

M A R T I N I S T E S



S O U V E R A I N S

THE LESSON OF LYON

INSTRUCTIONS FOR THE ÉLUS COËNS

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72 PAGES OF 327



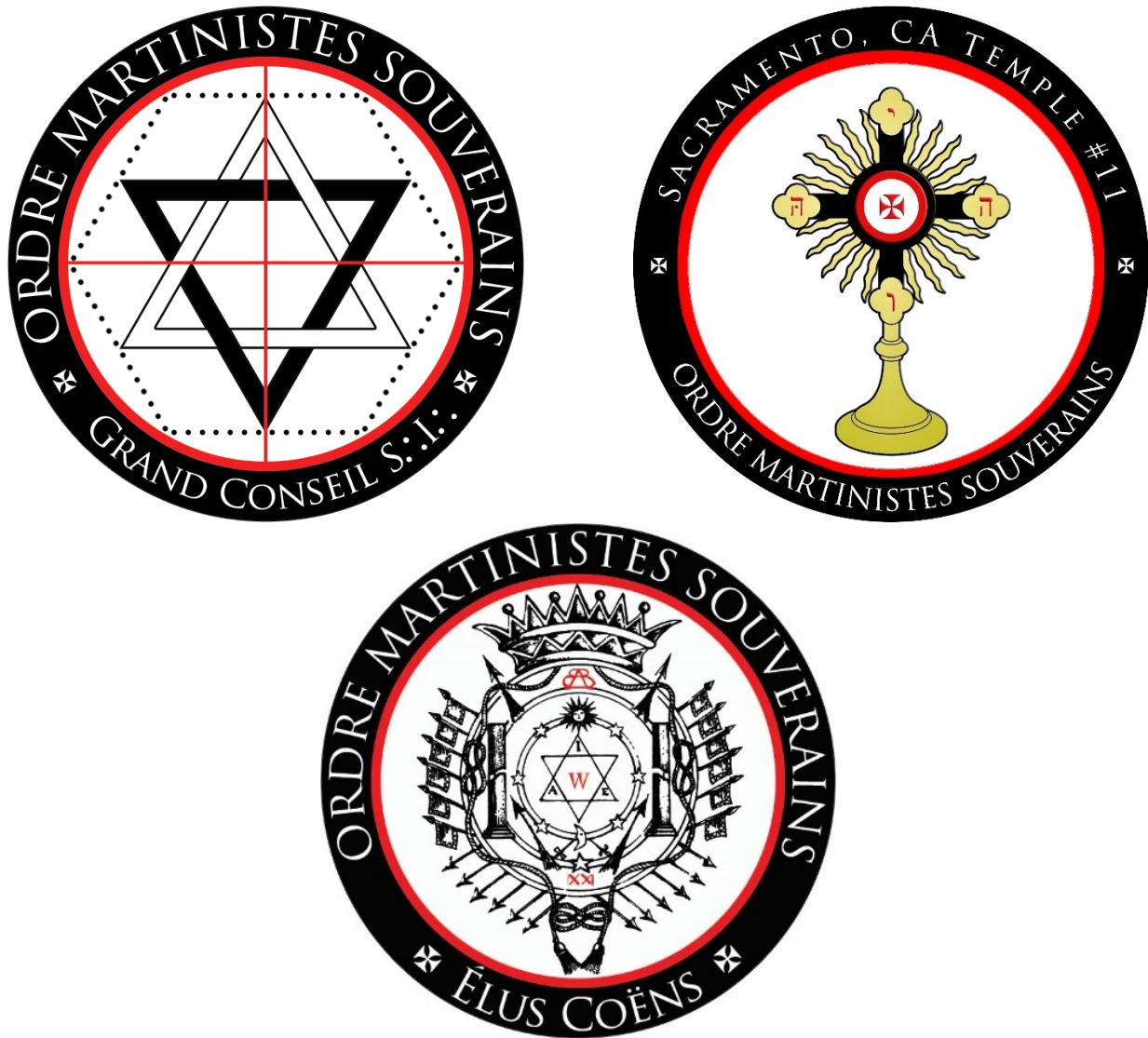
BY JEAN-BAPTISTE WILLERMOZ,
LOUIS CLAUDE DE SAINT-MARTIN,
& JEAN-JACQUES DU ROY D'HAUTERIVE

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O.:M.:S.: ÉLUS COËNS SOURCE SERIES

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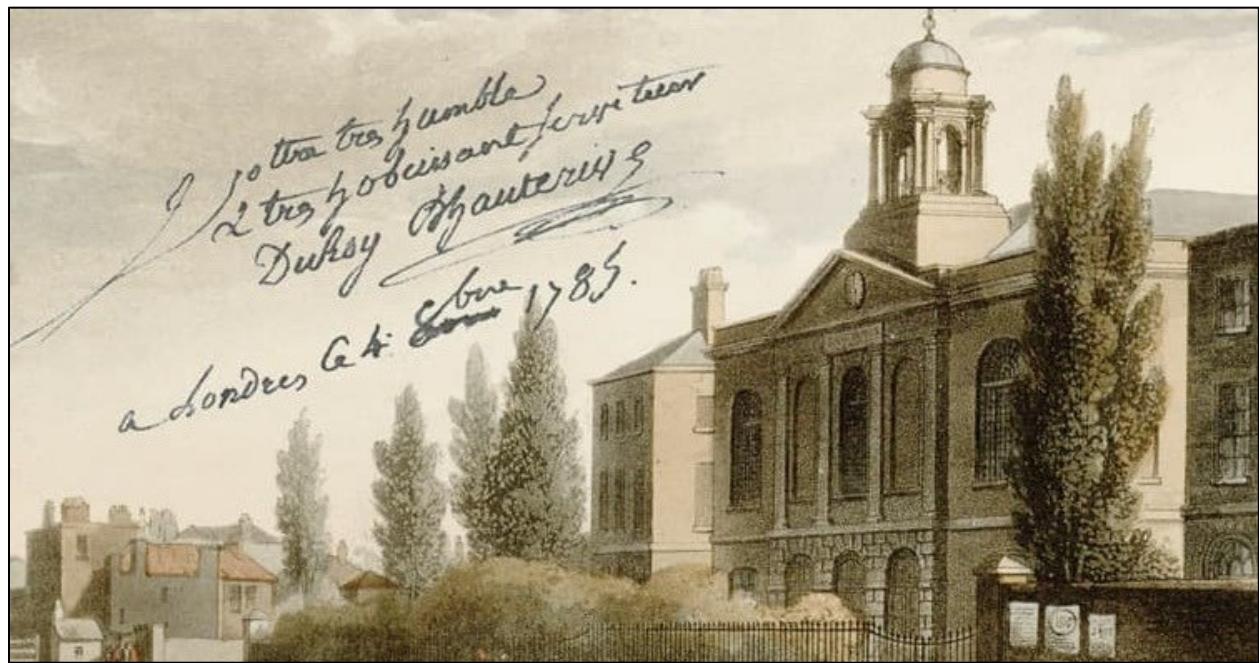
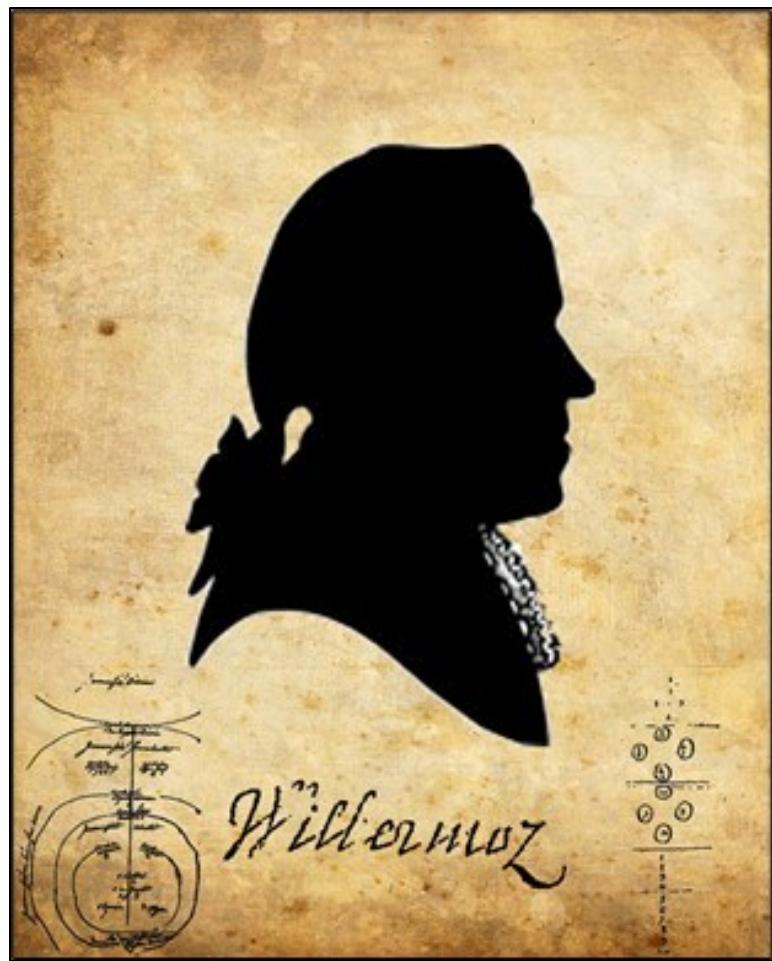
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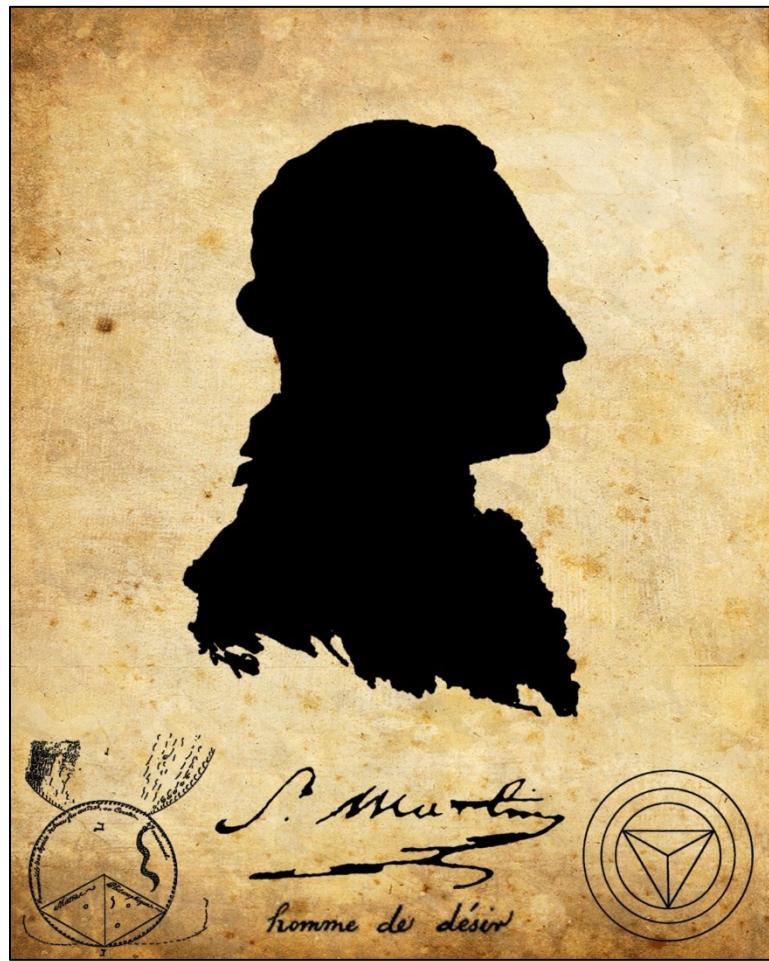
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THE LESSONS OF LYON

INSTRUCTIONS FOR THE ÉLUS COËNS

BY JEAN-BAPTISTE WILLERMOZ, LOUIS CLAUDE DE SAINT MARTIN,
AND D'HAUTERIVE, R^X

TRANSLATED BY ALEX BUSHMAN
EDITED WITH COMMENTARY BY SÂR CŒUR DE LA CROIX

INTRODUCTION

The Lessons of Lyon

This book presents the first complete English translation of the famous Élus Coëns *Lessons of Lyon*. These lessons come from Conferences of the Élus Coëns, or weekly Temple meetings held at Willermoz' home in Lyon between 1774 and 1776 led by three Réaux-Croix of the Ordre. These conferences began Friday, January 7th, 1774, and became extremely important after the death of Pasqually on September 20th of the same year. These lessons sought to preserve the Master's cosmology, metaphysics, and teachings of the Ordre. Like Louis Claude de Saint-Martin's *10 Instructions to Men of Desire*¹, the *Lessons of Lyon* are of inestimable value to Coëns and Martinists. They sought to create an approachable introduction and commentary on Pasqually's magnum opus, *Reintegration of Beings*, a key E.C. text that is practically indecipherable without experiencing firsthand its corresponding initiations.

These lessons are commonly known as those of Willermoz, as most French publications only utilised Willermoz' MS.² and notes from the meetings. However, unknown by many, Louis Claude de Saint-Martin and Jean-Jacques du Roy d'Hauterive also made great contributions to these meetings. Throughout the lessons, we notate which author or authors are writing/speaking, and the reader will see that Saint-Martin often contributes much more lengthy and detailed lessons. We have therefore compiled this edition with all the lessons to offer the most complete picture of these Temple meetings and to give credit to all three of these Past Masters of our beloved Tradition.

During these three years, the E.C. was very active, and many important events happened. In 1774, le Grand Orient de France approved the adoptive rite for initiating women into Freemasonry, and Pasqually composed a special ritual of initiation for women into the E.C. As previously stated,

¹ C.. See the O..M..S.. publication of Louis Claude de St. Martin's *10 Instructions to Men of Desire: Instructions for Temples of the Élus Coëns, Elevated to the Greatest Glory of the Eternal*, Austin, TX, OMS, 2018, for a complete and critical edition of this text with a commentary by Sâr Cœur de la Croix.

² C.: B.M.L. MS. 5476.

Pasqually died in Haiti on September 20th, 1774, and was succeeded by Gaignet de Lestère as Grand Sovereign of the Ordre.

In 1775, the marquis Charles Pierre Salvette de Langes constituted the *Philalèthes* who would eventually receive a cache of the E.C. archives. Also, Franz Antoine Mesmer (May 23rd, 1774 – May 5th, 1815) published his *Lettre sur le traitement magnétique*. Beginning in 1784, surviving Coëns of Lyon would work the new system of mesmerism through a series of séances. Lastly, Saint-Martin published his first book *Of Errors and of Truth*, and the Unknown Philosopher quickly became a famous lecturer across the continent.

In 1776, Adam Weishaupt and Adolf von Knigge founded the Bavarian Illuminati who would eventually be judged as inferior to Willermoz' R.E.R. and C.B.C.S. (*Rite Écossais Rectifié* and *Chevaliers Bienfaisants de la Cité Saint*) in the coming Masonic conventions. This year, the Abbé Pierre Fournié had his famous vision of Pasqually, two years after the death of the Master. October 28th, 1776, Baron von Hund, the founder of the *Strict Observance* (S.O.) passed and the demise of the S.O. escalated.

Teachings of Three R℞ Masters

Willermoz, Saint-Martin, and d'Hauterive worked together to instruct the Lyon brethren through the *Lessons of Lyon*. Very little has been written on Jean-Jacques du Roy d'Hauterive, who lived from August 5th, 1741 - May 20th, 1800. There might be something in the BnF (Bibliothèque nationale de France), who has 130,000 pages from the historian Jean Bossu (1911-1985) who mentioned him as a marquis. Amadou gave a biography of d'Hauterive in *L'Esprit des choses*, n° 16-17, 1996, which we recommend for study. It seems evident from comments within the lessons that Willermoz and Saint-Martin would occasionally have to “correct” d'Hauterive for incorrect teaching or misunderstanding of the doctrine.

The influence and legacy of Willermoz and Saint-Martin is well known, and we provide biographies of both later in this *Introduction*.

