

What we have seen is not false. The Creator is just, and you are holy strong and invincible." Enoch answered to them: "who has instructed you about me? Be all the same law, and you will be all strong. Be all one man and you will be equally saints. Be all sons of the almighty here-below, and you will know that the one that you have called Enoch is the spirit of the Father who is above.

As soon as Enoch has finished to talk and blessed the nine disciples, a fiery cloud descended from heaven and translated this holy spirit to its destination. His disciples lamented and said: "What will become of us, o Eternal, without the assistance of our Master Enoch? Why do you snatch him from his brothers and disciples? If earth is culpable, in what way are we, corporeal men, to be held responsible? Is it not only from the material blood that we have received from it, that which we leave to thy holy justice? Grant, O Lord, our wishes and have mercy on thy sons and servants"! Enoch was to be afterwards a new type of the will of the Creator, as one has seen many of them succeeding themselves since times immemorial until today. The first principle of the spiritual divine religion which he established among the posterity of Seth was conserved and put back into practice by the power of Noah who himself is a type of spiritual election for the general and particular reconciliation. We will see this clearly when we examine his entering into the ark with the different species of animal, the rest and the serenity of this same ark during the flood, the spiritual instructions that he will give to his legitimate sons; lastly, his conduct to preserve against the flood, those who have been entrusted to him.

Without going into the detail of the particular conduct of Enoch towards his disciples, his secret election, etc, it suffices to notice what has been said to see clearly that the true Messiah has always been among the children of God, but unknown most of the times. One will also find, in what was said, the interpretation of what the prophet Daniel wanted to say when in one of his prophecies he intimated symbolically the captivity of Israel for a duration of seventy weeks which were converted into seventy years of bondage (servitude) under Nabuchodonosor this prophecy was confirmed by the effective slavery of the Israelites who after seventy years of captivity, were delivered by the powerful operations of Zorobabel. But, it is not only by the advent of Enoch-whose type I started to describe- that we find proof of the presence of Christ among the children of God: Abel, who was the type of the minors appointed for the manifestation of divine justice, represented also the true character of the Messiah- We recognize this truth by the operations of all the elected minors who have exercised their spiritual virtues and powers among men of past centuries and who are still operating them among today's men.

Those elected minors since Abel and Enoch, are Noah, Melchizedek, Joseph, Moses, David, Solomon, Zorobabel and Messiah. Note that all these subjects, appointed for the manifestation of the divine glory, make the complete denary number spiritual and divine from which has come everything, spiritual or material. This I will explain when I talk about the type and epoch of the general and particular body as well as about the minors that I have just named. In fact, it will be in those explanations that you will convince yourselves of the truth of what I have said about the equality, the similarity and the relation of the operations of those minors with that of Abel. You will see clearly that Abel symbolized the Christ, whereas Cain symbolized the prince of the demons.

By the murder of his brother Abel, Cain represents clearly the rage of the demons who have sworn to dissolve and destroy any form of creation. In order to do this they use men themselves in whom they insinuate scores (multitude) of material passions which set the minors against each other and keep them in confusion. Thus, among material men, we do not see easily two thoughts, two actions or two operations that concur. The fury (obstinacy) of the demons to sow dissention among men has one aim which is to feed the latter with immoderate (out of proportion) thoughts of pride and ambition so that they will live continually in a spiritual discord which will confuse them so much that, by losing entirely the idea of the cult (worship) that they ought to render to the Creator, they will not be able to recognize the cause of their trouble.

These are the abominations which have been demonstrated by the crime of Cain. By recalling what I have said about how Adam and Eve conceived Cain and Abel, one will see that the different conception of those two brothers shows that one retraces the prevarication of the first man, and the other indicates the true figure of Christ issued spiritually from an ordinary form without the help of physical operations. Besides, this incorporation of the Christ retraces for us that of the first man who, after his prevarication, was fleeced of his glorious body and took a material one by precipitating himself into the entrails of earth. For, before this doubly powerful divine spirit, superior to every emanated being, came to operate the divine justice among men, He lived in the pure and glorious divine expanse. But when He was delegated by the Creator, He left that spiritual dwelling to enclose Himself into the womb of a virgin girl. The absence of this Christ from His true sojourn, does not it recall to us the expulsion of the first man from his glorious body? The entering of this spiritual major, or Verb of the Creator, into the body of a virgin girl, does not it recall clearly to us the entering of the first minor into the abysses of the earth to clothe itself with a material body? The different pains felt by this virgin during pregnancy and childbirth (parturition) are the figure of the spiritual demoniac subjections that the general terrestrial body will endure and is forced to endure relatively to the prevarication of Adam. God, having thus cursed earth and subjected it to some harsh (rigorous) suffering, the persecutions to which different nations had subjected the virgin and her fruit represent to us that which the demons of different regions have used and still use against the particular, general and terrestrial body as well as the minors who inhabit them.

The defeat of the body of Christ, destroyed by the hand of men, also proves to us that the demons have power over the corporeal form of apparent matter, but these same demons cannot avert (prevent) the reintegration of the spirituous substances which compose the forms; those substances being not issued from them. They can also destroy the particular form, but not the general terrestrial form which will not end but at the time prescribed by the Creator. The destruction of the body of Christ, operated by men in presence of two women, Mary de Zebedee and Mary Madeleine, is the repetition of the scene of the murder committed by Cain on his brother Abel in presence of his two sisters. The two above-named women followed the Christ in all His spiritual divine operations as the two sisters of Cain followed him in all his demoniac operations.

These are not the sole relations that we can draw between the operations of Christ and that of the first minors. We cannot ignore the fact that the blood that was shedded from the body of the just Abel, poured on earth, is the genuine reaction of divine grace which gives peace and mercifulness to earth, and its inhabitants. The circumcision of Abraham, by which this father of multitude obtained his perfect reconciliation near the Creator, is another example of bloodshedding. Is not it thus sensible that the effusion of blood by the Christ be the confirmation of all the types (characters) which have preceded him; since this bloodshedding, by provoking an earthquake, made felt to all nature its reconciliation and the covenant that the Creator made with it and its inhabitants?

Since I start to talk to you about the events which accompanied the operations of Christ by explaining the earthquake which took place then; you could also ask me to explain the darkening (obscuring) of the sun which happened at the same time. I will tell you that the eclipse which took place in the celestial part is the genuine type of the plague to crop up to the demoniac spirits which the Christ, by His operation, reduced lower than they were in their privation of power against the particular and general creation. Besides, that eclipse recalled the darkness of ignorance where the Hebrews found themselves when they had eclipsed from their memory the holy divine names which conducted previously all their natural, temporal, spiritual and divine operations. It also depicted the blindness of the unbelievers (incredulous) who are and will remain in the privation of divine light until the end of the centuries. Lastly, this eclipse would make the true type of the general matter which will entirely eclipse itself from the presence of men at the end of time as a painting (tableau) erases itself from the imagination of the painter. By this last comparison, you can see that the principle of matter of the general body, is nothing else than a spiritual tableau conceived in the imagination of the Creator. Thus, in this spiritual tableau was comprised every corporeal being, but yet without material substance. That tableau contained principally the spiritual minor who ought to contribute to the formation of the bodies. If I have explained the eclipse, you would like me to explain also the rupture (tearing) of the veil which was part of the events of that day. Hoping that this will be profitable to you, I agree.

I will tell you that the rupture of the veil of the temple is very advantageous to the spiritual minor who will have the bliss to be among those whom the Creator will reward of His most divine glory. The rupture (rent) of the veil is the true type of the deliverance of the minor deprived of the presence of the Creator. It explains the reintegration of apparent matter which veils and separate every minor being from the perfect knowledge of the considerable works that the Creator operate for his most glory. It explains the rupture of the seven planetary heavens which veil, by their material bodies, the great divine light of the spiritual minors.

Moses exemplified this to us by reading to the Hebrews the divine laws with his face veiled by a red veil. That red veil which veiled to the people the face of Moses and the slabs upon which were written the intent and the will of the Creator, represents very perfectly the perverse spirits which serve as scandalous veil to all the minors associated with them. The red color of the veil represents the insinuation of the demoniac intellect to the principal senses of the minor; and by this, deprive him or prevent him from being able to receive any spiritual divine communication. The veiled face of Moses indicated the state of privation of divine knowledge to which Moses perceived that Israel was going to be reduced by its covenant with the prince of the demons, and the spiritual ignorance into which the people was going to fall.- It is by their criminal covenants that, since then, the Hebrews have been called "children of darkness," and replaced by those called "children of divine grace." But those new children must be mindful not to sleep upon the grace which they possess at the expense of the Hebrew people. The reprobation of this people was nothing but a striking type of the reality of a fact that must take place in the world someday; and about which I will talk in the explanation that I will give in regard to the last revolutions that mankind will have to face at the end of times.

I have talked a lot about Cain and Abel. Now I am going to talk to you about the subsequent posterity of Adam. I have shown how Adam was perfectly reconciliated by the means of Abel. You can easily understand that, without that reconciliation the universal general and particular nature would not exist as it is today; although its time of duration could have been the same. The Creator had given to Abel all the necessary gifts to operate the manifestation of the divine glory to the advantage of the creature and the disgrace of the demons. After Abel's death, those gifts ought to be reversibles upon another minor. Adam conceived thus, with the approvation of the Creator, a third posterity whom he named Seth, which means: "admitted to the posterity of God." It was this spiritual minor being who inherited all the powerful gifts that Abel possessed. While Abel was a simple type of spiritual reconciliation; Seth had not only this same character to bear, but still that of the stability of the laws of nature, the course of its revolutions and the temporal events which will take place at home when it will erase itself from the eyes of the one in whose imagination its birth took place.

For that matter, the Creator Himself instructed, via His spiritual envoy Heli, the blessed Seth about the spiritual divine secrets which contained and directed all nature, material as well as spiritual. He received from the Creator all knowledge of the laws and learned that every law of temporal creation and every divine action was founded upon different numbers. He learned by this same Heli that every number was coeternal with the Creator, and that it was by those different numbers that the Creator formed all the conventions of creation and all conventions with His creation. To cast out any doubt in your mind about this truth, I will point to you the coeternal numbers which are innate in the Creator.

Without any doubt, you know that all the wise men, past and present have always considered the denary number as respectable in every way. These wise men had and still have so much respect for this denary number, because they have learned to know its power by their perseverance in the spiritual divine operations. Those wise men did not obtain these gifts for their carnal posterity- some of them did not even have one, in spite of their association with feminine minors- but they used those gifts to educate the spiritual children that the Creator assigned to them; children who were to become the instruments of the manifestation of the divine glory.

