

ROSICRUCIAN
DIGEST

VOLUME 92 NUMBER 1 2014

MARTINISM

WEB SUPPLEMENT

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MARTINÈS DE PASQUALLY

TREATISE ON THE REINTEGRATION OF BEINGS

Martinès de Pasqually

Before time was, God emanated some beings in His divine immensity for His own glory. Those beings had to exert a cult that the Divinity prescribed to them by eternal laws, precepts, and commands. They were thus free and distinct from the creator, and one cannot deny them the free will with which they have been emanated without destroying in them the faculty, the property, the spiritual, and personal virtues which have been necessary for them to operate with precision within the boundaries where they had to exert their power. That is positively within those boundaries that those first spiritual beings ought to render the cult for which they have been emanated. Those first beings could not ignore, nor deny the conventions that the creator had with them by giving them some laws, precepts and commands; since their emanation was founded solely upon those conventions. One would ask what were those first beings before their divine emanation; whether they existed or not?

They existed in the breast of the Divinity, but without particular distinction of action, thought, hearing; they could not act and feel but by the sole will of the superior being who contained them and in whom all was actuated; which is in truth, a state of non-existence; however, this existence in God is of an absolute necessity, since it constitutes the immensity of the divine power. God would not be the Father and Master of everything if He had not innate in Him an inexhaustible source of beings that He emanates by His pure will and whenever it pleases Him. It is by this infinite multitude of emanations of spiritual beings outside of Himself that He bears the name of Creator, and His works are that of divine, spiritual and animal, spiritual and temporal creation.

The first spirits emanated from the breast of the Divinity were distinguished between themselves by their virtues, their powers and their names. They occupied the immense divine circumference vulgarly called Domination, and which bears its denary number according to the following figure 1 and that is where every spirit, superior 10, major 8, inferior and minor 4, ought to act and operate for all the glory of the creator. Their demonstration or their number prove that their emanation comes really from the quadruple divine essence. The names of these four classes of spirits were much stronger than that which we give vulgarly to the Cherubins, Seraphins, Archangels and Angels, which have been emancipated since then. Furthermore, these four first principles of spiritual beings had in them, as we have said, a part of the divine domination: a superior, major, inferior and minor power by which they knew all that can exist or hidden within the spiritual beings which had not yet come out from the breast of the Divinity.

How one would say, could they have knowledge of things which were not yet existed distinctly outside of the breast of the creator? Because these first chiefs emanated from the first circle, which is mysteriously called denary circle, read clearly and with certainty what was happening in the Divinity as well as all that we contained in Her. Let there be no doubt about what I say here; for it belongs but to the spirit to read, see and conceive the spirit. These first chiefs had a perfect knowledge of every divine action, since they have been emanated from the breast of the creator to see all the divine operations of the manifestations of His glory.

Those spiritual and divine chiefs, had they maintained their first state of virtue and divine power after their prevarication? Yes, they have maintained it by the immutability of the decrees of the Eternal, for if the creator had withdrawn all

the virtues and powers that He put on the first spirits, there would have been no act of life, good or evil, nor any manifestation of glory, of justice and divine power upon those spirits prevaricators. One will tell me that the Creator could have foreseen that those first emanated spirits would have prevaricated against the laws, precepts and commands that He gave them, and then it became incumbent upon Him to contain them in the realm of justice. To this I will answer that, even if the Creator would have foreseen the conceited ambition of those spirits, He could not, in no way, contain and stop their criminal thoughts without depriving them of their particular action which is innate in them, since they have been emanated to act according to their will and as a spiritual secondary cause, as per the framework that the Creator had drawn to them. The Creator does not partake in spiritual-secondary causes, good or evil, having Himself founded every spiritual being upon immutable laws; and by that means every spiritual being is free to act according to his will and his particular determination, as the creator has said it Himself to his creature; and we see the confirmation of this every day.

If one would ask me what kind of prevarication those spirits had perpetrated so that the Creator had to use the force of divine law against them; I will answer that those spirits have been emanated to act but as secondary causes and none to exert their power upon the primary causes or the action of the Divinity; and since they have been but secondary agents, they should be jealous only of their secondary powers, virtues and operations, and not busy themselves to prevent the thoughts of the Creator in all the divine operations, as well as past, present and futures. Their crime was first; to have been willing to condemn the divine eternity in its operations of creation; second, to have been willing to limit the divine almighty in those same operations; third, to have brought their spiritual thoughts to the point of willing to be creators of third and fourth causes which, they knew, were innate in the almighty of the Creator and that which we call quadruple divine essence. How could they condemn the divine eternity? It is by willing to give to the Eternal an emanation equal to theirs, since they consider the Creator a being like themselves; and consequently there ought to be born from them some spiritual creatures who would be subordinated to them as they have been subordinated to the one who has emanated them. That is what we call the principle of spiritual evil, being sure that every ill will conceived by the spirit is always criminal before the creator, even if the spirit would not have brought it into effective action. It is in punishment of this simple criminal will that the spirits have been precipitated by the sole power of the creator, to some places of subjection, of privation and of impure misery; contrary to their spiritual being which was pure and simple by its emanation:

Those first spirits having conceived their criminal thoughts, the Creator used the force of law upon His immutability by creating this physical universe, apparently of material form, to be the fixed site where those perverse spirits had to act and exert in privation all their malice. Man, or the minor who is today in the center of the surface of the earth, must not be comprised in that material creation; for man ought not to make use of any form of this apparent matter, being emanated and emancipated by the Creator but to dominate upon all beings emanated and emancipated before him. Man has been emanated but after the formation of this universe by the divine almighty; universe which is to be the shelter and the boundary of the first perverse spirits and their evil operations which will never prevail against the laws of order that the creator has given to His universal creation. He had the same virtue and powers as the first spirits; and although he has been emanated but after them, he became their superior and their elder by his state of glory and the force of command that he received from the creator. He knew perfectly the necessity of the universal creation; furthermore, he knew the usefulness

and the sanctity of his own spiritual emanation as well as the glorious form of which he has been reclothed to act in all his wills upon the corporeal form, active and passive. It was in this state that he ought to manifest all his power, for the glory of the Creator in the face of the universal, general and particular creation. Here we distinguish the universe in three parts with all its faculties of spiritual actions: (1) the universe which is a circumference in which are contained the general and the particular; (2) the earth or the general part from which emanate all the necessary elements to nourish the particular; (3) the particular which is composed of all the inhabitants of the celestial and terrestrial bodies. That is the division that we will make of the universal creation, so that our emulator may know and operate with distinction and knowledge-of-cause in each of those three parts. Adam, in his first state of glory, was the true emulator of the creator. As pure spirit, he could read easily the divine thoughts and operations. The Creator made him conceive the three principles which compose the universe, and for that matter told him: Command to all passive and active animals and they will obey you. Adam did what he was told to do by the Creator, and saw by that, that his power were great; for he learned with certainty to know a part of the whole which compose the universe. That part is what we call the particular, which is composed of every active and passive being dwelling from the terrestrial surface and its center to the celestial center mysteriously called saturnian heaven. After that operation, the Creator said to His creature: command the general or the earth and it will obey you. Adam did as told and saw that his power was growing by the knowledge of the second part of the whole which compose the universe. After those two operations, the creator told His creature: command the whole created universe, and all its inhabitants will obey you. Adam complied with the words of the Eternal; and it was by that third operation that he learned to know the universal creation.

Adam, having thus operated and manifested his will according to the will of the creator, received from Him the august name of MAN GOD of the universal earth, because there ought to come from him a divine, and not a carnal posterity. It must be noticed here that at the first operation, Adam received the law; at the second, he received the precept, and at the third, the command. By these three kind of operations, we should clearly see, not only what were the boundaries of the power, virtue and force (strenght) that the creator gave to His creature, but also that which He had prescribed to the first perverse spirits.

The Creator, having seen that this creature was pleased by the virtue, power and force innate in him, and by which he could act at will, left him to his free-will; having emancipated him in a way distinct from His divine immensity with this freedom, so that this creature may have the personal and particular enjoyment, present and future, for eternity, provided that he conduct himself according to the will of the Creator.

Adam, being left to his free-will, reflected (pondered) on the great power manifested by his first three operations. He saw his works as being almost as great as that of the creator. Not being able on his own to perfectly fathom those first three operations, nor those of the creator; doubt and trouble started to get hold of him. The deliberations of Adam, and the thought that he had to read into the divine power, became quickly known to the first perverse spirits (bad demons); because as soon as he conceived that thought, one of the principal perverse spirits came to him under the disguise of a glorious bodily form, approached him and said: what more do you wish to know from the almighty creator? Had not He made you His equal by virtue of the almight that He has put unto you? Do according to the innate will in you, and operate as the free being that you are, be it upon the divinity,

be it upon all the universal creation which will submit to your command. You will convince yourself then that your almight is different in nothing from that of the creator. You will learn to know that you are not only a creator of particular power, but more than that, creator also of a universal power you were told that a divine posterity will come from you. I know all this from the creator and it is in His name that I am talking to you.

After this speech of the demoniac spirit, Adam behaved as if he were still inactive and felt within himself the rise of a violent trouble from which he fell into ecstasy. It is in that state that the mischievous spirit insinuated to him its demoniac power. Adam, returned from his spiritual-animal ecstasy, and having retained the bad impression of the demon, resolved to operate the demoniac science rather than the divine science which the creator gave him to subject every being inferior to him. He rejected entirely his own spiritual divine thought in order to use that which the mischievous spirit had suggested to him.

Thus Adam operated the demoniac thought by making a fourth operation in which he used all the powerful words that the creator transmitted to him for his first three operations, although he rejected entirely the ceremonial of these same operations. He used, by preference, the ceremonial taught to him by the demon and the scheme he received from the latter to attack the immutability of the Creator.

Adam repeated what the first perverse spirits had conceived; namely, to become creators at the expense of the laws that the Eternal had prescribed which was to serve them as boundaries in their spiritual divine operations. Those first spirits ought to conceive nothing in regards to creation. Adam, no more than them, ought not to aspire to that ambition of creation of spiritual beings suggested to him by the demon.

We have seen that as soon as those demons or perverse spirits had conceived their will of emanation similar to that of the creator, they have been precipitated by the will of the creator in places of darkness for a lenght time. That fall and the punishment prove us that the creator would not ignore the thought and the will of His creature; for that thought and that will, good or evil, will bounce up directly to Him and He would either accept or reject them. One would be thus guilty to say that evil comes from the creator because everything has emanated from Him. From the creator is issued every good, saint and perfect spiritual being; no evil has been or can be emanated from Him. But, let one ask from where has evil emanated? I will say that evil is nurtured by the spirit but is not created; and that creating is the work of the creator and not that of the creature, that ill thoughts are nurtured by the evil spirits as well as the good thoughts are nurtured by the good spirit; it belongs to man to accept the one and reject the other according to his free-will, which give him the right to aspire to the rewards of his good deeds or keeps him in privation of his spiritual right for an unlimited time. I will talk somewhere else in further details of this divine mercifulness. I am back again to the nurturing of evil caused by the bad will of spirit; and I will say that the nurturing of bad spirit, being but bad thought, is spiritually called bad intellect. The nurturing of good thought is called good intellect. It is by these kinds of intellect that the good and the evil spirits communicate to man and leave upon his consciousness all impressions whatsoever; and it belongs to man to use his free-will to accept or reject it.

