



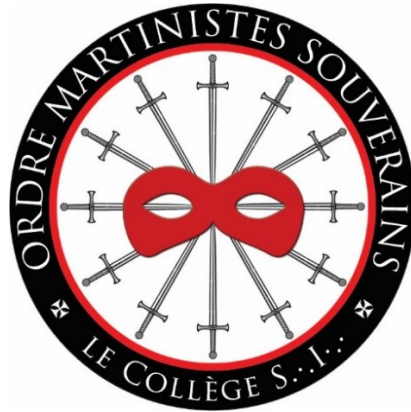
SPIRITUAL AND TEMPORAL RELATIONSHIPS OF THE RAINBOW

BY LOUIS CLAUDE DE SAINT MARTIN

TRANSLATED BY ALEX BUSHMAN

Ordre Martinistes Souverains
Spiritual and Temporal Relationships of the Rainbow
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SPIRITUAL AND TEMPORAL RELATIONSHIPS OF THE RAINBOW

(RAPPORTS SPIRITUELS ET TEMPORELS DE L'ARC-EN-CIEL)¹

BY LOUIS CLAUDE DE SAINT MARTIN

TRANSLATED BY ALEX BUSHMAN

The laws of wisdom and divine mercy are so arranged that all their productions bear the imprint of the archetype from which they emanate²; and as there are several Classes of these productions, each of them is in a way the image and the copy of that which precedes it and which is superior to it. This is why the physical and material world is the true emblem of the spirit world, just as the spirit world is that of the divine world.³

This material world must therefore represent to us the order in which the different spirits were constituted, during the formation of the universe, and to fulfill the decrees of the Creator. It represents it to us in fact by a multitude of acts and physical laws, the study of elementary beings of which gives us both the intelligence and the proof of what I have just put forward; but among this multitude of objects which we can submit to our observations, there is hardly any more striking than the rainbow, because it unites under a single point of view, and without the need of the hand of man to operate, all that we have to desire on the origin of things, on the nature of man, on the punishment of prevaricators, and on the means which are given to them to reintegrate themselves in the rights of their emanation.

The rainbow is formed by the refraction of solar rays on the different fluids that make up the clouds. It is circular, it bears the septenary number⁴ by the different colors that can be distinguished there, which are: red, orange, yellow, green, blue, indigo, and violet; finally, it separates the nebulous and dark part from the pure and luminous part of the atmosphere.⁵ These are the principal properties which it offers us, and which it is very easy to apply to the objects which I have enumerated above.

¹ Extracted from *Oeuvres Posthumes de M. De St. Martin, Tome Second, 1807 (Posthumous Works, Vol. 2)*. Translated by Alex Bushman for the O.·M.·S.·. Footnotes by Sâr Cœur de la Croix are predicated by “C.:”.

² C.: Consider Pasqually and Saint-Martin’s use of “Types” in the E.C. as a derivative of Plato’s *eidōs* or ideas, pure mental forms that were imprinted in the soul or being before manifesting in the material world.

³ C.: Consider therefore 3 worlds, as in the 3 worlds of Boehme’s Theosophy:

Divine, as in the E.C.’s Divine Immensity, or the Kabbalah’s World of Atziluth,

Spiritual, as in the E.C.’s Supercelestial and Celestial Immensities, or the Kabbalah’s Worlds of Briah and Yetzirah,

Material or Physical, as in the E.C.’s Terrestrial Immensity, or the Kabbalah’s World of Assiah.

⁴ C.: +7 or the Power of the Holy Spirit and the Good Companion.

⁵ C.: Consider how the *Hermetic Order of the Golden Dawn* utilized this symbolism of the Phoenix Wand which is white above, the 7 colors of the rainbow (ROYGBIV), and black below. This symbolism also fits into the Kabbalistic Qeshet (קשת) or “Rainbow of Promise” which is formed of the letters of the 3 lowest Paths of the

The rainbow only appears when there are clouds in the atmosphere; it is to indicate to us that the Universal Temporal Circle exists only by the opposition that the spiritual darkness makes with the divine light, and that when this opposition is over, all temporal things will disappear as the rainbow disappears as the clouds dissipate.⁶ If after the destruction of this matter there is to be still a much harsher atonement than what will have happened in time, the laws of the rainbow offer us the same truth in physical nature. For after the plants and the various earthly bodies have been soaked in the water of the clouds, and the sun then comes to take the place of the rain, it happens that these plants cannot receive its heat, although its light comes up to them, and this because of the coolness which humidity has spread through the atmosphere, or because the sun burns and calcines the same plants if humidity does not dominate, and they have their pores too open. In either case, it takes time to fix this disorder. It takes time for the fire of the sun to consume these impurities from the region where the clouds have formed, and this time is a clue of how long it will take for the perverse beings to purify themselves, although it is not given to any man to know or to fix the measure of it.