It is among this spiritual posterity that they have perpetuated the knowledge of this famous denary number into which every kind of creation was contained, and whence they had been able to extract all the terrestrial, minor superior and major numbers which were innate in it. This was taught to the blessed Seth, and I was told to teach it to the man of desire. I will tell you thus, as it was given to me by those who were assigned to teach me, that the denary number contains the four numbers of divine power. Now, I place in front of you in four figures the denary number as follows: 1-2-3-4. Add = $1+2 = 3+3 = 6+4 = 10$ and you will find this denary number which is the great and first divine power into which the other three numbers are contained as you can see it by the following addition: $3+4$ produce 7 which is the second power of the Creator, $1+2=3+3=6$, third power of the Creator and lastly add $1+3=4$; the quaternary number which concludes the four divine powers of the Creator. For your information, I think that I should explain to you the application of those four numbers, so that you may know the function of each one of them in particular, general and universal creation. I will start by telling you that the denary number is an indivisible number. It cannot take any division. It completes, divides and subdivides every number innate in the universal, general and particular temple; and also any corporeal, animal, spiritual and divine being. That is why this famous number has always been considered by the wise men as unique (unequaled) and representing the quadruple divine essence. That is also why this number cannot be operated but by the Creator and not by any spiritual being.

The septenary number which is issued from the absolute denary number is the more than perfect number that the Creator used for the eman-
cipation of every spirit outside of His divine expanse.

The class of septenary spirits was to serve as first agents to contribute in the operation of any kind of movement in the created forms of the universal circle.

What do we observe in these forms? Sonority-movement, action and reaction. All those different qualities and properties of the forms would not be sensibles to us if these forms did not have in them an innate being whom we call particle of uncreated (increate) fire ex-
central which makes them amenable to all the actions that we noticed in them.

But all those actions and movements of the material forms cannot be issued from this sole innate principle. This particle of uncreated fire would never produce any affect upon the corporeal forms, if it were not activated by a principal and superior cause which operates it and makes it express the movement and the maintenance of these same forms. That superior cause, as we can see it, is nothing else than those septenary agents, spiritual and divine which preside to the different action and movements of all bodies to which they transmit their thoughts and wills as they have conceived them.

This is shown to us by what was said about the human corporeal form which is the organ of the soul of the minor. One cannot better conceive the faculties and the powers of those septenary agents upon the corporeal beings but by the different operations that the minors themselves produce upon their own forms. This is the virtue and the powerful faculty of the septenary number; its emanation from the denary number, its use by the Creator for the emancipation of the spirits formed to His likeness, and its rank as the second power of the Divinity. The third divine power, or the senary number, is equally emanated from the famous denary number. That senary number is neither as perfect, nor as powerful in spiritual virtue as the septenary number; and this, because the senary number can be divided into two equal parts or two times three, that which cannot be done upon the septenary number without destroying or denaturate it. The senary number is the one that the Creator used to send out from his thought of all kinds of images of corporeal forms which subsist in the universal circle. Genesis, has not it taught that God created everything in ~~six~~ days? It must not be believed by this that Genesis is suggesting a limit to the power of the divinity by giving it a time; be it six days or six years. The Creator is a pure spirit, superior to time and successive duration; but He could have operated six divine thoughts for the universal creation. This is the virtue of the senary number and how it was used by the Creator. It is by this that the wise man has acquired the knowledge of the principle of forms and the boundaries that the Creator has put to the duration of their course. It is also there that we have learned that every corporeal being will reintegrate itself into its first principle of emanation by the same number which has produced it. Let us go now to the quaternary number or the fourth power of the Creator.

The quaternary number which completes the quadruple divine essence, is infinitely more perfect and considerable than the senary. It contributes to the perfection of the forms taken from indifferent matter, it gives movement and action to the corporeal form and it presides over every created being as the principal number from which everything is issued. Thus, we call it: "number which becomes powerful, "because it contains in itself every number of divine, spiritual and terrestrial creation as I have shown it to you by the different additions of the four characters which compose it. It is by those different additions that different faculties and different powers received by man from the Creator are designated. That is why it is in the Quaternary number that man must learn to know all the numbers of spiritual powers which are innate in him; since he had the misfortune to be deprived of this knowledge. The quaternary number, lastly, is that which the Creator used for the emanation and the emancipation of man or the spiritual minor; and it contributes to make the soul being called: "eternal life or impassive".

You must know that the triangular figure has always been looked upon as very important among the wise men of different nations. Adam, Enoch, Noah, Moses, Solomon, the Christ have used greatly that figure in their works. We see that even today the triangle is placed upon our altars and at the frontispice of sacred buildings. Sometimes I wonder if this can be the fruit of the imagination of the builder? This cannot be possible because the symbol existed before him! Besides, it is on our own body. One cannot believe neither that this triangle is the figure of the Trinity; although the names have been given to the three angles of an equilateral triangle, Father, Son and Holy Spirit. The Trinity cannot be

represented by any sensible form of matter. This figure represents the three spirituous essences that have contributed to make the general terrestrial form. The inferior angle represents Mercury, the angle towards the South represents Sulphur and the angle towards the North represents Salt. Or, it is the junction of the spiritual principle or the quaternary number to those three essences which gives them an intimate liason and makes them take one single form which represents the general terrestrial body divided into three parts: West, North and South. That is how, by the junction of number 1 with number 3, we demonstrate the great power of the quaternary number which completes perfectly the quadruple divine essence. It is from the center of this triangle that the three angular points emanate. This center is composed of four letters. From this we can see that every created being is issued from and submitted to the quadruple divine essence, and that the minor spirit, by its quaternary emanation, bears really the name of this quadruple essence.

Such are the sublime spiritual instruction that Seth received from the Creator via His deputy Heli. It is from Heli that he acquired all powers and the entire knowledge of the divine operations, and not as one has said, from his father Adam. Besides, this could not be; since Adam, by his prevarication, was fleeced (unadorned) of any spiritual power. He obtained, thus, a simple minor power after his prevarication, but he could not transmit it without the supreme authorization of the divinity. Therefore, Adam could not communicate to Seth but the difficult ceremonial that he had learned by a long, toilsome work of body, soul and spirit; and not the fruits issued from his temporal spiritual operations.

In addition to the types Seth represented in the spiritual reconciliation as well as in the stabilization of the natural laws; he also represented the divine mercifulness. He replaced Abel, he Prayed for his brother Cain, and seemed to have obtained forgiveness for the latter either by the way he expiated his own crime or by the kind of death that struck him, or again by the penance that Booz made for his parricide. You should not have any doubt in your mind that those two minors have obtained grace from the Creator by the virtue and sanctity of the blessed Seth. If you ask me what physical proof can be offered in order to convince you that I am telling the truth, I will answer you that when you will have the good fortune (happiness) to know the kind of work done by Seth, that which the wise men operated after him, and those operated by Moses and the Christ, you will not ask me such a question. Had you been admitted among the wise men, you would refrain from asking these questions.

The respectable Seth, as posterity of God by his birth, was entrusted to instruct his posterity of the divine cult (worship). He transmitted to his son Enos, which means "weak mortal" every ceremonial of divine, spiritual, celestial, terrestrial, aquatic and impetuous (full of dash) operation. He warned him, under the most terrible penalties, not to abuse the knowledges that he has given him by the Eternal. He forbade him, among other things, any liaison with the profanes or the children of men; that is to say, the concubine girls from the posterity of Cain. It was in the posterity of Seth that the Creator intended to give birth to the minors appointed for the manifestation of His glory; as I have shown you by the little that I have said about the election of Enoch, and also as you will understand more clearly when I name all the elected minors. You will see that this posterity of Seth in his son Enos did not delay to corrupt

itself by itself by its alliances with the posterity of Cain, and by this, forfeited its spiritual knowledge. That posterity of Enos remained thus in abomination until the seventh generation from which came the patriarch Enoch, of whom I will have to say more. Let us leave Seth for now, because you would not be interested in the rest about him.

Enoch was born in the posterity of Seth and his father was named Jared or Ared, which means "man illuminated by God." That father named his son Deliacim, which means "resurrection of the Lord in the posterity of Seth", and surnamed him Enoch with an "E" and not with an "H". The name Enoch means "dedication." All those names and the type represented by Jared in the posterity of Seth or Enos, have been a genuine figure of the past, as they are of the present, and will be in the future. Jared was a just man before the Creator. He was more powerful in divine virtue than the other patriarchs, because of the force of the divine cult (worship) which he exercised for the expiation of the crime of the posterity of Enos. The daily lights that he received from the divine spirit prepared him to be the precursor of a just one whom, he knew, ought to be emanated from him. It was this same spirit which informed him of the marvelous character (type) that his son Enoch ought to become for the conduct and the defense of the minors against the attacks of their enemies. Jared learned, finally, by the spirit, the powerful spiritual works that Enoch ought to operate, and which he has operated in fact, among the posterity of Cain that of Seth and the female posterity of Adam which form the three nations which inhabitant the surface of earth. I will not let you overlook this point without bringing some clarifications upon it for you. The convention of men distinguishes Ismael, Israel, the Christian and the Idolatrous as those who elevate and honor the divinity; but they knew no other God than that of matter. As soon as the convention of men makes that division in four parts, this work becomes false because the divinity has not participated in it. This you will see in the following. Adam who was emancipated from the divine circumference to be king of the earth and to bear a divine posterity, ought not to have participated at any division of this same earth. But, by becoming material man after his prevarication, he had, among his carnal posterity, three male children: Cain, Abel and Seth. Abel, being issued by the order of the Creator for a simple spiritual divine manifestation, ought not to have partaken in any material endeavour. The division of the earth was to be done by men issued from material senses. Thus, this righteous minor, was promptly subtracted from the number of this material posterity after the accomplishment of his mission according to the will of the Creator. Now, only three persons remained: Adam, Cain, Seth. Adam, according to the order that he received from the Eternal, divided the earth into three parts and not into four. This could not be otherwise, you would say, for there were only three persons! But, I will answer you that, even if Adam had one hundred children, he would not be able to divide the earth in more than three parts. The earth has no more than three parts; its form being perfectly trianhular. Thus, Adam divided it in all its regional contents as follows: The West to Adam, the South to Cain, the North to Seth. As there are three spherical circles; the sensible, the visual and the rational, there are also three terrestrial angles.

