

Three Great Transcendentalists

Rumi ~ St. Germain ~ Albert Einstein

Jalaluddin Rumi (1207-1273)

The Sufis are an ancient spiritual freemasonry whose origins have never been traced or dated. They are not a Moslem sect, are at home in all religions, and believe Sufism to be the secret teaching within all religions. The name “Sufi” is actually a nickname like the “Quakers.” They call themselves the ‘Friends’ or the “people like us”. Even the Prophet Mohammed was said to have described those who ignored their teachings as “heedless”.

“The perfected Sufi is great, exalted; he is sublime. Through love, work and harmony he has attained the highest degree of mastership. All secrets are open to him; and his whole being is imbued with magical effulgence. He is the Guide and the Traveller on the Way of infinite beauty, love, attainment, power, fulfilment; the Guardian of the Most Ancient Wisdom, the Trailblazer to the highest secrets; the beloved friend whose very being elevates us, bringing new meaning to the spirit of humanity.

“This is one portrayal of the Sufi, by a contemporary writer who is not himself a Sufi, though he has lived among the followers of the Way of Love.” (from “The Sufis” by Idries Shah)

“He is enlightened whose speech and behaviour accord, who repudiates the ordinary connections of the world.” (Dhu'l-Nun, the Egyptian, quoted in “The Sufis”)

“Maulana (literally “Our Master”) Jalaluddin Rumi, who founded the order of the Whirling Dervishes, bears out in his career the Eastern saying, “Giants come forth from Afghanistan and influence the world.” He was born in Bactria of a noble family at the beginning of the thirteenth century. He lived and taught in Iconium, (Rum) in Asia Minor, before the beginning of the Ottoman Empire, whose throne he is said to have refused. His



works are written in Persian, and so esteemed by the Persians for their poetic, literary and mystical content that they are called the “Koran in the Pehlevi tongue” – and this in spite of their being opposed to the national cult of the Persians, the Shia faith, criticising its exclusivism. Among the Arabs, the Pakistani and the Indian Moslems, Rumi is considered to be one of the first rank of mystical masters – yet he states that the teachings of the Koran are allegorical, and that it has seven different meanings. The extent of Rumi's influence can hardly be calculated. . . . Even [the critical] Doctor Johnson . . . says of Rumi, “He makes plain to the Pilgrim the Secrets of the Way of Unity, and unveils the Mysteries of the Path of Eternal Truth.”

“His work was well enough known within less than a hundred years of his death in 1273 for Chaucer to use references to it in some of his works, together with material from the teachings of Rumi's spiritual precursor Attar the Chemist 1150-1230 (e.g. in his Canterbury Tales – an allegory of inner development). . . . The phrase by Rumi, used by the Whirling Dervishes, “Beat the heart (Sufi exercises)

and the neglectful (faculties) behave (correctly).” This is the slogan which introduces, “the beating the heart” movements encouraged by the motions and the concentrations of the Mevlevi dervishes. . . .

“Rumi's influence both in ideas and textually is considerable in the West. Since most of his work has been translated into Western languages in more recent years, his impact has become greater. [Although] “surely the greatest mystical poet in the history of mankind,” the poetry itself, in which so much of his teaching is couched, can really only be appreciated in the original Persian. The teachings, however, . . . are not so elusive, providing that the way of putting esoteric truths is understood. There are three documents by means of which Rumi's work can be studied by the outside world. The Mathnawi-i-Manawi (Spiritual Couplets) is Jalaluddin's master-work – six books of poetry and imagery of such power in the original that its recitation produces a strangely complex exaltation of the hearer's consciousness. It was forty-three years in the writing. It cannot exactly be criticised as poetry, because of the special intricacy of ideas, form and presentation. [In fact] Rumi created a special art form for the express purpose of conveying meanings which he himself concedes have no actual parallel in ordinary human experience. . . . To the Sufi, if not to anyone else, this book speaks from a different dimension, yet a dimension which is in a way within his deepest self. [The] message with Rumi, as with all Sufi masters is arranged partially in response to the environment in which he was working. He instituted dances and whirling movements among his disciples, it is related, because of the phlegmatic temperament of the people among whom he was cast. . . .

“In his teaching system, Rumi used explanation and mental drill, thought and meditation, work and play, action and inaction. The body-mind movements of the Whirling Dervishes, coupled with the reed-pipe music to which they were performed, is the product of a special method designed to bring the Seeker into affinity with the mystical current, in order to be transformed by it. Everything which the unregenerate man understands has a use and a meaning within the special context of Sufism which may be invisible until it is experienced. “Prayer,” says Rumi, “has a form, a sound, and a physical reality. Everything which has a word, has a physical equivalent. And every thought has an action.” . . .