The Manuscripts

1. The original handwritten manuscript of Jean-Baptiste Willermoz' *Lessons of Lyon* or *Instructions for the Élus Coëns*, are held at the B.M.L. (Bibliothèque de Lyon) under library call number 5476 of the *fonds Willermoz* collection. *B.M.L. MS. 5476* contains:
 - these *Lessons of Lyon*, composed of 59 pages of material (278 x 190 mm),
 - *My thoughts and those of others*, 4 autographed notebooks of J.B.W.,
 - copy of “Mlle Aline C...to her mother (miraculous healing)”,
 - a speech delivered in Lodge,

- various other documents including a series of pieces concerning the famous Schrepfer³, with an autographed note from Prince Ferdinand of Brunswick⁴ who sent these pieces to Willermoz,
- a list of abbreviated names of about forty initiates signed by Willermoz.

2. Saint-Martin's MS. is a part of the *Fonds Z* collection of MSS., kept at the Bibliothèque municipale de Grenoble as *B.M.G MS. 4122: Extrait des séances de Cxx*.
3. *B.M.G. MS. R 8018* which contains 3 missing lessons dated April 17th, 24th, and May 1st, 1776. These lessons are appended to a handwritten MS. copy of Pasqually's *Treatise on the Reintegration of Beings*. Part of a private collection, this MS. was donated by Joseph Flandrin to the B.M.G. in 1906 (N° 195851, call number R 8018). It was copied by Léonard-Joseph Prunelle de Lière/Lierre, who worked with Joseph Gilbert, one of the last companions of the Unknown Philosopher.

These lessons were published as a French transcription by Catherine Amadou in *Renaissance Traditionnelle N° 168 / octobre 2012* as lessons 96-a, 96-b, and 96-c. We have preserved this numbering system for posterity and cross-reference.

Catherine Amadou did not specifically state this was written by S.M., but it is written in his style and with his unique depth of knowledge and was likely copied from a MS. of the Unknown Philosopher.

In 1914, extracts of Willermoz' MS. were published by René Guénon in *La France antimaconnaque*, and later reproduced by Guénon in *Études sur la Franc-Maçonnerie et le Compagnonnage*, Paris, Éd. Traditionnelles (tome II), and by Paul Vulliaud in *Les Rose-Croix lyonnais au XVIIe siècle*, Paris, Nourry 1938. The first complete edition was published by Antoine Faivre in his *Les conférences des Élus-Cohens de Lyon*, Éditions du Baucens, Braine-le-Comte (Belgique) 1975. Beginning in 1991, Robert Amadou first published his edition after the manuscripts of *Le Fonds Z* in his magazine *L'Esprit des Choses* (Nos° 1-12). In collaboration with Catherine Amadou, these were collected and published with an extensive commentary and introduction in Amadou's *Les Leçons de Lyon aux Élus Coëns*, Paris, Éditions Dervy, 1999. Amadou's publication is the gold standard critical French edition which utilized both *Le Fonds Z* and the *B.M.L. MS. 5476*. Despite its wealth of resources, this edition was still missing three lessons found later in another MS (lessons 96a, b, and c in our publication). Shortly after Amadou, Gilbert Tappa in his *Les Feuilles d'Hermopolis* (Volume 2), published Jean-

³ C.: Johann Georg Schrepfer/Schröpfer (1738? – October 8th, 1774), a Freemason and necromancer with possible connections to the *Gold-und Rosenkreuz*, primarily known for his séances and illicit activity. Schrepfer had several conflicts with the *Strict Observance* lodge “Minerva zu den drey Palmen” in Leipzig. He claimed to be the sole possessor of true Masonic knowledge, and even is reported to have threatened the lodge with pistols in an effort to sway them to condemn and leave their system. He published pamphlets revealing the secrets of the craft degrees and revealed the lodge's secret password publicly. He was arrested on September 17th, 1773, and possibly received 100 lashes as punishment for repeated violent offenses. He eventually died on October 7th, 1774, either from a self-inflicted gunshot, or possibly a murder.

⁴ C.: The later G.M. of the *Strict Observance* who presided over the 1782 Convention of Wilhelmsbad as an ally to Willermoz and the C.B.C.S./E.C.

Baptiste Willermoz “Instructions” pour les Élus Cobens, Bulletin du Cercle Historique et Philosophique de Memphis et de Misraïm Nice, 2000, also in French.

Br.: Alex Bushman has here provided the Martinist Tradition with an amazing new resource by being the first to translate and publish Willermoz’ *Lessons of Lyon* in English. In partnership with Bushman, Sâr Cœur de la Croix, Grand Master of the O.:M.:S.:, has edited Bushman’s translation and provided an in-depth commentary on the lessons in the form of in-line footnotes. As with all O.:M.:S.: publications, we have sought to provide a critical edition of the text which will serve Anglophone Martinists for generations to come.

Our Format and Style Guide

A few brief notes on the formatting style of this edition:

- In this publication, ~~crossed out words and phrases~~ mean that section was crossed out in the original handwritten MS. of J.B.W., presumably during editing or revision of the MS. We have included these ~~crossed out~~ to provide a faithful critical edition.
- The *Hermopolis* edition of Tappa features certain phrases in /forward slashes/. Faivre’s edition has some of these written (in parenthesis) and some in-line without distinction. In the MS., these phrases were written in the space between lines and added to the text in what we assume was an editing or revision, probably at the same time certain words and phrases were ~~crossed out~~. In our edition, we have included the edits of our Past Masters in (parenthesis).
- Spelling – As with many texts of the era, certain words such as Moses (Moïse in French) were sometimes indiscriminately spelled different (ie. as Moyse or Moïse) in the MS. We have used a uniform “Moses” for this word, and standardized the spelling of key E.C. terms, as in all O.:M.:S.: texts, excepting those referencing specific spelling/permuations/entries in the *Registry of 2,400 Names*⁵.
- Numbers – We have generally used the Arabic 1, 2, 3 instead of writing one, two, three for multiple purposes. First, “3 Divine Faculties” tends to jump out on the page easier than “Three Divine Faculties” and make quick reference easier. Second, it allows us to differentiate between the convention of ordering an argument (like first, second, in this paragraph) with the succession/labeling of Martinist Arithmosophy (1, 2, 3, etc.)
- Capitalisation – We have sought to capitalise key Martinist terms such as Thought +10, Will +8, etc. in order to distinguish them from the general terms “thought”, “will”, etc. This includes compound Martinist terms such as “Central Fire Axis”, “Quadruple Divine Essence”, “3 Spirituous Essences” for the same reason and to ensure comprehension that they are one united term.

⁵ C.: The 2018 O.:M.:S.: edition of the *Registry of 2,400 Names*, reserved for members of the E.C. VIII° and above, includes both the Prunelle de Lière MS. and the Saint-Martin MS.

- Clarifications – Words and phrases in [brackets] are added by us to explain a term that was written incomplete. Ie. Major [Spiritual Beings].
- At the beginning of each lesson, the author(s) are notated by **JBW** for Willermoz, **SM** for Saint-Martin, and **H** for d'Hauterive.
- Footnotes that begin with “A.B.:” are notes of the translator, Alex Bushman, while those beginning with “C.:” are commentary by Sâr Cœur de la Croix.
- To preserve the established tradition amongst French Martinist circles when referring to this text, we have preserved Amadou’s numbering system of the paragraphs so that our translation and commentary of the lessons can be sourced back to and easily referenced when reading French commentaries or citations of the same. We have however created our own numbering of the verses as Guénon’s edition is outdated and missing lessons included in our edition.



Temple arrangement for the I° Symbolic Apprentice, the 1st Election of Adam and the Blue Band.

GENERAL TEACHINGS AND DIVISION OF THE E.C. CLASSES & GRADES

Regarding the general teachings and work of the grades, the *Catéchisme en usage dans les grades d'apprenti, de compagnon et de maître* annexed to *Livre Vert* gives an explanation of the broad 3 Classes of the Ordre:

Q: How do you designate the place where the Coëns work?

A: By the word Temple, which also carries its Ternary division, and its complement being composed of a Porch, where the Coën of the 1st Class, of a Temple properly called where the Brothers of the 2nd Class work, and a Sanctuary where the Brothers of the 3rd Class work, and having as complement the Tabernacle or Holy of Holies, wherein work exclusively the Chiefs of the Ordre R~~¶~~.

Q: What divisions does the Ordre give for the acquisition of the knowledge it contains?

A: The same as it has established in the definition of Wisdom, each containing three particular divisions of study or work with their complement, and applied to the 3 [overarching] Classes in the Ordre.

The 1st Class works on the knowledge of Matter in three objects: 1st on the origin of Matter; 2nd on the Essences which give it Action; 3rd on its Decomposition. These objects follow the order of the first 3 Grades. In that of the Élu⁹ which is their complement, we deal with the Reintegration of Matter.

The 2nd Class works on the knowledge of the mind in three objects: 1st on the purpose of the Reintegration of Matter, on the Passive Soul; 2nd on the Active Spiritual Soul; 3rd on the Evil Spirit; and in the grade of Architect¹⁰ which is their complement, one deals with the Reintegration of the Active or Spiritual Soul.

The 3rd Class works on the knowledge of the Supreme Being in three objects: 1st on the means of the Reintegration of the Spiritual or Active or Spiritual Soul; 2nd on the purpose of this Reintegration, and on the existence, the cause, and the end of the other Spirits; and in the grade of Commander which is their complement, it deals with the end and Reintegration of all things.

Finally in the complement of these 3 Classes we deal with [.....] all things..."

⁹ C.: I.e., the 4th degree of Maître Élu is the capstone or “complement” of the first 3 Symbolic grades of Apprentice, Companion and (Particular) Master.

¹⁰ C.: I.e., as above, the 8th degree of Grand Maître Coën or Grand Architect is the capstone or “complement” of the three Coën grades (Apprentice Coën, Companion Coën and Master Coën).

Next, *B.M.G. MS. 4125¹¹* gives an explanation of the Grades of the 3 overarching Classes:

“1st Class [Parvis/Porch, 1st & 2nd Elections, Blue & Black Bands, I°-IV°]

In the grade of [I°] Apprentice, it presents the First Man in the First Estate.

In the grade of [II°] Companion, it presents the Man guilty and punished.

In the grade of [III°] Master, it presents the Man forgiven and reconciled, but always punished.

And in the grade of [IV°] Élu, it presents the Man rehabilitated in his rights.

2nd Class [Temple, 3rd Election, Red Band, V°-VIII°]

In the first grade [V°], Man rehabilitated in his First Estate and his First Power over his enemies.

In the second [VI°], he learned to use this Power on his enemies.

In the third [VII°], he merits to obtain this Power by his successes over his enemies.

And in the grade of Architect [VIII°], he obtains this Power, and he prepares to exercise it on everything around him.

3rd Class [Sanctuary & Holy of Holies, 3rd, 4th, and 5th Elections, Red, Green, White Bands, VIII°-X°/XI°]

In the first grade, Man makes use of this Power over himself.

In the second, on his enemy.

In this third, on his neighbor.

And in the grade of Commander, he offers his successes to the Master.

In the complement, Man exercises the fullness of his Power in favor of his fellow creatures; against his enemies; by his correspondence with his Creator...”

The next questions shed light on the Ceremony of Receptions, emphasizing the Ternary form of the grades of Apprentice to Master, as a true Unity that the “complement” concludes the Class:

“Q: What are the receptions for each grade of the Ordre?

¹¹ C.: Published in 2018 by Sâr Cœur de la Croix as an English translation, French transcription, and facsimilé of the MS. as part of the *O.M.S.: Élus Coëns Source Series*.

A: The reception of the [I^o] Apprentice represents the descent of the Spiritual Soul into the Body of Man.

The reception of the [II^o] Companion represents the Prevarication of this Soul.

The reception of the [III^o] Master represents his expiation, satisfaction and the remission of his error.

The reception of the [IV^o] Élu represents the conditional rehabilitation of his Soul in all its rights.

All the other grades are only developments of these in the 2nd and 3rd Classes, and even their complement.

Q: What does the Ordre mean by the title of [I^o] Apprentice given to Brothers of the 1st grade?

A: The Ordre wants to make known to us that our Spiritual Soul, having been emancipated from its chief place to be an Active Agent on the Passive Agents, had received for this purpose all the faculties and powers necessary to fulfill its mission, but that it has abused them by associating with them against the Author; that in punishment of what precipitated with them on this foreign surface it must learn by the different works, the pains, the fatigues and the care to which it is subjected to recover his First Estate and his First Virtues, Powers, and Knowledge on all created beings.

Q: What does the Ordre mean by the title of [II^o] Companion?

A: The Ordre wants to make known to us the nature of the error of the First Created Spirits, their present degradation and destiny; it also indicates to us the error of the First Man, its cause, his degradation and the destiny that he deserved.

Q: What does the Ordre mean by the grade of [III^o] Master?

A: The Ordre wants to make known to us how much the Man was dear to the Divinity since his error could only be repaired by a being superior to him. The Will or the Son offered himself in sacrifice in his place and merited his pardon while those who had made him succumb were even more severely punished for this 2nd crime and for having made another man commit the First Man after his Fall.

Q: What does the Ordre mean by the title of [IV°] Élu?

A: It wants to make known to us that infinite mercy extended its effect in spite of them even unto the first culprits in giving Man the freedom to become again their Agent of Mercy and their Mediator, some culprit he had visited twice at their instigation...”

Regardless of the naming conventions used, in the 1st or Apprentice degree, the Candidate experienced a visceral account of the creation of the Universe, a magical retelling of *Genesis* and the creation of the First Man akin to Adam Kadmon of the Kabbalah. Man’s bliss under the starry heaven of the Eternal regions was short-lived, and Pasqually’s reinterpretation of the 2nd degree displayed man’s violent fall from on high through the misuse of his free will. In a ceremonial fashion, the Candidate experienced the Fall of Man and the pains and sufferings of matter. It is in this state of privation that mankind now exists, and from the 3rd degree onwards, it is the burden of every man and woman to reclaim for themselves the glory and freedom of their first estate, which can only be won by their own conquering of Thought, Will and Action, in order to reclaim their Essence of Being.

It is extremely clear from even the most cursory study that the assertions of some modern commentators that the Blue Class (I°-III°) degrees are merely the Masonic Blue Degrees, necessary in order to become a Coën, are completely incorrect. 18th, 19th, and early 20th century writers could excuse these errors due to lack of primary source material, but perpetuating these errors in the 21st century when so many sources are readily available is a matter of willful ignorance and perhaps deception. Even a basic reading of the public documents OMS has released the last several years would correct these errors for good.

The convention of Pasqually to use a 3+1 schema for his grades alludes to the mystery of the Quatriple Divine Essence and the Lost Word. He subtly inserts hints regarding the nature of the Divinity, a Unity of One in Three, not Three in One, capstoned by the manifestation of the Fourth. Thus, in his Classes and Grades, we see the development of the First Powers of the Eternal, the 10, 7, 6 and 4; the Father, Son and Holy Spirit with the Fullness in their midst; and the Apprentice, Companion, Master and the Elect.

The division of 7 Classes can further be described as representative of the number 7, the number which “God loved above all,” and in reference to *Proverbs 9:1*, “Wisdom has cut its seven Columns.” In this, we have the 7 Planets, the 7 Spirits before the Throne, the 7 days of the week, etc.

ALCHEMICAL PROCESSES OF THE BLUE, BLACK, AND RED CLASSES

Man elevates his work from Material Temporal to Temporal Spiritual to Spiritual as he proceeds through the first 3 Classes of the Ordre.

Class	1 st /Blue	2 nd /Black	3 rd /Red
Election	General	Levites	Coëns
Purification	Form & 3 Spirituous Essences (♀, ⊖, ♀)	Form & Minor Spiritual Being +4	Minor Spiritual Being +4; Atonement and Renunciation of Evil in the 3 Regions
Agent	Terrestrial Soul & Ternary +3 Spirits (♀, ⊖, ♀)	Renunciation of the 5 Material Senses, 5 Metals, and 5 Demonic Chiefs	Strong Markings of the Coën & the Gold Triangle/Quadruple +10
Purpose	Activate & React on Forms, Essences, and Vehicles. Create connection between Terrestrial Form & Terrestrial Soul.	Render one susceptible of becoming a Receptacle of the Celestial & Terrestrial Leaders	To form the perfect Receptacle for the Good Spirits and to be able to operate in the 3 Regions.
Alchemical Process	Material, Temporal Solve	Material & Spiritual Solve from Demons, to prepare for Coagula with Good Spirits	Junction of the Purified Matter +3 with the Minor Spiritual Being +4.
Planet	© Luna, Monday	☿ Mercury, Wednesday	♃ Saturn, Saturday
Region	Terrestrial	Terrestrial & Celestial	Celestial

Regarding the Work of the Blue Class, recall these numbers from the *10 Instructions to Men of Desire* of LCDSM, with these notes from JBW¹²:

3 = Generative Essences of the Bodies/Production

6 = Vegetation of Forms by reunion with the Superior (Celestial) to the Inferior Terrestrial

9 = Destruction and Reintegration of Forms by separation/solve of the mixed Principles (♀, ⊖, ♀) which compose Bodies/Forms.