We called intellect the insinuations-good or evil- of the spirits because they act upon spirituals beings. The perverse spirits are subjected to the minors who- by their prevarication- have degenerated from their superior power. The

good spirits are equally subjected to man by the quaternary power that he received at the time of his emanation. That universal power of man is indicated (announced) by the word of the creator who said to him: I have created all for you; you have but to command to be obeyed. There is thus no distinction to be made between the location where the minor keeps the good spirits and that where he keeps the bad spirits. If man had maintained himself in his state of glory, he would have used the good and true intellect on the demon, as they used and are still using their bad intellect on the minor. By the power of command, man could-moreover-confine them in privation by refusing them any communication; and this is shown to us by the inequality of the five fingers of the hand of which the middle-finger represents the soul; the thumb represents good spirit; the index represents good intellect; the other two fingers represent equally the demoniac spirit and intellect. By this figure, we will easily understand that man has been emanated but to be always in sight of the demon in order to combat and contain him. The power of man was by far superior to that of the demon because man joined to his science that of his companion and his intellect and by that means he could oppose three spiritual powers to two weak demoniac powers; and this would totally subjugate the professors of evil and even destroy evil itself.

One can see by all that I have said that the origin of evil is from no other cause than bad thought followed by bad will of spirit against the divine laws; and not that of the spirit, emanated from the Creator, be directly evil, because the possibility of evil has never existed in the creator. It is fathered only by the sole disposition and will of the creatures. Those who talk differently about this subject are not doing it with knowledge-of-course of things which are possible or impossible to the Divinity. When the creator chastise its creature, one calls Him by the name "just" and not by that of "author" of the plague sent to protect its creature from infinite chastisement.

I will enter now into the explanation of the prevarication of the first man. This prevarication is a repetition of that of the first emanated perverse spirits; although it is the work of Adam's will, it has not originated from his thought; for that thought was suggested to him by the spirits prevaricators. However, the prevarication of the first man is more considerable than that of the first spirits because, not only Adam retained the impression from the advice of the demons in whose favor he has contracted a bad will; more than that, he brought himself to use all his divine virtues and powers against the Creator by operating, at the will of the demons and his own will, an act of creation; that which the perverse spirits did not have the time to accomplish; their bad will and thoughts having been killed at the outset by the creator, and by this the creator prevented their operation from taking place. One would ask why the creator did not act against the iniquitous act of the first man as He had done against that of the perverse spirits? I will answer that man, being the instrument appointed by the creator to punish the first spirits, received some laws to that effect. The creator left intact those laws that He gave to man as well as those which were innate in the evil spirit so that these two beings operate according to their particular thought and will. The creator, being an immutable being in His decrees and His spiritual gifts, as well as in what He promises and what He refuses; also in the punishment and rewards that He send to His creature according to its merits, could not, without diminishing His immutability, stop the force and the action of the laws that the perverse spirit and man had. He left the two emanated beings to act freely because it does not belong to Him to read into the temporal secondary causes, nor to prevent their happening without derogation from His own existence of necessary Being to His own divine power.

If the Creator had to partake in secondary causes, it would be necessary that He communicate to His creature not only the thought but also the will, good or bad, through His spiritual agents. Therefore, if the Creator could act that way, one would be right to say that good or evil come from God. We would not be able then to consider ourselves as free beings; subject to a divine cult of our own will. Let us render justice to the Creator by convincing ourselves of this truth that evil has never existed, and cannot exist in Him; and it is rather from the sole will of the spirit that evil comes out, and this because the spirit is clothed with freedom. What proves demonstratively the truth of what I say is this: if it were possible for the Creator to stop the action of the spiritual, temporal secondary causes, He would not permit His minor to succumb to the insinuations of the demons, having emanated the minor expressly to be the particular instrument of the manifestation of His glory against those same demons. Let us look at this example: If your deputy, having received your orders to go and combat your enemies, instead of attacking them, joined them and came back to fight you in order to make you their subject, how would you consider this deputy? You would consider him as a traitor and would keep yourself on guard against him. This was the prevarication of the first man towards the Creator. That is why the angel of the Lord, as it was reported in the scriptures, said: Let us cast out from here the man who has the knowledge of good and evil, for he can trouble us in our spiritual functions; and let us prevent him from touching the tree of life that he might not live forever. (The tree of life is nothing else than the spirit of the Creator that the minor and his allies attacked unjustly. "That he might not live forever" means that he might not live eternally in a damned virtue and power as the first demoniac spirits.)-

Without that punishment, the first man would not have made penance for his crime; he would not have been able to make peace with God, he would not have had his posterity and would have remained the minor of the demoniacs minors of whom he became the subject; whereas by his spiritual reconciliation, he was given back the same virtues and powers that he had before against the unfaithful of the divine law. It is by that reconciliation that he has obtained a second time the powers pro and con over every created being. Therefore, it is incumbent upon him to use this power with wisdom and moderation, and never put his free will to the service of the enemies of the Creator again, lest he might become forever the tree of life for evil.

Now we come back to the prevarication of Adam. If you knew the kind of prevarication of Adam and the fruit which resulted from it, you would not consider as unjust the chastisement that the Creator put upon us at birth and which chastisement He has decreed to be reversible upon our posterity for ever and ever. Adam was the last creature to be emanated. He was put in the center of the universal, general and particular creation and he was given a power superior to that of any other emanated being because of the type of works he had to perform for the Creator; even the angels were subjected to his great virtue and powers. It was while pondering upon a so glorious state that Adam conceived and operated his ill will in the center of his glorious couch (confinement) that is vulgarly named terrestrial paradise and which we mysteriously call: land elevated beyond every sense.

This place is so named by the friends of wisdom, because it was this area known under the name of Mor-ia that the temple of Solomon was built. The building of this temple really exemplified the emanation of the first man. To convince oneself of this fact, one has to realize that the temple of Solomon was built without the help of tools made of metal; and this makes it clear to men that the Creator made the first man without the help of any physical operation.

That spiritual couch in which the Creator put His first minor was shown by six circumferences. By the six circles, the Creator showed to the first man the six immeasurable (immense) thoughts that He has used to create His universal and particular temple. The seventh, joined to the other six, indicated to man the joining of the spirit of the Creator with him in order to be his force and his support. But, in spite of the powerful precautions used by the Creator to prevent and sustain man against his enemies, man kept acting on his own will, to perform evil acts.

Adam had in him the possibility to create a posterity of spiritual form; that is to say of glorious form in the likeness of that which he had before his prevarication; impassive form of a nature superior to all elementary forms. The will of the first man would have only to operate, and the spiritual divine thought would have equally acted, by fulfilling immediately the fruit of the operation of the minor, by a being as perfect as he. God and man would make but one operation; and it was in this great work that Adam would have seen his rebirth with great satisfaction, because he would have been really the Creator of a posterity of God. But, far from accomplishing the design of God, the first man let himself be seduced by the insinuations of his enemies, and the false design (apparently divine) that they traced to him. Those demoniac spirits told him: "Adam, you have innate in you the verb of creation, you are in possession of all values, weights, numbers and measures; why don't you operate the power of divine creation innate in you? We are not without knowledge that every created being must be obedient to you: create, since you are creator. Operate in front of those who are outside of you and all of them will render justice and glory to you." Adam, filled with pride, traced six circumferences similar to that of the Creator; that is to say that he performed the six acts of spiritual thoughts, that he had in his power to cooperate the will of his creator. He performed physically and in presence of the spirit seducer his criminal operation. He expected to have the same success as the Eternal Creator, but he was extremely astonished (as were the demon) when, instead of a glorious form, he pulled out of his operation a sinister form, quite opposed to his. He created a material form, instead of creating a pure and glorious one, as it was in his power to do. What became of Adam after his operation? He pondered upon the iniquitous fruit which resulted from it, and realized that he created his own prison, which was tightening on him and his posterity, in the sinister boundaries, and in the spiritual and divine privation for ever and ever. That privation was nothing else other than the metamorphosis of the glorious form to a material and passive form. The corporeal form that Adam created was not really his, but it was one in the likeness of that which he ought to take after his prevarication.

One would ask me if the glorious corporeal form in which Adam was put by the Creator was similar to that which we have now? I will answer that it was in no way different from that which men have today. All that distinguishes them is that the first was pure and sound (unfailing) whereas that which we have now is passive and subject to corruption. It is for having soiled himself by a so unclean creation that the Creator became irritated with man. But, one would say, what is the use (for Adam) of this material form that he created? It has served him to make a posterity of men because the first minor (Adam), by his creation of a material passive form, has downgraded his own impassive form. This posterity of God would have been without end or boundary; the spiritual operation of the first minor would have been that of the Creator, those two wills of creation would be but one in two substances. But why the creator has left the fruit issued from the prevarication of Adam to remain, and why He had not annihilate it when he cursed the first man of the whole earth? The creator left the unclean work of the

minor to remain so that he can be molested from generation to generation for a time immemorial, having always in front of his eyes the horror of his crime. The Creator did not permit that the crime of the first man be wiped out under the heavens so that his posterity would not be able to pretend not to know about his prevarication, in addition, his posterity would learn that the pains and the miseries which it is enduring and will endure for ever and ever do not come from the Creator but from our first father; creator of unclean and passive matter. (I use this expression "unclean matter" only because Adam has operated this form against the will of the Creator.

If one would ask again how was made the change of the glorious form of Adam into a material form, and if the Creator Himself gave to Adam the material form which he took immediately after his prevarication; I will answer that as soon as he accomplished his criminal will; the Creator, by His almighty, transmuted the glorious form of the first man into a material form in the likeness to that which came out of his criminal operation. The Creator transmuted this glorious form by precipitating man into the abyss of the earth whence he pulled the fruit of his prevarication. Thereafter, man came to dwell on earth like the rest of the animals; whereas before his crime he reigned upon this same earth as Man- God without being mingled neither with it nor with its inhabitants.

It was after this terrible event that Adam realized more strongly the magnitude of his crime. He went to bewail his fault and asked from the Creator forgiveness for his offense. He deepened himself in his retreat; and there, in moanings and tears, he thus invoked the divine Creator:

"Father of charity and mercy, Father vivacious and of eternal life, Father God of Gods, of heavens and earth, God strong and very strong, God of justice, of pain and rewards, Eternal Almighty, God vengeful and remunerator, God of peace and clemency and charitable compassion, God of good and bad spirits, strong God of sabbath, God of reconciliation of all created beings, God Eternal and almighty of the celestial and terrestrial regions, Invincible God existing necessary without beginning nor end, God who punishes and rewards as it pleases Him, God quadruply strong of the celestial and terrestrial armies of this universe; magnificent God of every contemplation; of the created beings and sound (unfailing) rewards, God father of mercifulness without boundaries in favor of his weak creature, hear the one who moans before Thee for the abomination of his crime. He is but the secondary cause of his prevarication. Reconciles Thine man unto Thee and subject him to Thee for ever. Bless also the work done by the hand of thine first man so that it won't succumb, as I did, to the solicitation of those who are the cause of my just punishment and also that of the work of my own will. Amen!