What proves to us that the universal creation cannot be divided but in three parts, is the fact that one cannot find what is called the quadrature of the circle. It is by all these operations that we reject the fourth part accepted by the vulgar in the division of the earth. Thus,

there cannot be upon this same earth but three principal nations of which every other nation is emanated. Those three nations have been represented by the children of Noah: Cham in the South, Sem in the West, Japhet in the North. I will talk about them later. I wish to add that the order that Adam received from the Creator to divide the earth has been very painful for him, because it reminded him of the difference between his state of glory and that of reprobation. Furthermore, this division of the earth indicated the strife which reigned (ruled) since then, and will reign among men until the end of time; that which can be seen as a state of war and dissention into which Adam has plunged his whole posterity. Let us go back to Enoch. The birth of Enoch caused a great spiritual satisfaction among the posterity of Seth. On his face was marked the character of who he was and that of his mission. His advent in the world was indicated in the heavens by a planetary sign which greatly astonished the posterity of Seth and even more that of Cain. That sign which made itself known to the whole creation was particularly sensible in the South where lived the posterity of Cain. That posterity was, rightly, more alarmed than that of Seth about the apparition of this sign which was taken as the omen of the plague that the creator was going to throw upon it and all the inhabitants of that southern region. The sign was a star which left its planetary circle. It descended closer to earth than ordinary, and that gave it a different light than that which it received in its normal course. That different appearance caused men to name it: "Lathan", which means: sign of confusion and terrestrial pains. The vulgar call it comet. Here is what it looked like:

In order for you to understand what is a planetary circle, you must learn that every celestial body, be it major, superior, or inferior, which is formed of matter, is susceptible to have six divisions. A planetary circle is composed of six principal stars equal in size, virtues and powers. They receive their order of action, movement and operation by the superior star which is in the center of the six composing the planetary circle. In the interval between those stars, there is an infinity of other bodies that we call "ordinary planetary signs"; vulgarly called "little stars". Those signs follow, in their arrangement, the same order which reigns among the stars of the planetary circle; that is to say that they are arranged by a group of seven. Each one of those signs has seven virtues adhering to the principal star of the planetary circle. Besides, each one of those signs has in itself seven other virtues. This makes them susceptible to be multiplied by their own number of virtues which is seven times seven, of which the product is forty-nine = $7 \times 7 = 49$. It is by this number that you will learn to know that the superior, major and inferior planetary bodies are really constituted in spiritual divine, as well as corporeal and passive life. Such is the case for all the permanent bodies in the universal circle. You know that every being of corporeal form is born from the three spirituous essences, Mercury, Sulphur and Salt. The spirits of the axle have cooperated to that formation by inserting in the different essences a vehicle of their fire. It is upon this vehicle that they continually act for the maintenance and the equilibrium (balance) of all forms. That is what we call the passive life to which is submitted every terrestrial or celestial being.

We have singled out (differentiated) the planetary bodies as superiors, majors and inferiors so that we can extract more easily the knowledge of their virtues and powers. The star of the center is the superior planetary being. It governs those major and inferior planetary bodies. It governs those major and inferior planetary bodies. It is called superior because the solar influence acts immediately upon it. Furthermore, this superior star communicates what it receives to the major planetary stars which fill up its circle. The majors, then, pass on what they have received to an infinity of little stars that we call inferior planetary bodies. Those inferiors, in their turn, pour out with an exact precision upon the gross terrestrial bodies the influential action they have received.

This is a little tableau of the composition of a planetary circle and its inhabitants that can be seen as an infinite number, owing to (considering) the multitude of different beings, animal, spiritual minors and pure and simple divine spirits which inhabit those planetary circles where we can find the spiritual impassive life. It would be nothing for man and all physical forms, the general as well as the particular, if the planetary circles were not inhabited but by beings such as the ones that I have just described. But those circles are susceptible to be inhabited by malignant spiritual beings which oppose themselves to the powers and combat the good influential actions that the good planetary beings are entrusted to pour into the whole world according to the laws innate in them for the support and the conservation of the universe.

From there was born among men the proverb that there are bad planetary influences. This is very true; as I will make it clear when I explain in detail the principle of the positive knowledge of all the virtues and powers of Saturn, the Sun and the other planetary circles.

You probably doubt the conjunction of the bad spirits with the good planetary spirits. This is due to your lack of knowledge about the actions of those good spirits; because you do not believe that it can be possible that the good spirits be interrupted in their natural functions by the bad spirits. However, this cannot be otherwise; and I am going to explain.

You do not ignore the birth of Adam unto a glorious form; you do not ignore either his prevarication and his degradation from all spiritual power. By now you must be well learned about this subject. But what you do not know is whether the demon was in a corporeal form when he tempted the first man. Since you don't know it, I will tell you that the demon was in a glorious body; and this because it would be impossible to have had temptations, seductions, and traps (embush), if those spirits have been clothed with a corporeal form. It is not the same for the pure and simple spirit as it is for corporeal man.

Any man is free to communicate or to hide his thoughts to his peers; but among the pure and simple spirits, a spiritual being cannot conceive a thought without the other spirits noticing it. Everything is in the open and everything makes itself felt among the beings free from matter. That is the privilege of the pure and simple spirit to be able to read into the spirit because of its natural spiritual correspondence. That is why nothing can escape the knowledge of the spirit, whereas it is all the contrary among the minors incorporated into an apparent material form.

From this I will help you to understand that every planetary spirit, superior, major and inferior, confined into a corporeal form to operate, according to its law, for a prescribed duration, is subject, as the rest of the humans, to

be attacked in his daily operations. But the difference between those spirits and man is that they do not succumb in their combat with the demons. Those spiritual beings are not susceptible of corruption or seduction, and the forms which they inhabit are immune against putrefaction. These beings act with exactness according to their laws. Thus, their reintegration, corporeal as well as spiritual will be very succinct.

Thus, his hope for reconciliation is subordinated to a long and toilsome work; and the reintegration of his corporeal form will not be affected but by a putrefaction inconceivable to the mortals. That putrefaction downgrades and erases entirely the corporeal figure of man.

It was not the same for the Christ, Abel, Heli, Enoch. About Enoch, I will tell you that his advent in the world predicted a universal reconciliation. His type is that of three distinct operations that the Christ had to perform among men for the manifestation of the divine glory, the salvation of men and the molestation (disgrace) of the demons. Those three operations are: the first for the reconciliation of Adam; the second for the reconciliation of the human race in the year 4000; the third which must come at the end of times, will repeat the first reconciliation of Adam by reconciling with the Creator all his posterity for the mortification and the humiliation of the prince of the demons and his adherents. Then, the perverse spirits will recognize their errors and abominations by remaining for a time immemorial in the shadow of death, the divine privation, and the most terrible moanings. At that time also they will have to do a more toilsome work than they had done in previous centuries.

I will not enter here in to the details of the kind of work that those spirits will have to do, neither will I explain the number 49; having to deal elsewhere with those two topics. I will have to talk to you about Enoch also when I get into the narrative of the epochs. I shall go now into the explanation of the type of Noah.

Of all the apparent corporeal forms in the universal, general and particular creation, Noah is a considerable and striking type. By his denary number, he is the tupe (character) of the Creator because he was the tenth of the patriarchs. He was also the last head of families from Adam's posterity before the flood. It is his posterity which has perpetuated that of Adam.

Before going further, I must enter into the details that have caused the flood. The pseudo-scholars, who cannot conceive the possibility, and ignore also why the Creator sent that plague upon earth, do not hesitate to deny it. They poke fun (ridicule) at those who believe that it happened, and they consider as fictitious (imaginary) personages those to whom the Creator had revealed this event before it took place. Without responding to their weak objections, I will tell you that the decree which the Creator decreed was for the manifestation of the divine justice against the demoniac chiefs who had provoked His wrath by their persecutions of the minors. The immense (huge) conquests that they had made upon the unfortunate minors made them so proud that they believed themselves to be invincibles, and even more powerful than the Creator.

You can easily see how much they were careless in their pride, since those conquests prove rather their weaknesses than their powers. At that time, the earth was not considerably peopled. Its inhabitants were a fistful. However, to subject this little number of minors, the chief of the demons employed not only all his legions which are counted up to the infinite. All the victories of the demons were thus limited to the subjugation of the feeble (weak) posterity of Cain and partly that of Seth. Of course this weak conquest did not manifest in the devil an absolute power, superior to that of the Creator, upon the minors who fell prey to him by their own error! What was the prize for him when he could not even keep his conquests? It is just like if he had conquered nothing! He engaged some big fights but nothing remained under his domination. These were the victories of the chief of the demons upon the minors of the first times.

The more the princes of the demons employ their powers against the Creator, the more they are humiliated and punished. The more they are victorious against the minors, the more they are tormented and in despair because the Creator, to their disgrace, always snatches from them their prey by bringing back to the divine justice the minors that they have subjugated. It was given to these perverse spirits some immutable laws. In spite of their obstinacy (stubbornness), none of their works reaches its goal.

You would like to ask me what was the aim of the demons? It was to go over the boundaries which were prescribed to them, by not only seducing constantly the inhabitants of earth, but also those of the different celestial bodies. They try to fascinate the minds of the minors by pretending to be the only true gods of earth and heavens, and by promising them the same powers as that of the Divinity if those minors would follow and recognize them as their chiefs. Furthermore, those perverse spirits went so far as to persuade the minors that the universal creation was falsely attributed to the Divinity; and that that God of whom they have heard, was nothing else but one of them who was directing the whole creation. Consequently, the emanation of the minors, coming from the great prince of

the South, principal chief of every material and immaterial being, will have to obey him blindly in everything. Then they will see with satisfaction the daily manifestation of their powers with as much success as that of their chief.

A regional prince of the western part, (or major prince of the terrestrial demons) said to the minors: look at the eye of this great universal prince, (showing them the sun). This is the house of the one who directs the whole expanse that your sight and imagination can conceive and understand. The prince from the terrestrial northern region, in his turn said: I am instructing you, cherished allies from the part of the most-high and very powerful prince who has lived and will live eternally with you and us, that you will have to listen to what our Master has to tell you through me. Turn yourselves towards that principal house, (showing them the Moon) this is where inhabit all the major spirits as myself, and also inferior and minor ones. It is there that the glory of our great prince manifests itself. Therefore, you will have to appeal to it in order to obtain from the great prince all necessary means and faculties to equate your powers to ours.

Those perverse chiefs did not stop there. They taught to the unfortunate minors, whom they had seduced, how to communicate with the inhabitants of those two houses; namely: the moon which is the house of the sensible or terrestrial circle, and the sun as the greatest house of the heavens. They advised the minors not to do any work or operation upon those houses except when they were in conjunction or perfect opposition. This would give them the opportunity to obtain from the chiefs of those houses whatever they would have wanted either for themselves or those whom they would have brought under the protection of their almighty prince. The other two regional chiefs used almost similar language, so that the unfortunate minors, seduced by these promises, used with zeal and precision all the faculties and powers that they had received from the demoniac chiefs. These possessed men made great progress in perversity and also corrupted in a very short time the posterity of Cain and a high percentage of that of Seth.