The rainbow is circular, to teach us that such are the figures and forms of all bodies, and therefore of the General Universal Body⁷, because the fluid being circular and the principle of all corporatization, nothing may exist in appearance of matter, but under the form of its principle.

There are seven colors in the rainbow; it is the image and the result of the very action of the seven principal universal agents⁸ which were placed by the Creator for the support of his temporal work and for the help of the beings who can appropriate their powers. It is, in a word, the visible sign of the seven great Spiritual Circles indicated by the seven planetary spheres which are only the ministers and the agents. It should also be noted that among these seven colors, the first or red, is the only one of its class and dominant over the other six, instead of in these last, there are always two which have analogy between them, which shows the binary law of lower things and the superiority of fire over all other substances, since it is really their principle and their Creator.⁹

The rainbow can only be seen by those who find themselves placed between the sun and the clouds, and although then we sometimes get rain, it is so rare and at the same time so light, compared to to what happens under the cloud itself, that we can look at this intermediate place, as the asylum of security, strength, power, and light.

When man finds himself in this place, he always occupies the center of the rainbow that he perceives, and he is the master of causing these seven circumferences to change places, by changing them himself; for then he always keeps the center, whatever effort he makes to move away from it; Is this not a

Tree of Life (Qoph, Shin, Tau). This word means “bow” in Hebrew and “represents the reflection of the Rainbow of Promise stretched over our Earth, about which is the Throne of God”, “for about the Throne of the Mighty One is a Rainbow of Glory, and at His Feet is the Crystal Sea.”

⁶ C.: From the O.:M.:S.: II° Initiate Chevalier Initiation: “Unity is revealed only by opposition to itself.”

⁷ C.: Consider in relation to the teachings on the Particular, General, and Universal Bodies in the O.:M.:S.: publication of *Louis Claude de Saint-Martin's 10 Instructions to Men of Desire*, OMS, 2018.

⁸ C.: The Seven Spirits before the Throne, the 7 Planetary Spirits invoked in the Élus Coëns I° Symbolic Apprentice Initiation and reflected in the Sevenfold Sign of the same to form the Body of Man and the Universe. These are the Septenary forces Man must reintegrate as part of his atonement and expiation.

⁹ C.: Recall the Central Axis of Uncreated Fire in the Martinezist *Universal Table* and how its Ternary Spirits created the physical Universe of Matter after the Prevarication of the First Perverse Spirits.

rather striking picture of what he was and the rank he occupied during his temporal emancipation? Is this not showing us physically and bodily the rights which he then had over the Seven Principal Spirits of Creation whose actions he could direct as he pleased, and who were always subordinate to his power?

The rainbow separates the pure from the unclean, the light from the darkness, to remind us that the Universal Temporal Circle indeed separates the wicked from the righteous, the profane from the saints, and the beings of abomination from the divine beings. This rainbow therefore shows us in nature what is the place that the prevaricating beings occupy in relation to any other temporal or spiritual being; at the same time it shows us what kind of punishment divine justice has pronounced for their molestation¹⁰; it is to be excluded from the stay of the light, it is not only to no longer be able to occupy the center of the Spiritual Circumferences, nor to make them move at their will; but it is to no longer receive even the rays of this divine sun which vivified them all before their crime, as the Temporal Sun vivifies and illuminates all those who are between the rainbow and it, and who are not enveloped in the thick darkness of the clouds; it is finally to feel only the effects of divine justice on themselves, and to be bound and subjugated by the Seven Spiritual Principal Powers which govern the universe, but to not be able to correspond with them, nor to perceive them in their essence, although they experience its rigorous influences every day. Such as those who are under the material clouds on which the rainbow is formed, experience all the severity of inclement weather without perceiving this same rainbow, which, being in effect a communication of the solar rays, heats and divides by its fire the globules of which the clouds are composed. Because if the rain always begins before the rainbow perishes, it is because the action of all beings always precedes their results¹¹, and the effect of the sun's rays can only be manifested after their action has reached the cloud that they were to dissolve, by fermenting and decomposing the various materials from which this cloud is formed.

