

Nord Pas de Calais – Picardie District
Province of Flandres – Artois – Wallonie

C R P TRAD
Centre de recherche en psychologie traditionnelle
13, rue la Pérouse
62290 Noeux les mines
France

CRP

Educational 6

Mysticism

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Oath

The Order has strong injunctions and oaths, lest the initiate betray the Order.

But, there seems to be no provision for when the initiate is, in fact, betrayed by the Order.

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"When I use a word," Humpty Dumpty said, "it means just what I choose it to mean - neither more nor less."

"The question is," said Alice, "whether you can make words mean so many different things."

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“Lineage”

A simple incident

A long time ago, some friends and I were sitting at a table talking about a famous member of my family.

- "He built the first museum in Le Cairo, he was the first “Mamour” and a “Pacha”" I told them answering a question without thinking much more...

- "My first cousin is a well-known opera singer in Paris Europe," said another

- "Well," said one of my friends, "I have an uncle who works in the Vatican, with the pope’s personal secretary..."

- I have a cousin who heads the State Treasury Department up in Belgium."

- I have met a Prince, a real one...

Finally, a young woman who had been sitting quietly through this whole mess smiled, and said:
"Jesus Christ is my best friend."

We dropped the subject.

Now, we are allowed to discuss esoteric lineage, Apostolic Succession, etc.

From an esoteric point of view we have an "event", when a group of people meet with the same intent (and aspiration or "désir" (French). In the unseen worlds, this is not to be taken lightly at all.

The aim of the Martinist Order is to produce conscious co-agents of the Divine Being. How efficiently it does so is the real question we need to address.

Here, lineage seems to be secondary, and is almost insignificant.

In the East it is common for some souls to be tutored and initiated entirely in the dream state. Please note we are not referring to the realm of fantasy. Modern authors such as Henri Corbin refer to it as the Imaginal state, between waking and sleep.

There is much to learn referring to the Uwaysi. They are directly guided by the Divine Mind.

In the Tibetan tradition also, one of the six yogas of Naropa is dream yoga, specifically being in a state of constant awareness, even in sleep.

In the Gospel one needs only to read the parable of the seven virgins and their lamps, awaiting the wedding.

There are some Golden Dawn offshoots that practice "astral initiation". They do this simply because they do not have

facilities and teams to initiate folks who cannot travel with their physical temples. Obviously the technique has some severe flaws. If not by MacGregors then definitely by his successor, Moina Mathers, regardless of the history of ! the practice, some of whom who have experienced them before vouching for the fact that the initiation works.

There is a way that one can be open to receive the influence of the Invisibles without necessarily having to be in the same room. We have all been to meetings where some people were "off with the fairies". What is required is deep sincerity on both sides. Remember the Initiator acts as a focal point for celestial energies.

Every "Temple" is a symbolic edifice of an archetype that exists in the Unseen realms. The point of the physical Temple is to provide a venue for entrance into and communication with the Unseen.

One of the first things Papus and Chaboseau did was to exchange their initiations, (suppose to be received from Saint-Martin).

There is no written evidence, that any of them ever received an initiation from Saint-Martin.

Who sign the first certificate?

Papus and fellowship created the method of transmitting the Initiation into 3 degrees (4th degree with the Initiator).

Papus just don't split an original initiation into several parts, giving a bit at a time.

Papus actually created a myth regarding the initiations. Chaboseau supports Papus position that the initiation was passed on privately. What is truth, what is land of make believe?

Many, too many, did the same, for their own purposes. People generally don't care, when they are happy, no matter where they are.

Service

Many people ask, "What can I do? How can I help? I'm only one person."

Need is important, and we must all work in accordance with our limitations.

As personalities, we often underestimate our capacities.

One way to define 'helping' or 'service' is to think of it as contributing to the welfare of others.

The urge to serve might be experienced as a heart-felt, soul-inspired response to some need we become aware of. This can be the need or situation of an animal, person, group, community, state, nation, or our planet. We see or hear about a need and feel an urge or inner prompting to take action. It has been said a sense of responsibility is the first major expression of soul contact; the second, an urge to serve.

Looking at service from another angle, it can be seen as an exchange of love and energy.

From this view, what we call "giving" is the streaming out of love and energies received from higher non-physical levels. To use an analogy, we could say the body is to soul, as wire is to electricity and just like electricity, for flow to occur it needs a third point outside itself.

The point is this: if energy flows down from higher levels to the physical world, (like electricity flowing through a wire), and if the body is where these potential energies are stored (like an electrical capacitor), then in order to flow (or discharge) they must be grounded and connected to another point outside oneself. Without giving (providing an outlet), blockage can occur. Using this example, we can serve

voluntarily, consciously, and purposefully as a conduit for love to flow into the world.

The following formula suggests how this can be done and is used to develop the *Practice of the Blessing Way*:

Invoke (ask for blessing)
Commune (receive blessing)
Serve (distribute blessing)
Evoke (return blessing)

Considering the distribution part of the formula above, we can ask ourselves:

Who are the people I can help today? How can I help? How can I pray for?

Need is always present around us; for example, in our relationships with family, friends, and associates. What can we do? Here, working on an individual basis, we have opportunities to practice patience, compassion, right-thought, right-speech, right-action, and right-employment.

In the privacy of our homes each of us can serve via personal purity practices, meditating, intercessory prayer, blessing, helping, writing, teaching, mentoring, counselling, healing, donating, creating inspiring works of joy and beauty, and many other ways.

Each of us can make a commitment to do a deeper study of one of the many problems of humanity and then do something to help resolve it.

We can pay attention to what is going on in the world and take notice of examples of goodwill in action.

We can meditate concepts like unity, synthesis, truth, goodness, beauty, joy, compassion, peace, and thus help

strengthen the collective thought-form of these vital energies and then apply our learning's in daily life.

We can participate in group work.

If we feel drawn to help children, seniors, we might look into volunteering organizations.

We can participate in any worthy charitable organization involved in providing basic human needs or protecting human rights

Eliphas Levi, in *The Key of the Mysteries*, writes: "Nature only recognizes and rewards workers. To do nothing is as fatal as to do evil, but it is more cowardly. The most unpardonable of mortal sins is inertia. The most fatal energy of our souls is idleness. Inertia intoxicates us and sends us to sleep.

The true evil, that for which there is no remedy, is inertia. God has often made saints of scoundrels, but He has never done anything with the half-hearted and the cowardly."

What situation moves you the most to want to act in your home, community, nation, or world? Is there a particular group or sector that you feel drawn to serve? Do you feel a tug on your heart strings when you hear, read about or encounter a certain type of social problem or issue? Follow that tug.

The "intention" is very important in every prayer. We hope, in group it tends to be more powerful, especially if the fraternal circle has a high degree of "intent" and "orientation of mind and body".

Martinists do two prayers after a ritual session before ritual closure, whereby they place the Flambeau of the Past Masters in the middle of their circle on top of the Martinist Pantacle,

hold each other's hands making sure that the palms are touching each other, and right arm crossed over the left arm. (For women some reverse, others are not crossing, depending on beliefs, no more, no less)

Then start praying: most of us recite an "Our Father" followed by a "Blessed art Thou, of Virgin Mary..."

One could also add/recite a Psalm or, say a spontaneous prayer... they say the first name and town of those in need of our prayers.

Such Martinist group prayer has to be heartily recommended. For too many a "formal" formulae is important in that it "prepare the path" towards the mental, spiritual and physical openness and purity needed to get into such a state of awareness.

