

Fonds Kloss D1 to D9 of Jean Baptiste Willermoz, D1: Letter to My Son.

Authorised by the Grand Conseil des Supérieurs Inconnus, Autumnal Equinox, 2018

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**PARTICULAR AND SECRET INSTRUCTION TO MY SON  
TO BE COMMUNICATED TO HIM  
WHEN HE HAS REACHED THE AGE OF PERFECT VIRILITY,  
IF BY THEN HE SHOWS HIMSELF WORTHY TO RECEIVE**

**ALSO KNOWN AS**

**“LETTER TO MY SON”**

**BY JEAN-BAPTISTE WILLERMOZ**

**TRANSLATED BY ALEX BUSHMAN, JUNE 2018.**

My son,

You have reached the age where a man, whose education has been as well cared for as yours, has acquired in the course of studies that he has made the various human sciences the most recommendable, a background of sufficient knowledge to guide him with wisdom and satisfaction in all the epochs of his temporal career; where he should profit from the solid and luminous instructions of which his soul has been abundantly nourished, to be strengthened in the love of his religion and the true principles of the sublime Christian morality. Here you are, I say, arrived at this age when the man thus prepared, feeling his reason fully developed, enlightened by the experience of the first years of his virility, and strengthened by the employment which he has already made of his intellectual faculties, questions more seriously than he had hitherto done on his true essential nature, on his origin, his destination, and his end<sup>1</sup>; on nature, time, and the terrible effects of the fall of man, from which original sin is derived, its universality in the species and all its fatal consequences; on the means of return and rehabilitation from which also derive his duties towards his Creator and his Redeemer, towards himself, and towards other men; and finally on his original relationship with the unique and absolute principle of all things, which forms essentially an image and likeness of God, and with all beings created visible and invisible, good and evil<sup>2</sup>, which operate continuously on him, in his material form and in the immensity of the universal space.

I have reason to think, my son, that you already feel the imperious need, so common among thoughtful men, to extend the circle of your knowledge, and to learn and add more to your knowledge. If you were to suggest that this desire, so praiseworthy in appearance, was a vain and sterile curiosity, I would pity you very much, especially if it came to be satisfied; for the truth is a terrible judge, who avenges, sooner or later, the contempt which the weak and inconsequential man

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<sup>1</sup> Ie. the age-old questions of “Where am I, where do I come from, and where am I going?” - Cœur.

<sup>2</sup> Mauvais can also be translated as “bad”. – Cœur.

has had for it, when it has done him the favor of manifesting itself to him. It is she [truth] who, in the first moment following the end of your temporal life, will present you with the faithful picture of the good or bad use you have made of her free manifestations. The longer they have been special for you, important for your instruction and abundance, the more you will remain convinced of the enormity of your soul if you have not exactly conformed your belief and your temporal conduct to the people and to the advice you have received from it. At the sight of this picture you will become your own judge<sup>3</sup>, and if your conscience enlightened by it then rises against you, afraid of its clarity you will flee this holy truth, you will leave her with a feeling of horror against you, recognizing you as unworthy to live in her sanctuary; the very justice that you have provoked by your outrages will bring into your mind that profound feeling of your indignity which will begin your torment. It is then that begins these regrets, which are too late and useless, these tears, these moans, this grinding of teeth, the announcement of which will have been despised. It is then that this spiritual fire which devours the soul without consuming it will be lit up against you, and which will not be extinguished for you until after you have paid your last debt for your debt to justice and assured that which is truth itself.<sup>4</sup>

Thus having freed yourself from any desire to obtain particular and secret knowledge, scrupulously search the depths of your heart and the intimate dispositions of your soul, to assure yourself, as it depends on you, of a firm and constant will to be used for the greater glory of God and for your spiritual well-being. Know how to repress, know how to contain your curiosity within just limits, until it is perfectly purified by holy motives which render a legitimate desire.<sup>5</sup> It is for this reason that the ancient sages, possessors and professors of the divine sciences, tested their disciples for so long and by all sorts of means before admitting them to secret initiations.

