

**THE
MARTINIST
TRADITION**



VOLUME 5

**HOW IS
THE HUMAN BEING
MADE UP?**

PAPUS

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



TO THOSE WHO SEEK

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES

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Saccas

Principal



INTRODUCTION

WHAT IS MAN? And how is he composed? Is he made up only of a physical body? Or does he possess others? If he does, how many are there? And how can they be proved?

This little book written since 1900 by Papus presents the answers to these and other pertinent questions; it gives information which should be of interest and concern to everyone. The disclosures are factual and free from dogmatic statements, religious or philosophic speculation.

This is the fifth volume of the Martinist Tradition and is another valuable addition to the series. The other four editions are described herein and are available.

Once again I thank everyone who supports these publications and trust the information you glean is helpful in understanding this complex thing called *life*.

René Cossey

PARIS

BIBLIOTHÈQUE DE PROPAGANDE OCCULTISTE
Publiée sous la direction de l'Ordre Martiniste

COMMENT EST CONSTITUÉ L'ÊTRE HUMAIN ?

Le Corps — L'Astral — L'Esprit et leurs
correspondances

Les Auras humaines — Clef des Constitutions à
neuf, sept et cinq éléments

PAR

Le Docteur PAPUS

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Petit résumé entièrement inédit, avec 3 tableaux et 20 figures

PRIX : 25 CENTIMES



PARIS
ÉDITION DE L'INITIATION
CHAMUEL, ÉDITEUR
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1900

REPRODUCTION OF ORIGINAL FRONT COVER
(Actual size)

HOW IS
THE HUMAN BEING
MADE UP?

MOST IMPORTANT QUESTION

How is the human being made up? Do we only have a (physical) body which produces all our faculties?

Do we have an immortal soul or a Spirit united with this body?

If the body and the Spirit exist in man, are they present independently, or are they united by another element?

These are the problems which have perturbed philosophers for many centuries and these are the questions we are going to give a solution to by setting out the teachings of the Western Christian occult tradition.

In this short account, which is intended for everybody, we will incorporate as little philosophy as possible, and we will not start any discussion. Those who would like to check out our statements are asked to refer to the major works of the masters and to complete studies on occultism.

Let us first of all look at three fundamental questions.

1. Does the human being have only a (physical) body which produces all its faculties?

We will answer NO to this question, mainly based on the few following facts:

- A. In less than five years all the cells of the body have died and have all been replaced without the body having changed its shape and without the person's appearance having been affected. The



Schema des trois centres du corps physique (Ventre, Poitrine, Tête).
dressés sur la colonne vertébrale.

DIAGRAM OF THE THREE CENTERS OF THE PHYSICAL BODY
(ABDOMEN, CHEST, HEAD), ATTACHED TO THE SPINAL COLUMN

material cells are only the *instrument* formed by a force other than matter.

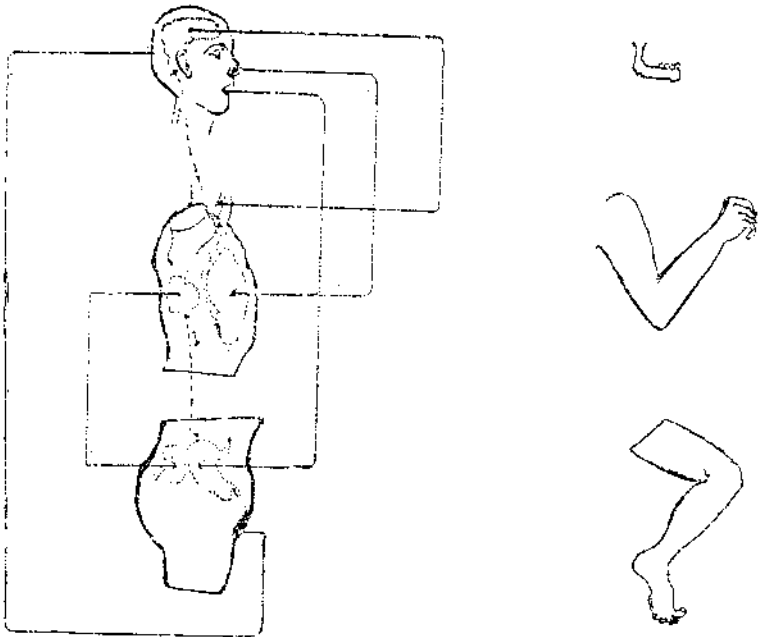
- B. Claude Bernard has shown that each of our ideas entails the death of the nerve cell which served as its support. When we remember a fact which happened ten years before, more than one million different nerve cells have borne the imprint of the idea which is consequently independent of these cells and their transformation.
 - C. The phenomena of transcendent hypnosis, the communication from mind to mind without any material intermediary, the appearance of the image of a living person in danger of death to his parents great distances away, the action from a distance and without material intermediary of the nerve force and Thought of the human being and numerous facts of this kind, prove, outside any philosophical system, that the (physical) body is not the only element of which we are made.
2. Is the Human Being Being made up of a mortal body and an immortal Spirit without any other Principle?*

To this dogmatic statement made by certain theologians and many philosophers, we will again answer NO, citing the following main reasons:

- A. Anatomy shows us two distinct nervous systems in man, each one served by a type of muscle. Firstly, the conscious nervous system, served by striated muscles; then the unconscious nervous system, or that of organic life, served by muscles with smooth fibers.

* Principle: This word can also mean element or force.

- Translator



LA TRINITÉ DANS L'ÊTRE PHYSIQUE

Les trois sections (Ventre, Poitrine, Tête), de l'Être physique et les membres correspondant à chaque section. — Rapports organiques des sections entre elles et avec le visage.

THE TRINITY IN THE PHYSICAL BEING

THE THREE DIVISIONS (ABDOMEN, CHEST, HEAD), OF THE PHYSICAL BEING AND THE CORRESPONDING MEMBERS OF EACH DIVISION.
 - ORGANIC CORRESPONDENCES OF THE DIVISIONS WITHIN THEMSELVES AND WITH THE FACE.