Some believes it is important to pray from the heart and in the Name and under the Protection of YHSVH, and in the spiritual presence of the Light Beings and Past Masters...

An Elu Coen may add a personal prayer...

Solo practitioner should cross the hands and visualise other members in the circle... visualise the past masters flambeau on top of the pentacle... and say the prayers.

There is no special value in saying a prayer in latin instead of one's regular language.

If everybody is non-Catholic or only one, you use the prayer of the beliefs accepted, because if it is a group working, we are in need of each personalities.

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What separates man from divine Reality is but a thin partition:

God is infinitely close to man, but man is infinitely far from God.

This partition, for man, is a mountain; man stands in front of a mountain, which he must remove with his own hands.

He digs away the earth, but in vain, the mountain remains; man however goes on digging, in the name of God.

And the mountain vanishes.

It was never there.

Frithjof Schuon

Mystic vision

Sedir's insights are based on his own mystic vision that goes beyond books. That is his own inner realization and meeting with Our Lord.

The idea that Jesus was Essene and trained in Egypt are modern and is constructed by people who were far more "intellectual" than Sedir was.

Sedir went through all of the mystic and occult orders that was being offered at this time in the circle of Papus and exited as a recognized devotee of the Christ.

He knew his views would not make him popular in the circles of the Illuminati but we have to admire someone who is brave enough to leave all that behind and rest on his own solid insight into the mysteries.

God grant us all the strength and insight to separate the gross from the subtle.

Jesus was never an Essene; all that Jacolliot and Notovitch tell about travels and initiations in India is part of their fantasy; Jezeus Christna are impossible words in Sanskrit.

Christ did not, as claimed in the Talmud, steal the Tetragram from the Temple in Jerusalem.

Jesus made what we call miracles by setting free enchained souls.

He was a man, but that man - perfect - contained the whole

Sedir was a fabulous mystic, but having a mystic vision of Jesus as an Essene does not prove anything. If anything, one can personified the Soul in visions anyway one chooses, at a level we may not even be aware of.

Many Hindus swear that Krishna, Vishnu, and Siva are real because they have seen them in visions as well. These Hindu perceptions carry about as an equal amount of weight as any Christian's, or Muslim's, or Chinese's internal visions.

Many occultists, such as Lon Milo DuQuette, for instance, will tell you that the "spirits" they see in their visions are really personifications of their own psychic "entities."

In other words, the "spirits" are aspects of their own psyche personified for them as a means of communicating with that aspect of their psyche. But they are not disparate or disassociated from themselves.

Speaking with these "spirits" can be a means of reintegrating disassociated aspects of one's own psyche.

Many modern occultists subscribe to this concept. Reducing the spirits with whom we hold communion and conversation to "just" projections of our psyche is, that is typical of modern solipsism and phenomenology.

When I write, my point of view is influenced by my own expectations, experiences, and insight.

The same is true in reverse.

I recall the old line that any conversation between two people involves at least 6 personalities:

- real people,
- people as they perceive each other,
- people as they perceive themselves.

It seems denying that the essential conversation is between two individuals!

Likewise, the Soul can be portrayed to one's inner eyes by a great variety of ways.

One of them is that of Jesus the Hero, or the King of kings.

Another personification of the Soul might be Apollo or Horus.

Thus, unless you understand what is happening at a deeper level it is quite easy to become hallucinated by the workings of one's own psyche.

In the Golden Dawn, it is said, they have made use of "God-Form Assumptions."

This is based upon an understanding of making use of one's own inter-

nal

symbolism for communicating with one's own psyche. Through a use of various symbols, a language for communicating with one's own unconsciousness can be built up --including various "God-Forms." "Jesus" character is to be used as one of the many "God-Forms" meant to personify your own Soul.

The historical evidence linking Jesus to the Essenes, or to any time and place in history, is extremely weak. That is, unless one does not care about valid scientific evidence and only relies on sentimental emotionalism. One would be foolish to mistake one's own inner dreams with any historical personage. It is like a dream on the night before initiations, which sometimes occurs. The dream did not fit with the stream of the "earthly" initiation. Some of them seem to be real and not just imaginary

THE INNER DOCTRINE OF THE PATH

.1 It is understood now that the ineffable union which is the end of mystic life is the integration of the self-knowing spirit of man in the eternally Self-Knowing God, knowing and being known therein.

.2 This is the attainment of God, and it is the great work of our manifest life, for those who are called thereto, but it is not completed here.

.3 We can attain here and now (a) union of will, (b) union of motive; and these can become permanent. They are the state of sanctity. There are various degrees in the sense of conscious union, which can be attained also here by the following of the inward life; but the records tell us that in the fullness of its highest experience it is possible for brief periods only. So far as it is possible to discern, the absolute union of our higher consciousness with God would involve ceasing from manifestation.

.4 The Divine Union in its plenary sense is all-inclusive; it is union with whatsoever abides in union.

.5 We possess all things in God which have their part in God.

.6 Raymond Lulle said long ago: Dominus non pars est sed totum; and that which is left out is nothing; it is the nothingness of sense and illusion, of the lesser and fluidic personality.

.7 When the consciousness is directed to the universal and essential instead of to particulars and externals, it is in that state which may be called the threshold of union.

.8 The Path of Contemplation- as set forth- has its term in this state, and it is therefore a Path of Freedom. It is wholly a work in consciousness.

.9 Let us remember at this point that our true self is a mirror which contains all things: that the mirror of the universe is for this reason within; and that if this mirror of consciousness does not reflect God, it reflects that which tends toward illusion.

.10 The reflection of God therein is in virtue of some high-uplifted summit of our nature, a Mountain of the Lord on which the Lord abides: were it otherwise, we could not conceive of the union.

It follows that the Path of Contemplation may be described as the Path of Ascent into our higher being, and this is an ascent in love, for it is only in the tongue of symbolism that we can speak as if spatial distance intervened between the states.

.11 The normal personality does not cognise this supernal part of being, but we must not be deceived by the idea that their separation is on account of a distance intervening in space: it is because of the restriction on self-knowledge in the normal state.

.12 The essential mystical nearness will be understood if we pay attention to the word consciousness- of which we have no ground for supposing that there is more than one kind in the universe, though the modes are not one mode.

.13 The Path of Contemplation is for the opening of a gate in consciousness, and it must be realised that it is a holy gate.

.14 It is therefore a Path of the experience of sanctity, beginning in purification and working for the expulsion of the evil power from the world that is within us.

.15 It can never be an easy Path, as I have indicated otherwise- for not in an hour or a day does a man attain union with God, or love encompass its object. At the same time some of its stages are easy to some aspirants.

.16 Let us realise that it is useless to think of God as without: God is within. There is no part of our experience in God, man or the universe which arises outside of consciousness.

.17 If we say that there is something which is, as it were, ineffable in the world above, we need not think it unattainable in respect of ourselves: it may be an intruded field of our consciousness. The universe itself is that which bears witness to us and does to us manifest. If in the sense that has been explained already we are a mirror which reflects Nature, there is another sense in which Nature is itself a mirror, wherein we behold ourselves.

.18 Let us seek on the threshold of the Path to open the first Gate by long contemplation of eternal things. Let us unfold in particular the deep sense of God realised in the heart.

.19 It is good at this stage to repeat inwardly: May Thy Kingdom Come; then adding: The Kingdom of Heaven is within; and then, with a deep assurance: Thy Kingdom has come within.

.20 If we can formulate this, realising that there is nothing so much that is to be desired in the whole world, the moment will arrive when we shall know that the Kingdom indeed comes and the grace thereof.

