



**EXPLANATION
OF THE ALLEGORICAL TABLEAU
REPRESENTING THE TEMPLE OF NATURE AND THE
TEMPLE OF GRACE**

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INTRODUCTION

Most of the biographical material for this introduction is taken from the article by Jonathan J. Kalmakoff: "Ivan Vladimirovich Lopukhin, his life and role in Doukhobor History".

Ivan Jean Vladimirovich Lopukhin 1756-1816, was a Russian Martinist, philosopher, educator, writer, publisher and philanthropist.

Ivan Vladimirovich Lopukhin was born 24 February 1756 in the village of Voskresenskoye, Orel province into a wealthy landowning family of the upper nobility. Plagued by a sickly childhood, he received much of his education at home. In 1775, at the age of nineteen, Lopukhin entered military service with the Preobrazhensky Regiment, but retired seven years later with the rank of colonel, due to his health.

A keen student of law, Lopukhin was appointed counselor of the Moscow Criminal Court in 1782, and later he became Court President. In judicial affairs, Lopukhin was interested chiefly in reformatory aspects of the law. He once wrote that it would be better to acquit many criminals than to convict one innocent individual. However, his progressive stance resulted in a dispute with the conservative Governor-General of Moscow, J.A. Bruce, which led to Lopukhin's forced resignation in 1785.

Thereafter, Lopukhin assumed an active role in the literary and philanthropic activities of prominent Martinist and Rosicrucian Nikolaj Ivanovich Novikov (1744-1818). In 1789, Lopukhin underwent a religious conversion upon recovery from a lengthy period of illness and embraced the particular blend of Martinism¹, Rosicrucianism² and Masonry³ as a new, spiritual and idealistic world-view. He became Grandmaster of a Masonic lodge in Moscow, translated works of Western mystics and Freemasons, and wrote several treatises of his own. In 1790, he published '*Nravouchitelnyi Katezhizis Istinnykh Franmasonov*', a defense of Russian Masonry that called for love of God and one's fellow man and for constant inner, personal improvement.

In 1792, Novikov was arrested as part of Catherine the Great's campaign to rid Russia of "the notorious new schism" of Masonry, and sent to Siberia.

Lopukhin was searched and interrogated for his Masonic activities. The Empress initially ordered Lopukhin into exile, but he was permitted to remain in Moscow "for the sake of his ageing father."

From 1792 to 1796, Lopukhin lived and wrote in Moscow, publishing numerous literary and dramatic works.

¹ Both the influence of the Elus Cohens, and the work and visits of St.Martin to Galitzin. -D

² The Gold- und Rosenkreuz, operated under a Theoricus patent by Novikov, and later on Lopukhin himself.

³ Both Elus Cohen and the Stricte Observanz.



Lopukhin's career in the Russian civil service resumed in 1796 when Tsar Paul, a freemason himself, acquitted Novikov upon taking the throne, recognizing his talents and abilities, summoned him to St. Petersburg and appointed him State Secretary. The following year, in 1797, Lopukhin returned to Moscow as a Senator.

In 1800, Lopukhin and Senator Spiridonov completed a three-year senatorial inspection of the provinces of Kazan, Viatka and Orenburg, in which they identified various abuses of power by the local administrations. In his report to the Tsar, Lopukhin displayed particular consideration for the peasantry.

The following year, in 1801, Tsar Alexander I ordered Lopukhin and Senator Neledinskiy-Meletskiy to undertake a senatorial inspection of the provinces of south Russia to study the status of sectarian religion in the region, and in particular, to investigate a series of complaints by Doukhobors, who had returned there from exile, about their living conditions.

Arriving in Kharkov in November 1801, Lopukhin met with the Governor and requested records relating to the history of the Doukhobors in the province. Lopukhin learned that during Catherine the Great's reign, "several" local Doukhobors were summarily imprisoned and "not returned". Under Tsar Paul, entire Doukhor households were exiled into penal servitude. In August 1801, however, the exiled sectarians were returned to their former homes in Kharkov province following Tsar Alexander's edict of release.

Lopukhin was alarmed by the haste with which local authorities began "admonishing" the returning Doukhobors. He bluntly told the Governor that rebellion would surely ensue; the sectarians "did not have time to rest quietly" before they were accosted by civil and ecclesiastical officials. Lopukhin ordered the Governor to recall the "teams" sent to the districts to "counsel" the Doukhobors.