I will point out here that the discourses of the demoniac chiefs must have been very fascinating (alluring) to pervert in so short a time almost all the inhabitants of the earth. This must warn us to be vigilant (watchful) for those spirits would go to any length to corrupt the minor and make him join them. Their works bring daily what we see as pro and con, action and reaction in the universe. To conceive how subtle they are, we must know that they busy themselves uninterruptedly (without respite) to downgrade the forms and to corrupt the spiritual beings, hoping to achieve their goal one way or the other. They persecute the minors as soon as the latter enter this world-below, although these newly born can not as yet use their corporeal senses; this can easily be understood by the cries and the agitations of the newborns. All these facts are confirmed by the birth of Jesus-Christ, His advent in a corporeal form, the pain and persecution that He endured during His life. Thus, we cannot have any doubt that the demons are around the corporeal form as soon as the minor enters it. From this arose the traditional usage of the patriarchs to exorcise their posterity by blessing them (benediction) to keep away the perverse spirits from the corporeal form of the new-born. From there also has come the circumcision, or the

baptism of blood by which the alliance was revealed to Abraham. Lastly, it is from there that the baptism of grace has come to the newly converted to Christ.

You could ask me what the present world would have become if Adam has not obtained his reconciliation? I will answer that question by telling you that the decree of the Creator about the molestation of the demons was immutable. The Eternal prevented the secondary operation of those bad spirits who wanted to mingle the minor with them in order to oppose the divine justice which ought to operate against them.

The Creator then took the minor under His defense, and by this means, all the temptations of the demons against His immutable laws became powerless. Those perverse spirits were contained in the greatest privation. It was left to them a simple superficial spiritual power that God did not take away from them. That is why they cannot exert the total destruction of what the Creator has liberated, and still less the course and the duration that the Creator has fixed for each thing.

I will say here that this corporeal form must not be seen as a real existing material body. It has not come but from the first spirituous essences destined by the Verb of Creation to retain the different impressions of the forms which ought to be used in the universal creation. It is not possible to take the present corporeal forms as real without admitting an innate matter in the Creator; that which is loathing to His spirituality. The same divine faculty which has produced everything, will call back everything to its principle. (Later on I will have to go deeper into that topic). You have seen the heinous crimes that the demons have operated against the minors of the first times in order to divert them from the divine cult (worship) and attach them to the southern prince. You must learn, furthermore, that those perverse spirits, bearing a spiritual appearance seduced the minors and led them into the most horrible abomination.

I will ask you, however, if, in spite of the powers of the demoniac persecutions against the posterities of Cain and that of Seth, there were not a few just men who defended themselves against the insinuations of the bad intellect, and entirely avoided the abominations which befell the other minors? You cannot deny that there were some, even if it would have been but the nine patriarchs followed by Noah who completed the denary number. But if I asked you the same question about today's men, or to find me even one just among them, you would be very embarrassed. In fact, you would find none; because from the epoch of Christ, men, not witnessing the divine manifestations which took place in times past, have lost the knowledge of the great divine cult as well as the perpetuation of the prodigies which occurred daily among those first people and Israel.

Today's men yield easily to doubt, and this is due to the fact of their ignorance. It is not surprising that the demoniac intellects make today a more considerable progress among the minors than in the past. Is it not true that the further one gets from an object the more it erases itself from one's sight to the point where it becomes difficult to focus on it? That is exactly what happens to the men of this century! They remove themselves from all divine knowledge under the pretext of a so-called blind faith which makes them lose totally the idea of the true faith. Faith without deeds cannot be seen as genuine; although one might very well make the deeds of faith without faith itself. I will say furthermore that the deeds which men can produce by the

weak faith innate among all men cannot be considered as genuinely belonging to faith. The faith of man cannot be vivacious and perfect if it is not actuated by a superior agent; and it is then that man produces deeds which are not quite belonging to him while manifesting the whole force of the force acting within him. They have forsaken the spiritual sciences to yield to the negotiation and the cupidity of material riches; that which puts upon their eyes a veil so thick that almost all of them are as blind as were the posterity of Cain and partly that of Seth.

We know that this blindness of the first posterities, as well as that into which Israel fell, was a striking repetition of the privation of Adam during the time that the Creator exercised His justice against him. This kind of spiritual inaction is the punishment for every spirit which strays itself from the Creator; for no spiritual being in divine privation can operate a divine cult (worship) before receiving his reconciliation from the Eternal. We have seen this in Adam and those who followed him by their types and symbols. A type is the real figure of a past fact as well as a fact to come. The symbol does not give but information about the type of an event to come. Lastly, a type is even superior to a prophecy; because the prophets predict threats for the future, threats which can be erased by the Creator according to the changes that might take place among those against whom they are directed; whereas a type indicates an infallible event which falls under the immutable decree of the Creator. We could not thus ignore the horrible punishment incurred by the first posterity as well as the people of Israel for their abandonment of the Creator and the cult for which they had been formed.

I will ask you now in what situation was the world at the time of the advent of Christ among men? What was the cult (worship) they were rendering to the Creator? Had not they made a market out of His temple? Did they know any other gods than matter? Where did their merchandise come from? Those material negotiations, did not they plunge these men into idolatry? We can believe these facts all the more easily since we are witnessing their repetition in today's men. It is admitted among them that one can forget about the Creator and temporarily enrich oneself. Those men represent perfectly the two previous epochs; namely, that of the posterity of Adam and that of Israel. These minors moved themselves so far from the Creator and His divine cult that they have become soiled by their daily alliance with the perverse spirits. They must expect infinitely more terrible punishments than those which fell upon the first posterities; for they have seen and heard directly the One who has operated every spiritual reconciliation and through whom the Creator has manifested all His works under the eyes of His creature.

What has this regenerative Being not done? What has He not said to dissipate the demoniac insinuation of which the minors were soiled? What has not suffered to reverse (invert) the attack of the demons against the minors? Has He not shown to the same minors that what they were doing did not come from themselves but from the demons who make them act against the divine will, and thereby renounce themselves and their souls? If one part of the minors has adopted the counsel of the demons and the other part has rejected them, has not this difference of thought and will indicated to these men that there was within them a free spiritual and divine being, and that if it were not so, the demons would not so strongly persecute them? It is by the ignorance of all these things that the minors issued since the epoch of Christ have repeated the same abominations of the first

posterities. They have denied their souls, and by doing so, they have denied the Divinity; for one cannot admit a Creator without admitting purely spiritual Creatures.

If we consider Israel, would not we see the same errors and the same crimes as among those first posterities. However, it is this people who have been the witness of the manifestation of all the justice and divine powers. It is for this people that the Creator has unfolded all these marvels; and, in spite of that, they fell under the power of the demons and pushed their audacity so far to repudiate the Eternal Creator and replace Him by false gods. The remaining unfortunates of this people prove, by their conduct, the prevarications into which have fallen their fathers. The cult (worship) that they exert makes known that they are not led but by a false principle from the prince of darkness. In spite of the false conduct of the men descended from the posterities of Cain, Seth and Israel, as well as those issued since the advent of Christ, we have seen at all times the manifestation of the mercifulness of the Creator. Although His creature remains under the weight of the divine justice, He does not take away from it His benevolence. On the contrary, He gives it every necessary means for its satisfaction; be it temporal or spiritual.

Ismael is one of those who gives us the most striking proofs of this divine mercifulness. As the first posterity of Abraham, he was the symbol of the election of Israel. His going out from the house of his father represents Israel disgracefully ousted from the temple and in divine privation. His flight to foreign countries represents the expulsion of Israel outside of the presence of the Creator and its dispersion to all parts of the earth. His mother Agar did not take with her for nourishment but a pitcher filled of water and a loaf of bread, according to the scriptures, and, having consumed all in one day, she was filled with despair to see that her son was near death because of hunger and thirst. But, in this affliction, she did not forget the Creator, and the Creator did not abandon her wither; for the angel of the Lord appeared to her and told her: "woman, the recourse that you had to the Eternal for the expiation of your faults has been granted. Get up, take your child and follow me". The angel, having fed Ismael and his mother and quenched their thirst, blessed them in the name of the Eternal and instructed them about the route which they ought to keep in order to reach the area that the Creator had destined to them. Afterwards he said to Agar: "The Eternal will take care of your son, he will prosper on earth in your presence, and it will be born (issued) from him twelve princes of the earth, twelve tribes." This example, does it not teach us to put our trust in the Eternal, sure that He will never miss to make us perfectly happy. I shall not continue to talk about Ismael here; having to talk about him in the explanation of the types and epochs temporally arrived. I will now continue with Noah.

The posterities of Cain and Seth, having already pushed their abominations to abandon the Creator and His worship, also committed the most immoral fornications of which one cannot think without being frightened. This provoked the wrath of the Creator against these prevaricators and the demons who had seduced them. He instructed Noah, his elected faithful, to ready himself to construct an ark of Cedarwood into which would be closed the evidence of the divine justice that was going to exert itself against the earth and its inhabitants. This ship had the name of Ark because it floated upon the waters and its bottom part had the form of the belly of a duck.

It had neither masts nor sails nor oars. Those things would be of no use to the ark or those who were closed inside of it because it was directed by the effort of the waters according to the will of the Creator. When the time came for Noah to enter the Ark, the Eternal sent an angel who instructed him what to do. He was equally advised as to what kind of provisions that he had to take with him for the reasonable as well as the unreasonable animals. Those provisions were not of the exotic type. They consisted of ordinary fruits.

Noah saw, in fact, the manifestation of the divine justice upon the general and particular bodies which were during that time in spiritual divine privation. He was so stricken by this event that he could do no more than take care of the spiritual life of the reasonable animals and the corporeal life of the unreasonable ones. During that epoch of the flood, Noah represented the true type of the Creator. He floated upon the waters like the Creator before the unraveling of the chaos, according to the words of Genesis. The gross aquatic veil which covered the whole earth and hid it from the face of the Creator alludes to the innercelestial heavens that certain philosophers call "crystalline heaven" which separates the Creator from the court of His universal temporal creation.

The obscuring of the luminous bodies during this event hinted at the privation of the spiritual light. They had to remain hidden until they received from the Creator the order to act as agents in the universal circle of creation. This privation of divine light can be compared to a child in the womb of its mother.

We divide a human form into three parts: The head (1) the trunk (2) and the bones (3). We cannot disagree that those three parts be different from one another, while united at the same time. Here again we can compare this division of the body to the three kingdoms of nature: animal, vegetable and mineral. These three kingdoms are contained in the terrestrial form as well as the three parts of the human body. I do not mention here the four members (arms and legs) of which I will talk later. Those three principal parts of the human body give me the opportunity to explain to you the three principal acts which have given birth to all universal bodies.