.21 If we are faithful to the aspiration, the realisation will be true to us.

.22 It may come like a thief in the night, at a point where we least expect it; the Gate of Glory opens and we see that God has His Throne in the highest part of our nature.

Mysticism

By A. E. WAITE

There are certain conventional terms which, on the one hand, do not accurately represent the construction placed upon them along a given line, but that construction has been accepted so long and so generally that the defect in the application may be regarded as partially effaced; and, on the other hand, there are also conventional terms between which a distinction has come into existence, although it is not justified by their primary significance. As regards the first class, the very general use of the term "occult movement" may be taken as an example. It is inexact after two manners: in involves at once too much and too little-too much, because it has served to represent a good deal that is not at all of the occult order; and too little, because a slight change in the point of view would bring within the range of its meaning many things which nobody who now uses it would think of including therein. The doings of more than one great secret political organisation might, in the full sense of the words, require to be classed as part of the occult movement, though no one will need to be informed that the latter is not political; while certain events which have occurred and are occurring in the open day, and have all along challenged the verdict of public opinion, cannot strictly be included in occultism, as they betray none of its external characteristics. I refer to the phenomena of animal magnetism, hypnotism, spiritualism and all that which is included in the field of psychical research. In respect of the second class, a very clear differentiation now exists between the terms "occult" and "mystic," and it is one also which it is necessary to recognise, though, fundamentally speaking, the two words are identical, differing only in the fact that one of them is of Latin and the other of Greek origin. By the occultist we have come

to understand the disciple of one or all of the secret sciences; the student, that is to say, of alchemy, astrology, the forms and methods of divination, and of the mysteries which used to be included under the generic description of magic. The mystic is, at the first attempt, perhaps more difficult to describe, except in the terminology of some particular school of thought; he has no concern as such with the study of the secret sciences; he does not work on materials or investigate forces which exist outside himself; but he endeavours, by a certain training and the application of a defined rule of life to re-establish correspondence with the divine nature from which, in his belief, he originated, and to which his return is only a question of time, or what is commonly understood as evolution. The distinction between the occultist and the mystic, however much the representative of physical science at the present day might be disposed to resent the imputation, is therefore, loosely speaking, and at least from one point of view, the distinction between the man of science and the man of introspection. The statement, as we shall see, is not exhaustive, and it is not indeed descriptive. It may be said more fully, in the words of the late Edward Maitland, that the occultist is concerned with "transcendental physics, and is of the intellectual, belonging to science," while the mystic "deals with transcendental metaphysics, and is of the spiritual, belonging to religion." Expressed in modern terms, this is really the doctrine of Plotinus, which recognises "the subsistence of another intellect, different from that which reasons and which is denominated rational." Thus, on the one hand, there are the phenomena of the transcendental produced on the external plane, capable of verification and analysis, up to a certain point; and, on the other, there is the transcendental life. "That which is without corresponds with that which is within," says the most famous Hermetic maxim; indeed the

connection suggested is almost that of the circumference with the centre ; and if there is a secret of the soul expressed by the term mysticism, the phenomena of the soul manifesting on the external plane must be regarded as important; but these are the domain of occultism. The importance must, of course, differ as the phenomena fall into higher and lower; the divinations of geomancy carry an appearance of triviality, while the design of ceremonial magic to establish communication with higher orders of extra-mundane intelligence wears a momentous aspect; but both are the exercise of seership, and this gift, as a testimony of the soul and her powers, is never trivial.

Assuming therefore a relationship subsisting between occult practice and the transcendental life of the soul, it seems worth while to contrast for a moment the work of the mystic with that of the disciple of occult science, so as to realise as accurately as possible the points of correspondence and distinction between Ruysbroeck, St. John of the Cross and Saint-Martin, as types of the mystic school, and Arnoldus de Villanova and Martines de Pasqually, as representing the school of occult science. The examples of such a contrast must naturally be sought in the past, because, although occult science is pursued at the present day and by some ardently, it can scarcely be said to have votaries like those who were of old. The inquiry belongs also to the past in respect of the mystic, for, to speak plainly, the saint belongs to the past. As far as the life of the outside world is concerned, there is little opportunity amidst mundane distractions for the whole-hearted labours of the other centuries. The desire of the house is indeed among us, but the zeal of it is scarcely here, not, at least, in the sense of the past.

The distinction in question is more than that which is made between the man of action and the man of reflection; it is not that which we have come to regard as differentiating the man

of science from the philosopher. There are many instances of synthetic occult philosophers- among them Cornelius Agrippa and Robert Fludd- who neither divined nor evoked- who were not alchemists, astrologers or theurgists- but rather interpreters and harmonisers; and yet these men were not mystics in the proper sense of the term. Nor is the distinction quite that which constitutes the essential difference between the saint and the specialist, though the occult student of the past was in most cases a specialist who was faithful to his particular branch. The activity and the strenuousness of the life was often greater with the mystic than in the case of the man who was dedicated to some particular division of occult knowledge, though alchemist and astrologer were both laborious men- men whose patience imbued them with something of the spirit which governs modern scientific research. The ground of the contrast is in the purpose which actuated the two schools of experience. The crucible in which metals are transmuted, on the assumption of alchemy, is still a crucible and the converted metal is still a metal; so also the astrologer may trace the occult and imponderable influences of the stars, but the stars are material bodies. The practical work of the mystic concerned, on the contrary, the soul's union with God, for, to state it briefly, this, and this only, is the end of mysticism. It is no study of psychic forces, nor, except incidentally, is it the story of the soul and her development, such as would be involved in the doctrine of reincarnation. It is essentially a religious experiment and is the one ultimate and real experiment designed by true religion. It is for this reason that in citing examples of mystics, I have chosen two men who were eminent for sanctity in the annals of the Christian Church, for we are concerned only with the West; while the third, though technically out of sympathy, essentially belonged to the Church. I must not, therefore, shrink from

saying that the alternative name of the mystic is that of the saint when he has attained the end of his experiment. There are also other terms by which we may describe the occultist, but they refer to the science which he followed.

The life of the mystic was then in a peculiar sense the life of sanctity. It was not, of course, his exclusive vocation; if we are to accept the occult sciences at their own valuation, more than one of them exacted, and that not merely by implication, something more than the God-fearing, clean-living spirit, which is so desirable even in the ordinary business man. He who was in search of transmutation was counselled, in the first instance, to convert himself, and the device on the wall of his laboratory was «Labora» but also «Ora».

The astrologer, who calculated the influences of the stars on man, was taught that, in the last resource, there was a law of grace by which the stars were ruled. Even the conventional magician, he who called and controlled spirits, knew that the first condition of success in his curious art was to be superior to the weakness of the inconstant creatures whose dwelling is amidst the flux of the elements.

I have said that, in most cases, the occult student was, after his manner, a specialist- he was devoted to his particular branch. Deep down in the heart of the alchemist there may have been frequently the belief that certain times and seasons were more favourable than others for his work, and that the concealed materials which he thought of symbolically as the Sun and Moon, as Mercury, Venus or Mars, were not wholly independent of star and planet in the sky; and hence no doubt he knew enough of elementary astrology to avoid afflicted aspects and malign influences. But, outside this, the alchemist was not an astrologer, and to be wise in the lore of the stars was an ambition that was sufficient for one life, without meddling in the experiments of alchemy. On the other hand,

the mystic, in common with all the members of his community, having only one object in view, and one method of pursuing it- by the inward way of contemplation- had nothing to differentiate and could not therefore specialise.