Recall also that 3, 6, 9 represents the 3 Essences (of Matter), and their division (6), and subdivision (9).

¹² C.: *Lessons of Lyon*, Lesson 99.

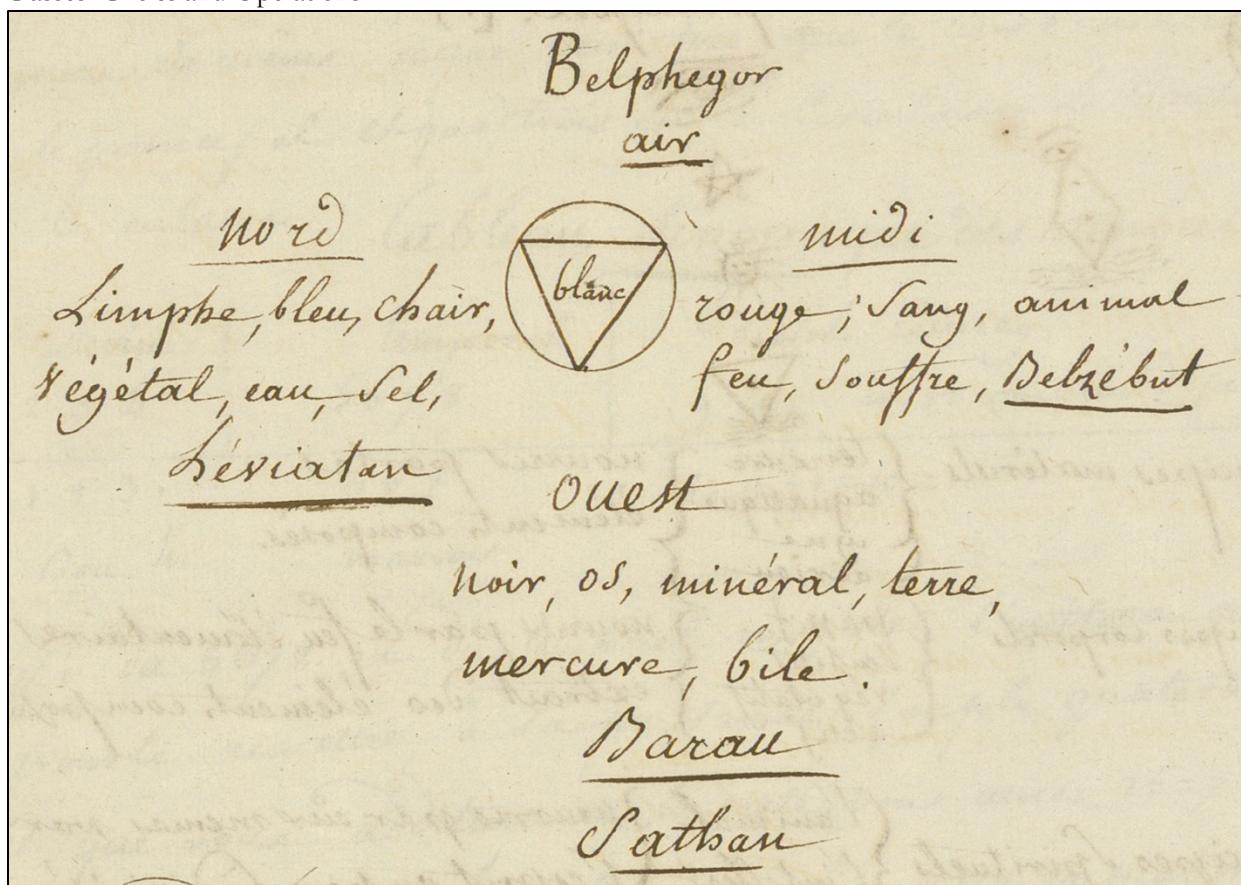
Thus, the 1st/Blue/Symbolic Class operates on the 3 Spirituous Essences within the Body of Man and the Earth, as a Lunar alchemical process of Solve.

These 3 Essences are then purified within the Vehicle by the Élu's renunciation of Matter/Metals/Demons within the 2nd/Black Class, through an alchemical process of Mercurial Reconciliation to prepare the Élu to become a Receptacle of the Good Spirits.

In the 3rd/Red Class of the Coëns, the Coagula of the Spirit may occur through the alchemical operation of Saturn¹³ and Atonement, resulting in junction between the purified Matter +3 and the Minor Spiritual Being +4.

¹³ C.: From LCdSM's *Des Nombres*, 44: "Saturn responds to the head of man. But it is not therefore superior to Mercury, which is the principle of life. However, Saturn can have more than physical laws in it." The V° thus evolves from the Mercurial nature of the IV° by transcending the physical. LCDSM iterates this further in *The Red Rook*, 241: "It is the Mercury that must be taken before touching the extract of Saturn, because Mercury makes the preparation."

This same lesson from *Des Nombres* also provides this diagram which is relevant to the Blue, Black, and Red Classes' Circles and Operations:



3 TYPES OF TEMPLES IN THE HIGHER E.C. GRADES

Recall the clear distinctions made by Willermoz in the *Lessons of Lyon, Lesson 99* of 06/22/1776:

Distinctions	Temples	Actions	Vehicle	Spirits	Body of Man
1 st	Great Universal Temple	Action of Spiritual Beings	Intellectual Temples	Pure & Simple Spirit	Image & Division
2 nd	General Terrestrial Temple	Action of General Terrestrial Soul	Corporeal Temples	Man & /Planetary/ Spirits	Triangular Terrestrial Body
3 rd	Particular Temples	Actions of Particular Beings	Material Temples	Place of Particular Worship	Head as Centre of Terrestrial Soul

The lowest (3rd) relates to material incarnate forms (Man).

The 2nd relates to the Macrocosm and Earth as a whole.

The 1st relates to the Universal, Spiritual, Intellectual realms.

From the *Lesson*:

310.“If the Body of Man is a Temple, then he must worship there.

The Word Coën 34 means the Minor Spiritual Soul corporealized into a Form.¹⁴

The number 7 is the number of Spirits subject to act in time on forms and with a form to make their action sensible. 7 is the number of the perfection of creation operated by the blessing that the Creator gave there or by his 7th or last operation.

The world will end by the same number that made it. Christ came in the midst of Time. The 4th millennium.”

Man performs his Work in different regions, Temples, or aspects of his Being depending on the Class:

Beings	Eternal +10	Son +8	Holy Spirit +7	Man +4
Divine Faculty	Thought	Will/Word	Action	Operation
Cult	Sanctification	Reconciliation	Purification	Expiation

¹⁴ C.: Ie. 3=the Form, 4=the Minor Spiritual Soul. The Coën class thus marks the true junction or linking of the Form to the Spiritual Soul.

312. "Man, in his First Estate, had to operate only a Cult of Sanctification and praise, he was the Agent by which the Spirits he was to bring back were to operate the 3 others, having fallen, he has to operate them for himself.

These 4 Cults were designated in the Ancient Law by the 4 different sacrifices made by the High Priest, by the 4 species of animals, they still do so by the 4 times or principal festivals, and by the 4 daily prayers."

The Candidate's journey began under the blue celestial sky of the Parvis or Porch of the Temple and was sealed in the black Chapter of the Élu. In the 3rd or Red Class of the Conclave of the Coëns, the aspirant now operates in the Temple proper, just like the Levites of the Old Covenant. They are not yet custodians of the true Priesthood of the Old Covenant, but they are now *Levites of Desire*, "charged with various functions before the Tabernacle of the Covenant and again with the different parts of the Cult for which they are destined."¹⁵



The Red Class Temple of the E.C., the Conclave of the Coëns.

¹⁵ C.: Willermoz in *Lessons of Lyon*, 6/22/1776, Notes for Maîtres Coëns.

A BRIEF HISTORY OF JEAN-BAPTISTE WILLERMOZ

Jean-Baptiste Willermoz was born July 10th, 1730, in Lyon, France. He was the oldest of 12 children fathered by Claude Catherin Willermoz, a physician and chemist known for collaborating with Diderot and D'Alembert on *Encyclopédie, ou dictionnaire raisonné des sciences, des arts et des métiers*.¹⁶ JBW was educated at the Trinity School of Lyon and became a manufacturer in silk and silver by trade. He is best known for his work in Franc-Maçonnerie.

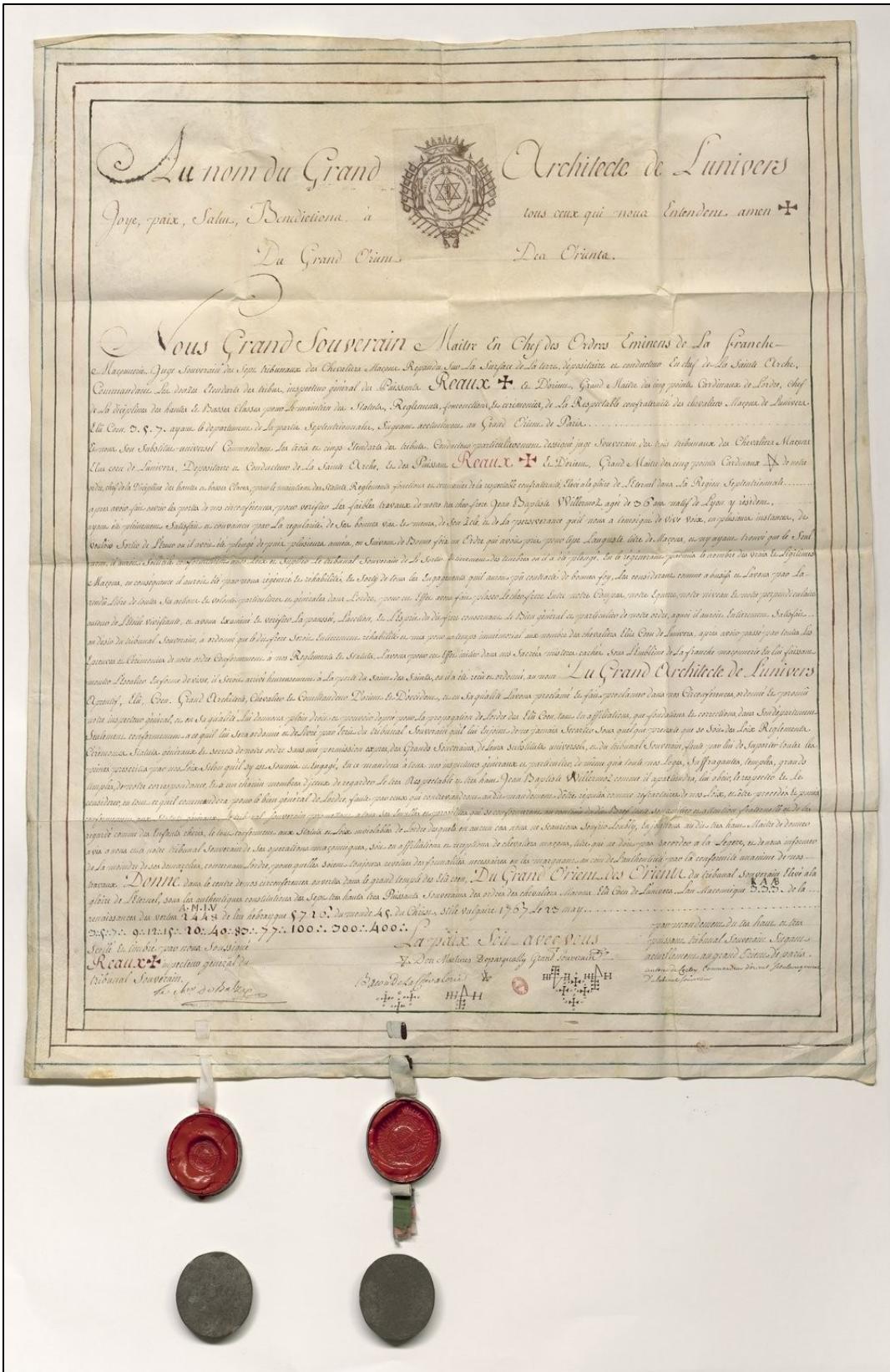
Willermoz received his first Masonic initiation at 20 years of age and became Venerable Master of his lodge by 22. He became deeply involved in Masonry for the rest of his life. In 1753, he founded the Lodge *La Parfait Amitié* (*The Perfect Friendship*) and was elected its Master on St. John's Day, June 24th, 1753. In 1756, this Lodge joined the Mother Lodge of Lyon, and it was granted a charter of regulation by the Grand Lodge of France on November 21st, 1756.¹⁷

In May of 1767, Willermoz was initiated into Martinez de Pasqually's *l'Ordre des Chevaliers Maçons Élus Coëns de l'Univers* by the Grand Sovereign Pasqually himself, sponsored by Bacon de Chevalerie (Deputy Grand Master of the E.C.) and the Marquis de Lusignan. Ambelain retells stories that Willermoz was not as mystically or magically gifted as his other brothers, but that he was encouraged on by the exampled and motivation of Louis Claude de Saint-Martin, Chevalier de Grainville, and Bacon de la Chevalerie. By May 1768 he was admitted to the highest degree of Réaux & Croix and served as a *Supérieur Judge* on the Sovereign Tribunal of the Ordre.



¹⁶ C.: *Encyclopédie, or a Systematic Dictionary of the Sciences, Arts, and Crafts* published between 1751 and 1772.

¹⁷ C.: Robert Ambelain, *Le Martinisme: Histoire et Doctrine* (Editions Niclaus, Paris, 1946), pg. 123-124.



Willermoz' R~~✓~~ certificate from Pasqually dated May 23rd, 1767, from the Bibliothèque nationale de France, filed as BNF FM⁵ 515.



Willermoz' Réaux ✶ / Grand Tribunal certificate from Pasqually dated May 11th or 13th, 1768, from the Bibliothèque nationale de France, filed as BNF FM⁵ 516.

In the early 1770s, Willermoz came into correspondence with the Strasbourg lodge of the *Strict Observance* (*Der Stricten Observanz* or *S.O.*) and its founder Baron von Hund(t)¹⁸. Willermoz joined the *Strict Observance* in 1773, taking the chivalric motto *Eques ab Eremo*¹⁹ and quickly became the Chancellor of the Lyon chapter. In 1774 he founded the *S.O.*'s Lyon lodge, *La Bienfaisance*, and became Chancellor of its new province, the directory of Auvergne. Willermoz' *Strict Observance* patent as "Visiteur Général perpetual de l'Ordre de la Stricte Observance Templier" . The patent lists him as "Frère Bapt(ist)e du Desert [Baptiste ab Eremo], Chancelier de la II^o Province [Auvergne]" and is dated "11 mars 460 [March 22nd] 1774". He was appointed by Baron von Hund (*Fr. Carolus ab Anse*) himself and countersigned by Baron de Weiler (*Fr. Augustus a Spica Aurea*), as well as the Secretary of the Ordre Carl Henrich Ludwig Jacobe (*Fr. A Stella fixa*). On the back, in Willermoz' handwriting written in French in "Received April 10th, 1774".



Willermoz' *Strict Observance* Patent

Willermoz and Louis Claude de Saint-Martin, together with the Count d'Hauterive, endeavored to write a comprehensive overview of the doctrine of Pasqually's E.C. These became the series of lectures known as the *Lessons of Lyon* delivered between January 7th, 1774, to October 23rd, 1776. This was also the same time period when St. Martin wrote his first book, *Des erreurs et de la vérité* which launched him into a sort of esoteric stardom and truly began his lecturing career in the courts of Europe. Upon Pasqually's death in 1774, these *Lessons of Lyon* became vital in preserving the Coën philosophy and worldview. Paired with St. Martin's *10 Instructions to Men of Desire*²⁰, a complete and illuminating picture of E.C. cosmology and its *Universal Table* is made possible. Other surviving E.C. texts are Willermoz' correspondence letters with Prince Charles of Hesse-Cassel and the Duc de Havré de Croy, his series of letters to his Son, and the *Secret Instructions* of the *Ordre des Grand Profès*.²¹

¹⁸ C.: Ie. Karl Gotthelf, Baron von Hund un Altengrotkau (1 September 1722 – 10 October 1776).

