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**SPECIAL AND SECRET INSTRUCTIONS FOR MY SON
TO BE COMMUNICATED TO HIM WHEN HE HAS
REACHED THE AGE OF FULL MANHOOD, IF THEN HE
SHOWS HIMSELF WORTHY TO RECEIVE IT**



From Doctrine – Lessons 1 to 9 by Jean-Baptiste Willermoz

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My Son,

Here you are, having reached the age where a man, whose education has been as carefully attended to as yours, has acquired in the course of the studies he has made of the most desirable of the various human sciences, a groundwork of knowledge sufficient to direct him with wisdom and satisfaction in all the periods of his temporal career; where he should, if he has been able to profit from the reliable and luminous instructions by which his soul has been abundantly nourished, have been fortified in the love of his religion and the True principles of the sublime Christian ethics.

Here you are, then, having come to that age where a man thus prepared, sensing his reason fully developed, enlightened by the experience of the first years of his adulthood, and fortified by the use he has already made of his intellectual abilities, questions himself more seriously than he had previously done about his true essential nature, his origin, destination and his end; about the nature, period, and the terrible effects of man's fall, from which original sin derived, its universality in his species and all its disastrous consequences; on the means of return and rehabilitation from which his duties towards his Creator and his Redeemer, towards himself, and towards all other men also derive; and finally concerning the original connections with the One and Absolute Principle of all things which absolutely constitutes him as the image and likeness of God, and with all created Beings both visible and invisible, good and bad, which operate continually upon him in his material form and in the immensity of universal space.

I have reason to think, My Son, that you are already experiencing that imperative need, so common among thoughtful men, to extend the circle of your knowledge, and to learn to know yourself better. If that desire, so commendable in appearance, was suggested to you by a vain and sterile curiosity, I would pity you greatly, especially if you were to indulge it; for Truth is a terrible judge, which sooner or later avenges the contempt which the fickle and inconsequential man has for it, when it did him the favor of revealing itself to him. It is Truth itself which at the first moment which succeeds the end of your temporal life, will show you the faithful tableau of the good or bad use you made of its free manifestations. The more they were special to you, important for your education and abundant, the more, too you will become convinced of the enormous consequences to your soul if you hadn't precisely conformed your belief and your daily conduct concerning other people with the advice you had received from it. On viewing that tableau you will become your own judge, and if your conscience, enlightened by it, will then rise up against you terrified by its clarity. You will flee from that holy Truth, you will distance yourself from it with a sense of horror, recognizing yourself unworthy to live in its sanctuary. Even justice itself, which you had provoked by your insults, will make that profound feeling of your indignity, which will begin your torments, spring forth within you. Then those regrets which are too late to be of any use, those tears, that whining, that gnashing of teeth whose signs had been misunderstood will also commence. It is then that spiritual fire which devours the soul without consuming it will blaze against you, and which will only be extinguished for you after you have paid your debt to justice to the very last cent, as will have been assured by that which is Truth itself.

So before giving in to any desire to obtain particular and secret knowledge, scrupulously examine the depths of your heart and the private intentions of your soul to assure yourself, so far as you are able, of your firm and constant desire to use it for the greater glory of God and for your spiritual wellbeing. Know how to suppress your curiosity and to contain it within just bounds, until it is perfectly purified by holy motives which make it a legitimate desire. It is for that reason that the ancient sages, possessors and teachers of the divine sciences, tested their disciples for so long and by all kinds of strong measures, before admitting them to secret initiations.

But if you are feeling that real need of the soul which constantly strives to rise up towards the One Principle of all good, in order to unite more intimately with Him; if you feel that ardent love of Truth which only desires new light for man to strengthen him in his faith and to make him resolute in the midst of the most severe attacks, with the aid of Him who gives it; if it is finally because of a sole desire to become better, more useful to other men and to acquire new powers for better to fulfill all your duties; then My Son, in that case I give renewed thanks to that Divine Providence which, around the middle of my temporal life, led me as it were by the hand and by unexpected paths to the entrance of the Sanctuary of Truth, which has strongly sustained me by new kindnesses, and has given me the means to be able to contribute to the accomplishment of its designs upon you, if you know how to make yourself worthy of its protection.

