadow of what belongs to the Principle we are discussing; and not taking it as a support, it walks in the shadows as every other human institution, from which results a whole chain of terrible iniquities, and real assassinations.*

Louis Claude de Saint-Martin questions himself about several concepts and urges us to do the same. He presents us with a vision, his

understanding of the world. These ideas are not easy to grasp or interpret. When the philosopher talks about the Principle of everything, I decipher it in the following way: absolute principle, absolute value which knows its counterpart on Earth. This Principle has no less a real existence in another dimension than ours. The proof of this lies in its action; it operates on all manifested things, but through a veil. Through our evolution this veil must be dissolved by us.. These absolute principles are, among others, beauty, justice, wisdom, love, and strength.

In his book, *The Spirit of Things,* Saint-Martin discourses about one other aspect of justice: Divine Justice. Here is an extract from his book:

*And it is within this marvelous divine economy that we learn to distinguish profound wisdom and God's final mercy. Someone had to suffer for people's troubles and crimes; only the just could turn these sufferings to account, and the people are not capable of this. However, we are speaking here only of the sufferings of the spirit, the only ones that are really expiatory. People often received corporal punishments but their intelligence did not grasp it, they would not gain all the fruit from it as they should, and it was only the just who held their place.* (*The Spirit of Things,* p. 224.)

We think of the sages and prophets who, throughout history, have suffered for the people. First, Ieschouah, who gave his life to redeem our faults; Gandhi, who regularly fasted to stop the bloody battles in his countries; Nelson Mandela, who was imprisoned for years; and many more, such as Martin Luther King, who were assassinated because they fought for equality and peace.

When the Unknown Philosopher speaks of the physical suffering of the people, we see hunger in the world, the badly housed poor, the lack of water, health problems caused by pollution, the injuries from war, and I could go on! All those who suffer in their bodies, do they really have the physical and psychic energy to understand what is happening? If all human beings form a body, can the hand that suffers alone bring an end to the cause of its suffering? The brain is there to understand and intervene. The prophets and sages would be the head of our humanity and those who inspire us.

Louis Claude de Saint-Martin speaks to us of "Divine punishment." For the people of our generation, that style of language can be off-putting. In my understanding, I see this more as "the law of cause and effect," of

karma. I think that in his great wisdom, this is what he wanted to express, but in the language of his time.

### Justice in the Mystical Kabbalah

As humanity evolves, individuals become increasingly more conscious and seek to grow and become better people. They become aware of their inadequacies. They seek their own path, which corresponds to their personality, temperament, and degree of evolution. Various paths are available for their spiritual development, for their reintegration. One of these is the Kabbalah. The Kabbalah's method involves a symbolic system known as the "Tree of Life."[1] The Tree of Life's value is inestimable as a mental discipline, and significant spiritual and psychic results flow from the method. The student meditates on a sephira until its meaning has been penetrated and the force it represents is experienced.

To discover what the Tree of Life says about justice, let us consider where Justice is situated on the Tree of Life. What sphere does it belong to? What is justice represented by? How does this force, this Divine Emanation manifest? What is its action compared to other forces?

Justice is found in the sphere of Geburah, one of whose names is Justice (Din), and the other Fear (Pachad). Geburah, the fifth sephira of the Tree of Life, is positioned in the middle of the pillar of Severity. It is part of the second triangle, called the "ethical triangle." The spiritual experience connected to it is the image of power. The virtues associated with it are energy and courage; its vices are cruelty and destruction. This sphere is symbolized among others by the sword and the five-petaled Tudor rose. The magical image it evokes is the warrior on a chariot. We cannot define Geburah without explaining its relation to the other sephira of the Tree of Life. The Tree of the Sephiroth reveals to us the successive phases of the one force. These phases occur by emanation, and exist as a plane of manifestation and organizational type.

As the *Sephir Yezirah* points out, Binah emanates the primordial depths of Chokmah, Wisdom. Binah is perpetually enclosing force in form, while Geburah constantly frees it constantly by breaking every form through its energy, which shatters it. The path of emanations from Binah to Geburah passes through Chesed, which has a protective and preserving influence. Without Chesed's action, Geburah would become destructive.