“In order to approach the Sufi Way, the Seeker must realise that he is, largely, a bundle of what is nowadays called conditionings – fixed ideas and prejudices, automatic responses sometimes which have occurred through the training of others. Man is not as free as he thinks he is. The first step for the individual is to get away from the thinking that he understands, and really understand. But man has been taught that he can understand everything by the same process, the process of logic. This teaching has undermined him.” (from “The Sufis” by Idries Shah)

Le Comte de Saint Germain (dates unknown)

Who was Saint Germain? The following was published under the title “The Count de Saint-Germain” in the September 1963 issue of “The Theosophical Movement” magazine, produced by the United Lodge of Theosophists in India:

Since Tsong-kha-pa, the Tibetan Adept and World Reformer, inaugurated in the 14th century his movement for the spiritual enlightenment of humanity, including the West, members of the Adept Fraternity have attempted to give out century by century a greater or less amount of occult knowledge to a world increasingly deluded by materialism. Mesmer and other representatives of the Great Lodge functioned in the 18th century, under the guiding influence of the Count de Saint-Germain, whom H. P. Blavatsky calls “the greatest Oriental Adept Europe has seen during the last centuries” (*The Theosophical Glossary* [p. 308-309]). But Europe had neither the mental understanding nor the moral perception to evaluate correctly and derive full benefit from the labours of great ones whose aim was soul-service of fellow beings gone astray, and who had no axe of their own to grind.

Madame Blavatsky, in an article on the Count de Saint-Germain in *The Theosophist* of May 1881, called for the vindication of his memory and wrote: –

“The treatment this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers, is a stigma upon human nature. And so has the stupid world behaved towards every other person who, like St. Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it, and making it wiser and happier.”

The background of the Count de Saint-Germain and his true mission in life are unsolved mysteries for those who are not familiar with the *modus operandi* of Adepts who know what they do and silently do what they can for the true welfare of mankind. They give no thought to painful consequences accruing to themselves owing to the opposition of the men in power who, for serving their own ends and ambitions, dominate the people’s minds, to adjust and enfranchise which is the philanthropic work of the representatives of the Great Lodge. As befitted one of his kind, Saint-Germain evaded inquisitive inquiries about his age, his parentage and early life as he travelled from country to country in furtherance of his benevolent objective. H.P.B. wrote of him: –



“The Count St. Germain is, until this very time, a living mystery. . . . The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy), about this wonderful Count’s having been met and recognized in different centuries, is no myth.” (*A Modern Panarion*, p. 44)

The astounded people who came under his magnetic influence persisted in asking who he was that, without visible sources of income, bedecked himself with superb diamonds and gave away precious stones and jewellery as presents to his friends with as great nonchalance as that with which another would distribute trifles. He enjoyed the confidence and admiration of the cleverest statesmen and nobles of Europe for long years. However, ignorant of his true position and purpose, some jealous statesmen and ministers whom he met

in the course of his unpaid missions of peace to various European Courts referred to him in their correspondence with contempt or dealt harshly with him as a spy or an impostor. In the salons which he visited he would entertain the company with weird stories of the hidden world, with himself as a witness or an actor therein, but would never break bread with anyone. His rare intellectual endowments, brilliant conversation and mysterious modes of life astounded and dazzled the public mind.

Madame Blavatsky says in *The Theosophical Glossary*: –

“Many are his “biographies,” and each wilder than the other. By some he was regarded as an incarnate god, by others as a clever Alsatian Jew. One thing is certain, Count de St. Germain – whatever his real patronymic may have been – had a right to his name and title, for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title. . . .

“He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance from thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and never making a mistake. It was he who prophesied before the Kings Louis XV and XVI, and the unfortunate Marie Antoinette. . . . He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he

had learned from certain Brahmans in India, who taught him the artificial crystallization (“quickenings”) of pure carbon.”

Borne along on the mighty tide of world Karma, the Adepts can, as they have said, only modify and direct some of its minor currents. Their motives and methods of work cannot be understood or appreciated by those outside their circle because of the lack of intuition in the latter in gauging the need of the people in terms of the mental and moral light and darkness of the prevailing period. To be misunderstood, misjudged and maligned is an Adept’s unenviable lot. We have some indication of this in the travails of our teacher Madame Blavatsky. The Count de Saint-Germain had his own share of undeserved ignominy and obloquy.