I will call now your attention upon this invocation that Adam made to the Creator in order to obtain his reconciliation. By looking carefully into the invocation, one can see that it is positively Adam who was the first to give to his posterity an exact knowledge of the different virtues, powers and properties which were innate in the Creator, so that this same posterity could learn that it was created but to combat for the most glory of God and that it should render Him the cult for which it was perpetuated in its creation. That cult, which the Creator demands today from His temporal creature, is not the same as that which He would have demanded from his first minor if the latter has remained in his state of glory. The cult that man would have had to perform in his state of glory, having been established but for one purpose would have been quite spiritual; whereas that which the Creator demands today from His temporal creature has a double purposes, namely: one temporal, and one spiritual. That is what the prevarication of our first father

has produced. After all that was said about the prevarication of Adam, this truth cannot be overlooked by the physical, animal, spiritual, and passive sight of man without striking head on to the powerful feelings, and immense and infinite virtues, which are innate in him. One has seen that his crime was born in the solicitations that the perverse spirits made to the first man, God emanated, whom we call Adam or first temporal father or homme roux ou reaux, which means: Man-God very-strong in wisdom, virtue and power. Three very holy things are innate in man, they are in him the thought, the image, and the likeness of the Creator. One has seen that the crime did not originate from Adam's thoughts; but it was rather the result of his will. In fact, as I have said elsewhere, thought comes to man from a being distinct from him. If the thought is a holy one, it comes from a divine spirit; if it is evil, it comes from a bad demon. Thus, the will of man is put into action according to the concept of his thoughts. This is not limited to this world only, neither to men in general. All the other worlds are included as well as the beings who inhabit them; be they that whom the Eternal use to communicate with His minor creature for the manifestation of His glory in the whole universe, or those that are unknown to us. Even the demons, in spite of the condemnation that they have received from the Creator at the outset of their prevarication, have not been subjected to a change of law concerning thought. They enjoy fully and entirely the results of their actions according to their thoughts and wills; but they could expect no communication of divine thought other than which they would bring to themselves by changing their bad will. The principal chief of the demons, who has sworn to attack constantly and with obstinacy the law of the Creator, is the tree of life of evil. He communicates his bad thoughts to the angels who are subjected to him and the latters, in conformity with their bad will, set this thought into motion in order to persecute the minor. This chief of abomination has given himself the special task of submitting the minors to his obscure laws which he arranges so that they may appear as clear as that which the Creator put in His creature.-

It must not be forgotten that any divine thought which comes to us by invisible communication of a good spirit or a good intellect should not be taken as divine will but rather only as thought. We call intellect this form of communication because it is according to it that man operates at will. One can say the same thing for the bad intellect found in the bad minors. It is by leaving himself open to the communication of those kinds of good or bad intellects that the first man has degenerated from his faculty of thinking being. When Adam was in his first state of glory he had no need for communication of good or bad intellects in order to know the thoughts of the Creator and that of the prince of the demons. Being totally a thinking being, he reads either one as it pleases him. But when he was left to his own virtues, power and free will, by his pride, he made himself susceptible to good or bad communications and became by that what we call pensive. The Christ Himself proves to us the infirmity of the minor in this regard since the prince of the demons tempted Him in nature under an apparent human form and operated his demoniac will against Him on the mount Thabor.

I have explained to you the type of this prevarication with the same certainty that it was taught to me by one of my faithful friends, cherished of truth and protected by Wisdom. You have seen that the first man, God of the whole earth, made really a terrible operation by creating a material form similar to his corporeal glorious form; and that it could not be but a form of apparent and imperfect matter since it was the fruit that resulted from the operation of a bad will. Since Adam abused his power, his operation could not go unpunished by the Creator. However, the Eternal, having promised by oath to Adam that He will support him in every operation that he will make in His name, could not prevent Himself from fulfilling that immutable promise to assist him in every circumstance where he would need Him to crown his works. God, being taken by His oath to Adam and also

by His immutability, joined, according to His promise, His spiritual operation to the temporal operation of Adam, although that be contrary to His will. The Creator acted with Adam, and crowned his work, by locking into the material form he created a minor being. The miserable Adam had placed into a sinister prison a pensive and thinking being.

The word pensive comes from a bad intellectual junction to the minor being, who was emanated thinking being, entirely in the immensity of the Creator. This intellectual junction caused the degeneration of the minor from this first state and subjected him to be pensive. It is not suprising that Adam, after his prevarication, became a pensive and thinking being; and it is not surprising either that all his posterity becomes so following this same prevarication. This last fact is visibly proven by the different ways of thinking, acting and operating that we are witnessing among the posterity of our first temporal father. We see, among this posterity, different nations, different languages, different cults divine or material, and a great varieties of revolutions, in general as well as well as in particular. Furthermore, we see men, at all times, trying hard to have a close communication among themselves so that they can educate each other either spiritually or materially.

This indicates that this posterity has very little self-reliance, and satisfy itself of the inspiration- good or bad- that it receives from the evil or good spirit in the sinister dwellings that it inhabits. It is because of his accession to this state, contrary to its spiritual nature, that we call the posterity of Adam pensive and thinking. We must however observe here that there have been some minors who have received the birth and temporal life by the sole will of the divine operation. Those minors have been destined (meant) for the manifestation of the glory of the Eternal; and, although their form has been emanated from the posterity of Adam, the minor who inhabited that form was truly a pure thinking being and never a pensive one. And why that? Because the Eternal, through one of his deputies, made manifest His will in an apparition to the minor and told him what he ought to do, to operate the divine will. The intellectual inspiration is one thing; the act of visual operation of the spirit is another one. I will explain that, when I talk about the minors who were emanated before Adam by the sole will of the Creator for the manifestation of His glory.

In the first times of the posterity of the first man, Heli, whom we call Christ and who is recognized as a thinking being, reconciliated Adam with creation. Enoch reconciliated the first posterity of Adam under the posterity of Seth. Noah reconciliated the second posterity of Adam by reconciliating his own and afterwards reconciliated earth with God. Melchizedek confirmed these first three reconciliations by blessing the deeds of Abraham and his three hundred servants. This blessing is a repeat of that which God gave to the three children of Noah; namely: Sem, Cham and Japhet. Abraham and his three hundred servants make the perfect quaternary number and this brings back to mind the same quaternary number that Noah and his three children have formed.

It is by the octenary number, which is resulted from the junction of those two quaternaries, that we have learned that all the reconciliation and confirmations of which we have talked have been made directly by the Christ. For, although they have been performed by the assistance of the minors emanated for that purpose; those minors, however, have been but apparent figures which the Christ used for the manifestation of the glory and the mercifulness of the Creator in favor of the reconciliated. We know with certainty that the number eight has innate in it

a double power given to the Christ by the Creator; and it is that number which tells us that the Messiah has performed everything on behalf of the temporal men of the first and second posterity of Adam. We consider as second posterity of Adam the posterity of Seth because it made itself ready for reconciliation; and we do not include that of Cain because it has yet to be reconciliated since it is still paying its debt to the creator. We ought to conceive this clearly by the curse that Cham received from his father Noah after the resting of the ark on earth. His exile remains fixed in the south. This is the immemorial sign to men, from generation to generation, that the posterity of Cain has not yet spiritually reintegrated in all its personal powers and virtues, although it is not permanent on the surface of the earth.

I will not let you unaware of the fact that what happened to Cain has been prophesied by a sensitive sign to the children of Noah who did not understand it. That sign was the escape of the raven (crow) which flew from the ark before the earth was in sight (discovered). It directed its flight towards the south and did not come back to the ark. Those which stayed in the ark did not see it again even after they came out.

This flight of the raven (crow) shows us, by its type, that no sad or happy event comes to man without this latter being able to either foresee it or to have one way or the other an indication of its happening. Provided that he meditates on his thoughts, he will soon see the good or the bad which can result from those thoughts; because the good intellect does not want to see anything -good or bad- happen to the creature which it protects without warning it about what to expect.

You would like to ask me why the first posterity of Adam in Cain has not yet been reconciliated with the Creator: The Christ, you would tell me, has not He came to reconcile the living as well as the dead with the Creator? God the Son, by his passion and the effusion of his blood, has not He opened the doors of the kingdom of heaven to all those who have died in divine privation? Therefore, this posterity of Adam in Cain must be comprised in the reconciliation! I will answer to that, that the Christ has reconciliated with God the Father only those who have been marked by the seal of the spiritual operation of the righteous (justs). This seal was visibly sent to them without mystery about the way they would have to use it on behalf of those who ought to receive it so that they can be more and more fortified in the faith and the mercifulness of the Creator, and also to be able to sustain with invincible strength the powerful manifestation of the divine justice which ought to be operated in front of them by the Christ among all the inhabitants of the earth living in divine privation. What I have just said, was really done by the Christ; and I am going to explain it more clearly.

We cannot have any doubt about the virtue of the almighty God, the Son who is truly the direct action of the will of the Creator, Father of everything. We can doubt much less that all creation has been operated by the Creator, in the presence of the divine Son who said after each operation of divine thought: everything is good. If He could say something like that, He must have known in depth the principle of the operating thought of the Creator. In fact, He knew all the goodness and the validity of the holy thought that the creator operated in His presence; and, filled with joy and delights, He applauded by saying: "I am in Thee and in Thine works (deeds) Almighty Creator, as Thou art in me and in my deeds. I have tied in Their boundaries everything that Thou hast created as Thine will has ordered. Whoever follows Thee and me will verify and confirm all Thine works and mine and he will teach to all spiritual and divine beings the will touching the immutable laws upon which every created being is founded." It is by virtue of these same laws that every emanated being acts in its virtue and power, good or bad, and that every spiritual temporal operation is done, as well as its product, on behalf of he who operates pro or con the glory of the Creator or the creature. This serves to convince you that it is the Christ Himself who has directed the operations of the justs (of whom I have talked) on behalf of the minors who became slaves of the demons, and also in favor of those who are still suffering all persecutions from the demoniac spirits. We will learn it most particularly by the three days that the Christ stayed unknown to the earth and its inhabitants. The first day, He went down to the places of the greatest divine privation called vulgarly "the hells," to deliver from the horrible bondage the minors marked by the seal of reconciliation. That is really the first operation since He did not come among men but to operate-in-nature- the divine justice directly against the enemies of the Creator.

The second operation of Christ was done on behalf of the justs-whom are called Saint Patriarchs-who are still paying tribute to the justice of the Creator, not because they had lead a criminal life or spiritually misconducted themselves, but only to redeem the soil they have acquired by their sojourn into a material form inherited from the prevarication of Adam; whereas they ought to inhabit a glorious and incorruptible body.

The messiah, (which means: spiritual divine regenerator) by His doubly powerful operation, has prepared those patriarch minors who ought to be, during their temporal life, the precursors of His advent and His omnipotence for the manifestation of the divine justice which He would have to operate upon all the emanated beings.