- B. Physiology shows us that, during normal sleep, the conscious system stops all its functions, whereas the ganglionic nervous system continues and activates all its functions. This duality of systems must imply the duality of the component principles.*
- C. All Egyptian, Kabalistic, Gnostic and Hermetic tradition, corroborated by Saint Paul, affirms the existence of an INTERMEDIARY principle between the mortal body and the immortal Spirit, a Principle which Saint Paul called *anima*, in his distinction between *corpus*, *anima* and *spiritus*.

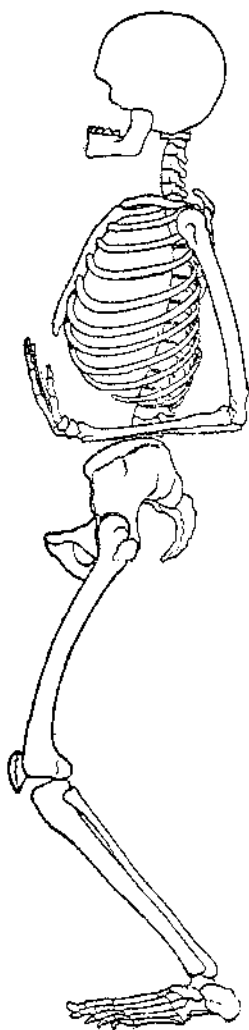
A large number of occult experiences prove the possibility of projecting this intermediary principle outside of the body during life.

3. Man is therefore made up of THREE PRINCIPLES:
1. The material physical body.
 2. An intermediary principle.
 3. The immortal Spirit.

Such is the question to which we will answer YES, as did the Egyptians from the XV Century before Christ, just as did all the initiatic and prophetic schools which passed on the Kabala, the Gnosis, Alchemy and Occult Science in all their forms, as affirmed by Socrates, Plato and all neo-platonics, and as Saint Paul affirmed.

We are devoting this short work to the rapid demonstration of this question.

* See previous note on "Principle" - translator.



Les trois centres
que et les trois
bres (abdominal,
phalique), triple

du Corps Physi-
paires de Mem-
thoracique et ce-
ment divisés.

THE THREE CENTERS OF THE PHYSICAL BODY AND THE THREE PAIRS
OF MEMBERS (ABDOMINAL, THORACIC AND CEPHALIC)
DIVIDED INTO THREES.

T H E T H R E E P R I N C I P L E S

The first trap to avoid is the *à priori* system which is affirmed by only one author. If man is really made up of three major Principles and not of five, or six, or seven, or nine, or twenty two, or of any other of the many divisions established by subsidiary analyses, the whole physical constitution of the human being must show us, *and loudly proclaim to us*, this law of the Trinity. For nature does not change its laws according to levels and each part of the human Being must repeat the great general law.

How many parts does the finger on a hand have? THREE (phalanges, 'phalangine', 'phalangette'). (Note: French has three separate names for these three finger joints which are all called 'phalanges' in English - translator).

How many parts has my abdominal limb? THREE (foot, leg, thigh).

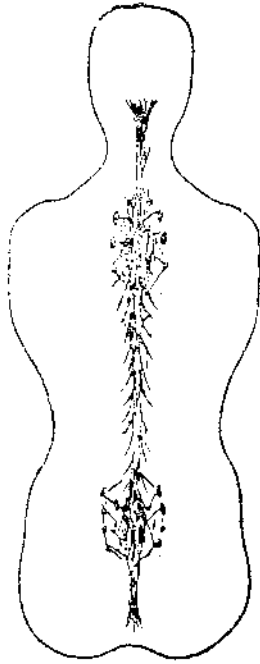
Lastly, how many parts does my body have, apart from the limbs? THREE (abdomen, chest, head).

And these are not artificial divisions for there are special bones or very specific organs for each of these major sections.

But if the number THREE is repeated infinitely in the physical body, others numbers appear. Thus we have *two times five* fingers, and we have *seven* openings in the head. (Two eyes, two ears, two nostrils, one mouth).

This indicates to us that we must not be dogmatic or sectarian and that we will have to seek the *raison d'être* of all these additional numbers, with the aim of explaining to ourselves certain aspects and sub-divisions of the great component Trinity.

In order to avoid any lack of clarity, let us ask the physical body for the key to all our deductions. It is analogy, the characteristic method of occultism, which will most greatly help deduction and induction.



Les trois grands plexus du grand sympathique. — Plexus cervical, Plexus cardiaque, Plexus solaire. — Centres organiques d'action du Corps astral.

THE THREE MAIN PLEXUSES OF THE SYMPATHETIC NERVOUS SYSTEM
- CERVICAL PLEXUS, CARDIAC PLEXUS, SOLAR PLEXUS. -
ORGANIC CENTERS OF ACTION OF THE ASTRAL BODY

Animal-Man and Spirit-Man

To the abdomen are attached the abdominal limbs (thigh, leg, foot); to the chest, the thoracic members (arm, forearm, hand); to the head, the cephalic members (lower jawbone).

Each of these centers has a well-defined physiological function; the stomach transforms the food, coming to it from outside, into human substance or chyle; the chest transforms the chyle into blood and the head extracts from the blood the nerve force which moves the whole human machine. In addition, each of the three main centers is represented in the other two. Thus, the stomach has its chyle vessels and its lymphatic vessels in the whole human being; the chest sends the blood, activated by respiration, into the other centers as well; and finally, the head, through its nerve connections, activates all the organs without exception.

What is strange and interesting to us is that all this organic work of the abdominal, thoracic or cephalic factories is done entirely without the intervention of the consciousness and will of the human Being. It is the *Animal-Man* working alone, and the *Spirit-Man* has functions and organs of his own which are distinct from the preceding ones.

Animal-Man is activated by a special nervous system, that of the vegetative or organic life, which is almost exclusively made up of the sympathetic nervous system, its plexuses and its dependencies. That is what makes our hearts beat, contracts and dilates all our arteries and all our veins, activates the liver, the stomach, the intestines, even the lungs, irrespective of whether the *Spirit-Man* is awake or asleep, for all the organs work just as well in our sleep as when we are awake. Again, it is this nervous system which repairs damaged cells and replaces them, which, by means of embryonic cells and white globules, dissolves germs which come from outside, heals superficial skin wounds and, finally, takes care of all organic catering. *Spirit-Man* has nothing to do with all this. Who then directs this special nervous system?