¹⁹ C.: From Late Latin *erēmus*, Ancient Greek ἐρῆμος (*erēmos*)/ἔρημος (*lonely, solitary, desert, waste*). As a noun: hermitage or retreat.

²⁰ C.: Louis Claude de Saint-Martin's *10 Instructions to Men of Desire: Instruction's for the Temples of the Élus Coëns, Elevated to the Greatest Glory of the Eternal*, published in 2018 by O.M.S. with a full commentary by Sâr Cœur de la Croix.

²¹ A new critical edition of these lectures is reproduced in the O.M.S. publication *The Complete C.B.C.S. Volume 2*.

Conclusion

It is our sincere hope that these *Lessons of Lyon*, now available in English in a critical edition with an extensive commentary and cross-reference of other primary Élus Coëns MSS., will aid Martinists and Coëns in their personal and collective work of Reconciliation and Reintegration. Through my work as G.M. of the *Ordre Martinistes Souverains*, I have sought to provide the most complete rituals, initiations, and curriculum sourced from primary source materials never before available to the English speaking world. Br.: Alex Bushman is owed a debt gratitude by all Martinists for his excellent work translating this important text, and I am humbled and honoured to work beside him on this critical set of instructions and commentaries on the magical and theurgical work of Martinès de Pasqually's Ordre of spiritual illumination. Through our work, may the presence of La Chose radiate within our Temples and within the heart of every Martinist, Coën, and Knight of the Tradition, illuminating the darkness within and without to guide humankind back to the knowledge of their Origin to the Glory of the Grand Architect of the Universe.

Before the Flambeaux,

Paul Edward Rana
Sâr Cœur de la Croix
S ♦ I ♦ G ♦ I ♦, S::G::R✉, G✉P, ✉, EASIE-EASIA
Grand Master
Grand Conseil des Supérieurs Inconnus
Ordre Martinistes Souverains
Austin, TX, USA



1^{er} Janvier 1774

Sur la question Universelle matérielle composée
de nombre Saines qui la traduit de ses rapport avec l'homme

1774

Le Createur Voulant former cet Univers Primitif de matière appartenant pour la manifestation de sa Supériorité, de sa Justice et de sa Gloire - de telles qu'il le connaît et suppose à son imagination. Divise sous une forme triangulaire appartenant comme de l'air ou de l'espace d'un tableau représentant l'imagination du Createur qui l'entrepris avec l'homme et l'œuvre. ce tableau étant triangulaire d'ouvrage qui le bâtit. Devoir toujours l'importance de l'ouvrage triangulaire ou terminer comme lui et il le fut en effet.

je dis que la question universelle matérielle a été opérée par le Createur pour la manifestation de sa Supériorité, de sa Justice et de sa Gloire. sa Supériorité s'est manifestée en effet par l'acte même de la Creation qui a été traduit de l'air par sa seule Volonté; sa Justice l'a été par la punition des premiers experts transgresseurs qu'il a choisi de l'approuver, sa Justice étant inévitable dans les Décits et après les fautes des Vertus la Supériorité qui étaient voulues en leur pour leur gloire et l'immortalité. Divine mais il a changé leur devoir d'interprétation et affirme cet Univers matériel ou il les a reliqués pour être un devoir de l'irrévocation lequel qu'il y ait empêchement pour cause de mort des autres Supérieurs la Volonté matérielle. Dans des termes qu'il leur a fixés; de cette manifestation de la Supériorité le devoir de la justice refusé sans toutefois l'acte de la Gloire, tel-œuvre devoir sans servir pour la manifestation de son Pouvoir infini lequel n'a pas été expliqué dans les termes.

Et ces personnes de nombre Saines qui la question universelle a été opérée ainsi que toutes les Déesse a calculé pour les deux jours deux et quatre dans le temps qui se passe qui est une Voie qui passe

THE LESSONS OF LYON

INSTRUCTIONS FOR THE ÉLUS COËNS

BY JEAN-BAPTISTE WILLERMOZ, LOUIS CLAUDE DE SAINT MARTIN,
AND D'HAUTERIVE, R^X

TRANSLATED BY ALEX BUSHMAN
EDITED WITH COMMENTARY BY SÂR CŒUR DE LA CROIX

1: JANUARY 7TH, 1774

ON UNIVERSAL CREATION, TEMPORAL MATTER, THE SENARY NUMBER WHICH
PRODUCED IT, AND ITS RELATIONS WITH MAN

SM

1. Instead of the one task that Man once had, he has two: that of his first destination and, secondly, that of defending himself against evil, of preserving his form, while he only had to subdue them and bring them back.
2. The Universal Corporeal Triangle is represented on the Body of Man by the head to the Supercelestial, the chest to the Celestial, and the entrails to the Terrestrial.³⁸

JBW

3. The Creator desired to form this Physical Universe of Apparent Matter³⁹ for the manifestation of his Power, of his Justice, and of his Glory. The plan which he conceived presented itself to his Divine Imagination in a triangular form a little like how the plan or outline of a painting presents itself to the imagination of the painter who undertakes it

³⁸ C.: This refers to the ternary form of Man and the Universe.

³⁹ C.: Willermoz utilises Pasqually's key terms such as "Apparent Matter" to illustrate the Gnostic conception that the material world which our senses can perceive and apprehend is only one layer of reality or existence. "Apparent Matter" is a specific term for the "below" or immanent reality of Malkuth, whereas "Spiritual Matter" is akin to the "above" transcendent reality of Kether.

before beginning the execution. This plan being triangular, the work that came from it had to bear the imprint of it and be triangular or ternary like the plan and indeed the product is.⁴⁰

4. I say that the Material Universal Creation was made⁴¹ by the Creator for the manifestation of his Power, his Justice, and his Glory; his Power manifested itself indeed by the very act of creation which was produced from nothing by his Will alone, his Justice was manifest by the punishment of the First Prevaricating Spirits whom he drove out of his presence, the Creator being immutable in his decrees, could not deprive them of the Virtues and Powers which were innate in them by their principle of Divine Emanation, but he changed their Laws of Spiritual Action. He has formed this material universe in which he has relegated them to be a place of privation and to exercise there for an eternity their evil Power and Will within the limits which he has set for them; this manifestation of the Creator's Power and Justice is undoubtedly the result of his Glory; this universe was still to serve for the manifestation of his infinite Goodness and Mercy, which will be explained in his time.
5. It is by the senary number that the Universal Creation was made as Moses gives it to be understood by the 6 Days of which he speaks in *Genesis* which are only a veil that he used to express what he meant. The Creator is a pure and simple Spirit, eternal and cannot be subject to time, besides, time has only begun with the Universal Creation of which we speak. All that preceded it could not be temporal, it cannot be of 6 Days nor of any determined time that Moses wanted to speak of but rather of 6 Divine Thoughts that truly made Creation. We learn to know them by the mysterious addition that the Ordre teaches⁴² of the Three Divine Faculties which are the Thought, the Will, and the Action, or in another sense that we will explain when the time comes, the Intention, the Verb⁴³, and the Operation.
6. Thought is One, simple and indivisible like the Spirit which has produced it, it is the principle of every free spiritual act and thus ranks first among the 3 Spiritual Faculties of which we speak. That is why we count it as 1; it engenders the Will, without which all thought would be null and produce nothing. By its binary rank, Will is counted as 2 and by joining the Thought from which it comes, we count it 3. Together, this forms the first Spiritual Ternary.⁴⁴ But Thought and Will would be nil and produce no effect if they were not put into Action. It is this productive faculty of the effect ~~which proceeds from the Thought and the Will~~⁴⁵ that we name Action. This Action by its ternary rank is counted as 3;

⁴⁰ C.: Pasqually's E.C., and therefore J.B.W., describe the Universal (heavenly), General (the Earth), and the Particular (Man) forms as triangular. This should be taken symbolically to refer to the relations between them as ternary, each bearing their own mode of the Threefold Word of Creation which will be explored throughout these and all Martinist lessons in general.

⁴¹ A.B.: *Opérée* in French can also be translated as operated, realized, or accomplished.

⁴² C.: Martinizest Arithmosophy, Theosophic Addition, and its derivatives. See *The Martinist Science of Numbers* in the O.M.S. publication of Louis Claude de Saint-Martin's *10 Instructions to Men of Desire* for a full explanation of Pasqually's unique form of Kabbalistic number theory.

⁴³ A.B.: *Verbe* in French can also be translated as voice or language, or theologically as the Logos or Word.

⁴⁴ C.: Consider this in relation to the Supernal Triad of the Kabbalistic Tree of Life.

⁴⁵ C.: As stated in the formatting notes in the *Introduction*, crossed out words and phrases mean that section was crossed out in the original handwritten MS. of J.B.W. We have included them to provide a critical edition of the text.

and by adding to it the preceding ternary of the Thought and the Will from which it proceeds, it completes the senary number which has operated the Universal Creation.⁴⁶

7. The tableau of the three powerful innate Faculties in the Creator gives us at the same time an idea of the incomprehensible Mystery of the Trinity. ~~The~~ Intention Thought corresponds to the Father: 1. The Word or Intention is ascribed to the Son: 2; and the Operation is attributed to the Spirit: 3; as the Will follows the Thought, and the Action is the result of the Thought and the Will, so the Word proceeds from ~~Intention~~ Thought, and the Operation proceeds from ~~Intention~~ Thought and the Word.⁴⁷ So, the mysterious addition of these three numbers also gives the senary number, the principle of all Temporal Creation; you will recognize by this examination truly distinct faculties proceeding one from the other and producing different results and yet all united in one and the same sole and invisible being.
8. We are taught that Man was created in the image and likeness of God. The Creator being pure Spirit, it is not by his bodily form that Man can be his image and likeness; it can only be by his spiritual faculties, since the Minor Spiritual Being or Man is an emanation of the Divinity and must participate in the very essence of this Divinity and its faculties. We have a very feeble but sensitive image in the daily reproduction of all the Temporal Beings, but the being is produced in some similitude of the producing Being⁴⁸ and participating in its nature is not for the producing Being himself, in the same way Man comes from God, participates in his essence and his faculties without being God himself, without destroying the image and the likeness that bind one to the other. There must and will always be an immense difference between the Creator and the Created⁴⁹. Thus, as Man feels in him the Power or the distinct faculties of Thought, Will, and Action, we can say with certainty that it is truly by those 3 Spiritual Faculties which are innate in him the true image of the Creator as it is the likeness of the 3 Powerful Faculties that are likewise innate in him: ~~Intention~~ Thought, the Word or Intention, and the Operation of which we will speak at another time and which must not be confused with Thought, Will, and Action.⁵⁰
9. After having explained the senary number by virtue of which Creation took place, I will speak of the ternary⁵¹ number as the producer of forms and the nonary⁵² number that we attribute to matter, for we must not confuse either this apparent and palpable matter which

⁴⁶ C.: In Martinezist Arithmosophy or Theosophic Addition, $1+2+3=6$, or as will be explained later: the Father, the Son, and the Holy Spirit produces the 6 “Days” or “Thoughts” of Creation.

⁴⁷ C.: These are very important Coëns terms of Pasqually which form the basis of the metaphysical theology of *Reintegration of Beings* and the entire E.C. system. To clarify, Thought=1, Will/Intention/Word=2, Action=3, which in turn correspond to the Father, the Son, and the Holy Spirit, as well as the Law, Precepts, and Commandments of the Eternal, the foundation of all Being and existence. There are some variances on these correspondences depending upon the level of reality we are speaking of. See the correspondence tables translated from the work of Amadou for more details.

⁴⁸ A.B. – The maker.

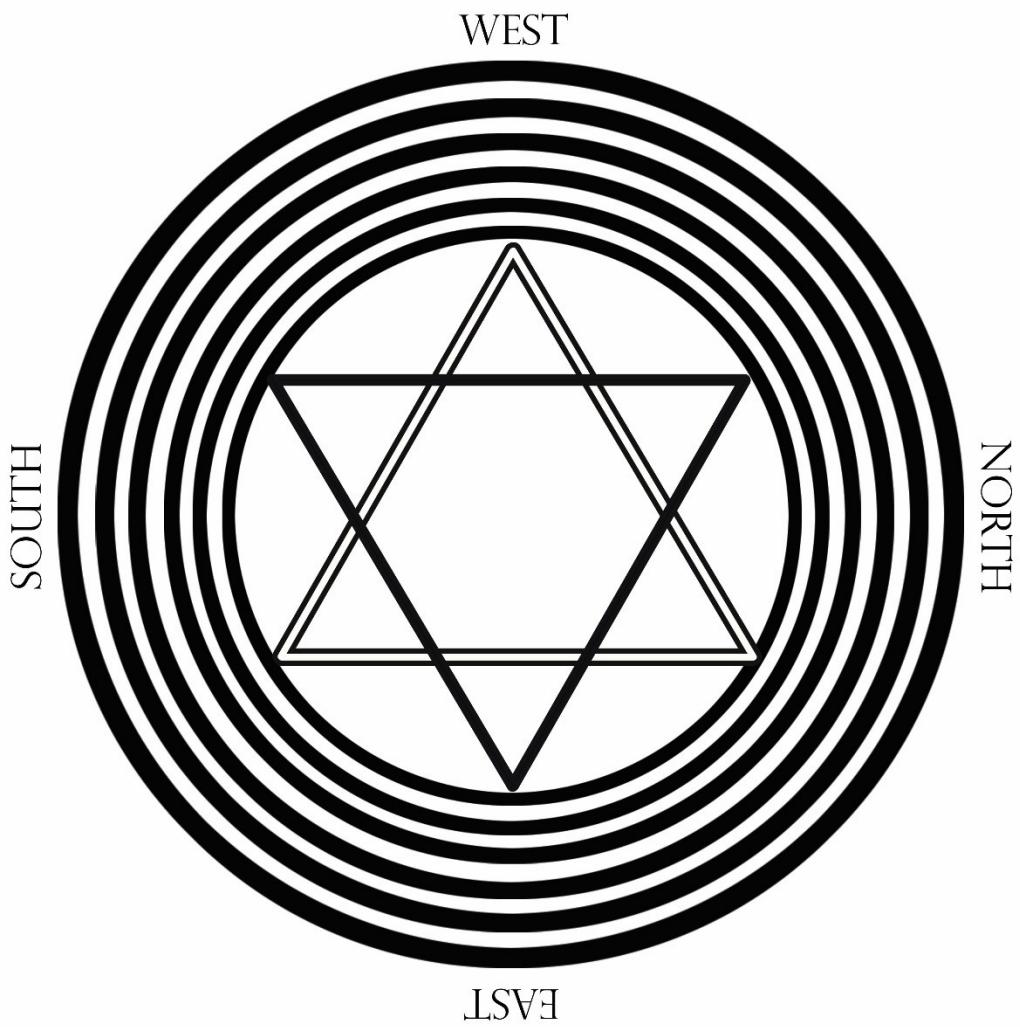
⁴⁹ A.B. – Alternate translations = creature, being.

⁵⁰ C.: To clarify, within the transcendent Eternal, the Three Divine Faculties of Thought, Will, and Action are reflected in the immanent Man as Thought, Word, and Operation, or in other terms, “Malkuth is in Kether, and Kether is in Malkuth, but after a different manner”, or “the heaven is in the Earth, but after an Earthly manner; and that the Earth is in the heaven, but after a heavenly manner.”

⁵¹ A.B. – Relating to or based on the number three.

⁵² A.B. – Relating to or based on the number nine.

strikes our senses with the impalpable principles which constitute it. It is the union of these principles put into action that compose the bodies.



[The Six Circles of Creation from the E.C. I° *Symbolic Apprentice Initiation*]

NOTE ON THINGS COVERED IN THE 1ST INSTRUCTION AT THE GENERAL MEETING OF JANUARY 7TH, 1774⁵³

JBW

10.