Consequently, those patriarch minors received from the Christ the doubly strong feature of His operation from which they knew in advance everything that the Christ was doing and will do on their behalf, and that of the minors whose divine situation was more urgent than theirs. It is not surprising that this Reconciler has given, by preference, the above mentioned feature to the minors whom He has Himself prepared to serve as tools for the manifestation of the divine glory. Besides, He gave them the power to make this feature effective upon the minors in privation so that they can operate on behalf of those minors for the greatest glory of the Creator and the greatest disgrace of the demons. It is because of this spiritual divine preparation that the Regenerator went first to the most oppressed minors as being the most in need of His help than to those who already knew what He would be doing for the glory of the Creator.

You would like, to know what was this feature that the Regenerator put upon the Saints Patriarchs? It was a major spiritual being, more powerful than the glorious minors, who could only be distinguished by the different spiritual actions that he was operating among those reconciled but not yet regenerated minors. The operation of the Christ upon those patriarch minors produced in them a change that they did not understand. They were, by this means, more strongly convinced than they have ever been during their temporal life of the inviolable tenderness that the Creator has and will eternally have for His creature, since He has not created it to lose it except if it chooses to lose itself.

The Christ (this name means: receptacle of divine operation) made upon the minors an impression quite opposed to that which they had in the past, by tracing to the reconciled minors some different works than that which they have been doing during their temporal course. It is by this means that the slaves of the demons received the seal of divine reconciliation; but this seal, to the truth, was much stronger than that which was put upon the patriarch minors because their seal was to operate very succinct things, whereas the one that was put upon the slaves of the demons ought to operate much stronger and considerable feats. Thus, the change which took place upon the minors patriarchs, although very strong, was infinitely less than the one that was done upon the slaves of the demons, because the spirit who was operating in the habitation of these minors had two actions to bring forth; namely: the reconciliation of the minors and the punishment of the perverse majors.

Those were the first and the second operation of the Christ during the first two of the three days He remained unknown to men in order to give us an understanding of the sepulture and afterwards that of the spiritual reconciliation and resurrection before the eyes of the whole creation.

The third operation of the Christ refers to the third day of His sepulture and it was done upon two kinds of minors who were more or less tightened in divine privation. Thus, this third operation was divided into two substances of which one is visible to ordinary mortals, and the other invisible to the same mortals; and this because no matter can see the spirit without dying or without the spirit annihilating that matter.

At the time of His appearance, the invisible substance of the third operation of Christ had to abridge the works and toilsome operations that were done by the minors who were complying with the duration of time in their universal, general and particular course as it was prescribed by the Creator. This universal course, to which the minor is subjected, makes itself known by the meticulous study of the three spherical planes that men of all times have done, and those of this century are still doing, in order to give themselves, with more certainty, different means to run through all the surface of the earth. Some men do not consider these planes but as being proper to satisfy their greedy material passions; and this is due to the relatively little knowledge that they have about these planes which are called: sensitive, visual, and rational, and have in them the property to instruct man in the knowledge of space and the boundaries of the universal, general and particular creation; but men must be in very great darkness if they do not consider these three planes but materially.

We attach spiritually the minor name to the sensitive, the intellect plane to the visual and the major plane to the rational; and these planes are nothing else than a distinct expanse in which the equitable minors will end the operation of their temporal action, invisible to the corporeal man. This operation starts in the sensitive plane; from there, the minors go into the visual plane where is accomplished the strenght of their spiritual operation which we call "reaction of operation" since the expanse of this second plane is infinitely more considerable than that of the first one into which the minors have finished the course of the operation that fits their being, and then go on to enjoy their deserved rest in the shadow of their reconciliation into the plane which we call rational.

All the different planetary and elementary bodies reside in the interval of these three principal planes which we distinguish again by the three principal divine powers which certainly operate between them; as I am going to explain by the three following numbers: number 4 is given to the minor, number 7 is given to the spirit, and number 8 to the double spirit or the Christ. The Christ presides over the spirit, the spirit presides over the minor, and the minor presides over the terrestrial form.

It is thus, as we have said, to abridge the course and the operations of the minors in these three planes that the first substance of the third operation of the Christ manifested itself so that the minors can rest themselves. The second substance, visible to corporeal men, lies in the framework (scheme) that He traced to them; either by His resurrection, or by His own instruction left by His spiritual divine word to His elected faithful. This is, sincerely, what I was told about the reconciliation done by the Christ; reconciliation truly prepared by the elected justs of this same Christ, as I am going to explain it to you. - Heli reconcilaited the first man with the Creator by his spirit which joined the first emanated minor. Enoch, by his justice, operated on behalf of the posterity of the children of Seth-living as well as deceased-by setting upon them the feature or the authentic seal of his operation. It is with this seal that he marked those who were worthy to accompany the Christ when He went to report to His Father about the operations that He had done for His glory and the disgrace of his ennemies. Noah repeated the same thing; as well as Melchizedek, Elijah, Zorobabel and the Christ. Those are the ones who have been appointed by order of the Creator to mark the spiritual minors who ought to accompany the triumph of the manifestation of the divine justice operated by the might of the Man-God and divine, according to His immediate correspondance with the Creator.

I will not enter into the details of the different operations that those justs have done to cooperate in the identification of the marked who ought definitely to form the Court of Christ when He went to meet face to face with the Creator, Father of all authority and divine power. However, you would like to ask me how can it be that what I said about the reconciliation of the minor has been done by the justs of whom I have talked? Any event, you would tell me, temporal or spiritual, was not it forewarned by the immutable laws that the Creator has given to the universal creation? I will answer to you that God could not forestall what He has not foreseen, being unable to read in the mind, as I have said before, but when a thought is conceived; and besides that, He could not destroy the will of the spiritual beings. One knows that without this freedom Adam would not be able to prevaricate, and his prevarication brought about a change so considerable that the Creator has been forced to amend the operation of the general and particular creation.

You know that the Creator emanated Adam, Man-God-just of the earth, and that he was incorporated with a glorious incorruptible body. You know that when Adam prevaricated, He cursed him as well as his unclean work and cursed the whole earth afterwards. You know also that, by that prevarication, Adam degenerated from his glorious form to a material form. You will know by me that all those things would be of no use the general and particular nature if the Creator has not suspended and withdrawn towards himself for a time, the powers that He gave to His first man in his state of justice.

The change which took place in Adam—from a glorious body to a material one indicated the new laws that the Creator would give him when he would be reconciliated. It was when this reconciliation took place that the Creator blessed him for the second time, forgave him his mesdeed, but did not give him back but a power inferior to that which he possessed before his crime. This is clearly and physically demonstrated by the different law that Moses brought down from the mountain. Moses did not give to the people of Israel the first tables of the law. The prevarication of this people forced Moses to break those tables and deprive the Israelites of this divine law that they were so eager to receive. Moses, after this event, reconciliated himself with his people and promised it a second law from the Eternal. This reconciliation could not come directly from the sole will of Moses; it came from the power of the Creator. The proof that one can give to this is that all the powers of a lone man can't reconcile twenty people under his will; and if Moses did not operate but by himself without the help of a superior being, all his words and efforts would have been useless. Let us judge by comparing the men of this century who think that those of the first centuries were rough. How can we reconcile the men of this century, who have never seen any physical, spiritual or divine manifestations, if not by those manifestations are operated by the immutable laws, which must actuate and keep the universal creation for the duration that the Creator has prescribed for it? You may want, to know how long is that duration; but it is not here that I will talk to you about it. I am going to pursue definitely the explanation of the prevarication of Adam, because it is from there that have come all the epochs, all the different events since the beginning of the world, and which will perpetuate until the end of the centuries.—

The pain that Adam felt by becoming pensive and thinking was nothing else other than what was to make manifest the first of the distressing epochs which ought to come to his posterity; and it is from there that Adam understood the grave consequence of his prevarication. He understood it by the trouble, the agitation and the different fights which were taking place in him when he was tightened into his material body. In this state, he made his lamentations (wailings) to the Creator, claimed the clemency of the living God who is the Christ. In his somnolence, the spirit presented to him the fruit of his prevarication and this brought him the greatest consternation and increased the violence of his remorse while he was considering his work. This poor man felt that he must sincerely recognize his fault and confess it as he has done it and as it was shown to him. Adam complied to the divine will. He confessed with the greatest sincerity, the work of his sinister thought and the operation of his own will, which ought to tie him with the fruit of his work for a time immerorial. He confirmed this confession by giving to this fruit, of his prevarication, the name Houva, or Hommesse which means: flesh of my flesh, bone of my bones and the work of my operation done by my soiled hands. That is what you wanted to know about the prevarication of Adam!

What I have told you about the prevarication of Adam and the fruit which resulted from it proves very clearly what is our corporeal and spiritual nature, and how much both have degenerated since the soul has become subject to suffering and privation and the form from impassive has become passive. This is where you can recognize sensitively what we call spiritually decree pronounced by the Eternal against the posterity of Adam until the end of the centuries and which others call vulgarly original sin.-

The verb of Creation.-

I must explain more clearly to you the change of the ceremonial laws of the general and particular creation in relation to the crime of the first man. I have shown to you what were the power, virtue, authority and command of the first minor emancipated in his glorious body. I have shown equally how, by his crime, he transmuted his glorious form to a material form. This material form had the same apparent figure as the glorious form into which Adam has been emanated. The changes that have taken place were but in the laws.

When a temporal being changes in his actions; his laws of operation necessarily change. When the Creator reconciliated the general particular and universal creation, there were some changes in the laws which directed this creation before it was cursed, then reconciliated. It was the same for the first man, having changed his state of glory, it was absolutely necessary that the creator changes the first laws of operation which He gave him.

As you can see it, the laws which govern the corporeal forms are not the same which govern every minor spirit, possessor of a glorious form. If the form of the first minor has changed, his operation must have changed also. This new operation is infinitely restricted by the force of the laws that the Creator has exercised against Adam and his posterity until the end of times.

Considering the iniquitous use that Adam made of the first verb which the Eternal put into him so that he can produce a divine posterity, this restricted operation must not surprise you. That verb which you ignore, perhaps was nothing else than the intent, and the will which ought to operate by the powerful word of the first man. But to know more clearly the verb of posterity of God that Adam had innate in him, one must go back to the knowledge of the different verbs that the Creator has used for His universal creation in which are found the general and the particular, according to His intent, His will and His word, from which every action, form and spiritual minor is derived.

It is by joining those last three things: the intent, the will and the word to the three which precede them that I will help you to conceive the three principal verbs of Creation that the Eternal used to create everything. The intent joins itself to the creation of the universe, which is shown by an immense circle into which the general and the particular are actuated and moved. The will joins itself to the creation of the general or the earth which is shown by a triangle. The word joins itself to the particular emanation of the spiritual minors living in the particular corporeal terrestrial form similar to that of the earth and which was produced according to the divine thought.

It is by this and what is to follow that we learn to conceive the verb of creation which Adam had in his power. If the creator did not have intent, He would not have had neither will nor word of action. Or, since the spiritual minor being is nothing but the fruit of the operation of these three divine principles, the first man ought to bear the stamps of his origin and the three principles innate in him when the Eternal detached him of his divine immensity to be Man-God on earth.

We have seen previously that God cannot be the author of evil; thus Adam was emanated in goodness and justice. Adam had in him a powerful verb, since it ought to be born from his word of command, according to his good intent and good spiritual and divine will, some impassive and glorious forms, similar to that which came to the imagination of the Creator. Those glorious forms could not be of the nature of terrestrial matter which was destined, according to the will of the Creator, to serve as prison to the spirit privaricators. Thus, the form into which Adam was placed was purely spiritual and glorious so that he can dominate the whole creation and freely exert on it the power and command that were given to him by the Creator.