For, as we have said, a system of organs is only the *support* of something: the organs undergo the function, but do not



LES ORGANES PHYSIQUES DE L'HOMME ASTRAL
 Les principaux plexus du Grand Sympathique et leur rayon d'action
 (demi-schéma.)

THE PHYSICAL ORGANS OF ASTRAL MAN

THE MAIN PLEXUSES OF THE SYMPATHETIC NERVOUS SYSTEM
 AND THE EXTENT OF THEIR ACTIVITY (PART SECTION)

create it, for their cells die as the function is completed.

The force which directs all the work of the body has been given many different names through the ages, for it has been known from time immemorial. The Egyptians called it the Luminous Body (*Kha*,) the Pythagoreans the Chariot of the Soul,* the Latins the animating force (*Anima*), as did Saint Paul; the hermetic philosophers referred to it by the name of *Plastic Mediator* and *universal Mercury*. Paracelsus and his school, as well as the disciples of Claude de Saint-Martin, the Unknown Philosopher, called it the *Astral Body* because it drew its force from the interplanetary or astral substance.

Whatever name it is given, it must be understood that this principle has, in our being, its own organs, its own nervous system, its own functions, and that its existence is equally certain to the occultist as to the physiologist. We will call it ASTRAL BODY.

It is the *concealed worker* of the human being, it is the horse of the organism of which the physical body is the carriage, and the conscious being is the coachman.

The horse is stronger than the coachman, it is the horse which draws the carriage, yet it is the coachman, who is not as strong, but more intelligent, who directs the horse, and hence the carriage.

Similarly, in the Human Being, the Animal-Man is stronger than the Spirit, and it is he who moves the human machine and yet it is the Spirit-Man, who is less strong but more intelligent, who directs, in outer life the Animal-Man, and, consequently, the whole of the human machine.

In order to understand this properly, let us go back to the study of the body.

The body has three centers: the abdomen, the chest, the head, but, by this word head, we mean the skull and its contents, that is the horizontal part of the upper centers. In front of the skull, vertically, is placed a series of organs constituting the face and these organs have the characteristic that they only function, for the most part, when we are awake, that is to say that the Spirit-Man is in action on the outside (which philosophers call the *non-self*.)

* I think this could be more properly rendered: "Chariot of the Spirit". Editor



LE VISAGE

Synthèse des trois Centres humains :

La Bouche porte d'entrée du ventre, le Nez porte d'entrée de la poitrine, les Oreilles porte d'entrée du cerveau.

THE FACE

SUMMARY OF THE THREE CENTERS OF THE HUMAN:
 THE MOUTH THE ENTRANCE TO THE STOMACH,
 THE NOSE THE ENTRANCE TO THE CHEST,
 THE EARS THE ENTRANCE TO THE BRAIN.



L'HOMME-ANIMAL ET L'HOMME-ESPRIT

Toutes les parties de la figure teintées en noir indiquent le domaine sur lequel peut agir la Volonté; les parties en blanc indiquent au contraire le domaine de la Vie organique sur lequel la Volonté n'a pas de force directe, c'est le domaine de l'Homme-animal, de l'Être astral inférieur.

ANIMAL-MAN AND SPIRIT-MAN

ALL THE PARTS OF THE FIGURE COLOURED *IN BLACK* INDICATE THE DOMAIN OVER WHICH THE WILL CAN ACT; THE PARTS *IN WHITE* ON THE OTHER HAND INDICATE THE DOMAIN OF ORGANIC LIFE OVER WHICH THE WILL HAS NO DIRECT POWER; IT IS THE DOMAIN OF ANIMAL-MAN, OF THE LOWER ASTRAL BEING.

As soon as we fall asleep, the eyes close, the ears cease to function, the mouth closes, the sense of smell ceases and only respiration causes the nostrils to move. The organs of the face are therefore part of the Spirit-Man and not the Animal-Man and the purpose of each one of them is to establish control over each of the centers of this Animal-Man.

Thus the mouth (which has a single opening because the stomach is single and not double), is the entrance to *the stomach* with a faithful sentinel, which is *taste*, being responsible for only allowing things to enter which the Spirit-Man likes. Thus, everything which enters the stomach shows up on the mouth and its annexes (coated tongue due to stomach upset, dry tongue scorched by intestinal inflammations, dry and discoloured lips due to peritonitis, etc., etc.)

The nostrils have two openings because the pulmonary organs are double; they are the entrance to the chest with a faithful sentinel, the *sense of smell*, which is responsible for warning the Spirit-Man of places where breathing is dangerous to the organism. Everything which happens in the chest is shown up on the nostrils or their annexes (drawn features of the cardiac person, red cheeks of pneumonia, etc. etc.)

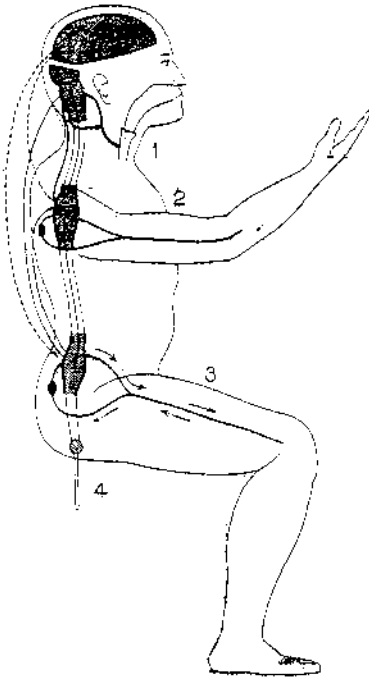
The ears are the entrance to the cephalic nervous system, and the eyes relate mainly to the Spirit-Man. Thus, congestion and anemia of the brain show on the ears, whereas madness and psychic problems show on the pupil and in the (facial) expression.

The Spirit-Man is thus indeed the coachman of the organism: through taste and the mouth, he governs the choice of the food which is to be transformed by the stomach and to go to repair the matter of the whole human being.