The next months was spent by Lopukhin, fighting for the rights of state, not only for the Doukhobors, but at the same time aiding Novikov in his social reforms, under the ideals of their Martinist-Rosicrucianism. They both established the first public schools for Russian children, regardless of social status, created retirement homes and hospitals for the elderly, financed entirely by their own funds, and charitable gifts, as well as re-launching their printing business, which for 20 years were behind 98% of all publications in Russia.

Lopukhin left Kharkov in December of 1801 to resume his senatorial duties. Between 1802 and 1805, he served as President of a commission "to deal with the dispute of estates in the Crimea", travelling to the Crimea to settle land disputes between Tatars and Russian landlords. In 1806, he observed the formation of national armed forces in Vladimir, Kaluga, Ryazan and Tula provinces. In 1807, he served in the Eight Department of the Senate, a branch of the Senate which was located in Moscow.

In 1808-1809, the *"Zapiska Niekotorykh Obstoiatel'stv Zhizni i Sluzhby Dieistvitel'nago Tainago Sovietnika, Senatora I. V. Lopukhina"* ["A note on some circumstances in the life and career of Acting Privy Councillor, Senator I. V. Lopukhin"] was written under Lopukhin's dictation. The tract contained Lopukhin's detailed reminiscences on the "Doukhor Affair".



In 1812, during the Napoleonic War, Lopukhin fled Moscow to escape the advancing French armies, resettling to his estate of Saviiskoye in the Baltic. In 1813, Lopukhin took a leave of absence from the Senate for health reasons, which was repeatedly prolonged. He moved back to his family estate at Voskresenskoye and married the daughter of Moscow merchant M.E. Nikitin. From 1814 until the end of his life, Lopukhin was a member of the Russian Bible Society, a non-denominational organization devoted to translating and distributing the Bible in Russia.

Throughout his later career and until his death, Lopukhin was censured by Orthodox clergy, local and provincial officials, and by conservative elements within the Russian aristocracy for his efforts on behalf of the Doukhobors. The Senator ignored the criticism until the Holy Synod (council of Orthodox bishops of the Russian Empire) reproached him for the "harmful multiplication" of Doukhobors. In response to his critics, Lopukhin composed the essay "*Glas Iskrennosti*" ["*Voice of Sincerity*"], explaining the Doukhobors' "errors of faith", outlining their history of persecution, and defending his activities in connection with the sect. The essay was circulated privately in 1806, but was only published posthumously in 1817.

A prominent theme in Lopukhin's many writings was the idea of a spiritual "inner church", the foes of which were the secular learning and self-indulgence which kept man from following Christ and gaining "true wisdom". Lopukhin's ideal man, the "spiritual knight", defended the "inner church" with the spiritual weapons of silent suffering and freely given love. In "*Glas Iskrennosti*", Lopukhin characterized the Doukhobors as the "hidden saints" of his new church. Interestingly, perhaps the most famous convert to his idea of a new inner church was Leo Tolstoy, who became an archetype of Lopukhin's "spiritual knight" with his "conversion" to a new non-doctrinal Christianity that abjured violence and taught that "the kingdom of God is within you". Tolstoy, like Lopukhin before him, would view the Doukhobors as living examples of his philosophical ideals.

Lopukhin died at his family estate on 22 June 1816. Among his contemporaries, he enjoyed great popularity as the epitome of the fair and disinterested judge, the philanthropist, the man who put the welfare of his Motherland before his own, the trusted advisor to the Tsars. At the same time, his mystic writings and philosophy earned him many denigrators who accused him of hypocrisy and personal defects. Sadly, his role and influence in the history of the Doukhobors, perhaps second only to Tolstoy amongst "outsiders" to the sect, remains largely unappreciated and forgotten.

His spiritual legacy continues however, through the Russian and Ukrainian lineages of Martinism that are still alive today, honoring his great work, and continuing it: both for the benefit of the men and women of Desire, as well as for the poor, the forgotten, and the persecuted.



EXPLANATION

Translated from the French edition of Lopukhin's Treatise on the Interior Church by Desir