He who reads in the depths of our hearts knows that for a long time I have asked Him for a son prepared through His mercy, to whom I could one day surrender without any danger for him, and without indiscretion on my part, that deposit with which I was entrusted in his name. I see with gratitude the dawn of that wished-for day burst forth this day. One day may you fulfill my hopes, and increasingly merit this valuable deposit growing in your hands, when the time comes for it to be placed there.

As for now, My Son, it is necessary to prepare your spirit through explanations of utmost importance, yet which are so little known today even though they were much more so in the first centuries of Christianity, in order to appreciate the religious and Christian doctrine in which you have had the good fortune to be raised at their true value. It is not a new Religion which I will present to you, for there are not two, and just as there is only one God there is and can only be one true Religion, though the forms of worship have experienced changes at certain times at certain periods and at certain ages and the world, until that worship was completely perfected by the Divine Founder of Christianity and by His apostles. So, it will be always the same Religion which you will profess, but you will find in this instruction revelations which are both unexpected, sublime and enlightening, which will make you cherish and respect them more and more.

This Religion, unique in its essence, as well as the temporal worship temporal which is its essential part, was neither known nor necessary to man before his fall, since being then in a glorious and incorruptible body, and in the fullness of the light, he had only a purely spiritual worship to perform. But knowledge was given to the first terrestrial man now incorporated into matter, and whom we call Adam, as a plank for him to grasp in his shipwreck, after he had recognized and confessed without any hesitation the enormity of his crime, and expressed his

sincere repentance; from that time it became for him and his descendants a means of return and rehabilitation, when everyone will have individually completed their atonement.

This Cult of the Repairer which Divine Mercy came to teach fallen man, which should be restored in the middle of time, raised to the highest perfection by the Divine Universal Repairer, was violently attacked by the demonic power. From that time he undertook to erase the Divine Worship from man's descendants, in order to establish his own and bring it to domination, by pandering to man's inclinations, his passions and his greed in order to encroach absolute dominion over him; and in this mad hope he secured the mind of Cain, Adam's first carnal son, whose natural inclinations were favorable towards him, to be his first minister. But he was heavily defended and preserved by the just and pure Abel, who knowing the abominable designs of his brother, rendered the efforts of his perverse power impotent through the operations of his pure worship,, and offered his corporeal body voluntarily to the Lord as a sacrifice for perfect reconciliation, which up till then had been incomplete through his father; and because of that in this original race, became the first *type* (or 'sign') of the great universal reconciliation, as secondly under Abraham, Isaac, son of the promise became the second *type*.

In this first age of the world, religious knowledge, whose deposit was specially preserved and transmitted through direct descentance to the first born of the Patriarchs, was taught without mystery to all men, so that none would sin through ignorance; but broadcasting education to enlighten all minds on the essential nature of Good and Evil, as well as on the great power of the Principles of each of them, and applying this successively to souls which were already seduced and depraved, over the passage of time brought about a general perverseness and aggravated crime in the multitude which had abused such knowledge. The Prince of Demons who had come to have this straying multitude render to him the worship and the tribute which it refused to give the Creator, puffed up by such great success in his blindness believed that he had triumphed over God Himself. By the time of the sage Noah, corruption having become so widespread and to such a high degree, Divine Justice had to exact a terrifying punishment which being focused on the guilty, at the same time humiliated the insolent pride of the Seducer of men, making him feel the uselessness of his attacks against One whose superior power over him had taken away his all too credulous victims. God's mercy acting in concert with his justice, and wishing in one punishment to preserve the future race from the contagion of the crime He was punishing, could not erase from the earth the abhorrent crime which had inundated it, except by erasing from its surface the entire race which had soiled it. Noah, the just Noah, who was the tenth and last Patriarch of that first race and which by this holy number forms a most remarkable and particular *type*, was the only one, along with his family, spared the universal scourge and preserved in all its purity in the deposit of divine sciences that he transmitted through Shem to his descendants.