The first is the descent of the minor into the corporeal general terrestrial form; the second is the junction of the major divine spirit with the minor or general soul; the third is the boundary that the major spirit, by order of the Creator, fixed to the general and particular bodies, celestial as well as terrestrial. It is by those three operations that the universal creation received the laws, precepts and commands which unraveled the chaos; and each corporeal form took its action and operated according to the order it had received. It must not be believed that the explosion of the chaos was done neither by the descent of the minor spirit, nor by the junction of the major spirit with it, but solely by the retreat of the doubly strong major spirit from the chaotic envelope to go to reunite itself with its father; and it was then that everything presented itself in passive and active nature to the eyes of the Creator. This must help you to conceive the meaning of these words from the scriptures: "The light was in the darkness and the darkness comprehended it not." Every corporeal form is always a chaos for the spiritual divine soul, because that material form cannot receive the communication of the divine intellect, being itself an apparent being. The minor, on the contrary, by his emanation, is susceptible to receive continuously this communication because he is an eternal being.

Why, you would say, the scriptures teach that the damned will live in darkness and will be deprived of all light? I will answer you that the darkness of which the scriptures threaten the outcasted does not mean a deprivation of brightness and light, but only a deprivation of spiritual divine action in the huge celestial circumference where the true reconciliated spirits will go for their blissful reintegration. Another interpretation of the scriptures on this subject would be unfit, since every spirit, be it good, be it bad, bears with itself its own light. If you have any doubt about what I said regarding how the chaos exploded, you can give some attention to the angel who opened the door of the ark to let out all the animals and placed them upon the summit in order to bear witness of the manifestation of the divine justice; and you will see clearly that it is the exit of the major spirit from the chaotic envelope that has exposed every being of temporal creation to the face of the Creator.

This mysterious ark into which were contained different animals, explains the chaotic envelope which enclosed every principle of creation of corporeal form. The descent and the junction of the rarefied waters with the gross waters, recalls the descent of the first minor into a terrestrial material body. The forty days that those rarefied waters took to come down, represented the forty years of pains and suffering that Adam felt in his soul and spirit after his prevarication. One would not be able to conceive what were the pains that Adam felt when he looked back at his former state of boundless freedom; pure, spiritual, thinking being in comparison to the material prison where he was subjected to time. He used, in fact, forty years to moan upon his crime. By his lamentations, he obtained mercy from the Creator. The sufferings of Adam are represented by that which the animals felt as long as they were under the divine justice; and by the forty days that Noah spent with those animals upon the mount Ararat, named mount d'Armenie. Noah spent all that time to give praise and grace to the Creator for having spared him and the rest of the animals from the plague which has befallen the earth and its inhabitants.

You would ask me what has in common the prevarication of the reasonable animals and that of the unreasonable ones; and why they have been mingled and punished together? To this, I will answer you that, not only the men of that time had abjured the Creator and adopted entirely the insinuations of the demons, but they had pushed the abomination to the point of enjoying the brutes as women and equally enjoying among themselves some passions against nature (or unnatural passions). Those crimes have brought down to our attention by Sodome and Gomorrhe which lent or left their names to those horrible prevarications. Look now if you have to be surprised that the Creator exercised His justice upon the reasonable as well as the unreasonable animals! What happened to Sodome and Gomorrhe was a slight repetition of the flood. Furthermore, the fire that the Eternal dropped upon those two towns indicates that which will end the universal creation. To convince yourselves that the reconciliation of Adam was not done but in forty years, you can only consider the sterility into which the earth was plunged for forty years after the flood. This made it like a cadaver; and deprived it of its vegetation. That plague of waters was meant to be a memorial example to the rest of the mortals of that time; so that they will transmit to their posterity the souvenir of the crime of the first man, that of his first posterity in Cain, and also that of his second posterity in Seth. This is how the chastisement which struck the whole earth separated the universal creation from the divine spiritual court. That terrible event marked two very important things: (1) the general punishment of all corporeal creature and that of all minor

spiritual beings who have prevaricated; (2) that every creation whatsoever was issued directly from the Eternal, and that it was impossible to any other being to create such a universe with all those marvels.

When Noah came out of the ark, he spoke thus to the rest of the Creatures which were with him: "Listen, Earth, and you, men: try to understand me with the ears of your spiritual being, and not with that of your material being. I am telling you all that the Creator is the Sovereign Master of everything that exists in the universal circle; and everything is submitted to His justice. His divine goodness has taken us to be witnesses of the manifestation of His invincible glory exercised against earth and its inhabitants. From the depth of our souls, let us praise this Supreme merciful Father. Let the debris (wreckage-rubbish) of this sad plague, exposed to your eyes, teach you not to sin against the spirit of the Creator of all things, and also not to abjure His eternal almight as have done your predecessors. They looked upon the general terrestrial body as being eternal, having neither a principle of beginning, nor end. This erroneous understanding made them take it as the giver of the principle to everything, that which kept them in the dark about their spiritual divine being. That was what attracted upon them such a terrible plague.

Consider, Earth, consider, Men, this rigorous chastisement which frightened and horrified the celestial inhabitants when they discovered that the Creator was so irritated that He made no difference between men and beasts. Yes, it was just (right) that the Creator made them feel the expanse of His power, for they have denied Him to be their father. It was just right that they be mingled with the brutes, for they recognized no other origin than that of the brutes. What counter-action, the demon, had not he operated to reduce the earth inhabitants to such ignorance! Watch over yourselves and run away from examples which are distasteful to your spiritual minor being. Defend yourselves from the baits (allurements) of your peers who, under the pretext of perpetuating you into the awe of the creator, will precipitate you into the general path of matter. Such a situation will attract upon you and your posterity the curse of the Eternal. This is, Earth and men, what the Creator tells you through me. My word is simple and pure. The truth it carries is candid and without artifice (trickery) which it does not need to reach those who desire it in good faith. It gives itself freely to the man of desire. It speaks to him a language that he cannot ignore. It is plain, wholesome and without boundaries. It will never change. It is wholly spiritual, being emanated from the Creator. It cannot be communicated to the unreasonable animals. It can be transmitted only to the spiritual minors emanated as itself from the eternal principle. Thus, the brute, from now on, will not be punished for its wildness; because it is not subjected to compensation. The first example was to be memorial among all the inhabitants of heaven and earth. That is the message I have for you from the Eternal. Someone greater than I am, and who will be born among your posterities, will instruct you most particularly about the justice and the rewards that He reserve to creature at the end of times according to the trust that it will have in its creator. "After this exhortation, Noah divided the earth between his three sons. I will talk about this later when I will be dealing with Noah, his ark and the flood.

The reasonable minors who were enclosed in the ark, and the time they spent there in privation of the elementary light, represent the retreat of the reconciliated minors and the justs under the shadow of the great light where they will rest for a time in the waiting; having no temporal action to operate. Although these justs (righteous) beings be comforted in their afflictions and assured of their reintegration, this does not prevent that their torments be

considerables for not being able to enjoy perfectly the bliss of seeing the spirit consoler who talked to them. They understood, however, that, concerning the prevarication of the first man, whatever they felt was just; for the Creator had sworn that neither the first man nor any of his posterity will be reintegrated into the divine circle before the great combat (fight) which must take place (with the true Adam or Reaux as principal leader) between the earth and the heavens for the greatest advantage of the minors. The place where the justs rest themselves is called philosophically "rational circle or saturnian circle". It serves as step-ladder (stool) to the inner-celestial circles, and it is the one that the scriptures describe as the resting place of the Holy Fathers reconciled with the Creator. This teaches us that, for the reintegration of the reconciled beings, the time they spend acting and operating in the terrestrial sensible circle is not sufficient. It must be, of all necessity, that they act and operate spiritually in all the spaces of the universal circle until they will have completed the course that the Creator has fixed to the minors when He emanated and emancipated them from His divine immensity. That is the second type represented by the reasonable animals which were enclosed into the ark and saved from the plague of divine justice according to their good deeds; temporal and spiritual.

Noah, which means "rest, peace and quiet or relief," after his exit from the ark, operated a divine cult (worship) every ten days, up to the fortieth day that he spent upon mount Ararat. That cult was the true type of worship that divine man had to operate for the reconciliation of the first minor so that the form of the universal creation might not change as Adam's body was changed. It was by that cult of divine man or Christ that the Creator blessed anew the universal creation, by blessing Adam, whom He had cursed, as principal chief of all created being and also as divine man on earth. Noah pleaded for the divine mercifulness of the Creator for the reconciliation of earth and its inhabitants who have found grace before Him. He obtained the grace he asked for, and earth was reconciled by being put back, after forty years, to its first principle of vegetative life. "Yes, Eternal, said Noah to the Creator, the unfortunate men that you have entrusted to my conduct, under your protection, are clearly instructed that you can change in a moment, if it pleases you, the face of the universal creation as you have changed that of earth by reducing it to a void. Yes, almighty Creator, your justice is perfect and renewed such by all spiritual creature, celestial as well as terrestrial. The spirit which is the most just before you, cannot sustain your light without trembling. How the weak mortals of this valley of tears could make themselves worthy for their divine reintegration without the help of your grace? O vivacious Creator! Vivify the general body upon which your creature must operate your divine cult; for it is seen by us as the general receptacle or the universal altar where is offered the pacific holocaust of reconciliation!

The raven (crow) came out of the ark before earth was discovered. That reminds us the prevarication of Cain and prophesized that of Cham. It flew to the South to show us the place where Cain retired himself and where cham and his posterity will retire. It did not come back to the ark, and this can be seen as the separation, by the Creator, of the children of Cain from that of Seth.

The dove which exited afterwards, flitted (fly) for the first time around the ark and came back to settle alight again upon it. This symbolizes the true figure of the angelic spirit which directed and protected the ark and all its contents. The dove symbolizes again the companion spirit of the minors which encircles them of its spiritual circle in order to defend them from the demoniac onslaught (shock) that the perverse spirits operate every moment against them.

The form and the proportion of the ark give, by their total, a number which indicates that this ship was a house of confusion; as this addition will show: length of the ark, 300 cubits, width 50 cubits, height 30 cubits; total 380 = 11. This number eleven is opposed to every complete form.