But if you feel that true need of soul which is constantly striving to rise towards the unique principle of all good, to unite more intimately with it, if you experience that ardent love of truth that makes man want new light only to strengthen it in his faith and make it unshakeable amid the most severe attacks, with the help of the one who gives it; if it is at last by the unique desire to become better, more useful to other men and to acquire new strengths to better fulfill all your duties. Ah my son! In this case I give new thanksgiving to the divine providence which, towards the middle of my temporal career, led me by the hand and by unexpected ways to the entrance of the sanctuary of truth, who has strongly supported me by new favors, and has given me the means of being able to contribute to the accomplishment of his designs upon you, if you know how to make yourself worthy of its protection.

The one who reads the depths of hearts knows that I asked him for a long time for a son prepared in his mercy, which I could return one day without danger to him and without indiscretion on my part, the deposit which has been entrusted to me in his name. I see with blooming gratitude today

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<sup>3</sup> Ie. Sovereignty. – Cœur.

<sup>4</sup> Ie. the enflaming within one's alembic of the Secret Fire which burns away the dross of the soul, leaving behind only the purity of the Philosopher's Stone. – Cœur.

<sup>5</sup> JBW here gives a spiritual application to the philosophical working tools of Freemasonry. – Cœur.

the dawn of this desired day, may you one day fulfill my expectations, and deserve more and more that this precious deposit<sup>6</sup> will grow in your hands when the time comes for it to be transmitted.

As for the present, it is a question, my son, of preparing your mind<sup>7</sup> by explanations of the highest importance, and very little known today, although they were more so in the first centuries of Christianity, to appreciate in its true value the religious and Christian doctrine in which you have had the privilege of being raised in. It is not a new religion that I will present to you, there are not two, and as there is only one God, likewise there is and can only be one true religion, although the forms of worship have undergone changes at certain times and ages of the world, until this *culte*<sup>8</sup> was finally perfected by the divine founder of Christianity and by his apostles. So it will always be the same religion that you profess, but you will find in this instruction some unexpected developments, sublime and luminous that you will increasingly cherish and respect.<sup>9</sup>

This unique religion in its essence, as well as the temporal worship which is the essential part of it, was neither known nor necessary to man before his fall since being in a glorious, incorruptible form, and in the fullness of the light, he had but one purely spiritual culte to operate. But knowledge was given like a board in a shipwreck, to the first earthly man, incorporated into matter, which we call Adam, after he had admitted and confessed without any hesitation the enormity of his crime, and manifested his sincere repentance; From then on, it became for him and for his posterity a means of return and rehabilitation, when each individual would have completed his atonement.<sup>10</sup>

This reparative culte, which divine mercy had just taught to fallen man, who was to be in the midst of times restored, raised to the highest perfection by the divine universal repairer, was violently attacked by the demonic power; It then began to erase the divine culte in the posterity of man, to establish itself there, to dominate him by flattering his inclinations, his passions, his greed in order to usurp an absolute empire; and in this foolish hope it seized the spirit of Cain, Adam's first carnal son, whose natural inclinations were favorable to it, to make him its prime minister. But he was mightily defended and preserved by the righteous and pure Abel, who, knowing the abominable designs of his brother, rendered vain by the operations of his pure worship the efforts of his perverse power, and voluntarily offered to the Lord his bodily form as a holocaust for perfect reconciliation, hitherto incomplete of his father, and was thus in this first race, the first type of great universal reconciliation, as in the second place under Abraham, Isaac son of the promise became the second type.

In this first age of the world, religious knowledge, the deposition of which was specially preserved and transmitted to the direct descendants of the firstborn of the patriarchs, was taught without mystery to all men, so that no one sinned through ignorance; but the publicity of the instruction enlightening all minds on the essential nature of good and evil, as well as on the great power of the

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<sup>6</sup> Ie., *La Chose or the Thing*. – Cœur.