It is not known when Saint-Germain was born, and there is no data, no account in any memoir, of his death, which in the case of one who lived in the full blaze of publicity is singularly remarkable. There is, however, evidence to show that he was in Europe with long or short absences from the last quarter of the 17th century, if not earlier, to the first quarter of the 19th century. In the *Glossary* we read that he had claimed to be over five hundred years old. Madame Blavatsky adds that “If he said that ‘he had been born in Chaldea and professed to possess the secrets of the Egyptian magicians and sages,’ he may have spoken truth without making any miraculous claim. There are Initiates, and not the highest either, who are placed in a condition to remember more than one of their past lives.” She recorded towards the end of the 19th century that “Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone.” [Note: “La Terreur,” meaning “The Terror,” is the name applied to the most violent and bloody period of the French Revolution.]

There are many gaps in our knowledge of his activities. Members of the Fraternity of Adepts sedulously keep closed “every possible door of approach by which the inquisitive could spy upon them.” As one of Them has said: “The adept, to be successful and preserve his power, must dwell in solitude, and more or less within his own soul.”

From the few facts available about this great life we can say that the Count was not only an adept in the occult arts but was also the master of many physical arts and sciences. He is claimed to have known about trains and steamboats decades before these inventions came into use. Among the accomplishments ascribed to him may be mentioned the dyeing and preparation of skins, carried to a perfection which surpassed all the moroccos in the world; the dyeing of silks, woollens and wood in the most brilliant colours, etc. He played on every instrument and was said to have rivalled Paganini on the violin. He was also a painter of rare ability. He had a prodigious memory, and his enormous erudition included a thorough knowledge of nearly all the European and many Oriental languages, such as Sanskrit, Chinese and Arabic. He had travelled almost the whole world over. He is said to have given the finishing touches to the training of Mesmer, who rediscovered animal magnetism for the cure of diseases. Cagliostro, too, worked for a time under his direction. He is reported also to have collaborated with Saint-Martin in his Masonic and Theosophical work. It is said that all four of these Adepts were together at the Paris Convention of Free Masons in 1785.

There are references in *The Theosophical Glossary* to Saint-Germain’s remarkable knowledge of early Masonry. And a Master of Wisdom has referred to the work he did for Rosicrucianism: while Christian Rosenkreuz taught orally, “St. Germain recorded the good doctrines in figures.” Madame Blavatsky mentions one of his ciphered Rosicrucian manuscripts in *Isis Unveiled* (I. 575) and quotes at length from another in *The Secret Doctrine* (II. 582-83).

He could transmute iron into gold while one stood and watched. The fusing of small diamonds into large ones and removing flaws from diamonds was his speciality. But why, one may ask, did he, an Adept, decorate himself with jewellery and distribute gems all around? Can we learn something from this? Can we not take diamonds to symbolize the acme of earthly possessions, toiling for which we of the world exhaust ourselves? Even if we had diamonds in plenty they would not avail us, because material wealth is for superficial decoration and glorifying the body only, which will perish. Why not then work for a

“Diamond Soul,” the deserving of which title is the final aim for which the universe exists and which is the task that claims all our skill and sacrifice, our toil and travail for eternal peace and happiness?

Historically speaking, the long period covered by the Count de Saint-Germain’s appearances was sufficiently important to make the ancient order of the Great Lodge have a witness of their own on the spot, when European nations were struggling with one another, extending their foreign possessions, and when the age-old tyranny of dogmatic religion was being challenged by the advancement in physical science. Moreover, this was the period which ushered in the French Revolution, followed by the Napoleonic Wars. The causes of the Revolution in France are too well known to need enumeration. Suffice it to cite the decadence in upper-class French society and the general failure to recognize the duty owed to the so-called lower classes, whom the nobility had long exploited.

When the Count came to Paris in 1757, with his reputation as a man of miracles, Louis XV provided him with a laboratory for his alchemical and other scientific work. The King treated him with respect and made him his confidential envoy to other European Courts. Such embassies, however, did not quite succeed in their purpose because of the weakness of the King, who could not check his Ministers when they opposed the mediation of the Count. . . .

After the fall of the Bastille in 1789, when the destiny of France was sealed, the Count in a secret interview explained the limitations of his position to the Countess d’Adhemar in the following words: –

“I have written it to you, *I can do nothing, my hands are tied by one stronger than myself*. There are periods of time when to retreat is impossible, others when *He* has pronounced and the decree will be executed. Into this we are entering.”