To that terrible period which cannot be erased from man's memory, despite the bad faith of unbelievers of all times, and which are unfortunately so numerous in our times, was added a prodigious upheaval in all parts of universal creation. The action of the celestial powers, established at the beginning of things by the Creator in order to maintain order and conservation in temporal creation for the duration which had been prescribed by His will and His justice, was violently disturbed. But it was far more considerable on the overall terrestrial body which was shaken to its foundations by it; its central axis was displaced; the Principle of the life of the body was significantly altered, and the duration of human life was greatly shortened; the Earth itself

with all its powers, infected by demonic worship and heinous crimes of which it had been the theater, was cursed by decree of the Creator, Who imprinted on it indelible signs of that curse, and despite the reconciliation which it was granted through the effect of the urgent prayers of Noah, it would never recover its original virtue.

After the flood, religious instruction, while still remaining essentially the same, therefore also experienced considerable change in its form and in its method of delivery. It had become necessary, in the views of the divine mercy, as I have already stated, as a means to preserve the new generation from the danger of falling again into the criminal abuse that the original generation had made of its knowledge of science and divine worship.

This change then became even more necessary, since the humiliated demonic power which had been overwhelmed by the deluge which had just deprived him of his worshippers, giving himself over to the rage of humiliated pride, redoubled his efforts to recreate his cult anew.

In this hope, the Prince of Demons who, blinded by pride, still believed he could win a victory over the same Divinity every time he succeeded in seducing one of those degraded beings (mankind) which His mercy always protects, even though they only present Him with nothing more than His own image disfigured. This chief of the rebels who prowls ceaselessly around man, like a furious lion which seeks the moment when it can seize its prey in order to devour it, directed his attacks towards Noah's own family. He managed to seduce Ham, his third son, and made him repeat, virtually under the eyes of his father, the abominable crime of Cain. So it is, that from the commencement of the second material posterity of man, the terrifying *type* of evil found itself replaced by Ham alongside the consoling *type* of good, embodied by Shem, just as it had been in the beginning of the first race with Cain beside the just Abel who was replaced by Seth. These *types* and a multitude of others we will have an opportunity to speak about, as the most remarkable of them present themselves; for they have been constantly recalled and renewed in various forms in different ages of the world. Until the time when they receive their perfect fulfilment through the voluntary death of the promised Messiah, the Son of God, the Divine Word incarnate and died, which was the result of the perverse action of the demonic power of which the ignorance, pride and perversity of the Jewish people, its priests and its doctors were the *type* and the instruments, and to which the Son of God only submitted himself to condemn this evil power in making His own power burst forth through His glorious resurrection – all these *types*, I tell you, have been permitted, established and repeated in order to warn man to keep himself constantly on guard against the efforts and the power of the Demon; for us to learn that material man born in and through the lust of the flesh is constantly exposed to seduction through his own senses, which have so many doors through which he can receive the attacks of the Demon; because since his fall, matter and the senses are the domain of his enemy, and so he can only succumb if he opens his doors, through which, once allowed in, he will soon victoriously attack his intellectual Being which occupies his center.

That is the reason why Religion recommend to man so strongly the need to watch constantly over his senses which work against him as the most terrible means for seduction. This is the origin and the need at any age – and especially during the age when the passions are particularly excitable – of fasting, abstinence, and privations of all kinds most appropriate to calm excessive

irritability, and primarily during the times and circumstances dedicated by Religion, when man wishes to return more seriously into himself and unite himself more closely to his Creator.

These *types* teach him at the same time that he has been created free, and that, despite his fall and his degradation he still preserves his complete freedom, to make the use of it that his own will determines; that as a fatal consequence of his fall, for the duration of his temporal life and up to his last day he remains exposed to the influence of the two powers which surround him, which act continuously upon him, and which each redouble their efforts to attach him invariably to itself. I wish to say these are the power of the Good Principle which gave him life, which preserves him, and whose love acts strongly upon him until the last minute, where he may still earn it through his connection with that grace which is nothing other than the God's love for all His creatures; and the power of the Chief of the rebellious spirits who, pure at his origin, through pride has become the Evil Principle. They continue to teach him that man, who is perfectly free under the action of these two Principles, can join himself more or less closely through his good or evil will to whichever of the two he prefers, according to more or less constant habit.