Through the sense of smell, he governs the choice of a breathable environment and the rhythm of breathing through the pneumogastric nerve, and thence the distribution of life, heat and strength in the whole organism.

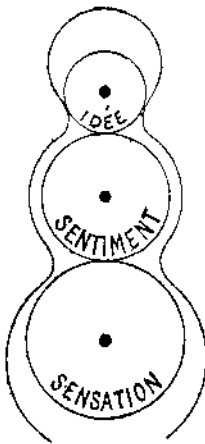
Finally, through his (facial) expression and hearing, he governs the entry of sensations already filtered by touch and, thence, the nourishment of his higher faculties.

Let us end this study of the body by saying that the



THE THREE MEDULLAR BULGES AND
THEIR THREEFOLD ACTION ON THE
LARYNX, THE ARM AND THE LEG.
PARTIAL DIAGRAM TAKEN FROM
LA PHYSIOLOGIE SYNTHETIQUE.

Les trois renflements médullaires et leur triple action
sur le Larynx, le Bras et la Jambe.
Demi-Schéma extrait de *La Physiologie synthétique.*



PSYCHOLOGICAL ADAPTATION OF
THE THREE PRINCIPLES OF MAN

Adaptation psychologique des trois Principes de l'Homme

stomach is the headquarters of the physical body; the chest is the headquarters of the Astral Body; finally the head serves as the center on the one hand of the intellectual part of the astral body, which we will call psychic being, and on the other hand of the Spirit-Man himself.

Let us now consider the relationships between these various forces (physical body, astral body and the Spirit).

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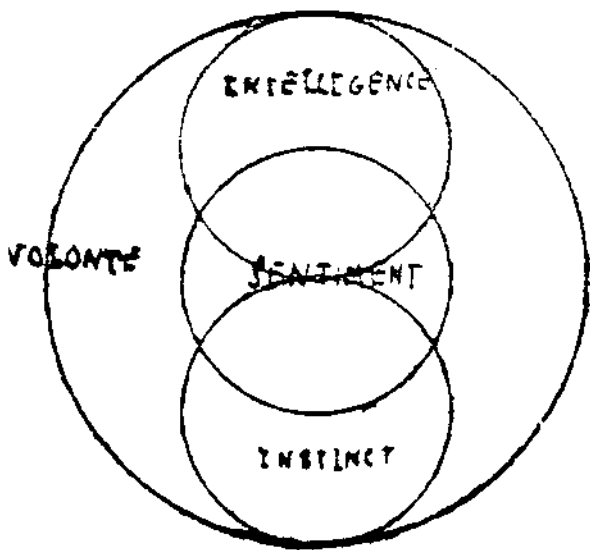
THE THREE PSYCHIC CENTERS

Plato has made many philosophers laugh by saying that man had three souls — Now each of the Principles being represented in all the others (for Nature does not separate its creations into isolated sections), it follows that there is no reason for each center of man not to have its intellectual manifestation, its more or less obscured range of spirit, as he has chyle, blood and nervous strength.

Anatomy indicates that fact to us by showing us that the spinal chord bulges out at the three main centers, with an additional bulge for reproduction -- But where this fact becomes even more clear, is when we see that the Sympathetic Nervous System, which is *the true support of the astral body*, also has three major plexuses, one cervical for the cephalic center, the other cardiac for the chest, lastly one abdominal (or solar) for the stomach, with an appendage for reproduction.

If we leave the physical domain to address ourselves to the observations, not of the philosophers, but of "Mr. Everybody", we will find that when a great sorrow, a great joy or a piece of unexpected news comes to us, it is not in the head, but indeed in the chest and the heart that we receive the blow, to speak like the people do. This is the common reaction of the intelligence of that center.

When, in spite of the courage commanded by the Spirit, a physical reaction occurs, be it at the time of an examination or on the battlefield, it is not in the head but in the abdominal center that the sensation occurs, with consequences well known to poor soldiers. Once more the quibbling of phil-



osophers must be seen to be wrong.

Thus we are led to see that Plato was right in his reference to the secret teaching of the Egyptian Temples, and that, just as the body has three centers, so three types of intellectual manifestations show these three Principles.

So the physical center will manifest *instinct* with *sensation* as a means of reaction, and pleasure or pain being the results of the movement produced.

The astral center will manifest *intuition* with *emotion* as a means of reaction, and love or hate the results of the emotion produced.

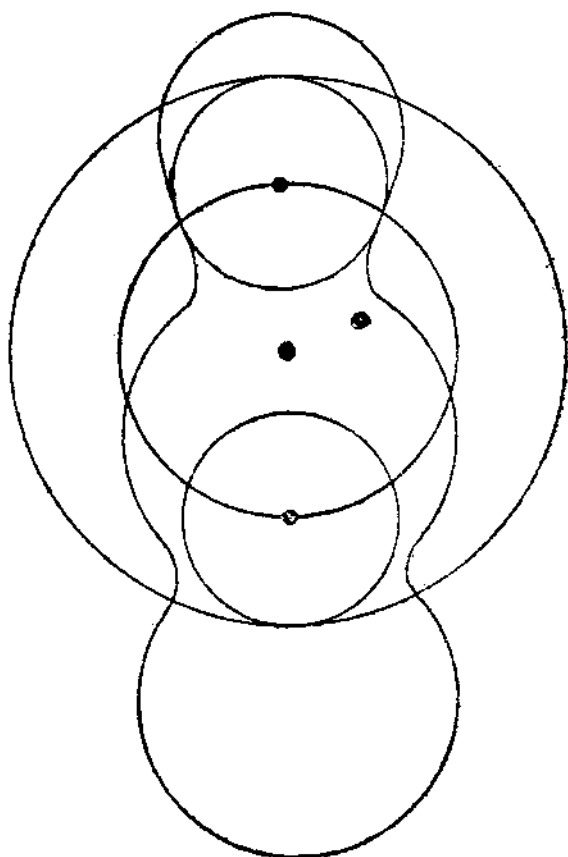
The psychic center will manifest the *idea* with *emotion* as a means of reaction and truth or error the results of the impulse produced.