This glorious form is nothing but an apparent figure which the spirit conceives and fathers according to its needs and according to the orders that it receives from the Creator. That form is as quickly reintegrated as it is fathered by the spirit. We call it impassive because it is not subjected to elementary influence. It is not subjected to alimentation, except that which its spirit gives it. No particle of the central fire has power over it. Finally, this glorious form would have been perpetuated by Adam in the reproduction of his spiritual posterity without any principle of material operation, as the advent of Christ and the descent of the divine spirit in the temple of Salomon have shown to us.

By all that was said we cannot doubt of the considerable changes which have taken place in the laws of operation because of the prevarication of the first man. Furthermore, we have seen a gleam of this famous ternary number which created every form whatsoever by the junction of the intent, the will and the word that father the divine action, which is certainly the Verb. In fact, what would be the use of the intent without the will; the will without the word, and the word without the effect or action? There must have been the intent, the will and the word to operate each one of the three parts of creation; but it is the word which determines the action of the divine intent and will. It is by this determination that the Verb came to be; and it is thus certainly in the Verb of the Creator that the ternary number of the general, universal and particular creation exist and not elsewhere; for the intent, the will and the word produce a spiritual effect which shows that the Verb of creation did not produce itself by itself, but was rather emanated by the intent the will and the word of the Creator.

It is also by this Verb and its emanation that we recognize with certainty that the first ternary number of creation is co-eternal in God according to what follows: the intent 1, the will 2, and the word 3 whence comes the action of the Verb. Add these three digits as follow and you will find 6. $1+2+3=6$. That is what completes the six thoughts of creation general and particular of the Eternal. This number is also in the universal creation.

It is by all that I have told you that you must conceive the wherefrom of every created being, spiritual as well as material, and also the great power that the first man had; power which his posterity can still enjoy nowadays. This power, however, is very small indeed if man does not make his reconciliation with his creator. I dare say that it is nothing without that; and then the brute has more virtue in his passive instinct than the spiritual minor when he has degenerated and annihilates himself in spiritual inaction up to the point of becoming the tomb of death. What I want to say by the expression "tomb of death" is that the poor minors who would not be reconciliated will become the prey of the perverse spirits who will force them to remain in their reprobation for an infinite time. That is what will be the lot of the minors who would not have followed the justice of the Creator. See how much we must hold ourselves on guards and strive to imitate Adam who, after the confession of his crime and his sincere repent, obtained his reconciliation from the Creator and was partially readmitted in his first virtues and powers upon the three kinds of temporal creation under the requirements that his intent and his will would be in the future in conformity to the law of reconciliation. Think about this reconciliation and you will always see in it the ternary number; namely: Adam, the Christ, and the Creator. You will see that that triple divine essence forms the three principles of all creation as follows: the intent of the father 1, the will of the Christ 2, and the word of the spiritual minor which comes from the intent and the will of the first two 3. I put the minor among the first three divine essences because he is himself the product of the intent of the Father, of the will of the son regenerator and the action of the divine spirit. I will explain this more clearly when I talk about the quadruple divine essence, which I do not want you to ignore.

I am going to continue to talk about the perfect reconciliation of the minor, first man. When the Creator blessed Adam and his unclean deed, He told him: Adam, enhance your work so that together with Eve you can make a posterity of particular form in which will be contained the general and universal figure, as it is contained in the form that you are directing for the time that I have prescribed. These words, the scriptures report them as follows: "Keep growing and multiply". That is to say that Adam and Eve were ordered to reproduce their forms. They carried the order with such a passion of their material sense that the first man delayed his entire reconciliation. However, they created the corporeal form of their first son whom they named Cain, which means: the son of pain.

That name was given to him by Adam because the latter felt that in this son he has conducted an operation too motivated by a disorderly passion and contrary to the moderation that he ought to use. (let us say in passing that the order which was given directly to Adam, teaches us that Adam was made, by the Creator, the guardian of His reproductive seed).

Adam was right to name his first born "the son of my pain" for it was by this deed that his reconciliation was delayed. It was again by that same operation and the name Cain that he gave to his son that he prophesized the great pain which he was going to feel in the future by the prevarication of his posterity; which prevarication would contravene to the divine laws, precepts and commands, and that is why Adam has been recognized, by this same posterity, as the first prophet. However, this son, engendered by a passion contrary to the orders of the Creator, contributed to the reconciliation of the first father by the brisk pain that the son would make him feel when he will repeat to him the darkness of his first pervarication by prevaricating mysteriously in front of him. This was a cruel blow and the most bitter remorse that he could bring about in the heart of his father. Thus, one cannot conceive what were the pains and the depression of Adam when he saw his first son being the prey of the demoniac spirits. Nobody could judge how hard was his pain, for it was not long since Adam himself has been taken out-by pure mercifulness of the Creator-from the hands of these same demons who have just seduced his first son and precipitated him in divine privation for an eternity.

By this double pain Adam fortified himself in his law and his confidence in the Creator. He moaned more than ever to have cooperated in the creation of his poor son outside of the boundaries prescribed by the Eternal creator. He voluntarily submitted himself by his authentic oath, to the will of the Creator, and promised not to deviate ever from the laws, precepts and commands that the Creator would trace him; under whatever could be the pretext. But this resolution of the first father was rather apparent. He did not have the perseverance that he has sworn. On the contrary, he conceived with his companion hommesse or Eve a female posterity whom together they named Cainan, which means: child of confusion; because this child has been engendered according to the same laws that Cain was created.

Five years later, the link which he perceived between these two children made him believe that the time has come when all his pains would be gone. He blinded himself anew and conceived with Houva or Eve a third posterity which happened to be female, and whom they named Aba 1; which means: child of matter or child of divine privation. Afterwards, Adam remained six years without producing any posterity because from the time of the birth of his third child he fell into a considerable despondency (blue or dejection) and he was so strongly disgusted of himself that he did not know what to become. He was totally inactive for the spiritual divine as well as for the spiritual deminiac, being insensible to any impression good or bad.

What made him so was the strong knowledge that he had about his past crimes towards the Creator. The good spirit gave him that knowledge and made him understand clearly that the earth which he has tilled up to now, against the orders of the Creator, will not produce for him but pains and bitterness; and would be the poison of discord for all his posterity.

This is the essence of the following menaces that the Creator made to Adam when He drove him out of the terrestrial paradise according to the scriptures: "Go and toil the soil, it won't produce for thee by brambles." I would like to ask if there are more sharp brambles than that which a criminal posterity has brought into the heart of a good father? Those were the plagues which will be produced by the material operation of the first man as indicated by the Creator. But, it was in this state of dejection where Adam and his companion found themselves when the Creator intervened and forgave all the weaknesses of the first man and prepared him and his companion to cooperate for a simple and pure conception without the participation of their material senses. Thus, Adam did not limit his posterity to the three children of whom I have spoken. He had four more children of which two male and two females; and the first male of those four children is the one who will operate the reconciliation of his father. With his companion, Adam formed an agreeable operation to the Creator and Eve conceived the seminal that he spread (pour out) into her womb (entrails) and which she kept happily up to its entire maturity. It was not surprising that Eve took a special care of this new fruit, because she felt through it in herself a root of salvation.

Let us follow here the posterity of Adam!

Adam & Eve took a special and particular care of this fourth child. They never let him out of their sight, although they did not know yet what are the fruits that each other will reap from him. They could not grow weary in their admiration of his conduct towards his sisters, his brother, his father and his mother. As soon as he was three years old, he tried to win their friendship and he grew up with an increasing goodness, wisdom, virtue and good example. This blessed child ceaselessly endeavoured to address to the Creator some spiritual cults which surprised his whole family. All his operations were geared to calm (soothe) the divine justice towards His first minor creature and towards his posterity, knowing how much that posterity was going to get hit by the divine justice. Lastly, Abel conducted himself towards the Eternal as Adam ought to do it in his first state of glory. The cult which Abel rendered to the Creator was exactly what He expected from His first minor.

The behavior of the three first born of Adam was quite opposed to that of Abel. Eve was flooded by an inexpressible joy and satisfaction. This difference came from the gifts that the grace of the Eternal impregnated in the soul of this fourth child. That soul communicated to her its innocence, candor and purity.

Adam became again satisfied and joyful which increased Eve's gladness. They were considering particularly and with pleasure the time this fruit was born; it was the seventh year in the interval since Adam had had the first three children. Adam could not help but, to praise the Lord thus: "The Eternal Creator of the heavens and earth and his servant Adam, or reaux, be forever and ever blessed for all that He has created. It is from Him that I have obtained a fourth posterity which will make my bliss here below and in the course to come!"

He named that child Aba-4, which means: child of peace; or Abel 10, which means: a being elevated above every spiritual sense. All that I have said was repeated in physical nature by the pregnancy of Mary and Elizabeth; the thrill which Elizabeth felt in her soul when she greeted her cousin Mary who came to visit her, the satisfaction felt by the two temporal fathers, one for the physical operation of his work, and the other for the sole spiritual operation that the Eternal had manifested in favor of his adoptive wife. One will see elsewhere the explanation of all these types occupying the north side of the altar, and Cain that which faces the south.

When Abel finished performing his spiritual functions, he came out of his own prostration and went to explain to his father what he had learned from the Creator on his behalf. Adam then put Abel in his own eastern station and went afterwards, quite trembling, to make his prostration as Abel had done it. When he finished, he called his two sons and placed Abel at his right and Cain at his left and told them what he has learned from the Creator. "I want you to know from the Eternal, that I have obtained grace before Him. His justice has ceased to be reversible on me because of my son Abel to whom the Creator has granted sanctity in my favor. Come, my two sons, so that I can share with you my joy by telling you about the two sensations that I have experienced; that of evil, and that of good, which make my perfect reconciliation with the Creator." Then, addressing himself to Cain, he told him: My first born son, let your works in the future be that of your last born brother. Learn from me that the Creator puts His confidence-without any distinction of temporal or spiritual origin-and grants all superior power unto whomever He knows deserves it. Let your will, Cain, be in the future, that of your brother Abel, as mine will be inviolably in the future, that of the Creator.

The ceremonial started at the middle of the day and lasted about one hour. The more the signs came towards their brother Abel, the more the three first born became the enemies of their own brother. Adam and Eve looked up at Abel as a spiritual divine interpreter and they performed with precision, joy and sanctity whatever he told them to do. The three first born, on the contrary, opposed themselves to everything that Abel operated on their behalf as well as that of their mother and father. They went so far as to lay traps for Abel by conducting some operations quite contrary to his in order to physically destroy him; that they did as we are going to see.