Wherever violence rules against the weak, or where egoism lies, theft, the inconsiderate use of force exists; there injustice, the sword of Geburah,

must come into play. Mercy, which has become excessive following human nature's imperfections, must make way to a rigor that will again give respect to justice and prevent evil from spreading. We need Geburah's realism to counterbalance Gedulah's idealism, at least as far as justice needs to be attenuated by leniency. An attribute that is interesting to know is that Geburah is not able to negotiate—its main argument being the famous gesture of Alexander cutting the Gordian knot. Thus, the negotiators must not underestimate this force. Geburah inspires, while at the same time is a sentiment of fear and respect, an impression of permanence and stability.

## Conclusion

Several philosophers and mystics have meditated on this abstract concept, which, more than any other, leads to a material necessity, a solid organization, that is, a structure. Hence we see in religions and organizations a need for structure in the area of justice in order to remedy people's weaknesses, because they are prone to passionate outbursts. Depending on the countries, cultures, traditions, and the evolvement of populations, this structure turns out to be more or less complex. This complexity, which has become indispensable, distances us from the Principle that Louis Claude de Saint-Martin refers to and which resides in what we call the "Absolute."



Rosicrucian Egyptian Tarot, Trump 8: The Balance and the Sword.

Every religion speaks to us of these veils that hide Divine Grace, its principles and divine attributes. A great contemporary mystical philosopher, Simone Weil, explains in her book, *Gravity and Grace*, that necessity distances us from God, and veils us from Divine Grace. In this sense, she joins the thinking of past mystical philosophers.

We can observe this in various organizations or religions. At a stage in their evolution, they lose the main point of their mission or message. They become empty shells with no other goal than to function well. They end up fading out unless they regain contact with whatever brought them into existence. St. Francis (1181-1226) and St. Clare (1194-1253) of Assisi understood this very well, and they channeled a grace-filled renewal for the

Roman Catholic Church, during a time of great difficulty in the Middle Ages of Western Europe.

Whatever the case, we will undoubtedly return to the essentials. "The scales follow their movement and will return to a point of equilibrium."[2] In all eras and all nations, it is fairly obvious that a search for Justice with a capital "J" continues. People, in spite of their mistakes and uncertainties, are succeeding despite everything to make a semblance of justice prevail in this world. But what is it like in other worlds?

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**Endnotes**

1 One of the many expositors of this tradition is Dion Fortune (Violet Mary Firth), in her book, *The Mystical Qabalah* (York Beach, ME: Samuel Weiser, 2000), from which some of the discussion in this section is taken. Other references may be found in the Kabbalah Salon Bibliography at http://www.rosicrucian.org/park/library/book_salons.html.

2 Fortune. *The Mystical Qabalah.*

# The Idea of the Plan for the Work

*from* The Spirit of Things
*Louis Claude de Saint-Martin*

*In the preface to* The Spirit of Things *(1800), the Unknown Philosopher lays out his thoughts on the relationship of Humanity and eternal Truth, forming the basis of his teachings about the Book of Humanity. This selection has been adapted for modern readers.*

We endeavor to attribute a reason for all that we do and all that we perceive. I have assumed from this that there must be a reason for all that exists and that the human eye was similar to a sovereign judge established in order to universally discern the reason for all things and to maintain this reason everywhere in possession of its rights

Consequently, I believed that should take the human person itself as my organ of perception and thus endeavor to acquire sound notions regarding the existence, the destination, and the properties of all the objects that I would bring close to this useful instrument.

I told myself that it must, in fact, not be without reason that the human spirit desires and searches everywhere as it does for a point of support upon which all the faculties that constitute it remain peacefully established. This human spirit has need to discover a vast and luminous action which delivers it from the torments of its universal incertitude. It has need for a total light that nothing can either veil or extinguish, which would be as a permanent center powerful enough to serve as a general pivot for the entire economy of things, and which would be fruitful enough to vivify and harmonize the great family that composes the circle of beings, that is to say, in a final analysis that it longs for Truth -- the entire Truth.