- On the Temporal Universal Material Creation operated by the Virtue of the senary number of Divine Thoughts veiled in *Genesis* by the 6 Days of Moses, mysterious addition of the Three Divine Faculties: Thought, Will, Action.
- The plan of Creation is presented to the imagination of the Creator in a ∇ form; this triangle is imprinted in all the products of Creation, a ternary number of the Spirituous Essences producing the forms mysteriously called: Sulfur, Salt and Mercury.⁵⁴
- The Essences are principles of the Elements, the Elements are principles of the Bodies produced by the Spirits of the Central Fire Axis or Uncreated Fire⁵⁵, Spirituous Essences in appearance of each other in their state of indifference (having their innate Vehicle without action) formed Chaos.
- The envelope of Chaos was formed by the Spirits of the Creative Axis.
- The Vehicle inserted in Chaos (developed and reacted) by the descent of the Spirit ~~of the Creator~~ (Superior Agent, there is no action without reaction), explosion of Chaos by the retreat of the Divine Major Agent, extension of Chaos.
- The boundaries of Creation are fixed by the Spirits of the Axis, they maintain the bounds of creation, and it serves as a barrier to the evil will of the First Perverse Spirits⁵⁶ who exert their malice and seek relentlessly to degrade it.
- Ternary of the three Fires: the Axis, the Earth and the Sun.
- Effects of these three Fires acting upon each other.

⁵³ C.: These notes can be considered as a roadmap or Table of Contents of the preceding 1st Instruction. They also serve as key points in E.C. cosmology to be pursued while studying Willermoz' *The Lessons of Lyon*, St. Martin's *10 Instructions*, and Pasqually's *Reintegration of Beings* in order to unravel the mysteries of the E.C. initiations experienced in the O.:M.:S.:.

⁵⁴ C.: Though never mentioned specifically in the 1st *Instruction*, these are the 3 Spirituous Essences which mediate between the Three Divine Faculties of the Eternal and the 3 Spiritual Faculties of Man. The 3 Spirituous/Spiritual Essences are Sulphur, Salt, and Mercury (S , Θ , M), the Alchemical principles which Pasqually utilises in a unique way as the Three Principal Agents of Creation. They are in one sense, the most sublime emanations of Divinity and the foundational principles of all Being and consciousness brought to work upon one another to form all matter. They can in some senses be likened to the Supernal Triad or upper Trinity of the Kabbalah.

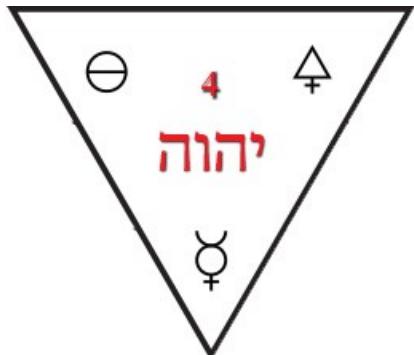
⁵⁵ C.: The Spirits of the Central Fire Axis are emanations or entities of the pure, fiery spirit of God, residing outside of creation proper. By the Will of the Eternal, they caused the distinction between the 3 Spirituous Essences by setting them into motion within time and space. This in turn came to form the first Vehicles of Matter in their Universal (Heavenly), General (the Earth), and Particular (Individual or Human) forms.

⁵⁶ C.: The First Perverse or Prevaricating Spirits are those who committed the first transgression or the War in Heaven by using their free will to defy the Law, Precept, and Commandment of the Eternal. This transgression set into motion the chain of events by which the Spirits of the Central Fire Axis would form Temporal Apparent Matter as their container and prison over which Man was meant to rule as guardian and gatekeeper. The First Man however failed in this mission to redeem the Prevaricating Spirits and therefore fell into the Chaos of Earthly Matter becoming entwined with the same.

- Passive and active Mercury, vegetative and active Sulfur, sensory Salt.⁵⁷

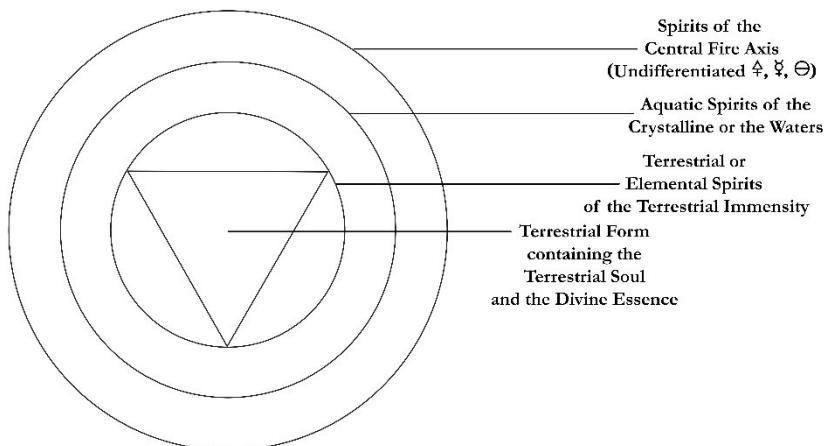
North/ Θ /Flesh/Seth/Japheth

South / ♀ / Blood/Cain/Ham



West/♀/Bones/Adam/Sem

[The downward pointing triangle represents the “Temporal Trinity”, the Form of the Terrestrial Immensity or the General Terrestrial Form (Earth), as well as the Particular Terrestrial Form (the Corporeal Body of Man).⁵⁸]



⁵⁷ C.: For a deeper exploration on this *1st Instruction*, including the 6 Thoughts/Days of Creation, the 3 Spirituous Essences, their activation by the Spirits of the Central Fire Axis, and the extension of the Vehicle into Chaos to form the bounds of Creation, see the O.·M.·S.· publication of Louis Claude de Saint-Martin's *10 Instructions to Men of Desire*, especially chapters 1-5.

⁵⁸ These two diagrams are from Louis Claude de Saint-Martin's *10 Instructions to Men of Desire*.

2: JANUARY 10TH, 1774

THE GOOD COMPANION, THE POWERS OF 7, 6, 4, AND 3, CREATION & DESTRUCTION

SM

11. Man lost his immediate connection to the denary. He only succeeds in this through the faithful Companion⁵⁹ that the Creator has given him through his pure mercy, and it is this Being that must reconcile us.

The septenary [7], placed in the center of the senary [6] after the creation of things, is related by the observations of Jewish law, or the Sabbath; furthermore, by the age of 7 years when the Intelligence of Man manifests.

The order of the Elements in the Universe: The Fire in the abysses, the Earth in the middle, the water that forms the seas and the clouds that are above.

The marrow is the representative of the Philosophical Matras, or of Matter in its indifference.

Creation having been formed by 6, but having 7 at its center, will be destroyed between 6 and 7, without it being possible to fix the moment.

⁵⁹ The Élus Coëns “Good Companion” +7 or the Holy Guardian Angel (H.G.A.)

THE QUATERNARY EMANATION OF MAN AND THE TERNARY OF HIS FACULTIES

JBW

12. The Quaternary Emanation of Man⁶⁰ comes from the Quatriple Divine Essence⁶¹ represented by Thought (1), Will (2), Action (3), and Operation (4) whose mysterious addition completes the denary number 10 or ⁶², that is to say, the circumference which is the emblem of the Eternal Power and the Universal Creation, and its center which represents the indivisible Unity from which all is originated and in which everything will be reintegrated.
13. Quaternary emanation and Power⁶³ of Man represented by the 4 Signs or Characters applied on him in the reception to the first Grades of the Ordre.⁶⁴ The 1st on the heart recalls his (spiritual) existence itself, the 2nd on the right side the Good Companion⁶⁵ who is given to him to direct it, the 3rd on the top of the head (the Major Spirit of Double Power⁶⁶) which operates, dominates⁶⁷ the two others, and finally the 4th by the perpendicular⁶⁸ drawn from

⁶⁰ C.: Ie. the First Man or Minor as +4.

⁶¹ C.: The Quatriple Divine Essence is a multifaceted term coined by Pasqually to refer to a number of important elements in E.C. cosmology and philosophy. In the Fullness of the Divine Immensity, it represents the Fourfold Divine Power or the Quatriple/Quadriple/Quadruple (different spellings are often used indiscriminately) Divine Essence of the Eternal. In the First Man, it represents his four original powers received from the Eternal, and the seed of the Lost Word which remains in the deepest center of his Soul. These terms are a clever convention of Pasqually to illustrate a subtle but important link that joins the 3 and the 4 in Divinity, the Ternary and the Quaternary. This Divine Essence may therefore manifest as both Ternary and Quaternary but is always a unified Divine Essence. One way to conceptualise this in the Christian tradition is to contemplate the Father, the Son, the Holy Spirit, and the Fullness or Pleroma between them all, thus emphasizing that the Divinity is truly One in Three, and not Three in One. This points to a unique interpretation of the Christian Trinity in which the E.C. attributes the numbers of +10 to the Father, +8 to the Son, and +7 to the Holy Spirit, which together manifest in the Minor as +4. As Pasqually says in his Treatise, “Indeed, through the numbers I use, you must learn to know the Triple and Quatriple Divine Essence.”

⁶² C.: The 1 inscribed in a circle represents both the Eternal as the Prime Mover (1) and the totality of all being (10), as well as the Eternal Circumference and the Point within the Circle, similar to the Kabbalistic conception of 1=10, Kether = Malkuth.

⁶³ C.: Power or Privileges.

⁶⁴ C.: This refers to actions upon the Candidate within the 1st Class or Blue Class Initiations of Pasqually's E.C.

⁶⁵ A.B.: Le Bon Compagnon (Good Companion) in Élus Coën parlance is similar to the concept of the Holy Guardian Angel in other magical traditions.

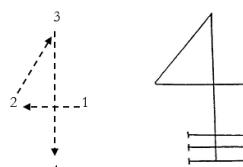
⁶⁶ A.B.: The +8 Major Spirit.

⁶⁷ C.: Or directs.

⁶⁸ A.B.: “La perpendiculaire” in this case refers to a Masonic Plumb.

the top of the head to the stomach represents the very Divinity which presides, directs, and governs, from whence all Power comes.⁶⁹

14. The first three form a triangle representing the power of Man over Universal Creation from his Quaternary Principle of Emanation where he received the Laws, Precepts, and Commandments⁷⁰ that he lost through his Prevarication and that he can only reacquire by resuming direct correspondence with his Quaternary number represented by the perpendicular which forms the center of the triangle. This triangle furthermore figures the Ternary Power which was restored to him after his Reconciliation on the three Terrestrial Horizons: west, north, and south and on the three parts of Universal Creation: Terrestrial, Celestial, and Supercelestial⁷¹, but power is useless and without action if it does not obtain the Divine Quaternary Power represented by the perpendicular⁷².
15. Quaternary correspondence of Man, knowledge of Man or the Minor Spiritual Being (1), the Good Companion Spirit (2), the Major Spirit of Double Power (3), the Creator (4) - 10 - .
16. Man was emanated and placed in the centre of the 6 Circumferences or Divine Thoughts to command, direct, preserve, and defend the Universal Creation, he had a power proportionate to these acts. But after his Prevarication, it was necessary for the Creator to replace him with a being clothed with a (Double) Power much more considerable,⁷³ since he had to operate (all) the same acts for which Man had been destined, and moreover to direct, either directly or through his Agents, to preserve, support, and defend the Minor Spiritual Being and his form against the pitfalls and daily attacks of the Perverse Spirits to which he has subjected himself by his Prevarication.
17. Triangular figure of Man formed of the extremities of the hands, the outstretched arms, to that of the feet, dominated by the head or the celestial perpendicular⁷⁴ which makes the center.
18. Ternary division, the bones of the hips, the pelvis or belly (1), the sides or capacity of the chest (2), the head (3), make three parts that cannot be separated without destroying the being, the 4 limbs are adhesions or the vegetative part, they form a receptacle where the bust is the center, their reunion ~~form~~ repeats the septenary⁷⁵ number that directs Creation.



⁶⁹ C.: This is also the Sign of the Réaux  Croix: or .

⁷⁰ C.: Which respectively correspond with the Father/Thought +10, Son/Will +8, and Holy Spirit/Word +7.

⁷¹ A.B.: French “surcéleste” = above celestial. These three can also be likened to the Earthly, the Celestial, and the Divine.

⁷² A.B.: “La perpendiculaire” in this case refers to a Masonic Plumb.

⁷³ C.: This is the Major Spirit or Spirit of Double Power +8 that replaced Man after he failed to uphold his first mission.

⁷⁴ A.B.: Perpendiculaire = plumb. Ie., the 3 Sephiroth of the Supernal Triad must be manifest in action.

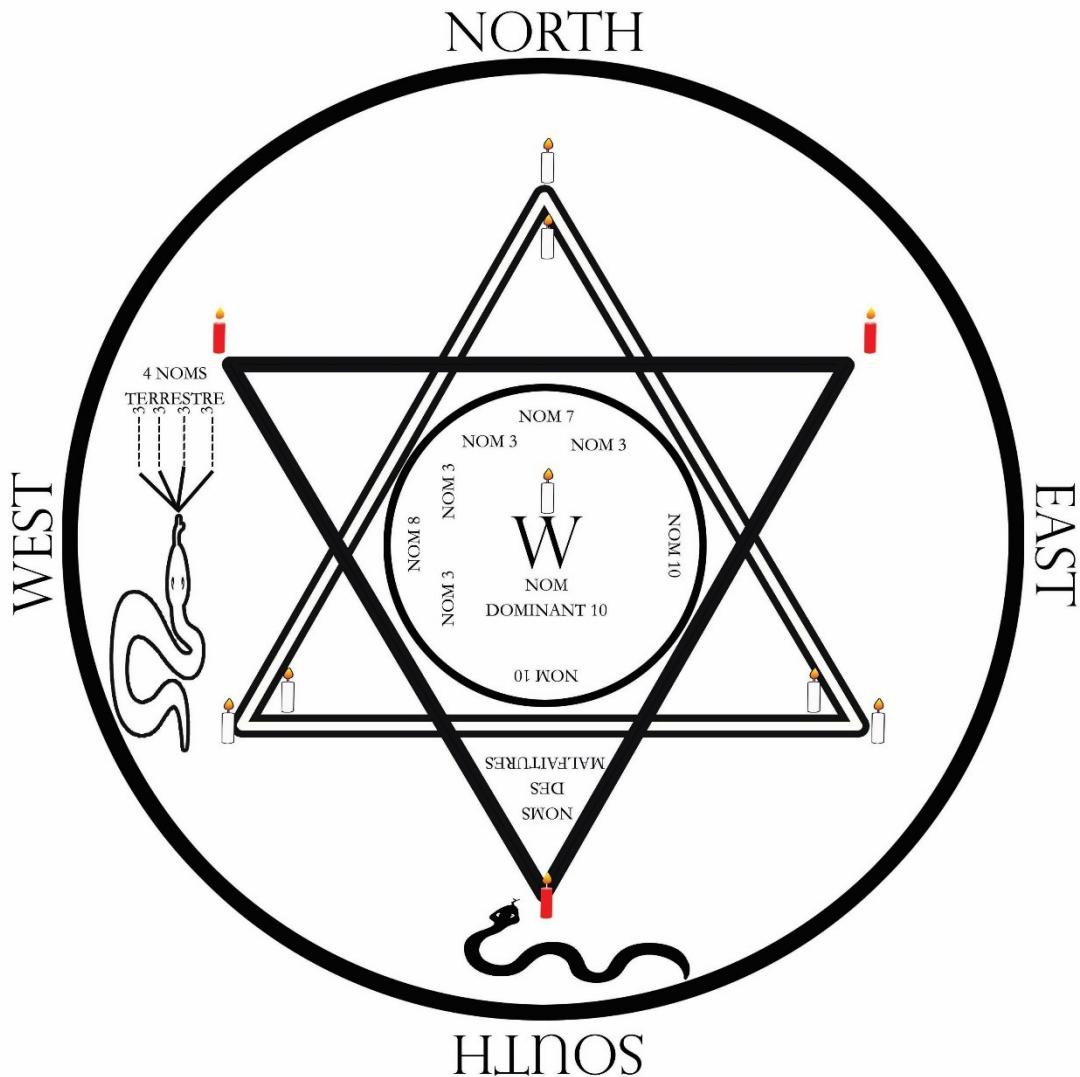
⁷⁵ A.B.: Relating to or based on the number seven.