Later, the Queen received a further communication from her “mysterious adviser,” in which he stated: “It is no longer a question of tacking but of meeting the storm with thundering energy.”

Louis XVI was beheaded in January 1793 after a mock trial. In October of the same year the Queen was put up for trial and guillotined immediately afterwards. The Countess d’Adhemar records that the Count de Saint-Germain was present in Paris at the time of the execution of the Queen. The Queen did not belie the hope of her “mysterious adviser” and faced the ordeal of an outrageous trial and death with “thundering energy.” Thomas Carlyle, in his *French Revolution*, bears testimony to the dignity and calm with which the Queen carried herself right up to the end, unconscious of the higher influence exerted over her in easing the tragic situation of her last days.

From “Great Theosophists: The Count de St. Germain,” “Theosophy” magazine, November 1938:

In the last decade of the eighteenth century St. Germain confided his future plans to his Austrian friend, Franz Graeffler, saying,

“Tomorrow night I am off. I am much needed in Constantinople, then in England, there to prepare two new inventions which you will have in the next century – trains and steamboats. Toward the end of this century I shall disappear out of Europe, and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in 85 years will people again set eyes on me. Farewell.” (*Kleine Wiener Memoiren.*)

These words were spoken in 1790. Eighty-five years from that date brings us to 1875. What part did St. Germain play in the Theosophical Movement of last century? What part is he going to play in the present century?

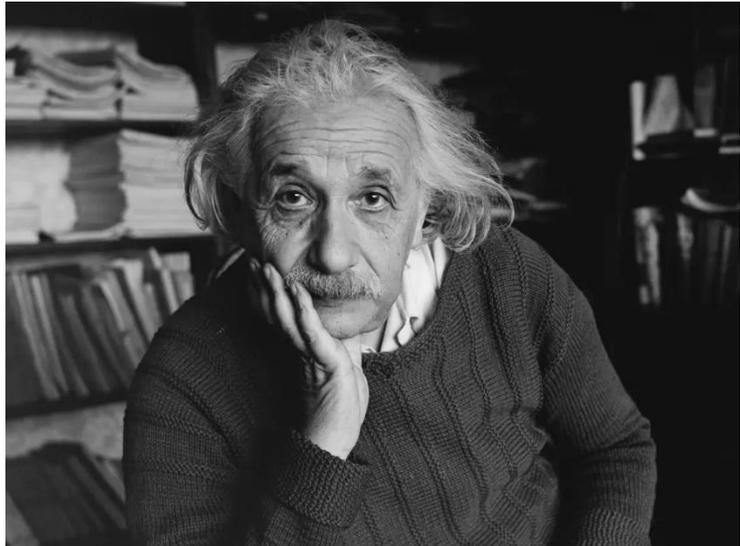
Albert Einstein (1879-1955)

“Albert Einstein was a German born theoretical physicist who developed the theory of relativity, alongside quantum mechanics, one of the two pillars of modern physics. His work is also known for its influence on the philosophy of science, and his contribution to numerous other discoveries and inventions. He is best known to the general public for his mass-energy equivalence formula $E=mc^2$,

which has been dubbed, “the world's most famous equation.” In 1917 he applied the general theory of relativity to model the structure of the universe. He received the 1921 Nobel Prize in Physics for his services to theoretical physics, and especially for his discovery of the law of the ‘photoelectric effect,’ a pivotal step in the development of quantum theory. He published more than 300 scientific papers, and more than 150 non scientific works. His intellectual achievements and originality have made the name “Einstein” synonymous with “genius”. [A contemporary colleague of his] comparing him to his contemporaries wrote that “Einstein’s understanding was deeper [than most], and his mind was more penetrating and more original.” (Wikipedia)

In later life he developed the more philosophical and moralistic aspects of his character. His pithy, everyday grass roots philosophy, on a range of subjects, reflects a great humanity and deep practical wisdom. He is reputed by some to have kept a copy of “The Secret Doctrine” on his desk while working.

Albert Einstein wrote these wise words about ancient and recent thought: “Somebody who reads only newspapers and at best books of contemporary authors looks to me like an extremely near-sighted person who scorns eyeglasses. He is completely dependent on the prejudices and fashions of his times, since he never gets to see or hear anything else. And what a person thinks on his own without being stimulated by the thoughts and experiences of other people is even in the best case rather paltry and monotonous.”