One day, Adam wanted to render to the Creator, conjointly with his two sons, the cult of a divine spiritual operation; but his female posterity, unable to take part at the operation because of its weaknesses, was sent to a place distant of forty five cubits from the area he has chosen for his works. When everything was in place, Adam demanded and consecrated his last born, Abel, to be the first to exert the spiritual functions of the operation that he wanted to make. Abel, immediately, put himself in the proper state to perform the operations, and erected the altar or the proper circles in the center of which he offered the first perfumes, those perfumes were his own corporeal form that he offered in holocaust to the Creator by prostrating humbly. He submitted at the same time to the Eternal his spiritual minor being to be the receptacle of the divine justice; receptacle upon which the Eternal manifested His most merciful glory towards Adam His first minor creature. When the work or operation has finished, Adam and the operators retired themselves each one to his ordinary destination; Cain rejoined his sisters and Abel his father and his mother.

This division of three people in each side offers a much too striking picture to be overlooked. It is the true type of the separation of good and evil. Furthermore, it shows the three spiritual essences which compose the different corporeal forms of apparent matter, as well as that of the unreasonable beings as the reasonable ones. Join the two ternaries and you will see by their senary result the number of divine creation or the six thoughts of the Creator for the universal, general and particular creation. See if you will not find what the scriptures teach: three are above and three are below. See, once more, which one of the two ternaries represent the negative side; and ponder upon it.

Cain, having reported himself to the area prescribed to him by Adam, explained to his sisters the so-called outrage to which he was submitted by his father who took away his elder's right and gave it to Abel; thereby subjected him to the latter. Cain's two sisters counseled him to use all his powers against that of his father and his brother, and even against the Creator who had permitted such a heinous thing in favor of a brother who had corrupted the good thought of his father by the ceremonial of a false and unjust cult. Consequently, Cain conceived to operate a cult to the false gods and to the prince of the demons so that they might give him a power superior to that which the Creator had given to his brother Abel, and this to avenge himself of the so-called wrong that he had received from his father because of his brother.

In his operation, he took his two sisters with him, the same way Abel and he attended the operation of their father. He appointed his junior (or younger) sister to the functions that Abel performed, and followed with precision the whole ceremonial that he witnessed. When his turn came to make his prostration, he put his other sister in the position that he occupied at the altar (or in the circles) and prostrating himself, he offered as sacrifice (holocaust) the form and the life of Abel to the prince of the demons.

After this ceremonial Abel went to see Cain who bitterly reproached him. Abel took those reproaches with pain and humility and answered to Cain: "You don't have to take your problems out on our temporal father or on me; it is against yourself and he who directs you right now that you must fight, for you have operated a false and impious cult before the Eternal. The strenght of your crime outranks that of Adam. You have offered to your sinister god a sacrifice (holocaust) which is not at your disposal and neither at his; you have sought wrongly to shed the blood of the just for the justification of the culpables."

Afterwards, Abel went back to Adam, explained to him what had happened, and this afflicted very much the poor father who fell into a great depression. Abel tried to comfort Adam by questionning him about his sadness, but Adam told him nothing. Adam seemed to have foreseen what would happen to this beloved son and he dared not tell him. Abel reassured Adam about his worries and told him firmly: "Father, whatever is decreed by the Creator in your favor and that of your posterity must take place in good or bad, for the general creation that you see is nothing else than a link that the Eternal has reserved to make manifest His power for His most glory. It is thus, Father, that the Creator will put in your corporeal posterity the suitable subjects to be the real tools which He will use for the triumph of His justice, the advantage of the good and the disgrace of the bad.

It is useless for man to go against what is decreed by the Creator in favor or against His spiritual creature." Adam appeared calm; and, addressing himself to the Creator, he said: "O Thou Eternal! let whatever is conceived by thy thought and thy will be accomplished by thy faithful servant, father of the multitude of nations which will inhabit and operate in Thy universal circle. Amen!" Afterwards, Adam and Abel went to visit Cain who greeted them with his two sisters. The girls embraced their father and Cain embraced his brother Abel. In that embracement, Cain struck Abel three times with an instrument made of wood in the form of a dagger. The first hit pierced Abel's throat, the second one pierced his heart and the last one pierced his entrails. That murder took place in Adam's presence but he did not notice it. However, as soon as the murder took place, Adam felt a terrible commotion and so did the two sisters of Cain and Abel. The three of them fell on the ground and cried out: "Our conciliator, O Lord, is taken away from us by the impious hand. We claim justice and leave to thee our vengeance."

See with what guile (artifice) the subjects of the demons disguise themselves to the eyes of the creature by some apparently spiritual and laudable words. This sommation, although quite natural among the three above-mentioned persons because it is founded upon the sympathy of their material sense, still came from another cause which is the same one that has provoked their crushing. This came from their perception of the spiritual major and minor of Abel, and they could not sustain it without swooning (faint). Adam got up first and escorted by the major and minor of Abel-rejoined Eve to whom he explained the events that had taken place, and attributed them to the will of the Creator for his entire reconciliation; his

crimes had just been expiated by the sacrifice of Abel, his son, and that all is consummated.

I leave you to think what ought to be the pain of those poor parents. Are not these the famous brambles which pierced the heart of Adam? Is this not that fatal bramble produced on earth by the prevarication of Adam? It is thus Eve who has produced by Cain the instrument of the plague of the poor Adam, having conceived this son with the latter by an operation of confusion; as the number two indicated it to us. I am going to talk with sincerity about this number.

The "number of confusion" is that which directs what we call the simple and particular operation which is done by the pure will of the minor and major spiritual demoniac. Those two subjects, by the intimate connection of their thoughts, intents and actions are but one. However, they are always two subjects distincts one from the other because they are susceptible of disunion; that which takes place when a mediator more powerful than they puts itself between them and operates a reaction contrary to the first one. By this means, the action of the demoniac major is contained and a considerable change takes place in favor of the minor. Thus, what we call the operation of confusion is distinguished by the number two.

You could ask me if, when the minor joins itself to the good spiritual major, does not it equally make the number two?. But I will answer no, because the good spirit which joins itself to a minor cannot do it without communicating beforehand its intellect spirit to the same minor, thereby preparing the soul of the minor to receive the impression of the good major spirit according to the will and the desire of this same major spirit and the particular minor. The soul, by this junction, acquires the number two which, by joining itself to the spirit, forms a ternary number; namely: the innate power of the first minor which is the soul, 1, the minor power of the intellect, 2; and the direct power of the major spirit, 3, that is how the soul of the minor makes the ternary number in its first principle of spiritual junction. We do not count the same way the junction of the soul with the demoniac intellect and then with the bad spirit; because, in this junction, the soul forsakes entirely its good spiritual power to become itself intellect of the demon; whereas in its junction with the good spirit it retains and fortifies its spiritual divine power which must be counted in our operation. The good major spirit, receiving its immediate action from the Divinity, the soul has, consequently, its regular correspondence with the four divine powers that we call quadruple essences as follow: the soul minor, 1, is in spiritual correspondence with the intellect 2, the intellect with the spirit, 3; and the spirit with the Divinity, 4. This is what proves to us the exact correspondence of all spiritual being with the eternal Creator.

Furthermore, I want to bring to your attention the correspondence of the heart of man with every spiritual being. The body of man is the organ of the soul; it is used by the minor to show to his peers his spiritual intent and will be the different movements and operations that he makes with it. The soul minor is the organ of the intellect, the intellect is the organ of the major spirit, and the major spirit is the organ of the divine Creator. Such is the beautiful organic harmony of the principal spiritual divine beings; be it with the particular form of man, or be it with the general and universal form, this is what makes us understand with certainty that everything is truly emanated from the first being to any being whatsoever, spiritual or temporal.

In fact, by the numbers that I am using, you must learn to know the triple and the quadruple divine essence. Those are the same numbers that the Eternal has used to operate the universal, general and particular creation. The ternary number will show the ternary unity of the spirituous essences that the Creator has used for the emanation of the spiritual beings who are the major living spirits given to the Christ, and the spirits in divine privation who are the demons and the minors who fall under their powers. It is this virtue of numbers which lead the wise men of all times to state that no man can be a learned (erudite) man, be it in the divine spiritual or in the celestial, terrestrial and particular without knowledge of the numbers. The knowledge of the laws of spiritual nature is one thing; that of the convention of men is another thing. Men's laws vary like shadows; that of the spiritual nature are immutable, for everything is innate in them at the outset of their emanation. Those truths will appear more evident to you as we go along in this treatise. Let us continue with the reconciliation of Adam and Eve:
The numbers

- (1) The unity, first principle of every being, spiritual as well as temporal, belonging to the Creator;
- (2) Number of confusion, belonging to woman;
- (3) Number belonging to earth and man;
- (4) Quadruple divine essence;
- (5) Demoniac spirit;
- (6) Daily operations;
- (7) Saint Spirit, belonging to the septenary spirits;
- (8) Doubly strong spirit, belonging to Christ;
- (9) Demoniac, belonging to matter;
- (10) Divine number.-

Adam and Eve, having felt the cruel pain of which we have spoken and knowing nothing of a positive nature that this event indicated for them, or the first posterity or the posterity to come, prostrated themselves in great pain and great faith before the Lord to ask him for grace and mercifulness for the crime that Cain committed upon their son Abel; not having in themselves neither the power, nor the courage to avenge by their own authority the blood of the just by shedding that of the culpable and knowing very well that vengeance belongs only to the Creator.

The Eternal granted the prayers and the wailings of Adam and Eve upon the death of their son Abel. He sent them a spiritual interpreter to explain the nature of the crime committed by Cain as follows: "You are right to look at the murder of Abel as a considerable loss and as an indication of the wrath of God which will reach out upon your posterity until the end of the centuries. You should still consider it as the remaining part of the plague of the divine justice for the entire remission of your first crime and your perfect reconciliation; but the Creator, who knows your perfect return and reconciliation, sends me to you in order to calm your pains and dry your tears on the unfortunate event which you consider as irreparable. The Creator wants you to know that you have produced this posterity Abel but to be the true type of the one who will come in time to be the genuine and sole reconciliator of all your posterity. Let both of you know that Cain, whom you rightly consider as criminal, has not been as criminal as Adam has been towards the Creator. Cain struck only the matter, but Adam took the throne of God by force; see which one is more criminal! Your son Cain is still the type of the first spirits who have seduced Adam and have really given him the spiritual death by precipitating into a form of passive matter his minor being; that which made him susceptible of divine privation and also has changed his glorious form into a material one subject to be annihilated without being able to regain its first nature of apparent form. Be firm and perseverant in your faith in the Eternal; the term of your reconciliation is fulfilled". Adam answered: May the will of my Creator be mine!

I would like now to succinctly explain the true types of the events about which I have talked: Adam, by his temporal posterity, can be taken as the Creator, and his posterity as the spirits that the Creator has emanated to render Him a spiritual cult for His own glory. You have seen that those spirits can consider themselves as Adam's elders because they have been emanated before him. You also know that those spirits, having prevaricated, have been cast out by the Eternal who emanated and emancipated from his divine immensity a spiritual minor being to contain them in privation, and that this minor whom we call Adam or Reaux has been, consequently, but the second born spiritually and that he was issued as well as them from the divine Creator of all things. Therefore, I want thus to point out the fact that Cain, elder son of Adam, is the type of the first spirits emanated by the Creator, and his crime is similar to that which the first spirits have perpetrated against the Eternal. Abel, second born of Adam, by his innocence and his sanctity, makes the type of Adam emanated after those first spirits in his first state of divine justice and glory.