<sup>7</sup> Esprit: mind, intellect, spirit

<sup>8</sup> Culte: religious homage render to a divinity; worship; cult; religion

<sup>9</sup> Compare with the statement on religion and truth in the *Associate Initiation of the Martinist Way of the Heart*.

<sup>10</sup> Expiation.

principles of the one and the other, and successively applying to souls already seduced and depraved, rendered the general perversity by the lapse of time, and aggravated the crime of the multitude who had abused his knowledge. The prince of the Demons who had managed to have rendered by this misguided multitude, the worship and homage which it refused to the Creator, so proud of so great a success, believed in his blindness that he had triumphed over God himself. At the time of the sage Noah, corruption having become general and carried to the highest degree, the divine justice had to exert a frightful punishment which was entirely for the guilty, humiliated at the same time, the arrogant pride of the seducer of the men, by making him feel the nullity of his attacks against one whose superior power robbed him of his too gullible victims. The mercy of God acting in concert with His righteousness, and willing by the same punishment to preserve the future race of the contagion of the example which it punished, could not erase from the earth the abominable crime which had inundated it by erasing from its surface the whole race which had soiled it. Noah, Noah the just, who was the tenth and last Patriarch of this first race, and who by this holy number forms a very remarkable particular type<sup>11</sup>, was with his family solely exempt of the universal scourge, and preserved in all purity the deposit of divine sciences that he transmitted by Shem to his posterity.

To this terrible epoch that will never be erased from the memory of men despite the bad faith of the unbelievers of all times, and which are unfortunately multiplied in our day, there was a tremendous revolution in all parts of the universal creation. The action of the celestial powers, appointed from the principle of things by the Creator for the maintenance of order and its preservation for the whole duration which has been prescribed by his will and his justice, was violently disturbed; but it was much more considerable on the general terrestrial body<sup>12</sup>, which was shaken to its foundations. Its central axis was moved. The principle of the life of bodies was remarkably altered, and the duration of human life was greatly abridged. The earth itself with all its powers, infected with the demonic culte and the abominable crimes of which it had been the theater, was cursed by decree of the Creator, who impressed upon it indelible signs of this curse, and, notwithstanding the reconciliation which was accorded to it by the effect of the prompt prayers of Noah, it will never recover its first virtues.

The religious instruction thus also experienced a considerable change in its form and mode of distribution after the flood, while remaining essentially the same. It had become necessary in the views of divine mercy as a means of preserving, as I have already told you, the new generation of the danger of falling back into the criminal abuse that the former had done of its knowledge in science and the divine culte.

This change became all the more necessary as the demoniac power, humiliated and astonished by the deluge that had just robbed him of his worshipers, indulging in the rage of humiliated pride, redoubled his efforts to form new ones.

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<sup>11</sup> Reference to Noah as the 10<sup>th</sup> Patriarch as an emblem or manifestation of the +10 or Denary Type. — Cœur.

<sup>12</sup> Ie. the physical Earth or Macrocosm. — Cœur.