The universal reconciliation was prophesized to Noah, before earth was discovered, by the spiritual sign vulgarly called rainbow. In fact, the seven principal universal spirits appeared to him by a great sign of fire of different colors formed in half-circle of which one end was on the mount Ararat, and the other end was on the ark. Noah contemplated this sign with great attention by thinking about its content. It was then that the dove left the ark and flew up to mount Ararat. It came back from that mount with a branch of olive which it dropped to Noah who understood that as indication that deliverance is near. That branch of olive, taken by the dove in preference to any other plant (wood), taught to men the fruit that they will use for the ointment of those mighty marked employed by the Creator for the manifestation of his cult, as it was practiced among Israel and all the wise men. Noah, by dividing the earth between his three children, repeated what Adam had done with his immediate posterity. He relegated cham in the Southern part where Cain has been. He gave the Western part to Sem, and Japhet had the Northern part which was that of Seth. As for Noah, he remained with his wife at the center of earth. This division of earth in three parts, made many times, indicates or confirm the triangular form of earth.

Before dismissing the inhabitants of the ark so that they can go to their assigned regions, Noah spoke to them thus: "bear in mind, earth, and you reasonable and unreasonable animals, that the terrible plague of which you are the witnesses, has served as punishment of the criminals towards the Creator. At the same time, do not forget the merciful and divine goodness which spared you from this terrible chastisement. The waters which have elevated themselves up to the doors of the firmament and hidden the whole nature from your eyes, represent to you the void where has been universal nature before the Creator had conceived, in his imagination, to operate the spiritual as well as temporal creation. Do not ever lose sight on what the Creator has done for you. Never admit but Him as the creative motor of whatever exist; and be convinced that nothing has existed, exist or will exist without His will. Do not ever forget that everything is issued from Him and not from those cursed spirits tempters which, by their demoniac insinuations, have precipitated your fellows into the hideous (dreadful) abysses of matter. Live in peace under the protection of the Creator in that portion (part) of earth given to you. Be the guardians of this heritage; as will be your posterities from generation to generation until the end of the centuries. Woe into the one among you who will erase from his memory the precepts, laws and commands that the Creator gives for the second time to the universal creature.

Among the spiritual beings, the majors are those whom the Eternal uses to instruct men of His will, and their sojourn is wear the throne of divine domination. The inferiors are those who act, in the whole expanse of the universal creation, either upon the terrestrial bodies, or on the aquatic and full-of-dash, or again on the central axle. Remember that the creator, by regenerating the earth, have regenerated you also. He has, repeated, in front of you, the type of the universal creation, so that you can instruct your posterities that once upon a time the earth inhabitants, having prevaricated against the Creator, have been mingled and exterminated with the brutes. May the almighty creator help you and your posterities from ever furnishing such an example! For there will be no more minors reserved for the regeneration of earth and its inhabitants. Everything would be reduced to ashes and dust and would go back to the void. The spiritual minors

would be precipitated for an eternity into the divine privation. "Go and enjoy in peace the blessing that I spread upon you in the name and by the almighty of the Eternal"!

After this admonition, Noah emancipated all his people from his spiritual cares so that each one can go and enjoy freely the fruits of his or her virtues, faculties and powers in his or her terrestrial dwelling. At the center of earth where he remained with his wife, Noah had a large posterity composed of ten children of which seven males and three females. It is under this posterity that the cult of the Creator has been regenerated by offering pure holocaust to the Eternal without any other interest than that of His glory and the sanctification of the minors. Each one of those seven sons of Noah received a particular gift. One had the gift to operate spiritually, according to the will of the creator, for the advantage and the instructions of his brother. Another one received the gift of prophecy. The third one, the gift of interpreter; and so on for the others. The scriptures talk amply about those gifts that the creator bestowed upon men. It is by these different gifts that the children of Noah had regenerated the different cults they needed for their spiritual and temporal mission. This second posterity of Noah reestablished the different ceremonials, prayers and invocation necessary to the cult that it had to operate. It established the times, days, hours, weeks, months and years according to their first ordinary course; although nowa days those things be computed differently.

It is not surprising that Noah has had this second posterity that he called "men-gods of earth", for he was the type of the Creator. It is not astonishing neither that that posterity had operated but purely spiritual deeds and none material temporal, because it had no part in the division of earth. I know that the scriptures do not talk about this second posterity of Noah, but we cannot ignore the fact that Noah recalls to mind the type of Adam in his first and second posterity; Cain and Seth. Although the three children of Noah had not committed any abomination among the prevaricative posterities where they have lived, they were still soiled by the crimes perpetrated in their presence. They purified themselves by fasting, prayers and pains that they felt in their soul and their bodies by viewing the universal chastisement which struck earth. That expiation was to teach us that no matter how just could be the minor before the Creator, he must always be purified, by the spiritual fire, from the soil he has acquired by his sojourn into a material form; even if he would have rejected all the attacks that the bad intellect would direct against him. But when Adam obtained his reconciliation, he had a spiritual election, had a second posterity which was destined, as we have said, to operate but purely spiritual deeds.

These seven children of the second posterity of Noah understood perfectly that the cult that they had to operate was the same that the Creator expected from His first man. They became, by their deeds and their gifts, the seven spiritual divine columns which ought to support and preserve (protect) the universe against the plagues of God. By the justice or righteousness of their deeds, they bent the divine mercifulness towards the prevaricators of the centuries to come. But those wise men did not exert their mission for a long time. The men that they taught, indulged themselves to all kinds of passions and criminal cupidity (covetousness) in spite of the examples that they had under their eyes. That attitude forced the wise men to let them fall down as preys to the demon and under the plague of divine justice. This justice did not operate itself only upon the men prevaricators, but

also upon the cities and their houses which were annihilated by the plagues that the creator has thrown upon them through his angel exterminators. Such has been the fate of the city of Enah, built by Cain, the cities of Egypt, Sodome, Gomorrhe, Jericho, Jerusalem, etc. The destruction of these cities proved that those works of men were nothing but material deeds operated according to the demoniac thoughts and intellects. Those cities were destroyed because the words of the justs could not get through them to operate their spiritual powers on behalf of the inhabitants. No just man has been born in those cities. On the contrary, their inhabitants made all their efforts to entirely exterminate those who professed the spiritual instruction. If we look around ourselves, we will see the same things happening in the present century.

It must not be believed that the plagues which fell upon the old cities, are falling today upon our cities, although they be equally criminals. It must be noticed, thus, that these old cities were struck because the perfect septenary number of just (righteous) men no longer existed on earth. The creator withdrew the greatest part of them. Those plagues have been indicated by the general plague which fell upon the posterity of Cain and upon a great percentage of that of Seth; since there were no other just at that time than the blessed Noah and his children.

We have seen that each one of the children of the second posterity of Noah has received a spiritual divine gift to be used according to divine instruction. We have seen also that, for the purpose of operating their cult, they regulated the time by different intervals. But, to make that spiritual division of time, hours, days, weeks, months, years, they followed a rule of computation quite different from that which was established by their elder temporal brothers for their mixed spiritual and material operations. You must understand that that could not be otherwise! Is not it true that for the simple farming of earth, the intervals of time, days, weeks, months, moon's periods must be observed and used in different ways? Is not it equally true that if the farmer neglects to observe all those things, he would have sowed in vain and reaped a mediocre harvest in comparison to that which he would have reaped had he followed the above instructions? This law is indispensable and comes from the Creator who prescribed it to man, when He condemned him to the farming of earth. Why would there be objections to the idea that the spiritual cult be equally subjected to a law, an exact ceremonial and a faithful observance of time and seasons?

I will tell you that the divine cult, being of a different nature from that of earth's farming; it is not surprising that the children of the second posterity of Noah have regulated differently everything pertained to their spiritual cult (worship). This reason, in itself, does not it prove that the second posterity of Noah was more learned (educated) and more experienced in the spiritual divine cult than the first? Therefore, there is nothing astonishing about the fact that these men-gods have established some formalities and a ceremonial conformable (corresponding) to the cult that they had to exert. Temporal men, being in the ignorance of the mission of that spiritual posterity, cannot condemn this practice of these wise men.

The second posterity of Noah about which we will be talking at length, made the great type of the seven principal spirits, superior divine, spiritual and majors which operate to conserve and sustain the universe. Thus, although those beings were clothed by a corporeal form, they enjoyed the same virtues and powers that Adam enjoyed when he was in his state of glory. Those men, being busy with divine operations for the greatest glory of the creator, the

time where they ought to operate their spiritual actions has been revealed to them according to the will of the Divinity. They received at the same time all the immutable laws that they will have to observe in their different operations; each one according to his particular gift.

The first born of this posterity made, among his six brothers, the type of the interpreter. He received from the creator, for that purpose, the gift to interpret to his brothers the talents issued from their operations. He was also the first one to start to operate the power and virtue that he obtained from the Creator. He did not separate himself from his father Noah until the latter went through transition. This first wise man fixed the intervals of the necessary times for the operations that he had to perform. According to the order that he had received, he fixed that interval to one quarter of our ordinary days. He fixed it thus so that he can give to his brothers a fixed rule to which their future disciples and themselves will have to comply by applying those intervals to their different operations of the Divine cult. The second made his spiritual operation immediately after the first has finished.

Although that operation was similar to the first; nevertheless, the intents were different as well as the words used, because this gift was that of prophecy for the manifestation of the divine justice. This second operator fixed the median of time by joining to the first interval an equal interval for the course of his operation. The third wise man received the gift of universal, general and particular astronomy; and the fourth obtained that of the knowledge of the powerful verb that the Creator used for all His temporal creation. Thus, the latter operated in favor of the human bodies for their conservation during the course of their duration. I will elaborate on this when I talk about different events taking place in the corporeal forms. Those first four wise men made the type of the past and future prophets. An interval cannot fix a steady and perpetual time but when the beginning of the second interval has fixed the scope. The two intervals thus reunited conduct themselves as the half of a time, for a time is composed of four intervals. It is this way that the first four children of the second posterity of Noah have fixed the four intervals of a time (duration) by exerting their spiritual operation each one during six hours. Although the first four wise men had fixed a time for their spiritual operations; and although it be also from there that our present day of twenty four hours came to be, one must guard oneself from believing that those wise men have been submitted to the duration (time) that they have fixed.

It is impossible to admit a time (duration) for the spirit. Thus, the intervals marked by the sages for their spiritual operations cannot be adjusted to their nature of thinking being. To the contrary, in drawing those intervals, they let it be known that that was the works of the spirit. The nations where those sages went did not distinguish properly this spiritual division of time from that of the ordinary division which takes place daily according to nature; that which threw them into some gross miscalculations (errors) and made them take one of those spiritual intervals for one of our temporal days. Before going further into this detail, I have to talk to you about the last three sons of the second posterity of Noah.