The destruction of Abel's body, operated by Cain, his elder brother, is the type of operation that the first spirits made to destroy the glorious form so that the first man was reclothed and by this means, made him susceptible to be as them in divine privation. This is the true explanation of the type made by Adam, Cain and Abel by the unfortunate events that have happened to them.

The second type made by those three minors is not less considerable; be it by their relationship with every corporeal, celestial, general and terrestrial being, or by the events that they have indicated will take place among the posterity of the first man. To convince oneself of this fact, one must take notice that Adam, by the three spirituous principles which compose his apparent material form and its inherent proportions, is the exact figure of the general terrestrial temple which we have known to be an equilateral triangle. This will be shown.

Adam had in his power a corporeal vegetation as it is in the nature of earth to vegetate. Adam has vegetated two kinds of vegetations: the masculine and the feminine. The earth cannot produce but those two kinds of vegetations; be it in the passive animals, or the plants and other vegetations. But I will teach you that, besides the power of the body of man to corporeally reproduce itself, it also has that of vegetating passive animals which are really innate in the substance of this material form. Here is where we learn this: when the spiritual being leaves its form, that form falls into putrefaction. After the completion of putrefaction; from the corporeal form come out corporeal beings which we call reptiles (or worms) and which subsist until the three spirituous principles that have cooperated to make the corporeal form of man are reintegrated. It must not be believed that that putrefaction comes by itself, nor directly from the corporeal form; but it must be known that the seminal of anything subjected to vegetation is innate in the terrestrial or aquatic envelope. Thus, the body of man, issued from earth and having innate in its material form the three principles which have cooperated to form its terrestrial or aquatic envelope, it is not doubtful that there still resides in this particular form a seminal of animals susceptible of vegetation. It is by that seminal that the putrefaction arrives in the bodies after what is vulgarly called death. The three principles that we call sulphur, salt and mercury, operating by their reintegration, knock, by their reaction, against the seminal ovaries which are in the expanse of the whole body. These ovaries receive an elementary warmth which flays the reptile of its envelope, and this envelope, thus dissolved, links itself intimately with the putrefacted cadaver. It is the junction of that envelope of the reptiles with the putrefacted cadaver which operates the general corruption of the body of man and puts it afterwards to its last end of apparent form. It is thus always by the reaction of the three operating principles that the putrefaction occurs and that putrefaction causes the explosion of the reptile animals of which the seminal is scattered about the body of man.

It is of absolute necessity that this work be done and this is what is called the pain and toil of the body. I will call your attention to this fact that the reptiles animals, issued from the bodies, do not have their action but in the putrefacted cadaver. The life and the action which the animals have in the putrefacted cadaver come from no other source than the axle central fire which flays, by its last operation, all impurities in the vicinities of the three spirituous essences which are still in the cadaver. Their elementary fire, conjointly with the central fire, maintain the form of those reptiles by the refraction of their rays of spirituous fire which afterwards, fold up upon themselves when all the fluid has been consummated. One can verify this acting upon the form of a cadaver where one will see the truth of what I have said about putrefaction. By explaining to you how the reptiles come to life, I want to say that it is generally the same for all unreasonable animals which receive their being but from those two fires.- This is enough now on putrefaction. Let me continue with the different types of the children of Adam.-

The posterity of Adam.-

Besides the type of prevarication of the first spirits and that of their victorious attack against the first man, Cain represents again the type of the impious and fatal seduction which those perverse spirits will use towards the future posterity of Adam as this was done in the latter's first posterity. We have seen it in the crime that Cain committed against Abel and his enticement of his sisters to participate in his criminal act against their brother. Cain, after his prevarication, was forced, with his two sisters, to go to live in the Southern part where he was relegated by order of the Creator and by the authority of Adam. This is the place where the demons have been relegated in order to operate their maleficent (mischievous) will and intent either against the Creator or against the minors of both sexes.

This southern place is still the part of the universe where at the end of time the Creator will manifest His justice and His Glory. It is also in this place that the just will manifest their virtues and powers to the shame of the perverse spirits and that of the out-casted or reprovated minors. That southern part, having been cursed by the creator, is marked by the scriptures to be the asylum of the majors and minors who will have prevaricated. I will say that Cain and his two sisters indicate, by their ternary number, the prevarication of the corporeal and terrestrial form of man which the demoniac intellect seduces by its junction with the three spirituous principles constituting every corporeal form. It is from these three principles that we have come out with the nonary number of prevaricative matters.

You know that the ternary number is given to Earth and to the corporeal forms of its inhabitants as well as that of the celestial inhabitants. This ternary number originates from three substances: Mercury, Sulphur and Salt which compose the forms that we call spirituous principles emanated from the imagination and intent of the Creator. These three principles, having been produced in a state of indifference; the central axle operated then in a certain way so that they may take a more consistent or consolidated form. It is from this operation of the central axis that all corporeal forms come. It is also from these same substances that the corporeal forms of Cain and his two sisters have been composed.

As for the nonary number, I will say that it is not surprising that the perverse major spirits and their agents attack themselves preferably and more willingly to the corporeal form of man than any other, because this human form has been primarily destined for them. One proof of this ultimate liaison of the evil spirit with the body of man can be found in the words of the Christ to his apostles at the end of his temporal operation in the garden of Gethsemani. When He came back to rejoin them, He found them sleeping; He woke them up and told them: "Do not sleep, for the flesh is weak and the spirit is swift (quick)." It is by this easiness with which the evil communicates itself to the corporeal form of man that the three persons about whom we are talking let themselves be corrupted in the spirituous principles that they had innate in them. The demoniac intellect insinuated itself into the forms of those three minors and from there, seduced their spiritual agents who ought to govern this form according to the will of the Creator. That insinuation produced such an impact upon those three minors that they could not liberate themselves from the intimate correspondance which prevailed among them; and this was due to the perfect sympathy that they have contracted with the demoniac intellect. One has never seen such union among men if they were not lead by a good or bad spirit. It is thus out of those three persons possessed by the prince of the demons that we extract the nonary number by adding their three spirituous principles and primary essences, their three virtues and their three demoniac powers as follows:

- (1) Three principles to Cain, three to his junior sister, three to his youngest sister = 9
- (2) Three virtues to Cain, three to his junior sister, three to his youngest sister = 9
- (3) Three powers to Cain, three to his junior sister, three to his youngest sister = 9

But, to convince you that the nonary number comes from those minors, we can only look at their first demoniac operation, and then to the perpetuation of their criminal operations until the Creator chastised and annihilated them and their posterity by the plague of waters.

It is from that epoch that the nonary number and what is now called theosophic addition became known. Example: $9+9+9=27 = 9$. Even if you multiply this number to the infinite, the result will always be nine, that is what I wanted to say about the nonary number.

As I want to bring to your attention the other considerable types that Cain represents in this universe, I will tell you that Cain makes the type of the election of the prophets that the Creator ought to send among the posterity of Adam. You were told that when Cain destroyed the body of Abel, he retired himself in his ordinary dwelling where, while pondering upon his crime a spiritual divine voice asked him what has he done to his brother Abel? Cain responded abruptly: "am I my brother's keeper"? After this answer, the spirit threatened him in such a way that Cain, crushed, lamented and said: "Lord! those who will meet me will kill me". Then, the Eternal, the merciful Father, willing to protect Cain from the vengeance that his posterity would exert against him, ordered that he be marked with a seal; and the spirit which marked him said: "by order of the Eternal, whosoever shall kill Cain, shall be punished of death seven times:" Thereafter, Cain retired himself with his sisters in the area where he was relegated by the Eternal. In this place, he had a posterity of ten males and eleven females. He constructed there a city which he named Henoah. He imagined, to help his enterprise, to dig into the entrails of the earth and made this operation with the help of his son Henoah. He left, however, his secret for the smelting of metals, and for the discovery of the mines, to his son named Tubalcain. It is from there that it comes to us that Tubalcain was the first one who had discovered the smelting of metals.

Cain was a great hunter. He equally educated all his male children to be hunters, and particularly his tenth son of whom he was very fond. He taught nothing else to this son but hunting. His other children were more inclined towards imaginative and manual works. Cain names this tenth son Booz. It was this last son who killed his father Cain and that happened as follows: Cain, having decided to go to hunt ferocious animals, accompanied by two sons of Henoah (his grand-children), did not notify Booz about this hunting party that he planned to have the day after tomorrow. Booz, on his side, contemplated to go hunting with two of his nephews, sons of Tubalcain, the same day as his father but did not notify the latter either. Booz having no children, had put all his affections in his two nephews. They went thus hunting; but Booz, without knowing it, took the same route as his father Cain; and, being both in a thick bush, Booz perceived the shadow of a figure which he took for an animal through that bushy area named Oram, which means pain, shot then an arrow which went to pierce the heart of his father. Judge the Booz surprise when he went to the area where he shot his arrow and found that he killed his own father. The pain of Booz was all the more so since he knew the threat and the punishment that the Creator had thrown against whomsoever would strike Cain.

He new that whoever would have that misfortune would incur seven times the death penalties. (I will explain elsewhere later on the term "seven times the death penalties").

Booz called his two nephews and showed them the cadaver. As soon as they recognized that this was Cain's body, together they made a sign of horror; that which increased the desolation of the unfortunate Booz. When he finished to explain how he was the innocent cause of the destruction of the corporeal form of his father; he told them; "My friends, you are witnesses of my crime. Although I have involuntarily transgressed the order of the Creator, I am culpable before the Eternal and before men. I am the youngest of Cain's sons, the last of his posterity, the most culpable, and the most criminal. Avenge upon the person of this last born the death of his father and the scandal he has brought upon you."

The demoniac intellect which knows the weakness of men in affliction, instigated an exaggerated passion for vengeance to Booz's two nephews upon the death of Cain. They made ready their bows to shoot at their uncle. But, when they were ready to shoot, a voice said to them: "whosoever will strike the one who has killed Cain shall be punished to death seventy-seven times. (this also will be explained later)- After this frightful spiritual divine threat, the two nephews of Booz fainted and fell on the ground. But, remitted from their fainting, they took their weapons to Booz and said: "The Creator forgives you Booz, for the death of your father Cain. We are now the most culpables before the Eternal, because we have voluntarily conceived to kill you". Booz responded: "Let the will of the Creator accomplish itself"! Afterwards, Booz and his nephews went back to the town of Henoah. The gloom and the despondency which showed upon their faces put the posterity of Cain in great consternation. This pain doubled when that posterity learned that the death of Cain was the work of his last born son. The unfortunate Booz, reduced to a general enmity from the whole posterity of Cain, was forced to get away from this band possessed of demoniac intellect and took his retreat in the desert of Jezaniaz; which means: listen to the Creator. It is in this area that Booz finished his days in penance and contrition.

The murder of Cain by Booz confirms the fact that Cain was the true prophetic type when he said after he had killed Abel that "those who will meet me will kill me". Had not he been met by his son in a bushy place? What really gives the idea of prophesy is that the meeting of Cain and Booz was not premeditated and both found themselves in that bushy place without recognizing each other. Therefore, I want to bring this to your attention: it is ridiculous and absurd to think as do men of this century, that the patricide of Booz and the prophetic words of Cain confirm their ideas that Adam was not the first man. If these men were instructed about the meanings of the words that Cain addressed to the Lord, they' would clearly understand them as that of the prophets.

