

THE "STAGE SET" FOR THE AGENT OF OMNEITY

Hugh McCague, Ph.D., SI

Each of us is incarnated at a propitious time in harmony with the Cosmic rhythms and our individual mission in life. The world that we have appeared to have arrived in is a great stage and field for action. In a similar spirit, and keeping in mind a close affinity of William Shakespeare with Sir Francis Bacon, who was closely associated with the Rosicrucian Tradition, we note these well-known words of the character Jacques in the play *As You Like It*:

All the world's a stage,
And all the men and women merely
players:
They have their exits and their en-
trances;
And one man in his time plays many
parts,
His acts being seven ages.¹

The lines refer to a long-standing conception, even in Shakespeare's time, that we are actors on the great stage of the world and that we pass through phases or ages in our earthly interludes.² Exoterically, the seven ages that Shakespeare proceeds to describe are:

1. the infant,
2. the youth,
3. the lover,
4. the soldier,
5. the justice,
6. the elder, and
7. the preparer (in material decline) for passing away³ or transition.



Dining Room, Château de La Motte-Tilly, France. This room is indicative of the atmosphere and refined culture of eighteenth century Europe which would have been familiar to Louis-Claude de Saint-Martin as a member of the aristocracy. (A.D., Public Domain) (Source: http://commons.wikimedia.org/wiki/File:Salle_%C3%A0_manger.jpg)

Esoterically, the seven ages allude to the Cosmic cadence of seven throughout our life from incarnation to our passing, and the stages of spiritual development that we undertake in fulfilling our appointed mission as spiritual aspirants in service to others, Agents of Omneity (the God Within), on the great stage of the world.

The 'Stage Set' of Louis-Claude de Saint-Martin

Along similar lines, in speaking of the exemplary mission Louis-Claude de Saint-Martin, the founding Master of Martinism, H. Spencer Lewis, Past Imperator of the Rosicrucian Order, AMORC, poignantly relates:

Take the example of Louis-Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated, he believed that he should give up his



titles of nobility, his palaces, and his wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor.

He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the gaieties and frivolities of the social circles of England, France, Russia, and Germany. He even exaggerated his own curiosity in everything that interested the shallow-minded members of royalty.

As he contacted persons bored with life or seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and at times set an example of action. For years, he carried on in this way; then suddenly he disappeared and it was learned that Saint-Martin had passed to the beyond.

The good he had done was then discovered, the help he had been, and the fruits his quiet and disguised efforts had produced. All Europe paid homage to him then; and to this day his memory is honored, not only as a Rosicrucian mystic but also as a missionary of better living and thinking.⁴

Like Saint-Martin, a deeper understanding and study of the circumstances, time period, and culture that we have incarnated into and grown up in will provide ennobling keys to the meaning, purpose, and mission of our life.

Our Preparation and Service

In preparation for our mission in life, Martinism notes that we pass through three degrees and three colors, black, red and white, symbolic of the increasing intensification of Spiritual Desire. We are astounded to have portrayed to us in these concise lessons of the three degrees all the essential points of existence. Thereafter, all that is learned and experienced is a variation on a theme upon which we have al-

ready been notified. Subsequent encounters in living are occasions for us to more deeply comprehend and master the laws already portrayed to us in the Martinist teachings.

In this trajectory or passage of the three degrees, our capacity to understanding and appreciate others in their seven ages greatly increases. While our compassion and prayers may be most readily awakened by the infant coming into this incarnation and the elder preparing for the close of this incarnation, each and everyone is so deserving of our compassion when known through the Christ Consciousness or Cosmic Consciousness. In this manner, how to serve becomes more apparent to us. Even our attentive listening to others in need and our continual radiation of well being are of great and lasting value for us and others. While our love at times may be directed to specific persons in our lives and our life lessons may arise in particular circumstances, these experiences draw us into a greater capacity for the reception and sending of Cosmic Love for all humanity and Creation. In the lived experience of being inwardly at the Center of Creation, a Microcosm of the Macrocosm, we sense great nobility of character and our personal lessons and particular "stage" become universal.

Our "Stage Set" in Life

In a similar manner to the illumined Masters during their earlier earthly interludes, each Agent of Omneity has unique opportunities to learn, to be disciplined, and to contact in service persons from walks of life that other students of mysticism may not be able to so readily reach in person. The deeper nature of each person, the Inner Self, will reach out to others in surprising ways with great dignity. It behooves us to be receptive and prepared. Like the refined aristocratic salon, the "stage set" may be the factory, the office, the boardroom, the salesroom, the class-

room, the hospital room, the daycare, the city bus, the sports field, the wedding celebration, the party, the professional meeting, or wherever your mission in life takes you. Let us gather renewed strength and direction from this expansive conception

of the purpose and underlying perfection of our course in life. As an Agent of Omneity, one has the opportunity to help draw all to their true home, to the longed for deepest and meaningful way through life, to Reintegration and Mystical Union.

ENDNOTES

1. William Shakespeare, *As You Like It*, II, vii, 139-143.
 2. J. A. Burrow, *The Ages of Man: A Study in Medieval Writing and Thought* (Oxford: Clarendon Press, 1986), 50-54, <http://quod.lib.umich.edu/cgi/t/text/text-idx?c=acls;cc=acls;view=toc;idno=heb01176.0001.001>.
 3. Shakespeare, *As You Like It*, II, vii, 143-166.
 4. H. Spencer Lewis, "Worldly Success and Spiritual Attainment," *Rosicrucian Digest* 65, no. 5 (1987): 28.
-



Richard Kindersley, "The Seven Ages of Man," public sculpture, London, England. (Creative Commons Attribution-Share Alike 3.0 Unported) (Source: [http://commons.wikimedia.org/wiki/File:Sculpture %27Seven Ages Of Man%27-Queen Victoria Street-London.jpg](http://commons.wikimedia.org/wiki/File:Sculpture_%27Seven_Ages_Of_Man%27-Queen_Victoria_Street-London.jpg))

