

Elus Cohen Notes Translated by Me for Personal Use
- Russell R. Yoder

Pasqually:

From one of his last letters. *Port-au-Prince, May 9, 1772.*

"By working here...I recognized something like *this*:



And if you could have fixed the slightest *trace* of it, or only perceived it in the promptness of the *pass*, it would have been for you a great guide who would have served you to discover the *rest*, for it will only be by yourself and by your own understanding that you will manage to instruct and train yourself, either in work or in interpretation. You should not be alarmed however; instead *redouble* your courage and confidence in the certainty that your time and happiness will not fail to happen if you want it, for indeed man is their master."

Amadou:

Pasqually seeks to provide a mysticism based on the idea of magical origin that says "the spiritual name given to the impassive soul announces the union of a distinct and spiritual being, or a particular sevenfold spirit the Creator has subjected to the mighty power of the minor spirit after his reconciliation." This auxiliary and servitor minor spirit is none other, for man, than the best for himself: "Behold the true neighbor whom you should love, and love as yourself."

Willermoz:

[From Various notes for Instruction. On the divine numbers and temporal numbers. On the quaternary number of man and pure spirits. On the four acts of man's powers. On the difference

between the prevarication of the perverts and that of man.] Man received the law, the precept, and the commandment; he is enjoined to: first, adore God alone; second, to love one's neighbor; third, not to take the name of God in vain. Everything has been created by number, weight, and measure in the spiritual as well as in the elemental corporeal. This is the body, soul, and spirit; they operate for the spirit in the three universal circles: namely in the minor circle, intellect, and major spirits.

Man

The major spirit experiences suffering when his intellect is rejected by the minor; this rejected intellect is reintegrated into the spirit that emanated to purify it.

The form of man is ternary in its division and in the number of its constituent principles derived from the raw material, placed between the hot and the humid; it is animated bodily by three animal species / or vital spirits / Mercury, Sulfur, and Salt: Mercury, the active; Sulfur, the vegetative; Salt, the sensory. The three animal essences and the three corporeal principles, solid, fluid, and shell, form a sixfold number which is completed by the minor that makes it physically and spiritually sevenfold. The human form is still the solid, fluid, and flesh ternary; it becomes fivefold by the nerves and cartilage, it becomes sixfold by the marrow, ninefold by the three animal essences, and finally a denary by the union of the minor to the form to represent a single individual. By the abuse of his faculties he has lost all direct communication with the Creator, but it is rendered to him indirectly by the major spirit, which disposes him by his intellect.

Various notes for Instruction on the Ternary who has innate Life.

The principle of action of the major spirit which, on its descent into chaos by its three powerful faculties of this ternary principle, produced a reaction which gave life and movement to all that was contained therein, represented to us by the lower triangle and the upper triangle, in which we will also find this sixfold number of formation of beings and their maintenance. If this number thus belongs to the universal creation, we can also apply it to time, which is intimately connected with it and which, without being a distinct being, is the expression of the limits of its duration. But it is important to remark that the solar star which, by its universal action on the vegetation of all the beings on which it operates, is LIFE, is for us the image of the sixfold principle of action, itself carrying the same sixfold everywhere in the different divisions of time. For our years are marked by the entire revolution of this star around our earth, and our days by its periodic and daily course. However, our year is composed of 365 days and a few hours which after four years complete one day. These hours therefore begin each year a day that we can count and join with the previous 365 which are completed without them: Now the product of 366 is $15 \cdot 6$. In addition, each of these days is composed of 24 hours of which the product is 6. Each hour consists of 60 minutes and each minute of 60 seconds. We do not understand the months because their division is not regulated by the sun. If we join this division of time, that of daily time, divided by the spiritual law of four intervals of six in six hours, we shall find there again a new reason to give time the sixfold number of universal creation.

The spiritual time or spirit is only the interval between two actions. For as long as the action of the spirit lasts, it is so busy that it does not perceive in any way the extremes of time, but as

soon as the spiritual action ceases, the being is in a state of death. It is then that he feels upon him the law of time. The spirit of man or the minor cannot always be in action down here. It is therefore correct to say that he is subjected, like all other beings of nature, to the law of time. But for the pure and simple spirit free from all senses of matter, there is no time because it is always in action; it is indeed at once spiritual and temporal, because it is subject to operate in the region of time, though by its nature and its action superior to time.

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Alain Marbeuf:

Correspondences between Pasqually's cosmogony and the Valentinian system. The Father in the Monad corresponds to God in the Divine Immensity. The first Quadrant announces the Quadruple Divine Essence. The eons in the Pleroma would be the Spirits of the Supercelestial Immensity: the drama of the fall of some of the eons, including Sophia, recalls what happened in the Supercelestial Immensity when the Spiritual Beings prevaricated.

The Noûs is the image of Adam before his own prevarication; we also recognize Enoch, Elijah, or the Patriarchs born "without task": they are Christ. The Logos corresponds to the spirits left with God. As for the Demiurge, one recognizes in him the Elohim of Genesis. The hylic men would be represented by Cain, the psychic men by Abel: each of these categories can only participate in the fall, actively or passively; men, astray in time and locked in the cosmos of the seven planets who are

confronted with an alienation that makes them suffer and aspire more or less consciously to higher realities.

To Valentin, fallen man is far from Thought: he has forgotten it, just as Adam who, Martinès tells us, by thinking becomes pensive. If we continue the synopsis, we see that the incarnate Savior corresponds to Hely the Reconciler, he is the Celestial Bridegroom who "marries" fallen Sophia in the bridal chamber (a major theme of Ev. Phil): the "syzygy" between the Logos and Sophia is restored.

Finally, Seth is the prototype of enlightened men, having returned to the Pleroma, through the repair of the Savior. These pneumatic men have in fact triumphed in the trials corresponding to the crossing of the seven planetary circles, to the alchemical transformation of the seven metals or to the victory over the major defects they symbolize, the seven "practiced" virtues embodying victorious recovery. Born in the bridal chamber, they "are at rest, they do not need anything else, contemplation is enough for them" (Ev. Phil. 87); for their souls are reintegrated into the Pleroma, the Supercelestial Immensity.

If we now compare the Valentinian and the Elus-Cohen, both are Christians participating in Catholic services in the most perfect orthodoxy. But both follow an initiatory journey by participating in secret and esoteric teachings, gradually dispensed within an Order. The analogy between the organization of the two Orders thus completes the parallelism between the work of Valentin and that of Martinès.

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