The fifth one received the gift of planting. The sixth obtained that of the knowledge of the literary and hieroglyph characters of the celestial, terrestrial, spiritual, divine, superior, major and minor things. The seventh was endowed with the gifts of construction. He built spiritual buildings for the

glory of the cult of the creator; as did Adam, Seth, Enoch, and Noah. Moses made us aware that he had the same gift of construction by his building of the mysterious ark of the altar and the tabernacle; and also his other works done together with Bethsabeel. Moses drafted the plan (blue-print) of the buildings, and Bethsabeel executed them. The first four wise men who had fixed the day by four intervals consecrated themselves entirely to the cult of the Creator. They personified the righteous (justs) of the past and the future, such as Enoch whom the scriptures revere so much, Melchizedek, Elie and the Christ, of whom two have been lifted (carried away) from the center of earth by the spiritual fire, and the other two have been lifted in their own glorious spiritual divine body as the Christ proved it by His resurrection.

We have seen that Noah had emancipated the three children who composed his first posterity; namely, Sem, Cham and Japhet. Those three men did not occupy themselves but to cultivate (to farm) their respective portion of land in order to provide for their families. They spent a long time without meditating upon the spiritual instructions that Noah gave them. They did not make the spiritual division of the days, weeks months and years. Lastly, their divine cult limited itself to the knowledge that there is an Almighty Being above every created thing, and they called Him Abavin; which means, in Noahchite language, doubly strong spirit by whom the Creator operated everything. That word, although Noahchite or Chinese, is the same that the Jews uttered in days of old, being convinced that it is issued from their tongue. The Hebrews also knew this word. Adam and his posterity had also uttered it, having been the first to speak the Judaic language which was reserved by the spiritual divine nation for her minor creature.

Let me make here a distinction between the word "Jew" and the Judaic tongue, and between the word "hebrew" and the Hebraic tongue. The word "Jew" means just (righteous) and the Judaic tongue means language of the Holy Divine spirit which directs the operation of those just (righteous) men. The word "Hebrew" means the posterity of a wise man whom the scriptures call "Heber", and the Hebraic tongue means the language of the posterity of Heber. But this tongue is very different from the Judaic one, because there is none of these justs men or jews among that posterity of Heber. Since those times past, the Eternal did not create any to perfectly teach that posterity the true language which it has lost; although it still thinks that it has it.

The judaic tongue is plain and simple without the punctuation of the human convention introduced into the Hebraic tongue. The genuine jews recognized that the alphabetic origin of their tongue is issued from the celestial part and not from the convention of men. They find all the characters of this tongue clearly written in the arrangement (disposition-order) of the stars. The Hebrews used the same characters that the Jews, but the different punctuations, the accents and the stripes that they put in there give those characters different pronunciation from that of their simple nature. I will use, as an example, the word "Israelite", although the name Israel was not known at the time of which I am talking. "Israel" means strong against God, and Israelites means strong in God. That is why I give this name to the wise Noachites of the posterity of Noah. All this teaches us that the word "Hebrew" means confusion, as it is confirmed by the name Israel which was given to that people by order of the Creator. Nothing in the world is stronger and

more agreeable towards the Creator than the prayer and the invocation of the Jews; and there is nothing more indifferent and plundering (depredation) than the heart of the Hebrew. Do not be surprised by this, because these people no longer have the divine laws, and content themselves only of the ceremonial of a law that was ignominiously snatched from them. Let us pursue the details of the events of the posterity of Noah.

Noah spent the first century with his second posterity, and instructed it during one hundred and thirty years. He raised the seven males children of that posterity according to the law of the Creator. The first four were consecrated to the Divinity. The other three had two cults to operate: one temporal and Terrestrial and the other simple and spiritual. The first of this posterity made the type of the High Priest and High priest to come. He was, in his quality of spiritual interpret, the first chief of any kind of divine operation. He is the first to set hand on the censor and makes the offering of the holocaust to the Creator. He is the one to make at low voice, the great invocation for the descent of the spirit for the consummation of the holocaust of expiation and reconciliation. He is alone at the altar, and his three brothers fall in straight line immediately behind him as principal assistants to the great operation of the divine cult. That which was repeated by Moses, assisted in his operations by Aaron, Ur, and Bethsabeel, Aaron has repeated the same thing by taking his children to assist him in his works. The same order has been followed in the temple of Solomon. The church of Christ represents it still today in the sacrifice offered on the altar by the hand, the intent and the word of the celebrant who is assisted by the first, second, and third deacons. You can see here then that those things come down to us, through the succession of times, not from the imagination of men but from the Eternal Creator.

The last three sons of Noah were ordered to go to the three terrestrial regions distinguished by West, South and North and inhabited since one hundred forty one years by the first posterity of Noah; namely, Sem, Chan and Japhet. The elder of the last three went to the Southern part, the second went to the Western part, and the third went to the Northern part. They went, each one, in those different part of the world in order to perpetuate among their brothers and their posterities the ceremonial of the divine cult so that these people do not lose sight entirely upon the cult that the Creator demanded from them. These men operated so great spiritual prodigies among those people that the latters had no pains to submit themselves to the instructions, counsels, and lessons given to them. However, before elevating those people to the spiritual teachings, they had to be taught the temporal teaching; and that is what was done.

The three wise men, who came to instruct them, established among them a measure of time that they regulated according to the spiritual division made by their first four brothers for the four operations of the great divine cult. These three spiritual Masters, afterwards, selected some of the inhabitants of those regions for the purpose of acquainting or initiating them with their respective spiritual science. They explained to these people that, although the night of darkness was made for the repose (rest) of the body of man, it was not made for the spiritual divine minor who could not remain inactive because of his very spiritual nature.

When these wise men finished this preliminary preparation of their disciples, the next step was to admit them into the work of the spiritual cult. Consequently, they taught them how to pray, to meditate, etc. They also taught them the ceremonial to prepare themselves for the different operations

that they ought to perform. Among those disciples, the most educated and and capable four who had shown the greatest desire to reach to the perfect knowledge of the divine sciences of their masters, were chosen. Each one of the three wise men, spiritual masters, placed his four subjects in his mysterious circle of operations and kept them there for the necessary time for the accomplishment, without too much precipitation (haste), of the spiritual work indicated to them. The first disciple was placed into the mysterious circle, facing the rising sun and remained there for six hours of our ordinary day. The second took over from the first and put in the same amount of time. The third and the fourth disciples followed the same order of the first two, so that, the four operations of those disciples started at the rising sun and ended at the next sunrise (or started and ended from sunrise to sunrise). It is from this first operation initiated by the children of Noah, whom are called Noahchites, that the first computation was issued. The nations of Chinese and Japanese are directly issued from the posterity of the children of Noah who inhabited each one a region of China. I have already said that the scriptures do not talk about that second posterity of Noah. This should not surprise us, because the scriptures have left out a lot of very interesting topics for the man of desire. Maybe they are right; maybe the translators have overlooked those facts. However, I will talk about it again; and I will reveal the names of the seven male children of that posterity.

As we can see it, those first people had not regulated among themselves the working days of the spirit that the wise man has subjected by the force of his operation. Four intervals of spiritual operations fix a complete time to the spirit for the benefit of the one who invokes it. The four operations of these first disciples divided our ordinary days into four equal parts; and, by this, made four days out of one of our days. The Chinese have introduced in their daily computation that spiritual computation of the operations of the divine cult which men would have to exert afterwards according to the mysterious example given by each one of those wise men to his nation. Furthermore, the sages, by that division, fixed also the time which ought to serve to mark their years. What makes us aware of the division of time in the ceremonial of prayer that Abraham, Ismael, Isaac and Jacob have exercised in the genuine Israelite posterity, do not we see it being observed even today in the four intervals of prayers held in our churches? This confirms for us the fact that the origin of the ceremonial of the different cults which are taking place daily on earth is from the first four children of the second posterity of Noah.

Having explained to you how the Noahchites or Chinese have arranged the spiritual days to become also their temporal days, I will now explain how they arrived at their months. They did use the spiritual computation for their weeks. The three Masters thought it advisable to increase the number of the disciples by adding three more to the four who have operated the division of the temporal day into four parts. By this means, the wise men had, each one, seven disciples on whom they can depend for the exactness, the Zeal and the firmness to fulfill the obligations inherent to the different spiritual operations of the divine cult. They fixed the septenary number of their disciples according to the example of the second posterity of Noah. They fixed thus the septenary number because the Eternal had operated six divine thoughts for the universal creation, and on the seventh day, He bestowed upon His creation seven spiritual gifts which He attached to seven principal spirits whose mission was to sustain

It in all its temporal operations according to the septenary duration that the seven first sages of the posterity of Noah used this example in order to perpetuate to men of the future the knowledge and the correspondance of these seven principal spirits that the Creator had attached to His Universe to instruct the inferior and minor creature and elevate it, by the spiritual intelligence, to the perfect knowledge of the divine deeds. The Holy Scriptures explain it to us thus: seven Angels, seven Archangels, seven Seraphins, seven Cherubins, Seven spiritual places, seven thrones, seven dominations, seven powers, the seven judges of Israel, the seven principal chiefs who have been under Moses or Aaron, the four sons of Aaron and Bethsaleel, the septante (seventy) years of captivity of Israel, the seven weeks of Daniel, the seven days of the week, the seven gifts that the Christ had bestowed upon His disciples of whom are issued the seven first fathers of the Christian Church who have exercised the seven spiritual orders among their disciples, the candle-stick with seven branches which was put in the Temple of Solomon, and which is now represented in Saint Peter's Church of Rome. The septenary number is philosophically computed by seven thousand years as for the temporal duration. But, when the scriptures say that on the seventh day God dedicated Himself His own work by blessing the universal creation, that blessing should be seen as the junction of the seven principal divine spirits that the creator brings together into every creature. This junction of the seven principal spirits is indicated to us by the operation of the seven planets which operate for the modification, the temperature and the support of the universe.

Lastly, the universe having been conceived in its entire perfection by the septenary number, it will be reintegrated into the imagination of the One who has conceived it by the same number.

Let us pursue the explanation of the procedure used by the Noahchites to compute their months, after the sages had completed the septenary number of their disciples. They mapped out to each one of those seven disciples the four consecutive days of spiritual divine operations; so that they would be entirely consecrated, from one sunrise to another one, to the cult of the Creator. Thus, the divine cult was operated from the resting center of these seven spiritual minors, genuine Israelites. Each one of the seven disciples, by the newly established order, had six temporal and consecutive days for corporeal rest, so that they could not deny that the divine cult be less painful and tiresome, and more agreeable, than the terrestrial cult.

When those seven disciples had operated according to the teaching received from their spiritual professors, they computed their operations and found that they numbered 28 intervals, as the course of the moon numbers 28 ordinary days. Then, the equality that they had noticed between the number of their spiritual operations and that of the moon convinced them to adopt the number 28 for both their spiritual and temporal month.