Thus the world of instincts, that of passions, that of intellectual impulses, which are characterized the first by wine, the second by women, the third by play, will assault the Spirit which governs and controls them (or can control them) all, just as the Mouth controls the stomach and the Nostrils the lung, in the physical body.

The Spirit, due to the will served by the nervous force, can oppose the impulses of the intelligence of the body which is trying to fall asleep by means of alcohol; it can oppose that of the astral which is trying to annihilate itself by passion, and finally that of the psychic or upper astral being, which is trying to lose itself in the emotions of play.

But in order to do this, it must *accustom* the organs, which serve the Spirit, to their functions as regulators and leaders and not allow them to go to sleep or become rusty due to inactivity.

This is why military schools which seek to spiritualize the passion centers, the ecclesiastic schools which seek to spiritualize the physical being, and schools of magic which tend to develop the will, all have appropriate exercises and training which all have a common aim -- to crush reactions from below by putting into action forces from above.



Les trois cercles impulsifs et le cercle équilibrant de la Volonté

THE THREE CIRCLES OF IMPULSE AND
THE EQUILIBRATING CIRCLE OF THE WILL

This training is necessary, but there is a hidden trap: that of making man forget that he is only a weak being, and of making him think he is something by himself and almost a God, when all his powerful will, leaving its domain, commands not only his own organs but also the visible and invisible forces of Nature.

Just as the fire which comes out of the burning log in the fireplace is not created by the matter of the tree, but is only sun caught by the matter and returning to its center; and the tree which said that it made the sun, would be laughed at — so the forces generated by man are, in the final analysis, only the products of refraction which have come from the divine plan.

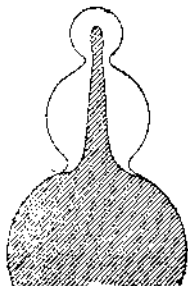
Thus the alchemists of old had placed *an oratory* next to each *laboratory* to show that Prayer is always the corollary of magic, and humility is the necessary corrective for any spiritual development.

The preceding considerations have hinted at the *raison d'être* of our stay on earth. We are going to try to explain this important problem a little by looking at a few points concerning the invisible part of man, or the auras produced by his physical, moral or intellectual acts.

The Auras of the Human Being *The Recording of ideas in the Invisible*

A series of very curious experiments undertaken at first by an American scientist by the name of Buchanan have shown that each object can *tell* a part of the events it has witnessed. The Science which comes from this practice is called *Psychometry* or *Measure* or *Description by means of the Soul*, for it consists of placing an object to be studied on the forehead of a human being trained for this. The soul then sees directly a series of images which relate to the most important events in which the object was involved.

Let us take an example in order to be better understood. One day at a meeting at which many literary and scientific persons were present, I had brought one of our friends who had developed the faculty of Psychometry in himself. One



THE PHYSICAL PRINCIPLE

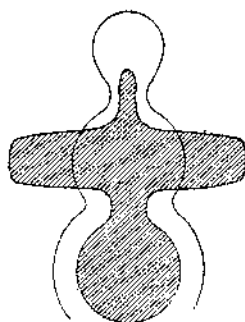
CENTER: THE ABDOMEN - EMANATION IN THE CHEST AND THE HEAD (DIAGRAM).

LE PRINCIPE PHYSIQUE

Centre : Le Ventre. — Emanation dans la Poitrine et la Tête (schéma).

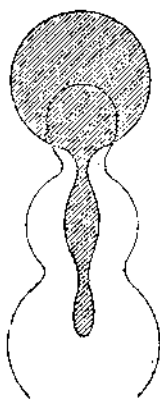
THE ASTRAL PRINCIPLE IN THE HUMAN BEING

CENTER: THE CHEST - *INCARNATION* IN THE ABDOMEN AND HEAD (DIAGRAMMATIC REPRESENTATION)



LE PRINCIPE ASTRAL DANS L'ÊTRE HUMAIN

Centre : La Poitrine. — *Incarnation* dans le Ventre et la Tête (Représentation schématique).



THE SPIRITUAL PRINCIPLE

ITS LOCATION IN THE THREE CENTERS OF MAN (DIAGRAMMATIC REPRESENTATION) -

CENTER : THE HEAD - *INCARNATION* IN THE CHEST AND THE ABDOMEN.

LE PRINCIPE SPIRITUEL

Sa localisation dans les trois centres de l'Homme (Représentation schématique). — *Centre :* la Tête. — *Incarnation* dans la Poitrine et le Ventre.

person present gave him an old watch he was wearing to study. My friend saw: 1. First, a court (Louis XIV kind), nobles and duels. 2. A scene of the French Revolution in which an old lady went up on the scaffold and was guillotined. 3. The scene of a surgical operation in a modern hospital.

The person who had given the watch was astounded; this watch had belonged to one of his ancestors who had been killed in a duel under Louis XV; 2. To an ancestor who was guillotined under the Revolution; 3. Put into storage, it had been taken out and worn on the day of an operation performed on the wife of the person present.

I am citing a personal fact of Psychometry; but hundreds of them can be found in special books.

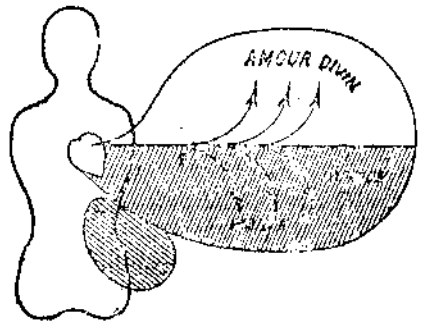
What comes out of all these phenomena is that every object can bear its history *invisibly* recorded around it.

The same is true of the human being. Each of us bears around himself a *radiation invisible* to the eye of flesh but perceptible to the trained soul.

In this radiation are inscribed, in the form of images, the most important of our thoughts and actions. This radiation, according to tradition, is called *aura* and there is an *aura* for each principle. There is therefore a radiation or *aura* of the physical body which is very little developed, a radiation or *aura* of the astral body, finally a radiation or *aura* of the Spirit. It is the latter which was known by religious traditions and which surrounded the heads of saints and divinities with halos to symbolize it.