- 1) The light which shone in darkness, and the darkness do not understand (John 1:5) this Torch which enlightens any man coming into the world - the love, marks the true way: it is the way of the cross, covered with rose-thorns, and the complete renouncement of any property is what marks best whether one truly walks in this manner.
- 2) The love, which is maintained by the unshakable pillar of faith, marks the true way, which leads to the Temple of Nature and of Grace; this is the true Church of Jesus+Christ, who is in the world, but that the world does not know (John 1:10); the church that is inaccessible to flesh and blood (I Timotheus IV:16; Hebrews XII:29) and whose entry is defended by the dethroned Man (Genesis 111:24).
- 3) The study of oneself and of nature, the symbols, the allegories, the religious institutions, the civil laws, the laws of nature lead to this way, while creating the Desire for the single, essential and true way, that of the cross.
- 4) By the study of nature, according to his septenary scale, using the light of Wisdom, that Grace grants from on High, one discovers the true light of nature, which invisibly vivifies all of creation.
- 5) This light, imprinted by the all-powerful Word of the Creator in the principal matter (PRIMA MATERIA) of all that exists, also shine in philosophical chaos.
- 6) Whoever works zealously in the study of nature, seeking the light of Jesus+Christ only by the pure love, will see in this Divine Light the indestructible Light of Nature, in a time and a place where he did not expect it. He will find it in front of his own door. (Wisdom VI. 14).
- 7) When one follows the way of the cross of God and his Savior, who wishes to reintegrate all into his Kingdom, he is born by the Spirit and the Water, by breaking the sevenfold chains of the old nature, an interior New Man emerges, who can enter the kingdom of God. (John 111:5).
- 8) The entry into the Temple of Grace opens by the conception of the new life on the cross; just as the Temple of Nature opens by the birth of the Light of Nature.
- 9) Prayer nourishes and strengthens the new life.
- 10) A life on narrow path and a life in the cover of rose-thorns (Matthew VII:13-14) *led in this life* will lead to the state of illumination of the sevenfold light; it then one will discover the entry in the Holy of Holies of the temple.



11) The adolescent of the divine life, lit by wisdom, and carrying the cross (Wisdom VII:7) researches the interior of the earth⁴. His happiness is ensured, if he preserves from it the good wine⁵ (John 10), the wine of the force, of purity and chastity.

12) He will know the composition of the world, the action of the elements (Wisdom VII:17), will break their bonds, and will reduce them to their primal principles; and, Unifying the Sun with the Moon, he will find true medicine, a treasure whose possession will grant unto him the qualities of a true philosopher, and who will show his aptitude to enter the sanctuary of the temple of the grace and nature.

13) The consumption of the Great Work of the Philosophers; the Philosophical Stone, which presents the mirror of wisdom, where one contemplates all that was, how it was, all that is and will be, the consumption of this work, I say, united it with the consumption of the life of the cross, by an interior death with the Savior, opens the gates of the sanctuary of the Temple, the Paradisical Region of the Light (Genesis 1:8), the dwelling of the renewed Eden (Apocalypse XXI:1-23), of the residence of Grand Wise of Old, which has all the gifts of the apostles (Matthew X:8), of the truths pastors (John X:2), of the priests, who always offer unto God a pure sacrifice; kings, who are Masters of themselves and of Nature (2 Timotheus, He. 11-12).

14) The all-powerful word, the FIAT of the Creator is their scepter; they receive into their hands the imperial sphere by the victory which they attain over the World: by Jesus+Christ and as Jesus+Christ. (John XVI. 33).

15) By the unification of the Sun and the Moon, the Active and Passive Cause, he will end up with the Unity, which is the greatest mystery of the Reintegration of Beings.

16) This crown of all the mysteries of nature is used to decorate the Altar of the Sanctuary, which is enlightened only by the light of the lamb without stains, placing on him the sins of the world.

17) The invaluable blood of the lamb, spilt for the salvation of the world, is the single death that renews all.

18) The Rose of Paradise, which starts to flower, at the same time as a true cross-bearer enters the path of the new life, fulfills its blossoming by opening, and revealing a new and regenerated, vivified earth; and this earth will for him a be a place of relief and rest, after he has traversed the painful path of the cross.

19) The fall of the first man expelled him, and with him all of mankind, from such a state in Eden. But men, consumed in their desire for regeneration, will recover again and for forever in the Temple of Grace and Nature.

⁴ V.I.T.R.I.O.L -D

⁵ The Wine of Vitriol of Paracelsus, out of which the Nitre of Reddening, and the Crowning of the King is achieved. -D



20) This fall caused the pains of the childbirth, and death (Genesis 111:16; Romans V:12), spread a curse on the earth, covered it with thorns and needles, and imposed on Man the fate to consume his Bread in the Sweat⁶ of his Countenance⁷ (Genesis 111:17-19).

21) This Sin, having developed in the man seven qualities of animal nature, corrupted the earth (Genesis VI. 11), and subjected the beings to vanity, under the oppression of which she cries for her freedom, during the delivery of the children of God. (Romans VIII:20-22).

- End -

⁶ Alternate reading: Dew -D

⁷ Prosopus -D