In this hope, the prince of demons who, blinded by pride, always conceives to win a victory over the divinity himself, every time he succeeds in seducing one of those degraded beings (men) whom his mercy always protects, although they present him only with his disfigured image. This leader of rebels, who circles incessantly around man, like a furious lion who seeks the moment to seize his prey to devour it, directed his attacks on Noah's own family; he managed to seduce his third son Ham, and made him repeat almost under his father's eyes the abominable crime of Cain. Thus, from the beginning of the second material posterity of man, the fearful type of evil was replaced by Ham beside the consoling type of good, represented by Shem, as it had been in the beginning by Cain next to the just Abel who was replaced by Seth. These types and a multitude of others we will have the opportunity to talk about as the most remarkable ones arise. For they have been constantly recalled and renewed in various forms in the different ages of the world.<sup>13</sup> Until the time they received their perfect fulfillment by the voluntary death of the promised Messiah, the son of God, the divine word incarnate, dead, which was the effect of the perverse action of the demonic power where the ignorance, the pride and perversity of the Jewish people of its priests and its teachers were the type and the instruments, and to which the Son of God submits only for the condemnation of this accursed power by the bursting of his [power] by his glorious resurrection. All these types, I say, have been permitted, established, and repeated to warn man to be ever cautious against the efforts and power of the demon. To teach us that the material man born in and through the concupiscence of the flesh is constantly exposed to seduction by his own senses which are so many doors through which he receives the attacks of the demon, because since his fall, matter and the senses are the domain of his enemy, thus he can only succumb if he opens his doors to him, by which once introduced, he will attack victoriously his intelligent being who occupies the center. That is why reason as well as religion, so strongly recommends to man to watch incessantly over his senses, which are against him the most terrible means of seduction. Hence the origin and the necessity at every age, especially in the age of the effervescence of the passions of the young of the abstinences and the privations of all kinds most likely to calm their excessive irritability, and principally at the times and in the circumstances consecrated by religion, where man wishes to return more seriously to himself and to unite more intimately with his creator.

These types teach him at the same time that he was created free, and that, in spite of his fall and degradation, he still retains his entire freedom<sup>14</sup>, to make use of it as his own will determines; that by the fatal consequences of his fall, he remains exposed during all the duration of his temporal life and until his last day to the influence of the two powers which surround him, who constantly work on him and each multiply their efforts in their side to invariably fasten themselves to him. I mean the power of the principle of the good which has given him being, which preserves him, and whose love acts powerfully on him until the last moment when he can still deserve by his correspondence to grace which is nothing else than God's love for all his creatures, and the power of the leader of the rebellious spirits who, pure in his origin, has made himself by pride the principle of evil. They

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<sup>13</sup> Here, JBW clearly explains Pasqually's conception of "Types" or models of being, characterized by various Biblical personages. — Cœur.

<sup>14</sup> An important philosophical concept to remember in the course of mystical and magical work. — Cœur.

further teach him that the perfectly free man under the action of these two principles can unite more or less intimately by his good or bad will to the one of the two, whichever he prefers, in accordance with a more or less constant habitude.<sup>15</sup>

Delivering his own will to the will of the principle for which he feels more attraction, it will have developed more affinity with him, to the point that at the last moment of life the will of the being can unite and identify, so to speak, with that of the preferred principle. It is in this sense that we can say with some reason that habit becomes second nature. O ineffable happiness if the being made a good choice! O dreadful misfortune if he made a bad one!

Cain's crime did not go unpunished for long. This crime, on which not to indiscreetly enlighten the multitude, Moses has cast, as well as on many other important facts, a very thick veil in his history of facts relating to the origin of temporal things, drew on its author and on his posterity, who soon followed his example, the just chastisement of which they still feel the effects. Noah received an order from the Creator to divide the earth according to its regions, to divide it among his sons and to separate Ham from his brothers. As a result of this order, Ham was relegated to the southern part of this earthly division, which the holy Scripture presents in the psalms and elsewhere as the center of the action of evil, as the principal home of the demonic power. He went there with his family, charged by the curse of his father, which was the visible sign of God's curse. Now, if Ham's fault was none other than that described by Moses, which consisted in having surprised his father in a state of material nakedness, during a sleep caused by the drinking of wine, and in showing him to his brothers in this state; one could not think, from the notions that it has pleased God to give us over to his justice always tempered by his great mercy, that a fault of this kind, serious as it is, that this indecent and disrespectful act deserved a punishment so severe for the culprit, and that it extended without end on his posterity. We must therefore conclude with the oral traditions which transmitted to us the fact, that the crime of Ham was enormous, for the greatest possible for man is to become by greed for the temporal pleasure, the worshiper and slave of the Demon, of the irreconcilable enemy of God and of men, since the Divine Redeemer declared in his gospel that this crime was the only one that was unpardonable, for it is indeed to deny the Holy Spirit to pay homage to the power that fights it.