It is due to this radiation of the Principles of the Human Being that many phenomena which appear strange are explained, such as sudden liking or disliking at the first meeting of a person, or intuitions or predictions said to be unconscious etc., etc..

The trained occultist, that is one who has developed his faculties of perception of the invisible, is aware at first sight of the true value of the human being, not from his clothes, not from his outer appearance, but from his invisible radiation.



L'AURA ASTRALE
Peuplée par les sentiments (schéma).

THE ASTRAL AURA
FILLED WITH THE EMOTIONS
(DIAGRAM).

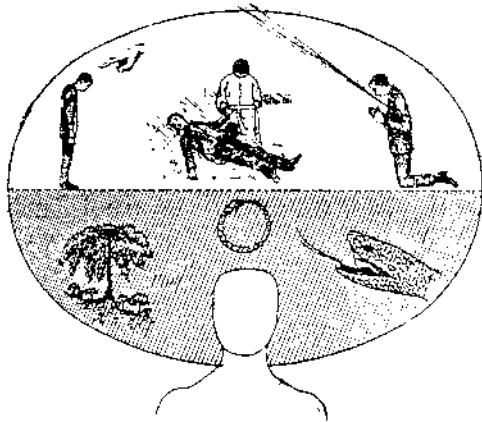


Schéma de l'Aura Spirituelle

Les images des bonnes actions sont dans la partie blanche, les représentations des mauvaises actions dans la partie noire. — A gauche de la partie blanche, l'Humilité, au milieu la Charité, à droite la Prière. — A droite de la partie noire la Calomnie, au milieu l'Orgueil (le serpent), à gauche la Paresse.

DIAGRAM OF THE SPIRITUAL AURA

IMAGES OF GOOD ACTS ARE IN THE WHITE PART,
PORTRAYALS OF BAD ACTS ARE IN THE BLACK PART.
- TO THE LEFT OF THE WHITE PART, HUMILITY;
IN THE CENTER, CHARITY. TO THE RIGHT, PRAYER.
- TO THE RIGHT OF THE BLACK PART, CALUMNY;
IN THE CENTER, PRIDE (THE SNAKE); TO THE LEFT,
LAZINESS.

The man who thinks himself good, or powerful, or superior to other men, the one who incessantly judges and criticizes others, the one who believes he is avoiding suffering by isolation, instead of sharing that of his fellow men, all of these people fill their invisible atmosphere with ugly images which the clairvoyant, and even the local sleepwalker, will see perfectly.

On the other hand, good acts, the certainty that one is not better than others and that circumstances alone have allowed you not to do the wrong others are accused of having done, humiliations freely consented to and suffered without weakness, the exercise of true charity, not only physical, but above all moral; all of this fills the invisible atmosphere with beautiful and pleasant portrayals, with brilliant images which in the circles of the initiated are called: *clichés*.

Objects, individuals, nations, stars, all have their good or bad 'clichés' and it was to their study that the ancient colleges of prophets were devoted.

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*

It can be seen from this that the human constitution is the key to many mysteries. The particular study of the astral body will show us how this Principle can come from the human being, act and appear at a distance, influence beings for good or for ill, explaining most of the phenomena of Magnetism, spiritism and Magic. This study requires special work which will complement this work.

To end with, let us only note that the human being is not made up only of a (physical) body, or only of a (physical) body and an immortal Spirit, but that in the image of the creative Trinity, he is made up of a (physical) body, an astral body, and an immortal Spirit, or, to put it as Saint Paul did, of a body, a soul and a Spirit.

That is the true and natural classification, corresponding to the division of the body, to that of the limbs, to that of the whole of nature, and to the key to the constitution of the Being given by the three membranes of the embryo.

CLASSIFICATION OF THE VARIOUS PRINCIPLES

Classification with 9, 7 and 5 elements

Starting from this natural classification, one can analyze man still more deeply by noting that each Principle has itself three adaptations. Thus, the physical body adapts in three sections to support the other Principles (stomach, or support of the physical; thorax, or support of the astral; and head, or support of the Spirit). The astral body is also manifested in three forms according to whether it is in relation with the physical body, its own center or the Spirit. Finally, the Spirit is concentrated in three aspects according to whether it is spiritualizing the physical body, the astral or whether it is acting upon its own center.

Head Nerves	SPIRIT	Psychic Being Intellectual Life
Chest Blood	EMOTION	Organic Life
Stomach Lymph	INSTINCT	Cellular Life

Tête Nerfs	ESPRIT	Etre Psychique Vie intellectuelle
Poitrine Sang	SENTIMENT	Vie organique
Ventre Lymph	INSTINCT	Vie cellulaire

	Mesoderm	Endoderm Fertilized Egg Ectoderm
HEAD ectoderm	{	<u>Brain</u>
		<u>Nerves</u> <u>Nerve Fluid</u>
CHEST mesoderm		<u>Vessels</u> <u>Blood</u>
		<u>Heart</u>
STOMACH endoderm		<u>Intestines</u> <u>Lymph</u>
		<u>Stomach</u>
		<u>Reproductive organs</u>

	Mésoderme	Endoderme Œuf fécondé Ectoderme
TÊTE ectoderme	{	<u>Cerveau</u>
		<u>Nerfs</u> <u>Fluide nerveux</u>
POITRINE mésoderme		<u>Vaisseaux</u> <u>Sang</u>
		<u>Cœur</u>
VENTRE endoderme		<u>Intestins</u> <u>Lymph</u>
		<u>Estomac</u>
		<u>Appareils de génération</u>

	Creative Principle GOD	
Head	SPIRIT	Psychic Being
Chest	EMOTION	Organic Life
Stomach	INSTINCT	Cellular Life
	GENERATION Reflection of Creative Principle in Matter	

	Principe créateur DIEU	
Tête	ESPRIT	Etre psychique
Poitrine	SENTIMENT	Vie organique
Ventre	INSTINCT	Vie cellulaire
	GENERATION Reflet du Principe créateur dans la Matière	

For clarity, we will use general terms and avoid all technical words. We will thus explode many myths told to beginners in these studies.