Again, occult science justifies itself as the transmission of a secret knowledge from the past, and the books which represent the several branches of this knowledge bear upon them the outward marks that they are among the modes of this transmission, without which it is certain that there would be no secret sciences. The occult student was, therefore, an initiate in the conventional sense of the term- he was taught, even in astrology. There were schools of cabalism, schools of alchemy, schools of magic, in which the mystery of certain knowledge was imparted from adept to neophyte, from master to pupil.

It is over this question of corporate union that we have at once an analogy and a distinction between the mystic and the occultist. The former, as we find him in the West, may in a sense be called an initiate because he was trained in the rule of the Church; but the historical traces of secret association for mystic objects during the Christian centuries are very slight, whereas the traces of occult association are exceedingly strong. The mysteries of pre-Christian times were no doubt schools of mystic experience. Plato and Plotinus were assuredly mystics who were initiated in these schools.

Unfortunately, the nature of this experience has come down to us, for the most part, in a fragmentary and veiled manner. But, outside exoteric writings, it has in my belief come down, and it is possible to reconstruct it, at least intellectually and speculatively, for it is embedded in the symbolic modes of advancement practised by certain secret societies which now exist among us. A transmission of mystic knowledge has therefore taken place from the past, but the evidence is of an

exceedingly complex nature and cannot be explained here. Nor is it necessary to our purpose, for western mysticism is almost exclusively the gift of the Church to the West, and the experiment of Christian mysticism, without any veils or evasions, is written at large in the literature of the Church. It may call to be re-expressed for our present requirements in less restricted language, but there is not really any need to go further. "The Ascent of Mount Carmel," "The Adornment of the Spiritual Marriage," and "The Castle of the Inward Man," contain the root-matter of the whole process. I have also found it well and exhaustively described in obscure little French books which might appear at first sight to be simply devotional manuals for the use of schools and seminaries. I have found it in books equally obscure which a few decades ago would have been termed Protestant.

There is the same independent unanimity of experience and purpose through all which the alchemists have claimed for their own literature, and I have no personal doubt that the true mystics of all times and countries constitute an unincorporated fellowship communicating continually together in the higher consciousness. They do not differ essentially in the East or the West, in Plotintis or in Gratry.

In its elementary presentation, the life of the mystic consists primarily in the detachment of the will from its normal condition of immersion in material things and in its redirection towards the goodwill which abides at the centre. This centre, according to the mystics, is everywhere and is hence, in a certain sense, to be found in all; but it is sought most readily, by contemplation, as at the centre of the man himself, and this is the quest and finding of the soul. If there is not an open door- an entrance to the closed palace-within us, we are never likely to find it without us. The rest of the experiences are

those of the life of sanctity leading to such a ground of divine union as is possible to humanity in this life.

In the distinction- analogical, as already said- which I have here sought to establish, there lies the true way to study the lives of the mystics and of those who graduated in the schools of occult science.

The object of that study, and of all commentary arising out of such lives, is to lead those, and there are thousands, who are so constituted as to desire the light of mysticism, to an intellectual realisation of that light. The life of the mystic belongs to the divine degree, and it would be difficult to say that it is attainable in the life of the world; but some of its joys and consolations- as indeed its trials and searchings - are not outside our daily ways.

Apart from all the heroisms, and in the outer courts only of the greater ecstasies, there are many who would set their face towards Jerusalem if their feet were put upon the way- and would thus turn again home.

"The Occult Review", vol. 1, no. 1, Jan. 1905.

Monsieur Philippe

Besides Sedit's novel based on "monsieur Philippe "Initiations", there are three main sources in French for those who can read it.

Alfred Haehl, a personal pupil of Master Philippe

Serge Caillet "MONSIEUR PHILIPPE L'AMI DE DIEU"
Editions Dervy Prix: 129 F.

Philippe Encausse, who was the son of Papus, entitled Le Maitre Philippe de Lyon. Editions Traditionnelles.

There is also a story about Philippe at the Russian court in Abbot George Burke's autobiography "An Eagle's Flight"

This is from "An Eagle's Flight" by Abbot George Burke pub by Saint George Press.

"The last of the Tsars, Nicholas II, who was canonized as a martyr (along with the Tsarina and their children) by the free Russian Orthodox Church a few years ago, was an admirer of the French occultist-mystic, Master Philip (Maître Philippe), who had been visited in France by members of the Russian royal family and had journeyed to Russia in the company of Grand Duke Vladimir. After Mister Philip's return to France, the Tsar and Tsarina, who had not met him in Russia, came to see him on September 20, 1901, at Compiègne. Mister Philip was introduced to them by Grand Duchess Miitza.

After this meeting the sovereigns asked him to return with them to Russia, which he did. He was given a house at Tsarskoe Selo for the duration of his stay. While he was there, the Tsar continually consulted him for advice on many questions, both personal and governmental. Moreover the Tsar wished to confer a medical degree on Philip. The ministers of the Tsar insisted that Master Philip had to first pass a medical examination. A "jury" was formed which met at the imperial

palace. Mister Philip asked to be given random numbers of some beds at a Saint Petersburg hospital. By this means alone he made a complete diagnosis of each of the patients whose bed numbers he was given. Every diagnosis was found to be correct in each detail, and later it was discovered that each patient had at the very moment of his diagnosis been perfectly cured! On November 8, 1901, the Doctor in Medicine degree was conferred upon him by the Imperial Academy of Military Medicine of Saint Petersburg. The Tsar gave him a beautiful emerald jewel which he wore. (The Grand Dukes Peter Nicholaevitch and Vladimir gave him a steam car which was driven by a friend to France and two pedigreed dogs!)

The Threefold Division of Myticism.

By A.E. Waite; published without attribution in "The
Unknown World",
No. I, Vol. I, Aug. 15, 1894.

A magazine which has been founded to represent, and that for the first time, the whole circle of knowledge which is included under the term occult, must obviously provide at the outset a clear notion of Mysticism- what it is, and how its branches are to be tabulated. In the popular mind the conception conveyed by the word is in all respects vague and confused. It is, nevertheless, difficult at the present day to meet with any tolerably educated person, whatever his pursuit in life, who does not confess ultimately to a certain curiosity about it. Not only in professedly intellectual circles but in the commercial world, and more singularly in that of finance, in the thronged centre of the city of London, where the congestion of this money-getting age is greatest, where, as at all centres, the rush of motion is swiftest, the writer of this paper has received over and over again evidence the most indubitable that there is a spirit of inquiry abroad, and a very general sentiment of interest in places where one would have thought that it would be least expected. There may be nothing solid in this interest, or serious in that inquiry, but the feeling is there and the curiosity at least is there; both in a certain way are significant that the awakening of the new spirit has an operation far outside the circle which is its visible limit, and, considering the classes referred to, this significance is perhaps greater than is the testimony of literature at the moment and the tendency of speculative thought in precisely the same direction. The case has been cited here because it indicates the need for definition, and it leads immediately to the keynote of this

paper, which is this- that however profound and abstruse in some of its branches is that which we call Mysticism, a clear elementary comprehension of what it is can be very easily established even in the most ordinary mind.

There is no reason inherent in the subject for the existing uncertainty and vagueness.