In desiring to make known to you the true motives of the change which occurred after the flood in the form of the religious instruction of the people, I allowed myself to be drawn into various other details which seemed to depart from the subject; but they will not be useless for you in particular, if you meditate on them carefully. I will return to the main object from which I had departed.

The religious instruction changed form, but did not change purpose. It had been generalized and close to a form for all the men under the first generation. The principal heads of the families were its guardians and teachers; but they corrupted and abused it, and their families followed in their

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<sup>15</sup> Here, JBW clearly elucidates Pasqually's conception that Man has a free and absolute Will, but that through his proper (good) or improper (evil) use of this Free Will, he may entertain the Thoughts of the Good or Evil Spirits, and therefore become aligned to, and become the instrument of Action for Good or Evil in the world. – Cœur.

footsteps and examples; it was preserved pure and intact in the only direct patriarchal lineage blessed in the person of Shem and of his posterity, Enoch, the seventh of this lineage, who by his septenary rank was a particular type of the direct action of the Holy Spirit<sup>16</sup>, made his efforts to restore the great divine culte to its primitive purity. He formed<sup>17</sup> nine disciples of whom he was the central point which he left after him to stop the torrent and universal overflowing of passions, vices, and demonic worship which already prevailed with frightful progress; and having accomplished the work for which he had been sent and his particular type, he left the earth and disappeared. After the disappearance of Saint Enoch, evil continued to grow, until finally the treasures of mercy were, so to speak, exhausted, the divine justice weighed in a terrible manner on the universality of the culprits, for the shame and molestation of the enemy power that had seduced them.

This is the moment to point out to you how great and absurd is the ignorance of the so-called learned men of our day, of those superficial and light-hearted minds, who disdain every examination of the fundamental bases, on which they should co-ordinate their ideas to have just ones, which affect only contempt for all historical and religious knowledge which they condemn, they pretend and maintain with ridiculous arrogance that the men of the first age inhabited the forests, existed in an absolute ignorance of all principles of religion and sociability, that it is fear and the feeling of pain which gave them the first idea of a superior and good being capable of protecting them, or an evil one that it was necessary to appease by sacrifices and victims, and that they were dressed like savages and cannibals, similar to ferocious beasts without other guides than that of the feeling of their existence and the instinct of their needs. They are to be pitied, these proud ignorants for not feeling that they themselves are under the yoke of the infernal power of which they make themselves the henchmen, that their pride prepares for them the same punishment of which justice has struck the first, with the only difference that their profound ignorance of the divine things does not allow them to be as criminal as those who had knowingly abused them. As for you, recognize with us that men of the first age had all the possible complement of the knowledge which it was important for them to have, that they knew better the divine operations for the universal creation, the original greatness of the man and the fatal consequences of his fall that the multitude does not know today, because since the temporal advent of the divine redeemer of men, this knowledge is less necessary to him, but the closer they have been to the cradle of the world and the time of the fall of man, the more the divine mercy has given them powerful help to help them to rise and to render by a faithful transmission and their example the same service to their descendants. This is what the careful reading of the Holy Scriptures does not allow us to doubt, since we see under the patriarchs of the first and second generations, frequent communications of the divine deputies with them and with the righteous men of their time.

Noah was the tenth and last patriarch of the first generation since Adam by his denary number, whose value will be explained to you elsewhere, along with that of the other numbers of the decade,

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<sup>16</sup> Ie. +7 as a power of the Holy Spirit.