17: MARCH 9TH, 1774

THE INTELLECT & SPIRIT AGAINST SOUTH

SM

92. On the Intellect and the Spirit which both put themselves on our right to allow us to fight and which thereby serve as a rampart against the South¹⁶⁴ when we look to the East.¹⁶⁵



¹⁶⁴ C.: South is the direction or region of the Perverse Spirits in the E.C. system. Consider the work of the Red Class and beyond.

¹⁶⁵ C.: Diagram added from the Green Class of the E.C., redrawn by Sâr Cœur de la Croix.

19: MARCH 30TH, 1774

GOD IS ONE & HOLY WEEK CEREMONIES

SM

94. God is not God because he is one but rather by being God, he can only be one. Explanation of the Ceremonies of Holy Week, of Holy Thursday¹⁶⁶, 4th day, and from that day to Easter Sunday, 4. Of the candles of darkness, 15, we reserve one; then the noise we make to represent the fight of the 14.



[Holy Wednesday procession in Villarreal, Spain.]

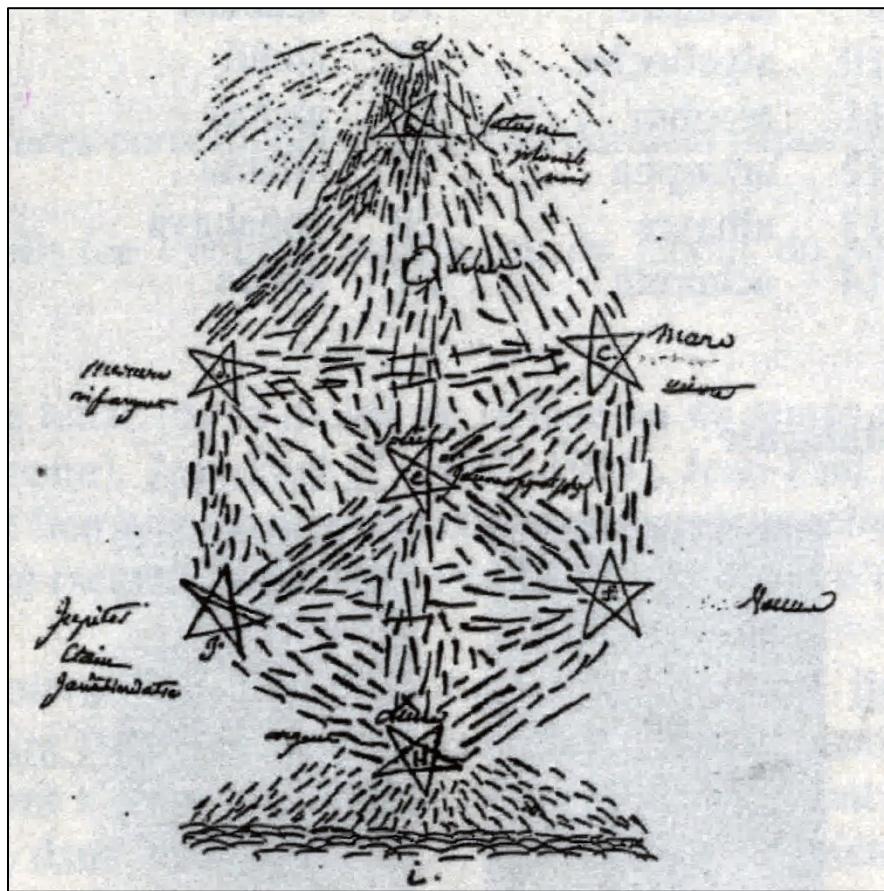
¹⁶⁶ C.: If we follow the numbers of the days, this should say “Holy Wednesday” also known as Spy Wednesday, Good Wednesday (Western Churches), or Holy and Great Wednesday (Eastern Orthodox). This is a day of remembrance of the betrayal by Judas as narrated in the Canonical Gospels as a spy among the disciples. Here, S.M. is expressing that in Holy Week, Holy Wednesday is the 4th day and Easter is the 4th day after that, showing a connection to the Minor +4, and together, the Major +8. Regardless of how we count, prior to the Second Vatican Council, the Tenebrae liturgy of matins and lauds of Maundy Thursday (Holy Thursday) used to be celebrated in the afternoon or evening of Good Wednesday. The name comes from the Latin word Tenebrae, meaning darkness. In this service, all the candles on a special candelabra and on the altar were gradually extinguished except for one. This was then hidden, and the church was left in complete darkness. Next, after recitation of Psalms 50-51 and a special prayer, a loud noise (in Latin strepitus) was made, which was originally a signal for the ministers to depart but was later interpreted as symbolizing the confusion and terror that accompanied the death of Jesus, including the Earthquake that, according to the Gospel of Matthew 27:51, followed. A similar celebration of matins and lauds of Good Friday and Holy Saturday used to be held towards the close of each of the preceding days. This custom is still retained by those Catholic Churches which celebrate the pre-1955 Holy Week Reforms.

21: APRIL 13TH, 1774

THE PLANETS: MAJOR, MINOR, AND SUPERIOR

SM

96. Three Major Planets: The Sun, Mercury, and the Moon; their order repeats in the bodies.
Three Minors: Jupiter, Venus, and Mars.
One Superior: Saturn.



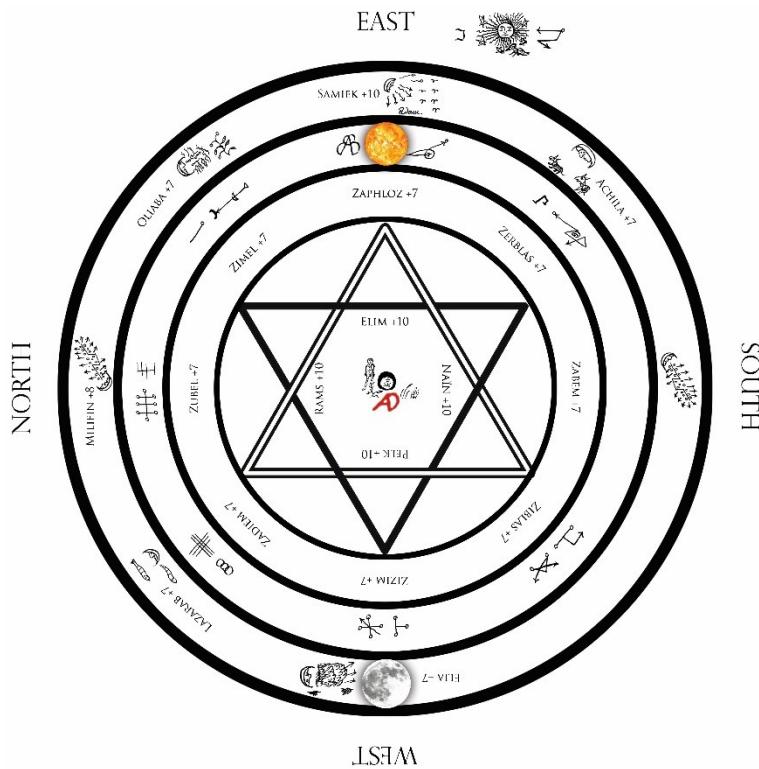
[E.C. Order of the Planets from *Le Manuscrit d'Alger*, F° 68 page 133 showing, from top to bottom:
Divine Immensity
Inverted pentagram for "Saturn[,] Black Lead", the Superior Planet
A circle for the Spiritual Sun
A star for Mercury, Quicksilver in opposition with Mars, Copper
Sun in the Centre (illegible words)
A star for Jupiter, Pewter, greenish-yellow, in opposition with Venus,
A star for Luna, Silver
The Earth which receives the influences of all the Planets.]

38: AUGUST 30TH, 1774

MAN'S FIRST ESTATE

SM

116. God who cannot communicate directly with what is only apparent, but being the centre of everything, he communicates to everything by his hierarchies. Man once commanded the birds of the Supercelestial, the fish of the Celestial, and the animals of the Terrestrial.¹⁸¹ Continual prayer, verbal or mental.



[Diagram added from B.M.G. 4126: *Secret Instruction for Chiefs of the Élus Coëns*’ “Operation of Adam” which shows Adam ruling over the birds of the air and beasts of the field.]

¹⁸¹ C.: Consider in relation to Genesis 1:26 – 1:31 and the *Golden Dawn*’s revelatory use of the same in the Opening of the Watchtowers or Enochian Tablets of the Elemental Grade Initiations.

“1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the Earth. 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the Earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the Earth, and to every fowl of the air, and to every thing that creepeth upon the Earth, wherein there is life, I have given every green herb for meat: and it was so. 31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” (KJV)

65: SEPTEMBER 6TH, 1775

APPROACHING CHRIST, THE GARDEN OF OLIVES, AND THE SIGNS OF COMETS

H/SM

143. If we take a step closer to Christ, he makes us take 2; if 2, 4; if 4, 7; and we become necessary Beings; which is obtained by perseverance in prayer and the offering of our Free Will to our 4 hours daily.²²⁹

Christ, in his work in the Garden of Olives, offered his Father some Earth which he held in his hands, to obtain the Purification of the forms.²³⁰

Comets viewed vulgarly as a Sign of Disorder; it is one, in fact, since it is an extraligned²³¹ Celestial Body and those of Enoch and of Christ were each accompanied by the plagues which these Élus came to announce to Mankind.²³²

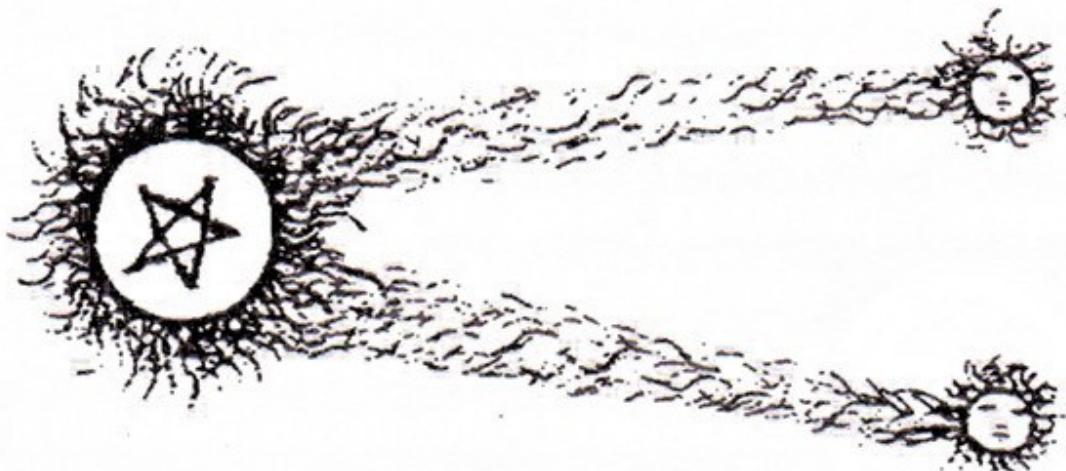
(²³³Go further into this principle because we know the regular Laws of the Planets.)

²²⁹ C.: Ie. the *Prayers of the Élus* and other Operations.

²³⁰ C.: Consider the E.C. *IV^o Maître Élu* and *VII^o M.E.C. Initiations* and Operations.

²³¹ C.: Undefined word. It seems to here mean a body outside of a regular orbit.

²³² Recall the illustration of a comet heralding the birth of Enoch in section 109 of Pasqually's *Reintegration of Beings*:



²³³ A.B.: Later addition by S.M. in the MS.

82. DECEMBER 6TH, 1775

TERNARIES, SENARIES, 666, OPERATING THE WORD, AND THE TRIBES OF ISRAEL

SM

193. Divine Ternary, Ternary of Temporal Spiritual Faculties, 6; Ternary of Temporal Spirits, Ternary of Essence, 6; Ternary of Action of the Celestial Triangle, Ternary of Terrestrial Action, 6: 666.²⁸⁴ There are beings who only execute the Verb²⁸⁵, there are some who operate it. Man is one of them, and his punishment is to be confused with beings who execute the Verb, but who cannot operate it.

The beasts never speak, Man only speaks sometimes, there are beings who always speak.

The 3 yods ['] are the signs of the 3 tribes, Levi, Judah, and Benjamin, who, after the schism under Roboam²⁸⁶, preserved the Divine Culte and made the Type of the 3 Actions, Father, Son, and [Holy] Spirit.

Each tribe had 12 chiefs, that of Levi had 13. This was the tribe of the sacrificers²⁸⁷, forerunners of the Great Priest descended from the tribe of Judah.²⁸⁸

HISTORICAL ÉLUS, TRIBES OF ISRAEL, AND 666

SM

194. The different Temporal Elections which the Creator deemed appropriate to make were to be Types to represent his Divine Faculties acting over time, for the manifestation of his glory, his justice, and for the Reconciliation of the Minors. Abraham, Isaac, Jacob, and the other Élus who preceded them, as well as those who followed them up to Moses, rendered the

²⁸⁴ C.: Recall the Kamea of the Sun (Sol) and its magical numbers as laid down in Agrippa's *Three Books of Occult Philosophy* published in 1531 (1st volume) and 1533 (all 3 volumes). Much confusion has arisen amongst evangelical fundamentalists and occultists alike from a misunderstanding of the Solar force.

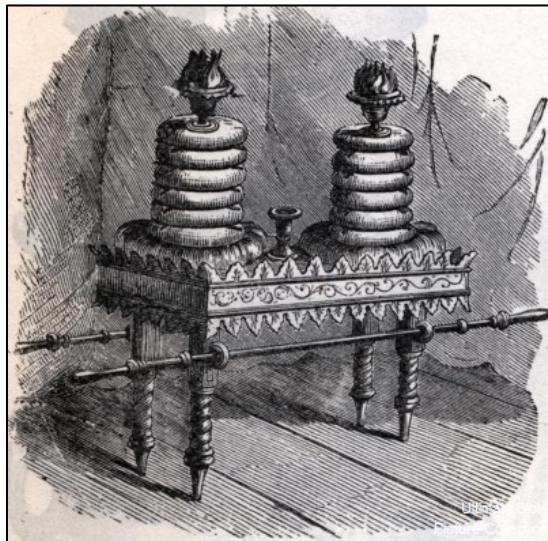
²⁸⁵ C.: Ie. "The Word."

²⁸⁶ C.: Rehoboam (רְחֹבָם), spelled in Latin as Roboam, was the first king of the Kingdom of Judah. He was the grandson of David, and a son and the successor to Solomon. According to *I Kings* and *II Chronicles*, he was the king of the United Monarchy of Israel, but in 932 B.C., the ten northern tribes of Israel rebelled to form the independent Northern Kingdom of Israel, under the rule of Jeroboam. Rehoboam remained as king only of the Kingdom of Judah, or the southern kingdom.

²⁸⁷ A.B.: The French term "sacrificateur" can be rendered as sacrificer (one who sacrifices) or also as priest.

²⁸⁸ C.: Consider the signification of the Tribe of Judah possessing 13 Chiefs instead of 12, in light of the Martinist hours.

Divine Spiritual Culte; but having operated alone and separately, without the result of their operations being visible to the rest of men, they made the Type of the Divine Faculties acting outside of time, instead that Moses was the first Élus to be invested with all the power of the Temporal Divine Faculties to manifest to Men, in the presence of the Egyptians and the Israelites, divine glory and justice, by the quantity of supernatural wonders which he performed publicly. He was also chosen to make the General Election of the Israelites, who were to receive through him the Laws, Precepts, and Commandments to operate the Divine Culte; but having to be the Type of the Creator acting temporally, he could not do this work alone. He could, like the Creator, only generally operate through his Agents. Also it is said, according to the *Secret Instructions of the Ordre*²⁸⁹ (because I did not find it in the 5 books of Moses), that he chose 65 men to elect 12 chiefs in each of the 12 tribes, which made 144 chiefs, and 13,000 strong, or marked, in the tribe of Levi, and 12,000 in each of the eleven other tribes, which made a total of 145,000 men without counting the chiefs. The 65 Élus and Moses make the number 66, which presents us the Divine Senary and the Temporal Senary, which is still represented to us by the twelve loaves of shewbread, placed 6 on one side and 6 on another. The union of the third material Senary with the other two makes the number of abomination 666, number of the Beast of which is spoken in the Apocalypse.²⁹⁰



[The 12 unleavened loaves in the Tabernacle. Symbol of the 12 Tribes of Israel and the 12 Signs of the Zodiac.]