Einstein added: “There are only a few enlightened people with a lucid mind and style and with good taste within a century. What has been preserved of their work belongs among the most precious possessions of mankind. We owe it to a few writers of antiquity that the people in the Middle Ages could slowly extricate themselves from the superstitions and ignorance that had darkened life for more than half a millennium.” He concluded: “Nothing is more needed than to overcome the modernist's snobbishness.” (Source: “Ideas and Opinions,” Albert Einstein, based on “Mein Weltbild” and other sources, Bonanza Books, New York, 1954, p. 64-65.)

“The true value of a human being is determined primarily by the measure and the sense in which he has attained liberation from the self. . . . I am absolutely convinced that no wealth in the world can help humanity forward, even in the hands of the most devoted worker in this cause. The example of great and pure individuals is the only thing that can lead us to noble thoughts and deeds. Money only appeals to selfishness and irresistibly invites abuse. Can anyone imagine Moses, Jesus, or Gandhi armed with . . . money-bags?” (“Ideas and Opinions” p. 12-13)

Einstein dedicated the last part of his life to the ideal of a weapon-free, universal brotherhood among nations. He was intensely active in working for the establishment of a planetary democracy, and felt a profound admiration for “Mahatma” Gandhi, writing on the Indian activist and thinker: “A leader of his people, unsupported by any outward authority: a politician whose success rests not upon craft nor the mastery of technical devices, but simply on the convincing power of his personality; a victorious fighter who has always scorned the use of force; a man of wisdom and humility, armed with resolve and inflexible consistency, who has devoted all his strength to the uplifting of his people and the betterment of their lot; a man who has confronted the brutality of Europe with the dignity of the simple human being, and thus at all times risen superior. Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth.” (“Ideas and Opinions” p. 77-78)

Einstein on Education: (1) “The wit was not wrong who defined education in this way: “Education is that which remains, if one has forgotten everything he learned in school.”” (“Ideas and Opinions”) (2) “I have no special talent. I am only passionately curious.” (“Einstein: His Life and Universe” p. 548) (3) “Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world.” (“What Life Means to Einstein: An Interview by George Sylvester Viereck,” in the the Saturday Evening Post, 26th October 1929) (4) “It is the supreme art of the teacher to awaken joy and creative expression and knowledge.” (“The Ultimate Quotable Einstein” by Alice Calaprice, p. 100) (5) “The development of general ability for independent thinking and judgement should always be placed foremost, not the acquisition of special knowledge.” (“Ideas and Opinions”) (6) “In every true searcher of Nature there is a kind of religious reverence.” (“The Ultimate Quotable Einstein” p. 32) (7) “To sense that behind anything that can be experienced there is something that our minds cannot grasp, whose beauty and sublimity reaches us only indirectly; this is religiousness. In this sense, and in this sense only, I am a devoutly religious man.” (“Einstein: His Life and Universe”)

Sylvia Cranston’s biography of HPB (“HPB: The Extraordinary Life and Influence of Helena Blavatsky”) describes – on anecdotal evidence – Einstein’s niece as visiting The Theosophical Society after his death to donate his copy of “The Secret Doctrine,” which she apparently said was a book he frequently studied. It has transpired, however, that he did not have a niece and that The Theosophical Society denies such an event as having happened. Whilst several different Theosophical sources have provided anecdotal evidence of Einstein reportedly admiring “The Secret Doctrine” the claims so far remain unverified and unverifiable. It *may* be true but it equally may not be. On Einstein’s death, B. P. Wadia of the United Lodge of Theosophists wrote a short obituary article about him in “The Aryan Path” magazine, quoting some of Einstein’s statements that only “feeble souls” pursue spiritual or mystical ideas and believe there is part of us which survives death. Einstein wrote that he would never wish to believe in such a concept. “To enquire after the meaning or object of one’s own existence or that of all creatures has always seemed to me absurd from an objective point of view,” wrote Einstein. Wadia sums up, however:

“He had freed himself from the tyranny of the lower, personal self. He modelled his simple life on the teaching of Schopenhauer that “a man can do what he wants, but not want what he wants.” On the positive side, his faith in the Brotherhood of all men was deep and wide: – “A hundred times every day I remind myself that my inner and outer life are based on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving. I am strongly drawn to a frugal life and am often oppressively aware that I am engrossing an undue amount of the labour of my fellow-men.” Let us salute a large-hearted man who suffered in his feelings but spread the joy of knowledge all around.” (B. P. Wadia, “Thus Have I Heard” p. 340-342)

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