### The Desire for the Thing which We Know

It is this desire which, upon being brought close to my organ of perception, has become for me an important witness and has appeared to me to me to carry the greatest weight: because, according to a very common but very instructive adage, one has no desire for a thing of which one has no knowledge.

Thus, firstly, this desire alone proves that men and women possess within themselves some insight in regard to Truth, and that we sense that it must exist, even though we find it difficult to realize that we do.

Second, one cannot experience these sorts of feelings without there being some kind of a base to serve as the fundamental element for these pre-sensations, however confused and disorderly they may be, as occur in dreams or delirium or as when I hold a ball of wax between my two crossed fingers. Thus, both our ardent desire to attain to Truth, and the knowledge we have of it, however imperfect it may be, constitute one of the demonstrations of its existence.

Third, we also discover therein a strong presumption that our spirit is composed of a true and real nature susceptible of participating in that imperishable light, because desire exists only between analogous beings. Thus, we would not desire Truth unless we were of its own species.

Finally, we find a new proof of the existence of this Truth as well as that of our analogy with it in an incontestable fact that demonstrates to us that a person's thought can exist only through the sense of wonder, and that we are the only ones among all the others beings of Nature that are susceptible to it; because, if we perpetually experience the need to experience wonder, it is necessary that there be perpetually something above us that could satisfy this unquenchable appetite within us and, reciprocally, this inexhaustible and eternal source of wonder could never produce any sentiment within us if it not find within our being the natural affinity necessary to operate therein such a sublime and agreeable combination.

**Our Observations Demonstrate the Truth of the Proposition**

That is why we can state that if, as common philosophy is so pleased to teach, there existed nothing but matter, there would result from this two effects, both very contrary to all that close observation indicates to us.

The first effect would be that this need of wonder which we experience would never have been felt among beings, because even the animals which share with us nearly all of our other affections evince ... no reaction whatsoever if one extends or varies in the least the circle of limited relations in which they are bound, in order to attempt to bring them close to these torrents of wonder which overcome as. One also perceives that they enjoy without comprehension all of the benefits of Nature which we have the power and the pleasure of analyzing, while enjoying them as they do. Finally, one notes that when confronted by the imposing phenomena of this nature they are astounded they run away, whereas we ponder, we judge and we admire.

The second effect would be that this radical source or this principle which necessitates the act of awe and which exists above as would not either find a place of rest where it could deposit the treasures which it possesses in abundance and which it always seeks to distribute. We can readily perceive that this principle passes through all the substances of Nature. Although they cannot perceive it nor admire it as we do, perceiving that it passes through all of our own corporeal substances in order to reach us without their perceiving and wondering at it. Neither the one nor the other can lay hold of it, embrace it, and keep it by attaching themselves to it. Rather, it finds its place of rest in human thoughts, and in the human soul.

All of the proofs mentioned above join together to convince us that the human soul possesses a basis suitable to retain this principle, to sense it, and to harmonize itself with the principle.

### Knowledge and Enjoyment of the Object are Connected

It is only then that the plan can be fulfilled, since if it is true that the idea of Truth cannot exist within us without our possessing some analogy with it, it must also be necessary that since analogy exists, there can also be alliance, otherwise the sentiment of this analogy would only result in suffering and torture for us. From this, we can extract this universal formula, namely, that in the true order of things, both the knowledge and the enjoyment of the known object must proceed in concert.

Now we perceive that this formula is in effect generally within all classes of Nature, each according to its own particular laws, with the exception of human beings, since we do not possess this Truth which we seek, which we desire, and of which we sense the existence. We do not fear of being in error by stating that men and women here on earth are not in our element. Whatever the reason may be for this unfortunate irregularity, we proclaim and demonstrate it to ourselves as well as to our fellow human beings at every moment of our existence.