Mysticism admits of being separated into three chief divisions, and these are Transcendental Science, Transcendental Philosophy, and Transcendental Religion. The term transcendental applies to anything which is outside the normal sphere of experience, whether in fact, or thought, or faith. Transcendental Science deals with the operation and effects of forces generally unknown. Transcendental Philosophy is that body of doctrine which explains the phenomenal universe in accordance with the science of its secret laws. Transcendental Religion is the application of universal law to the interior nature of man. But while these comprehensive definitions are perfectly correct and acceptable, the actual limits of Mysticism are usually somewhat narrower. The idea of Transcendental Science is generally confined to such operations of unknown law as have a direct bearing upon Transcendental Religion, and Transcendental Philosophy does not commonly concern itself with the whole economy of the universe so much as with the **intimate relations subsisting between the universe and man.**

A definition of Mysticism, independent of its natural classifications, will illustrate this point. It has been most rightly and philosophically defined as the endeavour of the human mind to grasp the divine essence or ultimate reality of all things, and to enjoy, while in this life and in this body, the blessedness of an immediate communion with the Highest. This being the end in view, Transcendental Science consists in

the knowledge of those forces, and the laws governing the same, by which the union of man with the Divine is accomplished, and Transcendental Philosophy is the wisdom which can apply these forces once their knowledge has been given. In other words, it is a practical doctrine founded upon the experience of the Mystics. So, also, Transcendental Religion is the accomplishment of the union in question. But it is proposed by THE UNKNOWN WORLD to accept everything in its broadest sense, and to treat it from that standpoint. Thus, in the matter of

TRANSCENDENTAL SCIENCE,

It will be understood that this includes the whole circle of methods and processes by which occultists in the past have made themselves acquainted with the secret forces resident in man and the universe. It is the exploration of the unknown in Nature, and it has passed; hitherto, under another term which there is no reason to conceal, notwithstanding that it has been abused and misinterpreted by its friends as well as by its enemies. This term is Magic, and it is mentioned here because one of its most illustrious exponents has given a definition concerning it which is not only admirable in itself, but exhibits it as interchangeable with the term Transcendental Science.

"Magic," says Eliphas Levi, "is the traditional science of the secrets of nature, which has come down to us from the Magi." Now, this traditional science has been perpetuated in two ways- by a literature which, to a large extent, veils the secrets, and by occult assemblies and fraternities. THE UNKNOWN WORLD will successively acquaint its readers with all that is important in all branches of the literature, and with the Mysteries which underlie its symbolism. It will acquaint them as well, up to the fullest point of possibility, with the history of the secret societies in connection with Mysticism, though at

the same time the writers who may be engaged upon this work will violate no confidence with which they may have been entrusted on such a subject. Transcendental Science has several broad divisions. There is, for example, Astrology, which is the appreciation of the celestial influences in their operation upon the nature and life of man. There is Esoteric Medicine, which consists in the application of occult forces to the healing of disease in man: it includes also a traditional knowledge of the medicinal properties resident in various substances which are disregarded by ordinary pharmacy. There is Alchemy, which is the subject of a special notice elsewhere in the present issue, and does not therefore require to be defined here. It is, however, one of the most important and attractive branches of occult science. There is Divination, a term which will be made use of in THE UNKNOWN WORLD to indicate all that vast variety of methods and processes by which lucidity was supposed to be operated in suitable subjects, whether in mundane matters for the discovery of things unknown to the operator and of events to come, or in matters which are extra mundane for clairvoyant communication with spirits. This last-mentioned branch of Divination is a part of what has sometimes been termed Practical Pneumatology, and for purposes of classification it must be distinguished from that department of Transcendental Science which is commonly known as Ceremonial Magic, consisting in the scrupulous fulfilment of certain archaic rites and the operation of numerous bizarre formulae, as a result of which the Magician, or Magus, was enabled; as it is claimed, to invoke angels, demons, elemental and elementary spirits, the phantasms of the dead, and the astral entities of still living beings. A certain virtue inherent in certain words and actions is supposed by Ceremonial Magic, as also a great uninvestigated power resident in the will of the Magician, but it is open to

question whether the results produced were not of the clairvoyant order.

Each and all of these Transcendental Sciences are supposed to be liable to that species of abuse which is technically known as Black Magic. The celestial influences could be perverted in the malefic composition of talismans. The malpractice of Esoteric Medicine produced the Secret Science of Poisoning, and the destruction of health, reason, or life by unseen forces. The perversion of Alchemy resulted in the sophistication of metals, and on this subject there is quite an extensive literature still extant. In like manner, Divination was debased into Witchcraft, and Ceremonial Magic into dealing with devil, compacts with demons, and other forms of transcendental delusion and imposture. The actual principles which are at the basis of the Black Art, when interpreted from the standpoint of the occultist, will be explained from time to time in THE UNKNOWN WORLD, and some extremely rare rituals never before translated will be given upon the same subject. The precise bearings of Transcendental Science upon the true ends of Mysticism will also be developed, as occasion may arise, in a very full and intelligible manner.

TRANSCENDENTAL PHILOSOPHY,

As already indicated, is the mystical explanation of the universe, on the one hand, while on the other it is an explanation of the correlation subsisting between that universe and man. Thus, it expounds the process of development which operated in the creation of the world, and it expounds also the special quality of evolution which is still proceeding in humanity. The writings attributed to Hermes Trismegistus and the extraordinary body of literature comprised in the Jewish Kabbalah are good instances of a transcendental philosophy of the cosmos. They are not the only instances which have

become generally known in the West, while over and above all written record there is affirmed to be the unwritten record of esoteric investigation and experience transmitted from remote ages by the occult associations before referred to, and not beyond attainment at the present day by a properly qualified aspirant. The evidences which can be gleaned in connection with this important claim will be considered at a proper time in the pages of THE UNKNOWN WORLD. Concerning the evolution of humanity and the forces at work therein, as unfolded by mystic philosophy, it seems scarcely necessary to promise that this will have adequate treatment. It leads up to the end of all mysticism, the Divine Union, which also has already been mentioned. From the Hermetic standpoint, Man is the great subject; his origin, his nature, his potentialities, his destiny, constitute the one interest. There is nothing in Transcendental Science which is of any moment except in so far as it concerns him, and assists the mind of the philosopher to understand better what he is. If his destiny be written in the stars, then the stars are of moment, and Astrology is also of moment, but not otherwise does day speak unto day or night show knowledge to night, and there is no reason in all the starry depths except in their relation to the astronomer who gages them, or to the babe who is affected by their influence. All that interests a man is man. It is the same through the whole gamut. There is no intrinsic importance in that which heals. The assuaging herb in itself is nothing; the man whom it salves is all; but when he is present the herb itself borrows importance from the possibility of its ministration to him, and from the application of his mind to its properties. Then even the "flower in the crannied wall" can tell us "what God and man is." The visible universe becomes intelligent in man, as man becomes intelligible in God. So, also, the modes of Divination are puerile, but there is no puerility about the sage

who interprets the eterhal world from the analogies of things which are seen. Thus, man is the focus of everything, towards him all forces tend, in him all interests centre; he is that point "through which the universe is continually passing."

The very hierarchies of heaven are to him as nothing except in so far as there is some side in their nature which can adjust itself to man, so that it can exhibit a likeness to man, and put out a point for communication with him. It is for this reason that God Himself must become man in order that He can be understood by man, and can, in other and bolder words, be of any moment or importance to man, and it is also for this reason that the unknowable Deity of Agnostics is a more monstrous idol than is possessed by any pantheon. God is that which man is eternally knowing in himself, and that God is ever becoming man is a truth which must always be recognised by Mystics. Finally, the religion which most directly and vividly realises that God takes flesh in man, and that man puts off flesh in God, is the nearest to the heart of Mysticism. It need not be here said that this is Christianity or that this is Buddhism, but, more simply that this is true religion. Thus Transcendental Science with man for its pivot gives us Transcendental Philosophy as a circle within its circle, while Transcendental Philosophy, in its turn, converging more upon the centre, leads us to

TRANSCENDENTAL RELIGION.