But, you would say, how could the Creator summon some prophets among men in order to contain them in the boundaries of the laws, when you say that the Creator does not take part in secondary causes? I will answer to you that the Creator cannot ignore the thinking demoniac being who continually operates certain pernicious and seductive facts for the spiritual minor; as that was the case for Adam and his posterity. Consequently, the Creator found it necessary, to the advantage of man, to elect some spiritual minor beings and endowed them with a prophetic spirit not only to contain men in line with their covenant with God, but also for the most glory of God and the molestation of the malignant spirits. The Creator comes to know the secondary caused by the thought and actions good or bad of the spiritual beings.

Let us see now the type indicated by the retreat of Booz in the desert of Jezaniaz. Booz, being the last son of the direct posterity of Cain, completed by his rank, the denary number. It is not doubtful that he was endowed with some spiritual divine powers. You ought to understand it very clearly by the grade that the Creator granted to Booz who was doubly criminal; first, for having assisted to the cult (worship) of the demons instead of that of the Creator when he had a perfect knowledge of either one, and also to let himself be induced into the false habit and example contracted among the posterity of Cain; second, for having killed his father Cain and, by that, contravened to the orders of the Creator about Cain when the latter killed Abel. It is not that the Creator had prevented for that matter the future conduct of the secondary causes which would operate among that posterity (you remember what I told you about this); but it was to warn the prince of the demons that He knew their conduct and He wanted to prevent men from the abominations that the perverse spirits would operate against them as they have already done for the fall of Adam and that of his first posterity. Men, themselves, have not they always judged the future conduct of their peers by past conduct in spite of the false proverb which says that "a man cannot answer neither for himself, nor for his future conduct"? Don't we know that the Creator is stronger and more powerful than the demons, and whenever their demoniac rage raises itself against the Creator or the just middle, this causes some new curses (or maledictions)? Don't we know, lastly, that whatever is watched by the Lord is well guarded? It was upon this invincible power and immutable justice of the Creator that were founded the threats which He directed against the posterity of Cain.

I would like now to make a little digression by going back to what I have said so that you can better understand the atrocious conduct of the demoniac spirits against the physical form of the minor and the minor itself. The demoniac spirits attach themselves to the form of the minor rather than that of the brute because the form of man is the general repetition of the great work of the Creator.

Man, by his form, bears the real face of the apparent form which came to the imagination of the Creator. That form was afterwards unified into material substance apparently solid and passive by some spiritual divine worker for the formation of the universal, general and particular temple. Those perverse spirits attack themselves still more willingly to the form of man because of the fact that the minor who inhabits this form is more powerful than them. They want to keep on harassing him continually in order to make him turn away from the Creator. With the brutes, which have no spiritual divine being to whom the demoniac intellects can communicate their evil impressions, they cannot expect to achieve their goal which is to carry on their fight against the Creator.

It must be recalled that the demoniac spirit which always looks forward to persecute the minors, starts by attacking their forms by its bad intellect. This bad intellect, when it joins totally the form, makes the life of passive man to become demoniac spiritual life. From there, the demoniac intellect attacks the spiritual divine minor by transmitting to it impressions from the will of the prince of the demons who have sworn to combat every spiritual operation given to the glory of the Creator. It is from this redoubtable combat that comes the good or bad reintegration of the corporeal form of the minor being.

It all depends on the firmness of the minor to reject this being which is foreign to his form, or through weakness to consent to the insinuations of the bad spirit. It is easier for us to convince ourselves that these kinds of combats take place upon the form of man than upon that of the brutes. Let us observe the actions, movements and operations of those brutes. Do they have a cult (or system or worship)? Do they have some laws which rule their behavior? Do not we see, on the contrary, that everything operates among the brutes according to the pure nature which keeps them for their temporal duration? but the actions of the minor, his movements, his operations show themselves in a manner opposed to that of the brutes; and the difference between the two is so great that it is impossible to deny it. Yes, what comes from the reasonable animal is always above what comes from the unreasonable. This is because the corporeal form of man is susceptible to contain three different kinds of life. This I am going to explain.

The first is the material life which we call instinct or passive life that is innate in the reasonable as well as the unreasonable animal. The second is the demoniac spiritual life which can incorporate itself in the passive life. The third is the spiritual divine life which presides over the first two. You will not find the same thing in the brutes. There is among them nothing but a being of passive life issued from the spiritual divine operation of the axle central fire which daily directs its action upon every corporeal form of apparent matter consolidated by this same operation.

Such is the difference which subsist between the reasonable and the unreasonable beings; and this is one of the reasons that the demoniac operations attack rather the corporeal form of man than that of the brutes. A mediator is not needed for the brutes to put them back on the tract of their natural laws when their passions make them stray from those laws. They do not want a mediator because their dissensions do not come from a foreign counselor other than the one that nature dictates them.- This is the digression that I wanted to make. While I wanted to explain to you the type of the retreat of Booz in the desert of Jezaniaz; I found myself instructing you about the most essential and important things which are of great consequence for the man of desire.- It is by this retreat of Booz that we ought to understand that it is in the power of the spiritual divine minor to separate himself, when he wants to, from the correspondence which he has contracted with the prince of the demons through the demoniac intellect. I will not enter here into the details of the different types of the posterity of Cain; because I will have to do so later. However, I have to talk to you once more about the birth of Abel.

This spiritual being was to be the type of the manifestation of the divine justice to the advantage of the minors and the disgrace of the demons as he was the principal instrument of the reconciliation of Adam and Eve. This type that Abel personified in favor of all the posterity of Adam until the end of time was not the only spiritual figure that this minor being represented. He served still another type or character for the advantage of the general and particular of every spiritual being whatsoever. Besides, this same Abel was a true character (type) of the minors gifted of the divine grace that the Creator will bring among men to be spiritual instruments of His justice.

Among the minors destined to these kinds of spiritual operations, we consider first Enoch, the seventh of the posterity of the one who has replaced Abel, namely Seth. He makes, by the rank of his birth, the true type (character) of the divine spirit for the support, the conduct and the defense of the minors against the persecution of the demons. Besides, he makes by his mission, his deeds (works), his operations, and by the cult (worship) that he has professed, the true type of the direct action of the doubly strong spirit of the Creator; spirit which ought to prescribe to men the conduct that they had to keep in order to shield themselves from the attack of their enemies. This was the same conduct which was to guide men in their natural, temporal and spiritual operations and serve them as the fundamental basis to perpetuate themselves in their ceremonial of their cult (worship) of divine operation.

Let us examine thus what was the cult that Enoch professed among the posterity of Seth. He was the first who erected an altar made of white rock, different from what is called marble. It is upon the center of this altar that Enoch received the fruit of his cult and offered himself in sacrifice. Enoch was the first to teach the spiritual minors to erect some divine buildings. It was he who has prophesized about the justice of the Creator; justice which was to be reversible upon the whole earth in punishment of the crimes of the posterity of Cain and the remaining of that of Seth which has joined that of Cain. It was he who settled the covenants of the posterity of Seth by preventing the children of the Creator from linking themselves with the children of men. (By all that I have said about the prevarication of Adam and the fruit which he received from his operation, you can understand the meaning of the expression "children of men").- It was Enoch who prophesized about the true elects who ought to be born from the Eternal, by electing ten subjects to operate the divine cult among the posterity of Seth. Enoch was thus the great type of the ceremonial of the divine cult among past men, as he is still the same among today's men; that which will be understood by the explanation of his spiritual divine operations.

Enoch, who is nothing else than a saint spirit (holy spirit) clothed in a corporeal form of apparent matter, held a spiritual divine meeting towards the northern region in virtue of the great desire and the good will of the disciples that he has chosen among the posterity of Seth and Enos. He named this posterity "children of the Creator". That posterity of Seth and Enos, being struck by the saintly operations of Enoch, could not help but to name him: The saint man Enoch; which means "dedicated to the Creator". He undertook with great success to reform the conduct of the minors who already took him as having great powers over every created thing. He interrogated them upon the different daily invocations and operations that they practiced against the will of the Creator; conduct which disqualified them for the name "children of God". Enoch threatened them with terrible judgements awaiting them in a short time and forced those minors to subject themselves to the conduct, discipline, and instructions that he gave them. He reassured and strengthened them in the faith and practice of the saintly operations which they did not know yet, except by the lectures that he gave them in their first meeting the day of the Sabbath. Consequently, he elected ten subjects to whom he declared the will of the Creator, gave them a code of life, and instructed them about the ceremonial to invoke the Eternal in sanctity. He admitted those ten subjects in his Listiques catholiques works (those two words shall be explained later. They belong to the spiritual sciences). Afterwards he made them build a building which had only one room in which they would meet to assist him in his saintly operations. He gave each one of them a letter (initial) of the holy names of God; that which formed altogether ten letters which will help them to follow regularly and with presision all kinds of operations, agreeable to the Creator and advantageous to the reconciliated minors. After that first operation, he sent them back to their tent, as Moses had done in his time by the camping of the Levites around the ark.

Enoch held that meeting of divine operations with his elected every tenth week and transmitted to them at each meeting a new letter (initial) of the holy name of God. After seven meetings, each one had in his possession two powerful words with which he commanded every created thing from the terrestrial surface to that of the celestial.

The two words were formed by seven letters of which four constituted the redoubtable, powerful, and invisible name of the Eternal who governed and subjected every created being in the celestial body; and the remaining three formed a holy name which subjected and governed every created being upon the terrestrial body. Those ten chiefs, being put back into their first spiritual divine virtues and powers with the help of Enoch; by their holy operations, made so great wonders that many members of their families joined them. They taught to the minors, truly called by the holy spirit, the sciences that they have received through the service of Enoch who was the true type (character) of the reconciliation of the human race.

The number of proselytes became very considerable in a short time, but these new ones did not keep themselves in their virtues and powers. What perverted many of them was the atrocious conduct of one of the ten chiefs admitted by Enoch to the divine reconciliation. That chief instigated the dissension among the emulators and spread an air of contempt for the instructions that they had received from Enoch. This rebellious spirit increased so strongly among the newly called that they indulged themselves entirely to the renunciation (abandonment) of the Creator for the enjoyment of matter under the directive of the chief prevaricator. Only nine remained on earth. Those nine just ones doubled up upon the forces and knowledge received from Enoch and begged him to meet again with them in order to replace their brother that the demon has snatched from them.

Enoch, sensible to their prayers, made with the nine just ones a gathering in which he communicated entirely his secrets to them. It is there that he elected the one to replace the prevaricator. But he declared, at the same time, that the chosen one will not have full divine virtues and powers until after they themselves would have expiated their sins during their temporal life. The heart of those nine just ones was so surprised that they remained in a sort of dejection which lasted for about an hour.

During that time, Enoch made to the Creator his invocation on behalf of the nine disciples who saw them in the state where they were, all the plagues which the Creator will use to strike the Earth and its inhabitants. The fright that they experienced brought them out of the dejection; and looking at Enoch, they cried loudly and told him: "Master, how can it be that all that we have seen must happen on this earth? Could not you mollify, by your prayers, the wrath of the one who sent you among us, and stop the plagues that He is threatening to throw on the earth and its inhabitants?."