The three component principles in man: the physical Principle, the Astral Principle and the Spiritual Principle.

We will refer to them as: PHYSICAL, ASTRAL, SPIRITUAL.

These Principles are connected with one another. A single word is needed, which is the word UNION.

Thus, by applying to our study the layout of the Tarot and the Sephiroth which only the Western Tradition gives:

For the Physical -

Center of the Physical
Union of Physical and Astral
Union of Physical and Spiritual

For the Astral -

Union of Astral and Physical
Astral Center
Union of Astral and Spiritual

For the Spiritual -

Union of Spiritual and Physical
Union of Spiritual and Astral
Spiritual Center

This gives us *nine divisions* or *nine Elements*, of which three are primordial Principles and six are derived elements.

You would like to give them names? Let us remain western, that is clear and methodical.

Let us ask the Kabala and the Tarot their rigid moral standards and all of these elements will name themselves simply.

For this, let us take a look at the following table which summarizes what we have just said. The horizontal columns indicate the modalities of one particular Principle and the vertical columns the representations of one Principle in the others.

Union of Spiritual and Physical	Union of Spiritual and Astral	Spiritual Center
Union of Astral and Physical	Astral Center	Union of Astral and Spiritual
Physical Center	Union of Physical and Astral	Union of Physical and Spiritual

The first *Vertical* column would be that of the BODIES. The second vertical column would be that of the SOULS. The third that of the SPIRITS.

Thus we will have:

The physical center or PHYSICAL BODY.

The union of the Astral and the physical or *astral body* (corporeal part of the astral), the union of the spiritual and the Physical or *spiritual body*.

That is the spiritual body of Saint Paul, that carriage of the Soul of Pythagoras, that element which is so difficult to understand if one does not study its origin.

Let us look at souls.

The union of the physical and the Astral will be the *physical soul* (or the physical part of the soul).

The Astral center would constitute the *astral soul* or the real center of the 'anemic' principle.

The Union of the spiritual and the Astral would constitute

the spiritual soul.

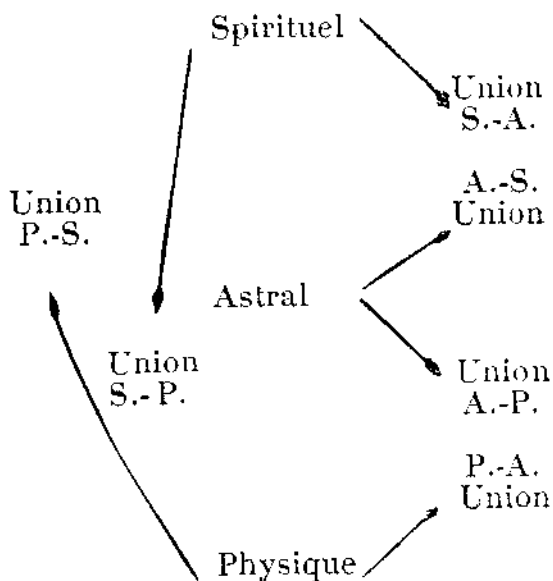
The *physical Spirit* (the Union of the physical and the spiritual), the '*animic*' *Spirit* (center of the spiritualization of the soul) and the *spiritual Spirit* (personal center of the Spirit) would be defined in a similar way.

*
* * *

If we consider the constituent human being, we will see that each of the Main Principles acts like an electric current which, when it meets with another electric current, produces a spark. These sparks have been mistakenly taken to be the principle, for they usually only last a little longer than terrestrial life.

In addition, the elements of Union are often confused so that the Union of the Physical and Astral and that of the Astral and Physical, for example, constitute a single element instead of two. It is thus that the human Being appears in the light of *seven elements*, as certain Buddhist sects teach and of *five elements* as several Brahman schools say.

The following little table enables these divisions to be pieced together:



But no occultist belonging to a serious initiation will let pass without protest the unproven statement that the septenary system is the only key to the constitution of man, whereas that totally contradicts anatomy, physiology and the most elementary observation.

A septenary is, in general, the point of full blossoming forth of a system of which the ternary is the basis; and everything becomes confused, vague and incomprehensible if one does not continue with the important study of the creative ternary.

This is the way taken by Jacob Boehme, the master of Christian theosophists, it is the way of all those who prefer order and logic to teachings that are without method and impossible to state clearly.

And now we, in our turn, are falling into confusion. For many readers will find this last part of our study rather dry. It is only later that they will understand its full importance.

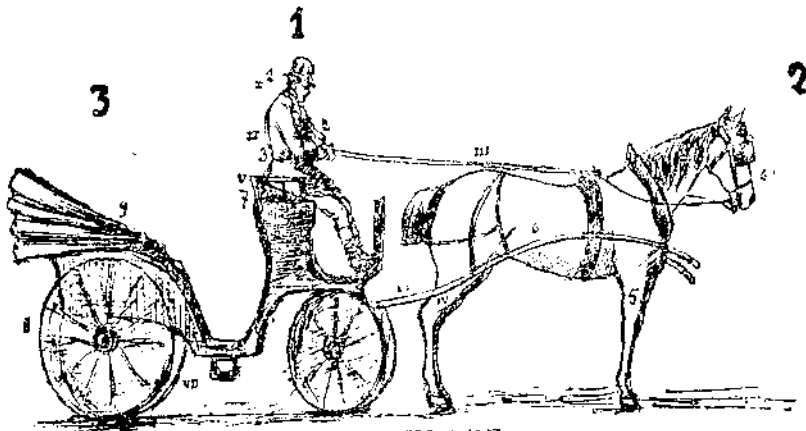
In order to try to explain how all these terms go from three to nine, then from nine to seven, we will take a very common example, that of the carriage, the horse and the coachman, and by following this image, they will realize the way in which one can study the component elements of man while he is alive. Another work will teach us what becomes of all this after death.

*
* *

An equipage is made up of three component elements: a carriage, a horse, a coachman. The passive, moved carriage, is the image of the physical body; the horse, the passive motor, is the image of the astral body; and the active driver coachman is the image of the spirit.

But the coachman is, in his turn, made up of three parts: the head, the arm, the body. The horse, too, has three parts: the head, the body, the legs.