### Supreme Truth Brings Harmony

If analogy requires alliance, and if the lack of alliance constitutes a state of suffering or a state of being outside the bonds of harmony, it follows that supreme Truth must, due to its nature, continually tend to put an end to this "out-of-bounds" state and this lack of harmony within us, where it exists. It is in the very interest of this Truth that this grand project be accomplished, since if there is happiness for the person who has this sense

of wonder, there must certainly be glorious delight for the One who is the source of this awe.

Moreover, one perceives that this magnificent alliance can only be formed between beings who enjoy the privilege of their own actions. Since their coming together is voluntary, they can mutually offer one another valuable testimony of their affection. In other words, one perceives that this magnificent alliance can be formed only between free beings.

In this way, not discovering among all the beings which compose the universe any besides humans which are free and able to experience wonder, one must conclude that it is not within them either that Truth principally finds a place to rest its glory. It is not within them that Truth has placed its delights of the highest order, as we shall subsequently have the opportunity to observe.

Finally, this continual tendency of Truth brings back into line our erring human ways, based as it is on the natural and irrevocable principles that have just been presented. Therefore we shall not assume any undue risk by stating that all that exists for us, around us, outside of us, with or without our help, -- in short, all that can be subject to our observations and discoveries – is similar to a compendium of the objects of instruction offered to us for our study, in order that we may be able to perceive what constitutes this alliance to which our analogy gives the right to aspire, and also determine the path we must follow in order to attain it.

From the fact that we are given our lessons to learn in this fashion, one may conclude anew and incontestably that we are free, since such a task would not be presented to beings who would not be free to accept it as well as reject it, to accept it in part or reject it in part, according to their wish. Thus, the laws of the animals that one may, if one desires, consider as lessons are not given to them by Nature to study at will. Nature itself executes and operates their laws within them, for them, and independently of them.

**Traditions Written and Unwritten Support this Truth**

Traditional mythologies and books of all countries and of all peoples, having for their basis these sublime Truths, however distorted they appear therein, could also be presented at the proper time, as simple witnesses which bring their added testimony to facts already proven. These would not be judgments or radical proofs of these same Truths, which are verified without books and solely by the investigation of the human person. This is a

precaution not taken by the fanatical teachers of diverse doctrines who have depended solely upon tradition and books and who in this way have misled or deceived people. Rather, by using traditions and books only as subsidiary means, they certainly could have assured themselves of more success.

In this way, Nature, the Elements, the Arts, the Sciences, Humanity, thought, languages, civil and political associations, sacred or profane traditions, in short, all things will be presented to us under an aspect that deserves our full attention.

**Invocation to Sacred Humanity**

No, O Humanity, object dear and sacred to my heart, I shall not fear of having deceived you by presenting under the most consoling aspect that I possibly can, the wealth, the supports and the testimonies which abound around you to attest, at one and the same time, to your destiny and the resources offered to you to fulfill it.

Therefore, gaze upon yourself amidst these pure and luminous thoughts which so often flash upon your spirit or your faculty of understanding in the midst of these secret and inner suggestions which so often stimulate your soul or your ability to love; in the midst of all the facts and of all the visible and intellectual tableaux which surround you; in the midst of all the marvelous phenomena of physical Nature; in the midst of all those traditional records of the intimate history of your being; in the midst of your own works and the productions of your genius:

I repeat, gaze upon yourself in the midst of all these beacons of light as being in the midst of as many rallying points which all tend to bring you closer to the immovable Truth which must be yours. Think with wondrous rapture that all these rallying points have for their object the opening of your organs and your faculties to the Source of this Wonder of which you have need, and that the One who is the Principle thereof is ceaselessly occupied in bringing it to you because of the sublime love of the One for you – the most sublime of the attributes of the Source – and the One knows that the more the affections of this Wonder multiply for you, the more the affections of your love and your happiness will also multiply.

Therefore, let us march together with veneration amidst these innumerable Temples which we encounter at every step, and let us not cease for an instant to believe that we, here on Earth, are proceeding along the unending avenues of the sacred regions.

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