All the observations that we have just seen on the law of the molestation of beings which have separated themselves from the light, undoubtedly agree with all kinds of prevaricators; but as nothing should interest us more than the knowledge of our own species and the various acts of glory, justice, and reconciliation, which have taken place and which are working on it, it is appropriate to examine, in relation to man, all the spiritual and temporal relations that we have examined only in a general way, by confronting the laws of the physical rainbow, with the laws of the invisible beings.¹²

We have said that man, placed between the sun and the rainbow, was always at the center of the Seven Circumferences that this rainbow presented to him. We have said that he could change the place of these Circumferences at each step, without ever being able to cease to occupy the center which is the true symbol of power and superiority; but what we have not remarked is that he is the only being of nature who can at will make the rainbow make these transpositions; they undoubtedly take place for every animal being whose eyes, forming the focus and receptacle of any mass of light, will always find themselves forming the center of their sphere, and consequently will bring with them the Seven Luminous Circumferences of the rainbow which they will know how to perceive; but although this law is common between animals and man, there is this infinite difference to be made, that it operates

¹⁰ C.: Their punishment.

¹¹ C.: Recall the E.C. process of manifestation of any thing: Thought, Will, Word, Action, or 10, 8, 7, 3, or 10, 7, 3, 4 depending on if one is looking at the Ancient or New Regime of Numbers.

¹² C.: SM deftly analyses the rainbow first in general (Universal), then goes on to analyse it particularly (the Particular Body of Man).

on the former by the necessary effect of the physical order and independently of their will, instead that man alone is the master of making this law act, to submit it to his own use, and to multiply its effects as much as he wishes. Now, is not this physical superiority with which man is really clothed, compared to all other beings of bodily nature, the obvious sign of that which his spiritual nature gives him over all the spirits, and do we not see that if he still preserves in the sensible region¹³ this striking distinction which makes him active and dominant over the passive beings, he must have had this same distinction among the spiritual beings, and with infinitely more brilliance still, since their Class being superior to matter, the laws are much more extensive. Let us no longer doubt that the spiritual and divine nature of man formerly intended him to dispose effectively of the beings of operation who were subordinate to him, as he materially disposes of the elementary beings today whose action is painted in the rainbow; and how could we suspect it, since we see that in this single physical observation where the action of the elementary beings is in some way subject to him, he is directly in the aspect of the vivifying being of nature, that he immediately receives the influences of this material sun, which, by its operation of active life on the universe, is truly the god of the bodies, and that occupying the intermediary place between this star and the seven actions that come from it, he is like its body, and like a depositary agent of its virtues. Is this not noticeably retracing for us the former state of the first man who, emanated and emancipated to manifest the glory and justice of the Creator, was in direct correspondence with the divine and eternal sun, and who indeed occupied the intermediary place between this divinity and the temporal spirits that he had subjected to his power, so that having disposed of their actions, he could use them according to his need, according to the rights of his free will, and to molest the prevaricating beings. Nothing will prove the correctness and the reality of this observation better than the very numbers attached to the physical agents, the co-operation of which produces the laws of the elementary phenomenon which we are examining. The bodily sun is one and only.¹⁴ It is from him that the reaction necessary for the life of all bodies comes; which is sufficient to teach us that no other number suits him better than unity, although this temporal unity is only an assembly, and therefore has no rights belonging to the simple and divine unity, which is not to be able to dissolve and to have life in oneself eternally. But this being, being unique in his temporal action, perfectly represents to us the unity of divine action, and therefore must take the temporal sign which is unity in number.