<sup>17</sup> The verb “former” in French has several connotations that perhaps we have lost in “modern” English when we use the word form. Former can mean to form, shape, mold, train, discipline, develop, put together, groom, educate, etc.

he is a type of the action of the creative spirit, which according to the account of Moses was carried on the waters, having in itself the principles of all things created; in the same manner, Noah also floated above the earth carried by the waters of the flood in the ark where he had enclosed with him the principles and seeds of all new generations.

He had received from his predecessors the knowledge of divine sciences in their primitive purity, and had made a holy use of them, since he was found just. He instructed his three sons faithfully, but he passed on the sacred deposit to his descendants by Shem, his eldest son, whom he acknowledged with the patriarchal blessing. This blessing, a perceptible sign and the token of divine blessing<sup>18</sup>, that the patriarch could give to only one of his children, to the one who was elected by God, and ordinarily to the eldest, was the express act of the transmission which he gave him of his knowledge and powers, which he presented very near the end of his temporal action<sup>19</sup>; it was therefore the most important and most desired part of his (Noah's) heritage, since he could wish for his other children only material goods and enjoyments; as we see in the conduct of Isaac to his sons Jacob and Esau, in the great joy of one, and the despair of the other. It is from this, that is from this sacred origin that has originated the custom which pride has established among men, and which still imperiously reigns in the class of rich men, to institute their eldest sons as universal heirs and to deprive all the others almost entirely; but as this right of human convention can only be applied to material goods, and is no longer based on the foundation of its primitive essentials, nor on any virtual power in the heir, it has only produced injustices, complaints and dissensions.

I have already said that after the deluge the religious instruction had changed its form. The prevarication of Ham, whose example was imitated by his son Canaan, who also transmitted it to his posterity, made it even more necessary to classify it, to constrain it within proper limits, and to distribute it with more precaution. From then on it was divided into several distinct parts:

1. The teaching of the fundamental dogmatic doctrine and of the inner worship being recognized as necessary by all was destined to all without exception.
2. The historical knowledge of the original causes and the facts relating to the creation of the temporal universe and its destination, the primitive goal of the creation of the general man<sup>20</sup>, his temporal functions in his first state, of his fall and his deplorable consequences, finally, of the means of operating the external culte for the particular needs, was concentrated in a small number of men chosen and reserved for the heads of the great families, after they had been sufficiently tested. This is where the origin of the ancient secret initiations is found,

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<sup>18</sup> Ie. *La Chose*. – Cœur.

<sup>19</sup> Consider this expression of the transmission of La Chose in light of the Martinist question regarding spiritual heirs posed to all Candidates at their *Associate Initiation* in the Martinist *Way of the Heart*. – Cœur.

<sup>20</sup> It is rather rare in the writings of Pasqually, Willermoz and St. Martin to see the term “l'homme general”. For example, the General Terrestrial Body refers to the Earth, and the Particular Terrestrial Body refers to the Body of Man. This use of the “General Man” is a clear reference to the Kabbalistic Adam Qadmon, the primitive model or Type of humanity, before the Fall and before the temporal split into Male and Female. – Cœur.

more or less degraded and corrupted, according to the genius of the people who adopted them, of which we find vestiges in all parts of the world, which themselves served as bases for the good mythology, which were altered everywhere; but which was kept pure in the holy patriarchal filiation, and whose tradition transmitted from age to age has come down to us.<sup>21</sup>

3. The knowledge of the ceremonial laws, the sacrifices and secret operations of the great divine worship, and that of the great divine names whose invocation made by the operant constituted his virtue<sup>22</sup>, the strength and great results of his operations were exclusively attributed and reserved for the sole patriarchal chief, who became the high priest general of the human family, and his successors.

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<sup>21</sup> This is a clear reference not only to the Secret Tradition of the Hebrew Kabbalah, but to the passing on of the Western Esoteric Tradition through the royal families and elite (Elect or Élu) of all times and places. – Cœur.

<sup>22</sup> Ie. “By Names and Images are all powers awakened and re-awakened”. – Cœur.