²⁸⁹ C.: It is unclear which MS. Saint-Martin is referencing.

²⁹⁰ C.: Thus, the Divine and Temporal Senary together form $6+6 = 12$, the number of the 12 Tribes of Israel, the 12 Signs of the Zodiac, and the 12 Apostles, and image of Heaven and Earth, Kether and Malkuth in Union. When corrupted by the Material Form, they form 666, the number of the Beast of the Apocalypse. Furthermore, as subtly expressed later, $6+6+6 = 18$, and $1+8 = 9$, the “Demoniacal [Number] belonging to Matter” according to section 67 of Pasqually’s *Reintegration of Beings*, as well as the “Nature of the Corporeal Form” as given in the E.C. *Instruction on the Central Candle* from 1775. As we state in our introduction to LCDSM’s *10 Instructions to Men of Desire*, the number 9 is “Demoniacal as the Number of Matter multiplied by itself (3x3).” Recall that all multiples of 9 reduce back to 9, as the Caput Mortuum of Theosophical Reduction and represent the corruptible nature of the material form.

195. The number of 145,000 men which, added unto itself²⁹¹, gives the denary number, offers us the image of the Divine Temporal Quaternary Action acting on the Temporal Ternary. The 13,000 men of the tribe of Levi, depositary of the Divine Culte, make the image of the quaternary; the 12,000 men of each of the 11 other tribes give us that of the ternary led and directed by the number 4 of the tribe of Levi: $\frac{13-4}{12-3}$ ²⁹².

The number gave rise to other reflections. The position of 4 between unity and 5 makes us see that it comes immediately from the unity which precedes it, that it is from it [, the unity] that it receives all its powers, since it is it which produces it, but that the number 5, which follows it and which with 4 makes 9, makes us see the junction of the Spirit with Matter; which is an abomination for the Spirit, since there is nothing that is so contrary to it as Matter. This abomination will cease only when matter and the Temporal Quaternary are Reintegrated, each to their principles, and that when all the productions of the Divine Faculties are Reintegrated in the Divine Centre from which they are separated.

196. Explanation of the 3 *y* or of the 3 yod ['].²⁹³ These are the 3 tribes of Levi, Judah, and Benjamin who, after the schism under Roboam, preserved alone the Divine Culte, make the Type of the Three Actions of the Father, the Son, and the [Holy] Spirit. But, as the Temporal Order is the reverse of the Divine Order, the first which appeared temporally was that of the Spirit, represented by the tribe of Levi to whom was given a Law of Justice which was not but the figure of the Law of Grace which was to follow. In this First Law, everything was represented sensibly and materially and the sacrifices were bloody animal sacrifices, to present to us the elementary passage of the Minor in his dark [material] form, where the first sacrifice he offered was that of his body; the first sorrows that he feels being bodily sufferings, since as soon as this body exists, he suffers the opposite action of the elements on him, before the Minor can feel his spiritual sorrows. It was in the tribe of Levi that the priests were drawn according to the Ordre of Aaron, but the priest according to the Ordre of Melchizedek, the Sacrificer, the Regenerator, and Universal Remunerator, Christ, came out of the tribe of Judah. He did not come to destroy the Law which had been given to Moses, but, by coming to accomplish the things of which it was the figure, he made it stop, in him the Law of Grace of the Son succeeded the Law of the Spirit. We are under this second Law, or second Action. As it is all spiritual, there will no longer be, from Christ until the end of time, sensible and visible manifestations, because the time of these sensible

²⁹¹ A.B.: $145,0000 = 1+4+5+0+0+0 = 10$.

²⁹² C.: The upper portion of the fraction represents the 13,000 men of Levi as an image of the Divine Temporal Quaternary acting upon the lower fraction representing the 12,000 men of each of the other 11 tribes as an image of the Temporal Ternary. Recall the previous note on the nature of the number 9 in light of this temporal formula.

²⁹³ C.: Remember to always apply Martinezist Arithmosophy and Theosophical Reduction/Addition when reading E.C. texts. $3 \text{ yods} = 10+10+10 = 30 = 3+0 = 3$, the Divine Ternary of the Father, Son, and Holy Spirit, or the Thought, Will, and Word/Action.

manifestations has passed, since they were only figures to announce to Men the Spiritual Law of Grace that was to follow.²⁹⁴

This tribe of Judah is the largest, having united in it the power of Levi by succeeding it. It had already united in it that of Benjamin by incorporating the 12 chiefs of this last tribe with it, after the remains of Benjamin who had fought unjustly against the Gabaonites²⁹⁵ were released to them. The incorporation of Benjamin, as well as the retreat of the waters of the Jordan, during the conquest of the Promised Land, represents to us the future Reintegration of the Essences of Matter in its principle, which will be at the end of time, when the Son having brought everything back to him will present everything to his Father, by reuniting with him. It is for this reason that there will only be the Action of the Father, the two Temporal Actions by which the universe was produced and maintained having ceased.²⁹⁶

197. The Divine Quaternary being the direct product of unity, it is by the power attached to this quaternary, or the Verb, the Word, Divine Will and Action that all beings have received existence. But even though this Verb spoke everywhere, it did not speak everywhere the same.²⁹⁷ There are three kinds of beings, all formed by this Verb:

1. The Divine Spirituals, direct Agents of Divine Action, who always speak because Divine Action never ceases and they are always in concurrence with this Verb;
2. The free beings who have received this Verb, but who, by the false use of their freedom, have lost it, but can recover it by means contrary to those which made them lose it²⁹⁸;
3. The Sensible and Material Beings who, deprived of Thought, are well constituted by the Verb, but do not have it in them, since they do not have speech and can therefore neither receive nor give communication of Thought.²⁹⁹

²⁹⁴ C.: The previous paragraph gives a beautiful and succinct summary of the Revelation that is the transition from the Old Law to the New Law, from the Old Testament, to the New Testament.

²⁹⁵ The Gabeonites or Gibeonites are one of the biblical peoples of the land of Canaan. The second book of Samuel presents them as “not being Israelites, but what remained of the Amorites” (2 Samuel 21, 2). The book of Joshua (Jos. 9, 7) presents them as Hivvites, one of the “7 nations of Canaan” (enumerated in Dt 7, 1). During the violent and rapid conquest of the land of Canaan by Joshua and the Hebrews and in order to avoid the massacres which struck the populations of the surroundings, the Gibeonites would have, according to the book of Joshua imagined a stratagem: covered with dust and tattered clothes, they passed themselves off as a people who had come from afar to make an alliance with Israel. Joshua would have let himself be deceived, before discovering the subterfuge. Unable to go back on his word, he dedicated the Gibeonites to the service of Israel (Jos 9). The Israelites therefore bound themselves to them by an oath; despite this, Saul had sought to exterminate them.

²⁹⁶ C.: Here, S.M. lays out the purpose of Creation.

²⁹⁷ C.: “...according to its kind”, as in *Genesis 1:12, 1:21, and 1:24*.

²⁹⁸ C.: Ie. Man, the Minor.

²⁹⁹ C.: Ie. Animals, or “Dumb Animals” as in the *Chronicles of Narnia* by C.S. Lewis.

83. DECEMBER 16TH, 1775

MOUNT ABARIM, LIGHT, AND THE REPAIRER

SM

198. The mountain of *Abarim*³⁰⁰ where Moses went up carries 8. Thus, there is no punishment for him than this disappearance. His visible operations were finished.

Our present light is limited in relation to our old light, like that of a torch with which we discover only an extremely tight space compared to that which reveals the Sun to us in all the extent of the horizon.³⁰¹

199. Man can do nothing but through the Repairer, but also, he can do everything through this Repairer. This Divine Being and Man shed blood and water to show us the way and to encourage us to sufferings.

200. The Light is always increasing; this is proven by the progression of the powers, increasing from the first Élus to Christ. Moses had the name of Adonai, stronger than that which Abraham had received; Ezra had the interpretation of the vision of the eagle given to Daniel.

³⁰⁰ Abarim (Hebrew: הָעֲבָרִים) is a mountain range across Jordan, to the east and southeast of the Dead Sea, extending from Mount Nebo, its highest point in the north, perhaps to the Arabian desert in the south. The Latin Vulgate gives its meaning as “passages”, while Cheyne and Black define it is “Those on the other side”. Its northern part was called Pisgah, whose highest peak was Mount Nebo (*Numbers* 21:20, 23:14, 27:12, 32:47; *Deuteronomy* 3:27, 32:49, 34:1). From the point of Mt. Nebo, Moses surveyed the Promised Land and there he died. In *II Macabees* 2:4-5, Jeremiah was said to have hidden the Ark.

³⁰¹ C.: Just as the light of a candle seems insignificant when the Sun arises and shatters the shadows of the night.

95. APRIL 8TH, 1776

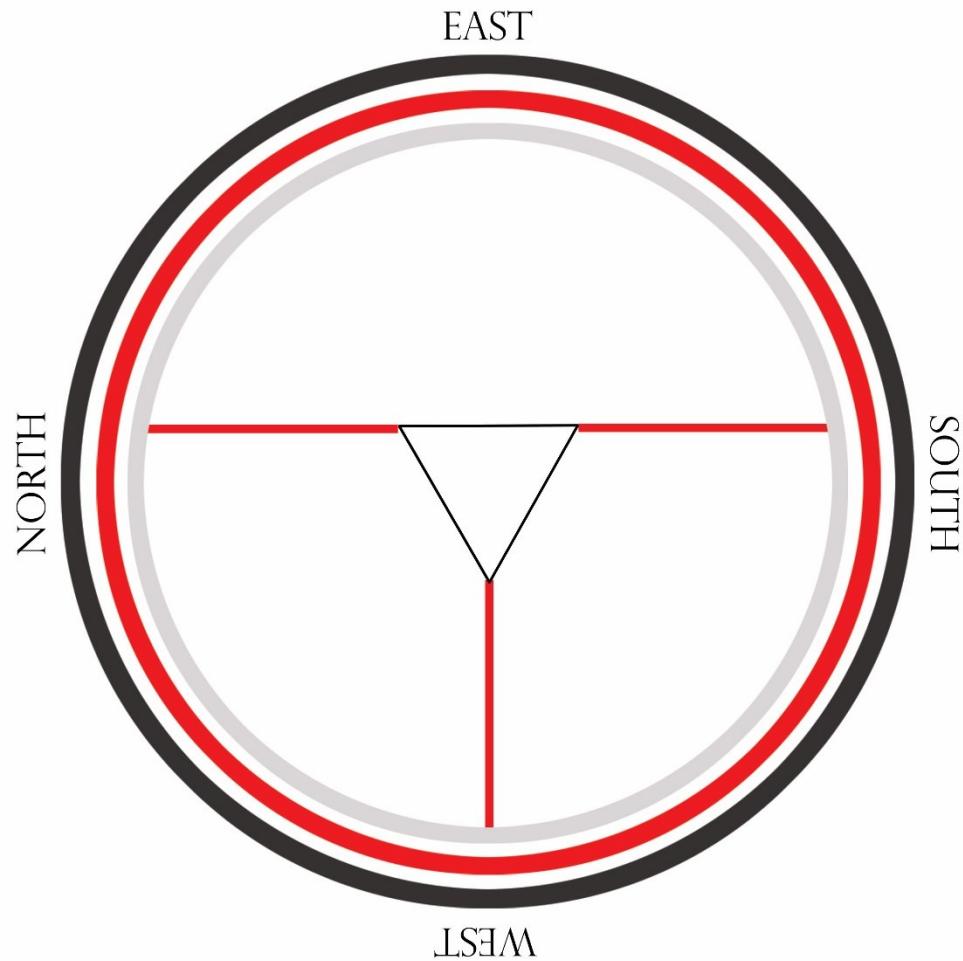
NOAH & THE III[°] OF SYMBOLIC MASTER

SM

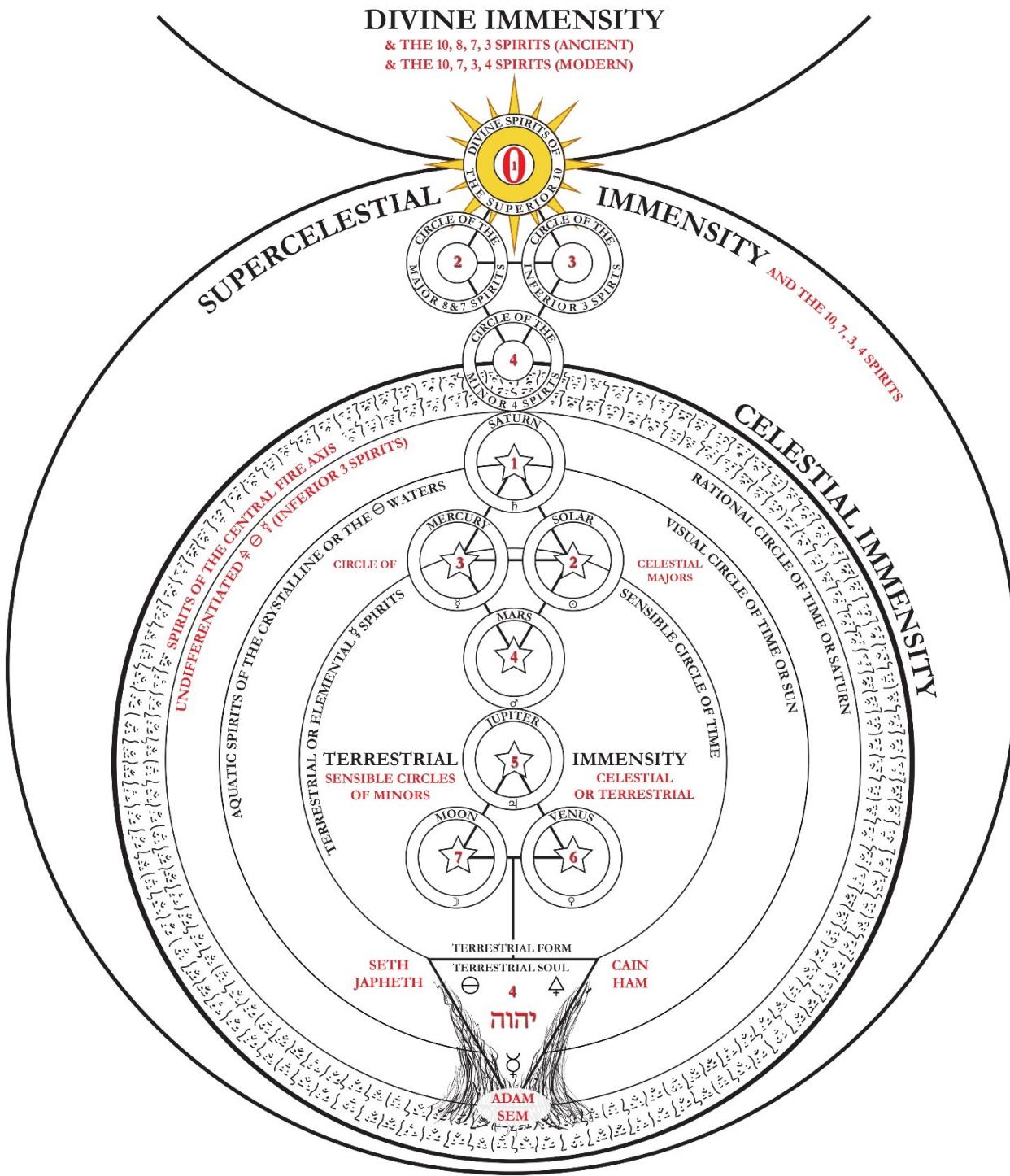
Reception of Lambert

259. Noah had a greater part in Reconciliation than Adam, because indeed the time of mercy was more advanced; we see it in that he occupied the Centre in the middle of his three sons, as opposed to Adam who occupied only the West.

Different explanations of the floor cloths, their order, their colour, etc. The arrangement of the stars, relative to the planets, etc.; the Words of Rehabilitation conferred by the Master. The faithful Guide represented by the Master of Ceremonies who does not leave the Recipient, etc.



[Circle of the III[°] Symbolic Master and of Noah.]



[*The Universal Table*, the bottom of which shows the 3 sons of Noah at the angles of the Terrestrial Form, the centre of which was occupied by Noah.]