Now there are many definitions of religion, but there is one which includes all, just as there are many religions and one underlying all. It follows the philology of the word and exhibits it as a rebinding. There is nothing, it may be gratefully added, that is new in this definition; it is realised by many people who consciously are not Mystics, and it is intellectually understood by a still greater number who are not

religious at all. The term rebinding involves the idea of some thing which has been set loose or has broken away from another thing. Here the reference is to the mind of man the individual which has been loosed from man the universal- the essential nature of man from the essential nature of God. It does not matter how or why this separation has taken place. It may be accepted that the Mystic has much to learn before he can plumb that mystery. It may be true that no written Mysticism, and no unwritten tradition of the inner orders, can expound it; but the end of all Mysticism as of all religion, is to attain that reunion. The possibility is not merely the fundamental doctrine of Transcendental Religion; it is the one doctrine; all else is a question of processes. Some of them may be better than some others, as some methods of divination produce the hypnotic state more readily than the rest. Hence the religion of the Mystics is the most simple, the most easy of popular understanding, because it is the least encumbered. Begin where one may in the universe it affirms that all roads ultimately lead to God. The path of vice will lead there though it passes through perdition by the way. Soul and body may be destroyed in hell but the spirit must return to God who gave it. But it is well, if it be possible, to save the soul alive, that Psyche may be united to Eros. There is no reason therefore why Mysticism should fail in the common understanding. It sees the end and it claims to know the way, while the direction of that way has no insuperable difficulties. It does not lie far from any man's walk in life, and it will be the chief object of THE UNKNOWN WORLD to simplify as far as possible the instructions of Transcendental Religion.

Personal Experience of Christ

The Christians devotees to Jesus Christ are witnesses to God in the world. They are in the world but not of the world; however, without a personal “experience” this is impossible, the more today in this time and age of secularisation. When Jesus Christ witnesses to what He knows, why He lives and who He is, He refers to His own experience. When Jesus Christ asks for faith it is because He knows what He is talking about.

Saint Martin or Papias is helping us on our way.

Quoting from the Gospel of John, He says to Nicodemus:

*“Verily, verily I say unto thee. We speak that we do know, and testify that we have seen; and ye receive not our witness.”
(John 03.11)

He added:

* “And no man hath ascended up to heaven but he that came down from heaven, even the Son of man who is in heaven”
(John 03.13)

These remarks express the specific nature of the Christian experience of God. It is that Christians take into their own lives, the very experience of God. Before the coming of the Word made flesh there already existed in the world a diffuse experience of God, hesitant perhaps and never quite sure of itself, but very real all the same.

Jesus Christ comes to us with a new experience.

* “No man hath seen God at any time; the only begotten Son, who is the bosom of the Father, He hath declared Him.” (John 01.18)

What John the Evangelist describes, at the beginning of his Gospel, as the state of humanity before the coming of Christ, still applies today to those who have not yet truly met Him. For John, the incarnation of the living Word, Jesus Christ, is the beginning of a new era of experience with God. What is there so particular, then, about the Christian devotee meeting with God?

For Christian devotees and contemplatives in Asia, this question is certainly primordial. They cannot just simply tell their Hindu or Buddhist brothers and sisters, that in all spiritual disciplines the experience of God is identical. They should be sufficiently aware of their own experience to be able to discuss it without losing sight of the fact that it is not exactly the same as that of others, and yet there are great similarities in both the Bhagavad-Gita and the Gospels.

It becomes easier to admit that each philosophy's experience of God has its own specific traits if in fact that is just what it is, an “experience”.

The Experience of God in Theology.

At a time when people are looking for the closest contact with other religions as did a brother of the strict observance, in order to understand their experience, they are running toward two risks. The first is to make believe that all true religious

experiences are identical; the second, is that there is no point of comparison between them.

It is always dangerous to try and judge other people's spiritual experience; for that reason, one needs a deep self experience. But we have to keep in mind a primordial fact: the close connection between religious belief and the formulation of experience. Indeed, we might say there are relatively few religious experiences, even deep ones that are not conditioned as soon as they are expressed, and even by living them, according to a doctrinal system.

Thus, it is quite possible to imagine two devotees or contemplatives enjoying the same objective experience of God, and immediately translating it, even as it reaches consciousness, in such different ways, it would be hard to believe they are talking of the same thing. This is understandable, since, while the experience itself takes place in the area of the inexpressible, on the conscious level it is all the time being shaped by each one's accumulated store of beliefs, attitudes and words. What the Buddhist would call the rapture of the self when he becomes aware of his unity with the Absolute, the Christian would describe it as a union of love with God, Who is also the Absolute.

So, when dealing with the problem of a specific Christian experience of God, we have to reckon carefully with the fundamental importance of World's Faith. My experience is not only going to be fitted into a familiar framework, nevertheless, one that corresponds with my beliefs, but the things I believe are bound to condition my very experience itself.

When I am suddenly faced with an entirely new experience as living with the Bhagavad-Gita or the Gospel, through either one, when God breaks abruptly into my heart in a totally fresh way, my mind pushes me to try and find out if this apparently extraordinary experience fits in with the faith of my religion. The only rule is the ruthless abandonment of everything which is in the way. “When any man God perfectly desires to love, all things as well as inward as outward that to God’s love are contrary and from His love to let, he studies to do away.” (Richard Rolle, “The Fire of Love”)

The concrete vision of the glorified Jesus Christ has the true mystic quality of ineffability, appearing to the self under a form of inexpressible beauty, illuminated with that unearthly light which is so persistently reported as a feature of transcendental experience. When St. Teresa saw only the Hands of God, she was thrown into an ecstasy of adoration by their shining loveliness. (Vida, cap. Xxviii § 2)

“If I were to spend many years in devising how to picture to myself anything so beautiful, “ she says of the imaginary vision of Christ, “I should never be able, nor even know how, to do it; for it is beyond the scope of any possible imagination here below: the whiteness and brilliancy alone are inconceivable. (St. Teresa, op.cit., cap. §§ 7, 8.) In fact, she learned how to understand and express what had happened; and once certain of being on the right road she was able to throw herself without hesitation into her experience.

Resulting this way by seeing or acting is that everyone normally receives and interprets his own experience with God according to the spiritual theology of his own religion. In fact, it is seldom that such an experience is felt so strongly and with

objective clarity that a man is able to go against the doctrine he was brought upon. However, one does come across instances like that of the Moslem, Al Hallaj, who was executed for professing doctrines based on his spiritual experiences that were more Christian than Islamic.

This and many other instances will prove that, though the experience is usually interpreted according to the belief held, it is quite possible also that it will lead to the discovery of truths that are in contradiction with commonly held orthodoxy.

