

ON EQUILIBRATION: THE ROSE CROSS MARTINIST AT THE STILL CENTER

Hugh McCague, Ph.D., SI



Star Trails overhead of the European Southern Observatory 3.6-meter telescope. The Pole Star, Polaris, is near the apparent center of the concentric arcs of the star trails formed through time lapse photography. (ESO/A.Santerne, Creative Commons Attribution 3.0 Unported) (Source: http://commons.wikimedia.org/wiki/File:Star_trails_over_the_ESO_3.6-metre_telescope.jpg)

Martinists and Rosicrucians draw profound meaning from the Rose. In like manner, Creation is permeated with other great lessons throughout its manifold works. One such example, that humanity has noted for millennia, is the Celestial Axis about which Earth and, in appearance, the heavens rotate. Conceptually, this Celestial Axis terminates at the northern and southern Celestial Poles. The northern heavenly point has been marked by a selected pole star that appears close by. The prominent star that is close by, of course, changes over the millennia

due to the great cycles of the precession of the equinoxes. Even during recent times, practical astronomy continues to take the viewpoint of an observer on the surface of Earth noting the revolution of stars in the night sky based on the Celestial Axis. This movement is akin to the great rotation of galaxies, and even some physicist today view the entire universe as rotating on a great axis.¹ Traditionally, the Celestial Poles and the rotation of Earth and the immense apparent rotation about the central Celestial Axis have, over the ages, reminded humans of their Inner central place in the scheme of

the Divine Immensity and their unity with the Universal Consciousness, the Grand Architect of the Universe.

Confucius, Shakespeare, and the Pole Star

Indeed, the human as the microcosm of macrocosm is at the very center of existence. However, we need to realize that our deeper nature, our Inner Self, not the outer and physical self, is at this great center of the cosmos and Cosmic unity. In this manner, spiritual seekers, known in Martinism as Men and Women of Desire, remember that they have always been a center for the gathering and radiation of Cosmic energy that can be directed for the welfare of all.

In these points, we are edified by Confucius and his disciples as follows:

The Master said: He who exercises government by means of his virtue may be compared to the pole star, which keeps its place while all the stars turn around it. ... If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.²

In a similar spirit, and keeping in mind a close affinity of Shakespeare with Sir Francis Bacon, who was closely associated with the Rosicrucian Tradition, we note these words of the character the Roman Emperor Julius Caesar in the play by the same name:

But I am constant as the northern star,
Of whose true-fix'd and resting quality
There is no fellow in the firmament.
The skies are painted with unnumber'd sparks,
They are all fire and every one doth shine,

But there's but one in all doth hold his place:

So in the world; 'tis furnish'd well with men,

And men are flesh and blood, and apprehensive;

Yet in the number I do know but one
That unassailable holds on his rank,
Unshak'd of motion: and that I am he,
...³

Both of the above quotations remind us too of the singular importance of theocracy and divine sovereignty that the aspirant awakens to within, expresses as nobility of character and seeks to manifest in the world.

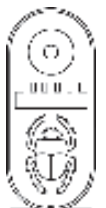
The Middle Path

As the aspirant works to live a balanced life, not going off in opposing directions or temptations, known in Martinism as advancing on the Middle Path between the Pillars of Opposition, the aspirant enters into a state of equilibration. This state unites the fully mature human with the central pillar of Creation described by the Kabbalah as the Pillar of Equilibrium. As a child you may have noted how the spinning top can appear still, especially at its center, similar to the stillness in the eye of a hurricane.

In his song "Like a Hurricane," the modern-day troubadour and minstrel Neil Young poetically expressed this point as a metaphor for our spiritual centeredness:

I saw your brown eye
turning once to fire
You are like a hurricane
There's calm in your eye.⁴

In the full depth experience of the human there is profound balance, known in the Rosicrucian Order, AMORC as Peace Profound. We then have great calmness, selflessness, and the capacity to sense, direct, and radiate great energy and love for



the accomplishment of duty, service, and healing for ourselves and others.

In our daily lives, as the vicissitudes of the hour appear to press on us, let us remember, and turn inward to attune with, our central still place in Creation in union with Omneity, the God Within. In this manner, the masterly ideal of discharging our duties with mature judgement, great caring, and equanimity will become a daily lived reality and an act of profound equilibration.



ENDNOTES

1. Michael J. Longo, "Detection of a dipole in the handedness of spiral galaxies with redshifts $z \sim 0.04$," *Physics Letters B*, 699, no. 4 (2011), 224–229, <http://www.sciencedirect.com/science/article/pii/S0370269311003947>. Tushna Commissariat, "Was the universe born spinning?," *Physics World*, July 25, 2011, <http://physicsworld.com/cws/article/news/2011/jul/25/was-the-universe-born-spinning>. Lior Shamir, "Handedness asymmetry of spiral galaxies with $z < 0.3$ shows cosmic parity violation and a dipole axis," *Physics Letters B*, 715, nos. 1–3 (2012), 25–29, <http://www.sciencedirect.com/science/article/pii/S0370269312008052>.
2. Lun Yü, *Analects*, II: I, II.III. II.I : trans. Joseph Needham, *Science and civilisation in China*, (Cambridge: Cambridge University Press, 1959), vol.III, 230; II.III: *Confucian analects : The great learning, and The doctrine of the mean*, trans. James Legge, (New York: Dover Publications, 1971).
3. William Shakespeare, *Julius Caesar*, Act III, Scene I, 60-70.
4. Neil Young, "Like a Hurricane" (1975). <http://www.azlyrics.com/lyrics/neilyoung/likeahurricane.html>.



"STS51I-44-0052 Hurricane Elena, Gulf of Mexico September 1985," (Image Science and Analysis Laboratory, NASA-Johnson Space Center, Public Domain) (Source: http://commons.wikimedia.org/wiki/File:Hurricane_Elena.jpg).