17 avril 1776

Sur les loix humaines.

l'objet de notre étude en étudiant les loix des êtres temporals, et les rapports que nous avons avec eux, c'est de parvenir à reconnoître les êtres supérieurs; par ce qu'il ya de différent entre classes d'êtres, et qu'une classe inférieure est toujours l'expression et l'image de celle qui lui est supérieure, et de qui elle provient, ainsi en commençant par les loix des êtres matériels qui sont la production la plus inférieure et la plus éloignée du principe premier, nous pourrons connaître la nature des principes générateurs de la matière, par l'analogie qu'il ya toujours entre une production quelconque, et l'être qui l'a engendrée; et de ceux-ci nous remonterons par la pensée jusqu'à l'être premier qui les a émanés et qui dirige leurs opérations par ses agents spirituels intelligents: de même en observant les loix de notre être spirituel pensant, nous y verrons l'image et la résemblance du principe spirituel divin qui nous a émané; et si nous parvenons à acquérir la paix que les loix qui nous ont été données à opérer sont les mêmes que celles que le créateur à tout point, nous ne pourrons plus sortir de la noblesse de notre origine et de notre destination.

L'être humain a évidemment manifesté ses productions par ses trois facultés, de pensée, volonté, et action, toutes puissantes; tous les êtres doivent par conséquent avoir en eux, le siège et l'image des trois facultés dont il y sont le produit, et toutes les productions secondaires de ces êtres doivent également

1776:

Sur les numéros.

et l'heure placé au centre recevant l'action de l'est
divin, la réflexion sur les agents systématiques et
par eux la communiquant à tout ce qui existe.

du 24 avril 1776.

du nombre 6 considéré de
diverses manières.

opposition des { 3 facultés divines
volonté puree { 3 facultés de l'être pervers
volonté impure. { 3 facultés de l'être pervers.

opposition. { 3 facultés divines { le vrai
de dieu { 3 effluves élémentaires } et
et la matière { 3 effluves élémentaires } l'apparence

3 éléments renfermés dans les effluves, agissant
et réagissant les uns sur les autres par leur
corporation - ce qui fait

opposition { action du feu sur l'eau
des éléments { du feu sur le Mercure
contre les éléments { de l'eau sur le feu
du Mercure sur l'eau
du Mercure sur l'eau.

Sénaire considéré comme renfermé
dans le nombre 3.

1. 2. 3. font 6.

1. unité indivisible, éternelle, être premier.
2. être émané de l'être premier ayant son unité
particulière - - - - - 1.
et son rapport avec l'être 1. ou son rapport
= félicité qui le distingue de l'être 1. parce que
qu'il provient de lui il n'est pas son égal. 1.
3. ayant son unité particulière - - - - - 1.
— son rapport avec le nombre 2. - - - - 1.
— son rapport avec l'unité première - - - 1.
6.

Sénaire considéré

96B. APRIL 24TH, 1776³⁶⁹

THE NUMBER 6 CONSIDERED IN VARIOUS WAYS

SM³⁷⁰

279.

Opposition of Pure Will to Impure Will	{	3 Divine Faculties to the 3 Faculties of the Perverse Being
Opposition: God and Matter		3 Divine Faculties 3 Elemental Essences { the real and the appearance

3 Elements contained in the Essences, acting and reacting on each other through their cooperation, which makes:

Opposition of the Elements against the Elements	{	Action of Fire on Water Action of Fire on Mercury Action of Water on Fire Action of Water on Mercury Action of Mercury on Fire Action of Mercury on Water
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The Senary considered as contained in the number 3

³⁶⁹ C.: Like the previous lesson, this “missing” lesson is from *B.M.G. MS. R 8018*. Translated to English by Alex Bushman.

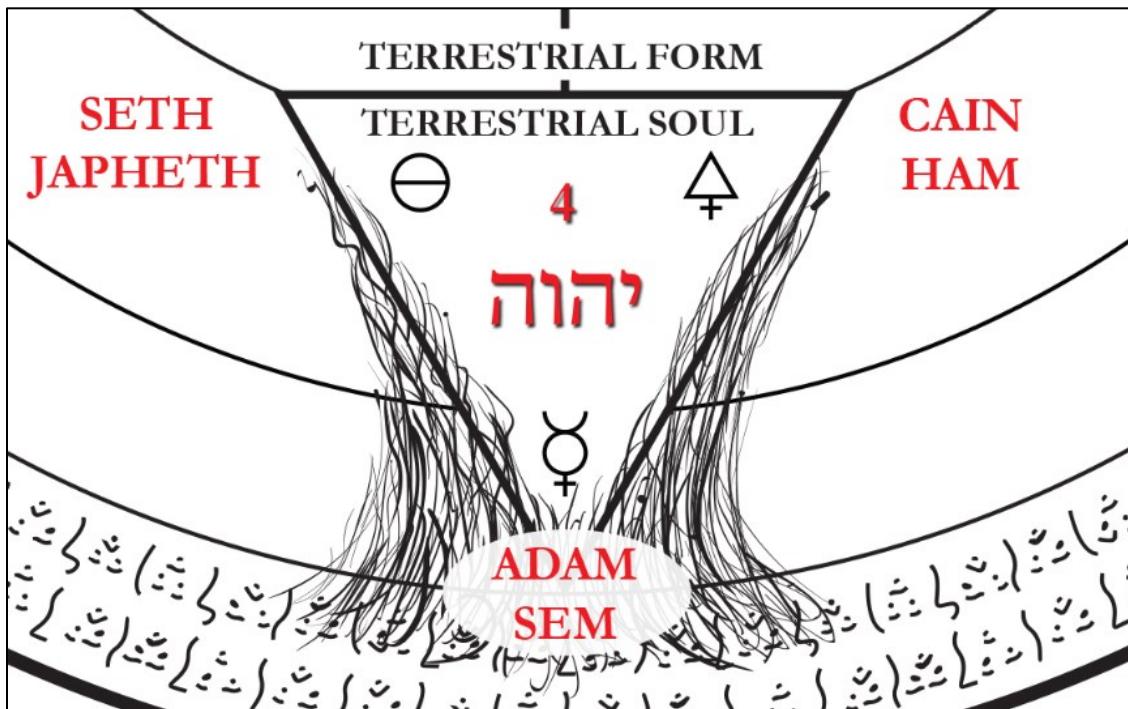
³⁷⁰ C.: Catherine Amadou did not specifically state this was written by S.M. but it is written in his style and we therefore assume this was a talk by the Unknown Philosopher.

106. NOTES FOR MAITRES COËNS

JBW⁴³³

354. Examination of the essence and the Ceremonial of the 3 Grades of Coëns⁴³⁴ and the relationships between them to which they are conferred, and the Levites charged with various functions before the Tabernacle of the Covenant and again with the different parts of the Cult for which they are destined.

We have seen that the first 3 [Blue] Grades of the Ordre carry within them essentially by their Ordination the purification of the Three [Spirituous] Essences [of ♀, Θ, and ♀]. In the Form of Man, through the action of Spiritual, Terrestrial (♀), Fiery (♀), and Aquatic Beings (Θ);⁴³⁵ that they tend moreover to establish a communication of the Terrestrial Soul with this same Form [, the Terrestrial Form] by which it can be able to be stripped of the dark and opaque clouds of the material elementary part.



[The Blue Class, through an alchemical solve of the 3 Spirituous Essences, begins to establish a connection between the Terrestrial Soul and the Quadruple Divine Essence (Lost Word) within Man with the Terrestrial Form (General = Earth, Particular = Man's Body).]⁴³⁶

⁴³³ C.: Also titled "Notes to serve as Instruction in the Assemblies of the Maître Coëns."

⁴³⁴ C.: The Three Coëns Grades of the 3rd Class, the 3rd Election of Moses and the Red Band within the Conclave of the Coëns. Namely, V^o Apprentice Coën, VI^o Companion Coën, and VII^o Master (Élu) Coën, respectively also titled Strongly Marked, Double Strongly Marked, and Triple Strongly Marked.

⁴³⁵ C.: The 3 Classes of Spirits in the 3 Circles of Man of the *Universal Table*.

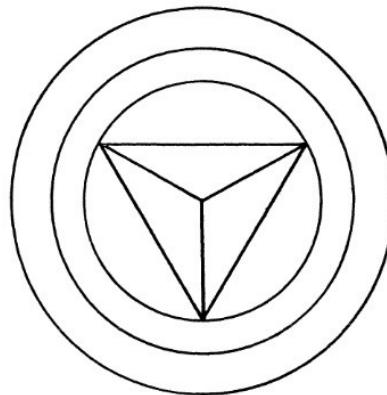
⁴³⁶ C.: Diagram and commentary added.

112. VARIOUS NOTES ON THE ORIGIN, FALL, AND REINTEGRATION OF MAN

JBW

372. Man must study his own Nature to know his origin, his end, and thereby his duties. Man, being the Image and resemblance of Divinity, was to manifest perfection in the Temporal World; he was the Temporal God. He did not believe he was keeping the government entrusted to him, he had to be handed over to other hands; from the dominator that he was, he became the slave of slaves. Adam cannot be Reintegrated in his primitive rights until the Circle of Minors soiled by his crime has finished its temporal atonement. He must participate until the end of the sentence he caused. He was Regenerated, like all Men his descendants, by Christ who procured for everyone a second spiritual birth; the grace of his Regeneration has brought about his personal Reconciliation; but his Reintegration in his rights is delayed until after the Universal Purification of his posterity.

373. Christ came in the midst of time to operate on the past, present, and future, which is called the 3 Worlds, and which is designated by the three days in the Tomb. He also operated in the Sensible Circle, in the Visual, and in the Rational,⁴⁵¹ for the humiliation of the Perverse [Spirits].



[Diagram of the 3 Worlds or the 3 Circles of Man from St. Martin's *10 Instructions to Men of Desire*.]

Christ, by replacing Man, came to fulfill his task of Divine Justice on the Perverse, and moreover, his Mercy on Man.

374. The Minors are the Brothers of Adam according to the Spirit, and his children according to the flesh, his crime must be expiated by the entire Circle, but the entire Circle having participated in the defilement, a Pure Being had to be born according to the flesh to fully satisfy justice for it.

⁴⁵¹ C.: The 3 Circles of Man in the *Universal Table*.

GLOSSARY OF KEY TERMS

3 Divine Faculties – These are very important Coëns terms of Pasqually which form the basis of the metaphysical theology of *Reintegration of Beings* and the entire E.C. system. To clarify, Thought=1, Will/Intention/Word=2, Action=3, which in turn correspond to the Father, the Son, and the Holy Spirit, as well as the Law, Precepts, and Commandments of the Eternal, the foundation of all Being and existence. There are some variances on these correspondences depending upon the level of reality we are speaking of. See the correspondence tables translated from the work of Amadou for more details.

3 Spiritual Faculties of Man – The Image within Man of the Creator and the likeness of the 3 Divine Faculties: Thought, Word or Intention, and Operation - (expound) To clarify, within the transcendent Eternal, the Three Divine Faculties of Thought, Will, and Action are reflected in the immanent Man as Thought, Word, and Operation, or in other terms, “Malkuth is in Kether, and Kether is in Malkuth, but after a different manner”, or “the heaven is in the Earth, but after an Earthly manner; and that the Earth is in the heaven, but after a heavenly manner.”

3 Spirituous/Spiritual Essences – The primitive first 3 Spiritual Essences ($\hat{\Delta}$, $\hat{\Psi}$, Θ) are those which the Spirits of the Central Fire Axis would eventually make use of to form the physical matter of the Universe. They are the primitive forces innate in these Beings, which they drew from themselves to carry out the Word of the Eternal.

6 Divine Thoughts – The Father, the Son, and the Holy Spirit produces the 6 “Days” or “Thoughts” of Creation through addition of the 3 Divine Faculties (Thought, Will, Action, or $1+2+3=6$).

Adam – The First Man and Spiritual Minor +4. Adam or Man before the Fall, is akin to the Kabbalistic Adam Kadmon, the Divine Man composed of the 22 Hebrew letters. Also known in Martinezism as the “Réaux”. The French “Réaux” is a plural of the French “réal”, a borrowed Spanish term which can indicate currency as well as real, true, actual, etc. Pasqually’s use of the word in reference to the First Adam implies that he was the “Red Man” or “Man of the Spirit”, as well as the “True Man” and “Real Man/Minor”.

Arithmosophy - Martinezist Arithmosophy / Theosophical Addition, Reduction, etc. its derivatives - Pasqually's unique number theory, akin to Kabbalistic gematria and Pythagorean number theory, but unique and stand on its own accord. See *The Martinist Science of Numbers* in the O.·M.·S.· publication of Louis Claude de Saint-Martin's *10 Instructions to Men of Desire* for a full explanation of Pasqually's unique form of Kabbalistic number theory.

Being – Implies a self-aware, autonomous entity, empowered (as all are in Martinezism) with Free Will.

Body – The French “corps” literally means “body”, and is used in Martinezism to denote a vessel or container. The body that Adam first possessed was glorious and immutable, while his Earthly Body is that which we know today. Body can also imply “immensity” – for example, the Terrestrial Immensity or the General Body of the Earth.

Inferior Spirit +7, a power of the Holy Spirit, often referred to as “The Good Companion”

Minor Spirit +4, the number attributed to the Spirit of Man

Spirits of the Central Fire Axis – These Spirits embody the Central Fire Axis within the Supercelestial Immensity and carry within themselves the 3 Spiritual Essences which they use to modify neutral matter in order to Form and Vivify all Bodies. These Spirits specifically modify and embody Sulphur/Fiery/South in the process of creation.

Aquatic Spirits of the Crystalline or the Waters – These Spirits embody the 2nd sphere within the Central Fire Axis known as the Celestial Immensity, the Crystalline Sphere, or the Waters. They provide a cooling action so that the Spirits of the Central Fire Axis do not “consume all the Celestial and Terrestrial Bodies” (Circles from Saturn down to the Terrestrial Form). These Spirits specifically modify and embody Salt/Saline/Aquatic/North in the process of creation.

Terrestrial Spirits – Those of the innermost Circle within the Central Fire Axis, also labelled the “Terrestrial Immensity” in which the Terrestrial Form and the Terrestrial Soul, containing the Lost Word or Quaternary of **הַלְּלִי** are found. These Spirits specifically modify and embody Mercury/Solid/West in the process of creation.

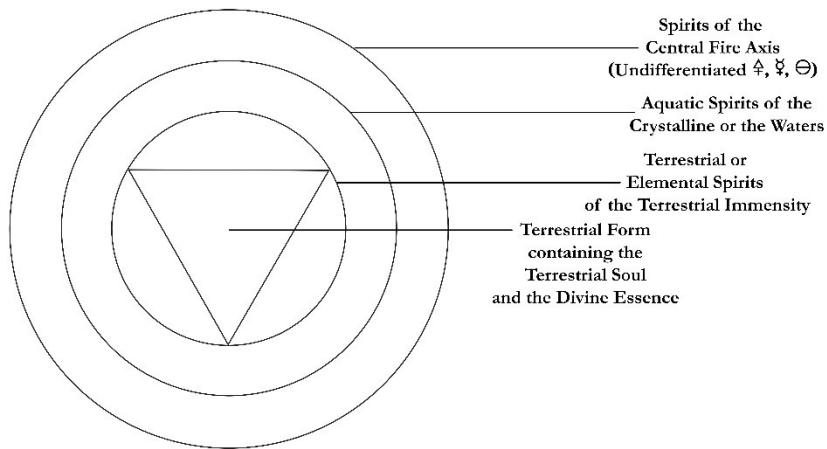


Diagram from LCDSM's *10 Lessons to Men of Desire 5:1*, redrawn by the O.M.S.

Spiritual – Refers to the transcendental element of Being and the Divine, Supercelestial or even Celestial Immensities. Can also be considered as the volatile nature, as well as the inner world and mind of man. “Divine and Spiritual” refer to the realm “above”, and can be likened to the traditional Kabbalistic World of Atziluth.

Temporal – Refers to the material element of being, the Terrestrial Immensity, Earth, manifestation and the body. Can also be considered as the fixed nature and outer form of man and all created beings subject to time and decay. “Temporal and Passive” refers to the world “below”, and can be likened to the Kabbalistic World of Assiah.

Ternary of the 3 Fires - the Central Fire Axis, the Earth, and the Sun.

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