Prologue to the gospel of St John

Extract from the 2nd edition introduction to Christopher Bamford's translation of "THE VOICE OF THE EAGLE (John Scotus Eurigena's homily on the prologue to the gospel of St John)

One cannot say that Patrick converted the Irish for, as we have seen, the Irish were already Christian. The best we can say is that he was sent to Ireland by Rome, because Rome, already heading toward materialism, was concerned that the fierce spiritual individualism rampant in Ireland smacked of the newly condemned heresy of Pelagianism. This seemed to lay too much emphasis on human choice and effort and too little on God's grace. These two, nature and grace, however, are surely like the two hands of the Spirit, the two wings (as Eurigena puts it) that bear God into us and ourselves into God. One cannot separate them; we can go only as far as God comes to us and God can come to us only as far as we go to meet him. Patrick must therefore have disappointed those who sent him, for he entered fully in the Celtic spirit, alchemically transmuting it into a bliss-bestowing, world-transforming, universal medicine that healed the split between nature and grace.

Patrick was born in Wales or Scotland about the year 387. At the age of sixteen, not yet knowing "the true God", still "an adolescent, indeed an almost speechless boy," he was carried off with thousands of others by Irish raiders to Ireland where he was bound as a slave to one Milliuc, a petty king who ruled some hills

in Antrim. There, tending the sheep in the cold, damp solitude of lonely glens and mountainsides, Patrick experienced his radical "littleness" and "lowliness."

St. Patrick depicts his path to God through a series of remarkable dreams. All his dreams are astonishing, but two above all deserve mention. The first is both a spiritual encounter and a dream of rebirth, one with astonishing implications. Patrick writes in his Confessions:

The same night, as I was sleeping, Satan greatly tempted me in a way that I shall remember as long as I am in the body. He fell upon me like a huge rock, and I was powerless in my limbs. But it came to me, into my mind, that I should call out, "Helias." At that moment I saw the Sun rise in the heaven; and while I was crying g out "Helias" with all my might, behold the splendour of that Sun fell upon me and at once removed the weight from me.

And I believe that I was aided by Christ my Lord, and that his Spirit was then crying out for me, and I hope it will be thus in the days of my oppression, as the Lord says in the Gospel, "It is not you that speak, but the Spirit of your Father which speaketh in you."

Remarkable here is the "double" invocation of "Helias" or Helios, which brings together the prophet Elijah (Helias) with the threefold spiritual Sun (Helios). Invoking these, Christ, now linked to the solar Logos of the ancient Mysteries, appears with new, universal all-healing presence. Christ for Patrick, as for Eurigena, is the "true Sun" - the Sun of Righteousness.

Mary de Paor writes: "Patrick's vision involves a wordplay on Helias, Elijah, Eli, 'My God,' and helios, sun, and it seems implied that Patrick had a real experience of the dark desolation of Christ on the Cross when he cried out 'My God. My God, why have you forsaken me?' "

Note, too, that it was not the ordinary Patrick, but the Spirit of God speaking in Patrick who called out this magic name. This sense of being spoken, rather than speaking, is pervasive in Patrick. "On another night," he writes, "God knows, I know not, whether in me, or near me, with the most eloquent words which I heard and could not understand, except at the end of the speech one spoke as follows, 'He who gave his life for thee is he who speaks in thee,' and so I awoke full of joy."

This sense of not I but God in me is continual with Patrick. On another occasion, he writes, "Again I saw him praying in me, and he was as it were within my body, and I heard him above me, that is, above the inner man, and there he was praying mightily with groanings. And I was stupefied and astonished, and pondered who it could be that was praying in me. But at the end of prayer He spoke as he were the Spirit."

It was a dream, likewise, that finally led Patrick to escape from captivity. He was still looking after the sheep, but now the Spirit stirred in him, and was fervent, and the love and fear of God increased daily, so that he prayed almost continually day and night, rising before dawn to pray through snow and frost and rain. In this state, one night while sleeping, he heard a voice

saying, "Thou farest well. Thou shalt go home to thy country." And then again, "Thy ship is ready." And, as Patrick says, "It was not near, but perhaps two hundred miles away, and I never had been there, nor was I acquainted with any of the men there. But I took flight and left the man with whom I had been six years; and I came in the strength of the Lord, who directed my way for the good; and I feared nothing till I arrived at that ship."

Where the ship took him, we don't know. Probably to Gaul, for there is a legend that he was at Honoratus's Monastery of Lerins in the Mediterranean, perched like so many Irish monasteries on a small island in the sea. From there, in the mystical year 432, the same that saw the Mother of God acknowledged Theotokos, Patrick returned to Ireland.

These free people Patrick, the slave - born of the Father, dead in Christ, reborn in the Spirit - met as equals out of his littleness.

Respecting the truth of their native traditions and recognizing their great mission, he thought them the truth and reality of the Christ's Incarnation, not as something new and alien, but as the path to the fulfilment of their deep destiny. For, as I said, in some mysterious sense, the Celts in Ireland had already known Christ, as the King of the Sun, the King of the Elements, before he descended through humanity into the earthly sphere.

Thus, with great honesty, he could speak of Christ and the Trinity to the High Kings and Druids in words they understood and recognized.

Here the famous example is Patrick's answer when the daughters of the High King of Connaught asked who the new God was:

- Our God is the God of all people, of Heaven and Earth, of sea and river, of Sun, Moon, and stars, of the high mountain and the deep valley, the God above Heaven, the God in Heaven, and the God below Heaven; He has his dwelling place round Heaven and Earth and sea and all that is in them. He inspires all, quickens all, rules all, he sustains all. He lights the light of the Sun; he furnishes the light of the light; he has put springs in the dry land, and has set stars to minister to the greater lights...

This philosophy of God as in, through, with, beneath all was one the Irish recognised. They understood the closeness of God in all phenomena. They recognised that through the Incarnation there was nothing that the Trinity had not penetrated. And they took it as their task to realize this vision in the purest way. Thus Celtic monasticism began, everywhere seeking the dynamic unity of the human, the natural, and the divine. Wherever we look in Celtic Christian Ireland, we find a tremendous proximity of the human and the divine in nature, an abandonment to spiritual work and at the same time an intimate passion for the things and beings of the earth - a unique passion for the sacramentality of

the wild and elemental, coupled with a gentle human love for all creation, for all fellow creatures with God.

Thus arose a great new impulse based on the search for God in nature, Scripture, community, and self-knowledge not as separate paths but as interwoven strands unfolding in a single pattern. This is the endless knot of Celtic Christianity. From it arose the great monasteries and hermitages, perpetual springs of living, mystical theology. Within a century of Patrick's coming to Ireland the golden age of Celtic spirituality flowered, sending forth its saints and scholars - wanderers in Christ, white martyrs - into the furthest reaches of Europe, whither they took with them the deepest, purest spirit of Christianity, and sowed seeds so that it flowered.

Ardella Nathanael

"In the Divine world there are no religions....

But since Love cannot fully manifest on Earth, there arose a need for religions....

If, however, you wish to accomplish the will of God, you must substitute Love for religion". Peter Deunov.

“When the Old and New Cities of Jerusalem were reunited in 1967, a recently widowed Arab woman, who had been living in Old Jerusalem since 1948, wanted to see once more the house in which she formerly lived. Now that the city was one, she searched for and found her old home. She knocked on the door of the apartment, and a Jewish widow came to the door and greeted her.

The Arab woman explained that she had lived there until 1948 and wanted to look around. She was invited in and offered coffee.

The Arab woman said, "When I lived here, I hid some valuables.

If they are still here, I will share them with you half and half."

The Jewish woman refused. "If they belonged to you and are still here, they are yours." After much discussion back and forth, they entered the bathroom, loosened the floor planks, and found a hoard of gold coins. The Jewish woman said, "I shall ask the government to let you keep them." She did and permission was granted.