In giving his own will over to the will of the Principle to which he feels a greater attraction, it will have acquired a closer affinity with him to the extent that, at the last moment of his life the will of the Being can join and identify itself, so to speak, with the preferred Principle. It is in that sense that we can say with good reason that habit becomes second nature. Oh, what ineffable happiness if the Being has made a good choice! Oh, what terrible misfortune if he has made a bad one!

Cain's crime didn't remain unpunished for long. That crime over which – so as not to enlighten the multitude indiscreetly, as well as on the subject of many other important facts – Moses threw a very thick veil in his recounting of the facts concerning the origin of temporal things, drew down upon its author and his descendants, who lost no time in following his example, the just punishment whose effects they still experience. Noah received the order from the Creator to divide the Earth according to its regions, divide it among his sons and to separate Ham from his brothers. As a result of this order, Ham was relegated to the southern region of this terrestrial division which the Holy Scriptures present in the Psalms and elsewhere as being the center of the action of evil, the principal abode of the demonic power. He went there with his family bearing his father's curse, which was a physical sign of the curse of God. However, if Ham's crime had been nothing more than what was described by Moses, which was to have surprised his father in a state of material nudity during a sleep caused by the drinking of wine, and have shown him to his brothers in that state, we couldn't imagine, given the notions which it has pleased God to give us concerning His justice being ever tempered by His great mercy, that an error of this kind, serious though it may be, that this indecent and disrespectful action merited so severe a punishment for the guilty person, and for it to extend forever upon his descendants. We must therefore conclude along with the oral Traditions which have transmitted this fact, that Cain's crime was enormous: because the greatest crime which it is possible for man to commit is by greed for temporal pleasures, to surrender oneself to be a worshipper and slave of the Demon, the irreconcilable enemy of God and men; for the Divine Redeemer declared in his Gospel that this crime was the only one which is unpardonable, because it is in effect to deny the Holy Spirit by giving the homage due to Him to the Power which combats Him.

In wanting you to know the real reasons for the change that took place in the form of religious instruction for the peoples following the flood, I have let myself go into other various details which seem move away from the subject; but they will not be useless for your individual thoughts, if you meditate on them carefully. I will now come back to the main subject from which I strayed.

Religious instruction changed in form, but not in purpose. It had been generalized and almost in one form for all men during the first generation. The principal heads of families were their guardians and teachers; but they corrupted and abused them, and their families followed their outlines and their examples. It was preserved pure and intact only in the only direct patriarchal and consecrated line in the person of Sem, and in his descendant Enoch, the seventh of that line, who through his septenary rank was a particular *type* of the direct action of the Holy Spirit, and focused his efforts on restoring the great Divine Worship in its original purity. He taught nine disciples for whom he was the central point, who he left after him to stop the universal torrent and outflowing of passions, vices, and demonic worship which was already prevailing with alarming progress; and having completed the work for which he had been sent and his particular *type*, he left the earth and disappeared. After the disappearance of St. Enoch evil still continued to grow, until finally the treasures of mercy being so to speak virtually exhausted, Divine Justice weighed down in a terrible manner on the universality of the culprits, to the shame and annoyance of the hostile power which had seduced them.

It is here that we should draw to your attention how great and absurd the ignorance of the so-called scientists of our days is, those trifling and superficial minds who, despising any examination of the basic foundations on which they should coordinate their ideas to ensure their correctness; who, affecting only contempt for all the historical and religious knowledge which condemns them, claim and affirm with ridiculous arrogance that the men of the first age inhabiting the forests, existed in complete ignorance of all Principles of Religion and Social Order; that it was fear and the feeling of desperation which first gave them the idea of a Superior and Good Being capable of protecting them, or a Mischievous Being which they should appease through sacrifices and victims; and that they dressed like the savages and cannibals, resembling wild beasts with no other guides than the sense of their existence and the instinct of their needs. These prideful ignoramuses are to be pitied for not realizing that they are themselves under the yoke of the infernal power to whom they lend their support, that their pride prepares for them the same punishment which justice meted out to those of the First Age; with this difference alone that their profound ignorance concerning divine things doesn't allow them to be considered as criminal as were those who had knowingly abused it. As for You, understand with us that men of the First Age have had all the knowledge that it was important for them to have, that they knew best the Divine operations leading to the Creation of the universe, man's original greatness and the disastrous results of his fall which the multitude doesn't know today, for since the temporal advent of the Divine Redeemer of men, that knowledge is less necessary for him; but the closer they were to the cradle of the world and the time of man's fall, the more too Divine Mercy offered powerful aid to them to help them to recover, and by a faithful transmission and their example to offer the same service to their descendants. It is on this point that an attentive reading of the Scriptures allows no doubt, since one can see that under the Patriarchs of the first and