Man placed between the elementary sun and the rainbow, and having the faculty of making move with himself this same rainbow, represents to us by this active power, the number of the same action of the unity which is the quaternary, and indeed, if we join in man this active faculty to the three passive faculties that he has in common with all animals and all material beings who inhabit with him, one cannot dispense with attributing the number four to it, especially as it is indicated by the very essence of man as well as by his action.¹⁵ We will therefore learn from this that truly the spiritual number that man received during his emanation and emancipation from the Divine Circle, was the same quaternary number of which he still temporally preserves the imprint and the vestiges today; we will learn, I say, that he had been chosen to be the agent of divine action itself, or of that indivisible unity, of which the quaternary is the first power. I am not speaking of the septenary number of the colors which compose the rainbow, having dealt with that previously, and having pointed out the real relationship which is found between this number of material actions and that of the Seven Principal Spiritual Agents, servants to sustain the universe, and to be the ministers of man; but I will point out that these

¹³ C.: The Sensible Circle of Time, the innermost Circle of the Three Circles of Man in the *Universal Table*.

¹⁴ C.: As the Behmist Theosopher says, "There is one Sun that shines in all the Three Worlds, though its manifestation differs."

¹⁵ C.: The Number of Man, the Minor, 4, or 1+3.

three numbers, one, four, seven, that we recognize so clearly in the sensible phenomenon that we observe, are really the expression and the sign of the three eternal powers, whose ternary results are universally manifested¹⁶, and whose virtues I have amply demonstrated in the speeches which preceded this one. Their addition makes twelve or three¹⁷, to show us that the three divine powers themselves have been employed for the defense of the eternal laws of the Creator, and for the punishment of his enemies. For just as in the rainbow, we see the clouds separate from the luminous part, and imperceptibly dissipate and dissolve in the presence of the three Temporal Bodily Beings; namely: the sun, man, and the seven circumferences¹⁸, likewise the enemies of the Creator were banished from the Divine Circle, and see their iniquities being consumed and annihilated in the presence of the three powerful numbers, one, four, seven, servants to fight them, to divide them, and to destroy the abomination of their criminal thoughts.

If we stop at this idea that in fact, man, being for nothing in the production of the rainbow, should not be counted in the numbers by which I wanted to demonstrate the laws; it should be remembered that the spiritual man or the Minor, did not have more influence in the production of the universal corporeal things of creation, than the temporal man has in the causes which produce the rainbow, and yet one can not avoid counting his power among those which were and which are still employed by the Creator, for the execution of his decrees in this great epoch; this is why seeing him hold the same place temporally, in relation to the rainbow, and seeing him a corporeal action among those which are related to the rainbow, remembering, however, that it can only be counted by allusion with that which it represents, and that man being here below only the most imperfect figure of what he was before he was descended there, one should not require in the copy the same activity, nor the same life as in the model; especially as the rainbow itself and the elemental sun, are only dead beings compared to those with whom man could act in concert before he was defiled. We must not wait here below for the reality of divine actions, until we have first purged ourselves of all our iniquities; but we can look for connections there, and let us be sure to find them without number and at all our steps: for the whole of nature exists only to offer it to us.

All those that I have seen so far, between the laws of the rainbow and the laws given to man by the rights of his spiritual-divine origin, are too numerous, too striking, that we may not recognize the same order, the same employment and the same destination in the agents of the one and the other Class. We cannot help seeing in it all that is taught to us on the glorious office with which man had been entrusted, on the immense powers which were given to him to fulfill it; in a word, on the sublimity of his nature, which made him chosen by the Creator in preference to all beings, to serve as his universal mediator, and to submit to him all his enemies. We cannot therefore deny that this sensible and material emblem that the rays of the sun trace to us by their refraction, bears a real index of the ancient dignity of man, in the place that he can occupy there, and in the action that he can exercise there, it truly announces that he was destined to enjoy the light of the eternal principle, and to be both his first agent and the king of the universe.

But as glorious it is for him to still perceive, in the midst of the darkness in which he inhabits, the traces of such a noble destination, so painful it is to be obliged to admit that they are only traces, and even if imperfect, that they let him see with sad evidence, the greatness of the goods which he lost. In

¹⁶ C.: The Divine Thought, Will, and Word which manifest as the Divine Law, Precept, and Commandment. See the O.·M.·S.·. publication of *Louis Claude de Saint-Martin's 10 Instructions to Men of Desire*, OMS, 2018.

¹⁷ C.: $1+4+7=12$, and by Theosophical addition or reduction, $1+2=3$.