The carriage has three parts: the seat, the body of the carriage, the wheels.



L'ATTELAGE

Image analogique de la Constitution humaine

Grands chiffres : 1. Le cocher (directeur), image de l'Esprit.
 — 2. Le cheval (moteur), image de l'Astral.
 — 3. La Voiture (mue), image du Corps.
 (Les petits chiffres indiquent les sous-divisions)

HARNESS

ANALOGICAL PICTURE OF THE HUMAN CONSTITUTION

LARGE NUMBERS: 1. THE COACHMAN (DRIVER), IMAGE OF THE SPIRIT. 2. THE HORSE (MOTOR), IMAGE OF THE ASTRAL.
 3. THE CARRIAGE (MOVED), IMAGE OF THE BODY.
 (THE SMALL NUMBERS INDICATE THE SUB-DIVISIONS)

There are nine principles which exist when the carriage is in the shed, the horse in the stable and the coachman in the room.

But let us put together these three elements and see what it becomes: *the arms of the coachman* join with the *head of the horse* to make up, through the reins, the driving system of the equipage.

On the other hand, *the body of the horse* joins with the *body of the carriage* by means of the shafts to make up the motor system of the equipage.

There are nine elements reduced to seven as follows:

<i>Equipage not made up</i>			<i>Equipage made up</i>			
Coachman	{ Head of coachman	9	}	Head of coachman	7	
	{ Arms of coachman	8		}	Body of coachman	6
	{ Body of coachman	7			}	REIGNS — System of driving, union of coachman's arms and horse's head.
Horse	{ (Head of horse	6	}			Legs of horse
	{ (Body of horse	5		}		SHAFTS — motor system
	{ (Legs of horse	4			}	Seat of carriage
Carriage	{ (Seat of carriage	3	}			Wheels of carriage
	{ (Body of carriage	2		}		
	{ (Wheels of carriage	1			}	

Extract from *Traite elementaire de Science occulte* (5th edition). p. 289.

We have already said that most discussions arose from *different names* given to the *same principle* by different philosophers or different schools.

As this brief summary of the human constitution is mainly aimed at beginners in occult studies, we believe we are helping them by summarizing in a table the various names given to each principle by various writers at various times, as well as by the various Traditions.

This table is very incomplete. Its only aim is to show the student, above all, how to look for where a principle mentioned by a writer is placed. Finally, the student must also get used to bringing back to the ternary, i.e. into three terms, the enumerations in 5, 7 or 9 principles he may encounter.

Finally, one must never forget that the intermediary principle, being dual in action, often has two names.

	Lower Material Principle	Intermediary Principle	Higher Principle
Contemporary occultism	Body	Soul	Spirit
Contemporary occultism	Physical Body	Astral Body	Spirit
Hermetic Philosophy	Body	Plastic Mediator	Spirit
Some Rose-Croix and certain occultists	Body	Life, or Spirit	Immortal Soul
Spirit Schools (Allan Kardec)	Body	Perisprit	Spirit
Ancient Egyptians	Khat	Ka and Khon	Bai
Kabala	Nephesh, or Gaph	Rouach & Imago	Neschama
Pythagorism	The Flesh	Shadow & Manes	Spirit
Paracelsus	Elementary Body	Archee (Astral Man (Evestrum	Immortal Soul
Hindu	Rupa	Kama Rupa or Linga Shirira	Atma
Chinese	Xuong	Khi	Wun
Saint Paul	Corpus	Anima	Spiritus

THE THREE PRINCIPLES OF MAN

Table of correspondences of names in various schools and traditions.

To facilitate the reduction to the ternary of the Seven Terms, we will borrow from BARLET a key to the Classification into seven Principles which will be useful to those who would like to go back to the natural Division by summarizing the details of the analysis. (The details of the analysis can be found in the Traite elementaire de Science Occulte), 5th edition.

7	Spirit Pure Spirit Celestial Will	}		Wun	Atma
6	Soul proper (Association of ideas)		3	Tinh	Buddhi
5	Ancestral Soul (Light & Warmth)			Than	Manas } Upper } Lower
4	Electro-magnetic Fluid The Astral The Breath of Life	}	2	Khi	Khama Rupa
3	Sensitive force (Movement)			Than	Linga Sharira
2	Vital Force (Blood)	}		Mau	Prana or Jivatma
1	The corpse Tissues, Organic Substances		1	Xuong	Rupa or Stula Sharira

Correspondences
of the seven
elements

Reduction
to
original
principle

Chinese
Names

Hindu
Names

C O N C L U S I O N

Most of the discussions which arise between men who think about the important problems which confront humanity originate from the confusion of terms or from a mistake in observation.

In this brief account of the constitution of the human being, we have avoided extreme detail just as much as we have avoided dogmatic statements.

It is to the most elementary anatomy, to the basic rudiments of physiology, finally to current observation, that we have addressed ourselves to beg the solution to our problem.

And all the sciences which have been questioned have answered that *man is a Trinity synthesized into an admirable Unity.*

Man, as the old sages of Ancient Egypt have stated, as is supported by the Kabalists and hermetic philosophers, as Saint Paul declared, is therefore threefold and one, made in the image of the creative word, of the divine Christ whose human form proclaimed the law.

Let us therefore leave the classical philosophers and the theologians to wonder whether an intermediary term between the principle of matter, which is the body, and the divine principle, which is the immortal spirit, is necessary to the beauty or balance of reasoning. Nature replies sharply to this question through fact, by making *special organs* for the action of this intermediary principle which we call : *the astral body*, but which has been given a large number of other names.

Physical body, Soul, Spirit, such is the trinity of the constitution of the human being, which we have tried to explain to the best of our ability.

We will find greater detail in the special works on the subject named at the end of this article. We also expect to publish soon other studies on the invisible world and on the faculties of the astral body, which we have not studied much here.

In the meanwhile, we would be grateful to receive any observations that the imperfections of our modest attempt may give rise to.

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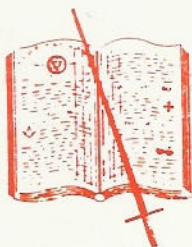
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