second generations, there were frequent communications between Divine delegates both with them and with the righteous men of their time.

Noah was the tenth and last Patriarch of the first generation from Adam by his denary number, whose value will be explained to you elsewhere, along with those of the other numbers in the decade. It is a *type* of the action of the Creator Spirit, which according to the story of Moses was borne upon the waters, having in itself the principles of all living things: in the same manner too, Noah floated above the earth carried by the waters of the flood in the ark in which he had enclosed with him the principles and the seeds of all the new generations.

From his predecessors he had received the knowledge of divine sciences in their original purity, and had made holy use of it, since it was found to be just. He instructed his three sons faithfully, but he transmitted the sacred deposit to his descendants through Sem his eldest son who received it with the patriarchal blessing. This blessing, the physical sign and promise of the divine blessing, which the Patriarch could only give to one of his children, to the one who was elected of God, and usually the eldest, was the manifest act of the transmission which he was making to him of his knowledge and powers, when he appeared to be close to the end of his temporal activity. It was therefore the most important and most desired part of his heritage, since he could then only bequeath property and material enjoyments to his other children; as we can see in the conduct of Isaac toward his sons Jacob and Esau, in the great joy of the one and the despair of the other. It is from this, from that sacred origin that has originated the custom which pride has established among men, and which still imperiously prevails in the class of the wealthy, of establishing their eldest son as the heir of everything, and to deprive all the others almost completely; but since this law of human custom can no longer apply to anything except to material assets, and is no longer based upon its essential original foundations, nor upon any virtual power in the inheritor, it result in nothing but injustices, complaints and dissent.

I've already said that after the great flood religious instruction had changed in form. Ham's prevarication, whose example was imitated by his son Canaan, who also transmitted it to his descendants made the need felt still more to classify it, strengthen it in just limits and distribute it more circumspectly. Therefore, it was divided into several distinct parts:

1. The teaching of the fundamental dogmatic doctrine and of the inner¹ worship being recognized to be necessary to all, was given to everyone without exception.
2. The historic knowledge of the original causes and the facts relating to the creation of the temporal universe and its destiny; of the original purpose of the Creation of general man, of his temporal functions in his first estate; of his fall and its deplorable consequences; finally, the means of operating the outer worship for specific needs was concentrated in a small number of men and reserved to the heads of the large families, after they had been sufficiently tested. That is where we find the origin of the ancient secret initiations, now more or less degraded and corrupt according to the spirit of the peoples who adopted

¹ Note that the terms 'inner' and 'outer' are being used in the opposite sense we attribute nowadays, just as Saint-Martin, in *Natural Table*, uses the term 'General Elect' to refer to a person working for the redemption of all mankind, and 'Particular Elect' for a person only working on his own redemption, which seems counterintuitive to us nowadays. Here 'inner worship' equates with what we now call the 'Outer' or 'Exoteric Church'; while 'outer worship' in point 2. refers to what we now call the 'Inner', 'Hidden' or 'Esoteric Church'.

them, whose vestiges are found in all parts of the world, which have even be used as the basis of fine mythology, and which have been perverted everywhere; but which were preserved pure in the holy patriarchal lineages, and whose tradition, transmitted from age to age, has come down to us.

3. Knowledge of the ceremonial laws, of the sacrifices and secret operations of the great Divine Worship, and of the great Divine Names whose invocation performed by the Operator constituted its powers, strength and the great results of its operations were exclusively assigned to and reserved for the patriarchal leader alone, who became the Grand General Priest of the human family, and to his successors.