¹⁸ C.: 1=The Sun, 4=Man, 7=the Rainbow, the 7 Planetary Spirits, and the 7 Spiritual Circles.

fact, he is actually imprisoned in the nebulous part on which the spiritual rainbow imprints the septenary number of the potential and powerful circumferences appointed to bind and chain the prevaricators, he cannot, like the prevaricators who preceded him in the crime, move the brilliant and luminous colors of these immense Circumferences, like the prevaricators, he is subject to its rigorous effects, without knowing either the source, the way, or the hand which operates them; instead of occupying, as in his origin of divine emanation and temporal emancipation, this glorious place or this intermediary position between the divine sun and the seven Circumferences of his spiritual action, like all rebellious beings, he is reduced to sometimes experiencing the inclemency and darkness of the thickest shadows, sometimes the severity of an unbearable cold, sometimes the ardor of a burning heat, and all the more importunate, as in whatever place man hides, he cannot avoid the fire which communicates it.

Condemned to be the object of pain and bitterness, instead of the peace and the delights that he should have tasted, he has no other torch than uncertainty, no other food than error, or that land of malediction which was once given to the serpent for its nourishment; finally, he has no other company than this very serpent, or this terrible enemy who pursues him at all his steps like the hostage of the criminal treaty they made together, and who, having for law and for arbitrators only a justice of death and destructive ministers, transforms all the hostages into so many victims.

Here is this gnawing fire which devours us in spite of ourselves, while we pass through this unfortunate theater of tears and expiations. Here is this crucible fire¹⁹ on which we must be seated during the time, and which must release painfully for us, all the foreign substances with which we have allowed our essence to be soiled: cruel, terrible fire, but against which we could not without injustice raise no murmur, since we have kindled it ourselves; this is, in a word, the true spiritual situation of man, and this is what indicates to us in relation to him, the nebulous and obscure part of the atmosphere on which the elementary rainbow is imprinted. For it is undoubtedly, relative to the divinity and the spirit of light, what the dark clouds are in relation to the bodily sun and the rainbow which comes from it.

Let man console himself, however, and not let himself go to despair. If the laws of nature that we have observed in the elemental rainbow, have painted for us the picture of our former state and that of our present misery, they can also chart for us the paths of our reconciliation and the future glory to which we have the right to aspire. Otherwise, elementary nature would no longer be a universal hieroglyph.

Note therefore that the man who would find himself placed in the part of the earth where the clouds would have gathered, and who for this reason could not perceive the seven colored Circumferences which the sun would print on them, could nevertheless cross this dark part, and walk up to the point of leaving behind those same Circumferences that he could not see before, and consequently take again this same intermediate place between the sun and the rainbow which is only the emblem of that which he was to occupy spiritually²⁰, assuming all the time that the cloud and the corporeal rainbow last long enough to give him time: and even when this did not happen, the possibility of the law which I am expounding would not be destroyed; this emblem would be more sublime still, since if the rainbow and the clouds disappear to let the sun dominate in all its purity, it would be to retrace to us a corporeal and sensible image of the entire domination of the unique and eternal being. Let us note in the second place, that man would not arrive at this intermediary term between the sun and the

¹⁹ C.: The internal and Secret Fire of the Alchemists, here shown in its faculty of purification.

²⁰ C.: LCDSM here gives a clue to as to the original position of the First Man on the *Universal Table*.

rainbow, without having passed under these same septenary Circumferences, where the use and sight of which were forbidden to him while he was under the cloud. In this way we will have tangible proof of the steps that man has the freedom to take in order to tend to his divine regeneration, by renouncing this impure darkness which robs him of the light of his natural flambeau; and by going with courage towards the beneficent star which tends only to warm by its virtues all the beings who desire it; we will see that if man does not take the first step, he would hope in vain to reach the end, as he would not see the sight of the elementary sun as long as he remained under the cloud. We will see finally, if the road by which he must necessarily pass to recover this temporal light, is not the emblematic and material sign of the spiritual septenary being whose invisible operations are the indispensable way which is granted to him for his atonement and for his purification, as well as that of the seven temporal regions which he is obliged to traverse before arriving at his perfect reintegration in the abode of the just, and before being able to enjoy the divine light.

FIN.