The two widows visited each other again and again, and one day the Arab woman told her, "You know, in the 1948 fighting here, my husband and I were so frightened that we ran away to escape. We grabbed our belongings, took the children, and each fled separately. We had a three-month-old son. I thought my husband had taken him, and he thought I had. Imagine our grief when we were reunited in Old Jerusalem to find that neither of us had taken the child."

The Jewish woman turned pale, and asked the exact date. The Arab woman named the date and the hour, and the Jewish widow told her: "My husband was one of the Israeli troops that entered Jerusalem. He came into this house and found a baby on the floor. He asked if he could keep the house and the baby, too.

Permission was granted."

At that moment, a twenty-year-old Israeli soldier in uniform walked into the room, and the Jewish woman broke down in tears. "This is your son," she cried.

This is one of those incredible tales we hear. And the aftermath? The two women liked each other so much that the Jewish widow asked the Arab mother: "Look, we are both widows living alone. Our children are grown up. This house has brought you luck. You have found your son, or our son. Why don't we live together?" And they do."

Papus the Christian Mystic

by Phaneg

(Georges Descormiers)

(Translation into English by Bart van SICHEM DE COMBE)

Source: OMSI web site at www.martinisme.com

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We have recently seen how the visible Church has been reuniting its spiritual efforts with the Communion of the Invisible Church of Christ, where the living leave a flower on the tomb of the deceased on Earth & This allows me to surround someone with flowers and bring to mind someone, who has been long forgotten, Dr. Papus. I pray that his Spirit, which has always been close to us, following his path, may receive this tribute. A tribute that would have brought a twinkling to his profoundly looking eyes, which would smile at each of our requests, ardent searchers for the Truth.

And which flower could be more beautiful to offer him than to resurrect him for an instant, for all those he has helped and continues to help, with his memory in their hearts, and the true love that our guide had for our Lord Jesus ? The Christ has become the ultimate goal for Papus old disciples, but many seem to have forgotten that it s him who will show them the divine splendor of the Crucified first. That s why I am glad to pay public homage to my Master and draw the attention of Psyché s readers to his personality.

On these few pages Papus shows to everybody how occultism lead him to mysticism, and how profoundly he had understood that the True Light is incarnated by Jesus only, and how His Love is the Only Way. A moving thought, a zest of recognition, my dear friends "inconnus", and Papus spirit will be reinforced in the process.

Papus told us:

"The first path of illumination is also the most rare: it is the path on which the Invisible interacts directly with the being of its choice, without any conscious effort or deliberate request from that being.

Swedenborg and Jeanne d Arc are typical examples that illustrate this thesis. After a first shock that establishes a connection between the two realms, communication takes place, always under the supervision of the Invisible and without the subject losing control over his faculties, not even for one second.

"The second path of illumination is more accessible, as it can be walked following certain methods, alone, or under the guidance of living masters.

When we say more accessible, it does not mean that it is like walking over roses, as every mystical path is sowed with trials, humiliation and constant sacrifices, that initially discourage even the most zealous candidates. The story of Gichtel's friends is illuminative to this respect.

They started with a group of 20 individuals who had decided to follow the mystical path, and when they were faced with the first signs of loss of money, health and hope, nineteen quit, leaving Gichtel all by himself & who did eventually reach his goal.

"Many initiation brotherhoods lead their members on this path. One starts by the corporal purification through fastening, generally switching to vegetarian food, and by training one's mind. From the very first beginning the danger of egotism lures around the corner, making the apprentice think he is "purer" than the others and wish to safeguard himself against "impure" astral or physical encounters. The unfortunate who embark upon this path get off-track, as he leaves the path of Charity and Love for the sake of the mental path of pride, that takes him to the astral realm of the Panthée serpent, which feeds this illusion to its liking. For a subject, which left the path of the heart, astral physics means everything to him or her; prayer and the divine personality plan do not exist, since everything, which can not be perceived, is rejected by his or her pride. This kind of apprentice is to be pitied. He or she needs guidance, and if possible, without judging, as it is forbidden to judge if one does not want to be judged oneself. If one can get past this first trial and the illusions of the astral serpent can be shattered, it is only possible by means of help from an invisible force from the divine realm. We could call that force guardian angel, receiver of light, sent by the heavenly virgin, or

something similar. This is not so important the interesting fact is that it happens. The notion of our true humility, strengthened by the exact notion of other non-demonic beings like us, pushes the subject to throw himself "through ardent prayer" into the arms of the Restorer who is everything.

The subject realizes his own insignificance and starts to refrain from judging others or look down upon them, let alone to condemn them. This development can manifest itself in various ways: directly through the heart; by reception of direct vision through the pineal gland and its annexes; by feeling/empathizing with the centers of the solar plexus from a distance. All the unknown faculties of our physiologists "from the current", as Saint-Martin put it.

"A being thus developed does not fear to lose his or her purity among impure individuals anymore. Just like Christ showed the way by living among the ones who are suffering and rejected, the illuminated Christian will mingle with the sick, the ones in despair and the poor. It is through this constant effort to share with those who have less or nothing that the aspirations and merits of the apprentice will be strengthened, together with his faculties. The perception of divine personalities becomes sharper, warnings are given constantly, and the subject can now render himself without fear to the Father, who is the life-giving force, and to the Son, who provides the intellectual processes through Love and the Word, and to the Spirit, which enlightens everything.

(&) "How should we rehearse the Imitatio Christi, the Gospel or even the Buddhist moral works, how can we arrive at this certainty when we are talking about positivist as well as occult facts ? How should we open our moral being to prayer and to the influences from Above, when we are destined to think that we are important, and that we are the center of the Universe ? There is only one solution: practice humility and resort to the universal communion, where prayer, nature and all the aspects of the world soul meet in one and the same complete expression of gratitude. Stop thinking that you are quite somebody. Feed the feeling that in front of the immense power of the Above you are but a tiny piece of matter, fraternize and empathize with lesser creatures who are in agony; walk with the poor of heart, mind or body. Teach them how to deal with their ordeals and to stop hating, and little by little, your free reasoning and your proud free will shall incline towards grace, without losing any of their qualities. This is how the grace of the heart shall be awoken in you. From now on, you will notice that the facts are wiped away by the ideas that represent and translate them. The divisions between religions and sects disappear in the universal love of the sinners and the weak, where the Soul, stunned by ecstasy and the infinite, constructs little by little its terrestrial bases on which it has to perform its activities. The Illuminated becomes a solitary person, a Mystic. This was the path walked by Swedenborg and Claude de Saint-Martin, it s the route indicated by the

spiritual knights, represented by branches like Martinism.

"A human being is not complete until he or she has met his soul mate, which was separated from him during physical incarnation. Likewise, the spiritual essence of Man is not reborn in its entire splendor unless a new and more considerable effort is made to re-establish the connection through the mind and the heart, through fact and law, in order to return to the original unity.

"This science illuminated by faith, this faith coagulated in science, needs to be devoted to the weak and the oppressed, and spiritual action must, even more than natural action, be the goal of each one of us who aspires to conscious suffering of the third degree.

"Always remaining unknown, he must save all those who despise and injure him, he must save them from pain and take it from them accordingly. He must never entitle himself the right to show his true powers. He is not allowed to say that he is superior to others, not even the most ignorant or sinful ones, as he is working in the realm where all superiority has vanished in front of the necessity for universal devotion.

"This is also the path indicated by the initiated order of the Rose-Croix.

It is the path that Jesus revealed to all those who freely wish to follow Him. One can never achieve the path of

the masters of life and suffering through the astral body.
Only the spiritual body is capable of reaching it."