I will not hide from you that the lunar computation is the first to be given to man by the Creator. The solar computation was adopted mostly by the Christians. The sages of whom we have talked were the ones who knew about the lunar computation which elevates man to the highest knowledge of the universal nature and its revolutions. Without taking into account the miscalculations of the Chinese, it is essential to the man of desire to be instructed about the four different ways to calculate the different days during which the moon operates in the whole elementary Universe: (1) its renewal, (2) its first quarter, (3) its fullness, (4) its last quarter.

I will explain this when I talk about the different planetary bodies. I am going to tell you how the Chinese fixed their second computation of time. The posterity of the first three sons of Noah and that of the three spiritual professors became extremely large (numerous); that which increased the number of disciples.

Among the carnal children of the three spiritual professors, one of each line received, by order of the creator, the succession of his temporal and spiritual father. They received from their respective fathers every spiritual instruction about the different cults to which they were destined by the spirit of truth. When they have received the last ordination and the spiritual blessing, they headed and handled with zeal the disciples entrusted to their care. They made clearly known the virtues and powers granted to them by the Eternal. As the duty of these chiefs was to make a spiritual election, they choose, as their predecessors, the seven most zealous and learned subjects found among their disciples and employed them for the divine cult.

After that election, they modified their systems of operations by operating but once a week; that which increased their years by seven days. Then, came other successors, spiritual professors, whose posterities increased more and more in the three parts of earth. The three new chiefs were obliged to make a more considerable election than the first ones. They brought the number up to twenty-one; which made sixty-three altogether. The seven principal operative were always reserved for the great cult all over, and the remaining fourteen were destined for the spiritual instruction of the people.

Those successors modified once more the time of their operations, and fixed it to once every two weeks; so that there were no more than two operations in a lunar

month. Those operations were made at the beginning and at the end of the crescent of the moon; that is to say, at the renewal and a little before the full moon. As each one of the principal operatives did not operate but once the duration in time for their seven operations to take place comprised almost three months of our ordinary combination. That was a new rule to fix the spiritual year. They followed it for about one and a half century.

The first one of those successors inhabited the western part. When he deceased the one who replaced him did not operate the great cult but once in the four seasons; namely: at the equinox of March of every year, and the rest of the time was consecrated to instruction. The second one, or the one who occupied the southern part, as well as those who succeeded him, never changed the computation. He persuaded the nation of cham not to ever disarrange the established order to fix the days, months, and years. He threatened these people of the malediction (curse) of the creator, if they followed the example of the other two nations; namely that of Sem and that of Japhet. These three nations followed, each one, the convention of their last spiritual computation. Cham took the four seasons for four years; Japhet took the equinox of March to the equinox of next March; Sem took the two equinoxes for two years. Those three nations have equally introduced that computation into their civil history. They had done so with stubbornness, even after the iniquitous operations that Memrod made in Babylon, until they have been disgracefully separated from the divine cult and dispersed (scattered) among different peoples. (I will talk about this later). It is from those nations came the world knowledge of astronomy and the powers of the planetary stars upon the general and particular creation.

By all that I have just said about the divisions of the days, months, and years that the Noachites had done; one can see why they claim themselves to be older than Adam for 15 or 20,000 years, and older than us for 25,000 years. We should not be surprised by the fact that certain nations do not accept the flood as being universal, and even pretend to ignore it completely. The three men from whom were issued the three posterities which had formed the three nations were the only ones, among those peoples, who had witnessed the flood. They could not think about this plague without being frightened. They did their best to erase this event from their memories. They never talk about it to their posterities, lest the latter be scared and become bewildered at the thought of the miseries that the prevaricators have brought upon earth.

That conduct was reprehensible and culpable; all the more so since their father Noah recommended to them that their posterity be instructed about this manifestation of the divine justice. They promised him to act accordingly. But, the weaknesses of these men and their posterities who were living in superstitions and terrible fear (dread) of hideous beings, forced them to worship the animals with the idea of diverting the sorrows believed to be brought upon them by these monsters. This is what we are taught by those relationships. I can't ignore them, since I have seen them. Ponder and meditate deeply upon all that I have said to you in relation to the different rules for the division of time for the divine cult established among the first three nations. Is not it true that the sages of Egypt excelled in Astronomy, and what they have done was more considerable than what has taken place among the Chinese? The divine cult that Adam has operated, was not it superior to that which the sages of Egypt have operated? Moses, has not he surpassed Abraham and the sages of Egypt by his operations? The cult which was being conducted in the temple of Solomon, was not it above all the precedent ones? Lastly, the Christ, has not He operated a cult infinitely greater than all those of whom I have talked? The works of Jesus the christ clearly prove us that all the past cults have

not been but the reflection of what He has done. In fact, the Christ has left to His disciples, for His spiritual divine institution, the daily prayer and invocation to be held every six hours, four times a day. Those disciples who form the Christian Church still keep that practice. This shows the first spiritual order of the divine cult. Secondly, the Christ had fixed to His disciples the times when they will have to perform the four great divine cults. The Christian Church observe faithfully those instructions by its four great annual feasts of which two are held at the two solstices and the other two at the two equinoxes.- Now I am going to talk to you about Abraham and what he symbolizes in the universe.

You should know that the name of Abram was changed to that of Abraham. Abram means "terrestrial carnal father, elevated above the ordinary father issued from MATERIAL POSTERITIES". Thus, there has never been among the temporal fathers a more elevated man in carnal posterity than abram. The scriptures call him "Abram, elevated father" and not "Abraham, elevated father in posterities of God", as it should have been for Adam, in his state of glory, had he not prevaricated. The scriptures again call Abraham, "elevated father in multitude of confusion". These three different explanations come from the first three posterities of Abraham who were Ismael, Isaac and Jacob. Ismael, on whose behalf I showed you the manifestation of the divine mercifulness, represents here the physical operation of Adam for his carnal posterity; as that was the case for Abraham and his concubine. For that reason, Ismael was excluded from the paternal home. The bread and the water received by Ismael and his mother Agar from Abraham on their way to the place where they have been relegated, represented the last spiritual and temporal nourishment they had received from that patriarch. Ismael and his mother also personify Cain and his sister in their consternation after the murder of Abel.

The angel who appeared to Agar and Ismael in order to feed them, quench their thirst, and direct them towards their destination, recalls to mind the grace that the Eternal granted to Cain and his sister by having them branded with the invincible seal of the Divinity. The place of residence of Agar and Ismael was the same place where Cain and his sister were relegated. Those are the facts which establish the similarities between Abraham and Ismael; Adam and Cain.

Abraham, by his son Ismael, found himself to be the father of twelve tribes. In Adam, there have been also twelve tribes; by counting the eight patriarchs from Seth to Noah, his three children and himself. The twelve tribes of Ismael were the precursor of the advent of Israel and that of Christ. Those Ismaelites tribes remained under the divine protection as long as they followed the cult that was given to them by the angel of the Creator.

When they allied themselves with the posterities of Cham and Chanaan, they were forgotten by the Creator; and, by their prevarication, they became similar to be the posterity of Enoch that the Creator had excluded from the society of the children of God for its liaison with the children of Cain. By this chain of events, we can see that all the epochs and first elections, repeat themselves among men, and tell us that they will keep that repetition until the end of times. As we progress in this treatise, you will see clearly that at the end, everything will come back to the beginning. Let us go to the second posterity of Abraham.

Abraham, after his partial reconciliation with the Creator, had, by divine authority, a son from his wife Sara whose advanced age would not permit her to become pregnant. That child, conceived without the passion of the material senses, was named Isaac. (this repeats the birth of the second child of Adam in Abel).

Isaac, as did Abel before him, followed exactly the spiritual divine instruction that were given to him by his father Abraham. When he reached thirty years of age, being perfectly learned in the spiritual divine sciences, he expressed to his father the desire to operate the great divine cult for the glory of the creator. Abraham answered: "Let it be done, my son, as you please; and let the sacrifice that you want to offer to the Creator serves as expiation to men of earth so that they may receive the grace of God, come back into their first virtues, and operate effectively the divine cult for which they have been created."

Abraham, having acquiesced to the desire of his son, took a donkey and left with Isaac for the mount of Morija. That word is divided into two parts: the first part mor, means "destructions of the apparent corporeal forms;" and the second part, ija, means "vision of the Creator." They kept with them the donkey to show us the ignorance where will be, someday, the Ismaelites and Israelites nations; and to their prejudice, the light would be transferred to the people of "gentil" descendance. This was demonstrated to us by the entrance of the Christ in Jerusalem riding a donkey.

When Abraham and Isaac arrived at the summit of the mountain and got themselves ready for the sacrifice, he made his invocation to the Creator by asking Him to manifest His divine presence at the ceremony that he was performing in His name. After the invocation, Abraham looked at Isaac who instantly realized that he was the chosen victim. He agreed with his father and set himself in the position to be immolated. Abraham took the knife and was ready to strike when the spirit of the Lord, which was present at that operation, stopped him from carrying his act to the end. That same spirit told him that the Creator was pleased of his good intent, and that of his son.

Abraham pulled out his son from the wood-pile and told him: "remember, my dear child, that the greatest sacrifice that one can offer to the Creator is "the word and the intent". The Eternal knows the good and the bad conduct of the spiritual minor. The good intent of the minor makes known the glory of the Eternal, and the bad intent provokes His justice upon the impious". Isaac turned himself to his father and said: "The Lord, convinced of your firm resolution and that of your son, has elevated you to the highest degree of His glory and elected you father above all material sense. Let us praise the Lord for the grace that He has bestowed upon the father of the multitude of earth and for having also blessed his posterity".

Afterwards, they noticed a ram coming from the bush. They took it and immolated it in order to complete their operation. It was then that they reached a perfect understanding of the will of the Creator about the particular and general cults that of Abel, there is a great difference between them. Abel was truly immolated in order to accomplish the entire reconciliation of his father Adam, whereas Isaac was not immolated but in thought and intent of his father Abraham. This thought and intent were enough for the perfect reconciliation of Abraham with the Creator. In Adam's case, his crime being greater than that of Abraham, his expiration ought to be more considerable.

Let me explain what represent the mountain, the wood-pile and Abraham taking Isaac out of the wood-pile.

The mountain means the spirituous shelter where the deceased minors of this world-below will go to accomplish, in divine privation, the remaining of their simple spiritual operations, according to the decree of the Creator. This process is

vulgarly called: "purgatory." This mountain also represents the sensible circle of which I have talked. The wood upon which Isaac was laid down, explains the kind of wood that should be used in the future to set aflame (ablaze) the holocaust and offer the necessary perfumes to the operations of the different cults which are the following: (1) The cult of expiation, (2) the cult of general and particular grace, (3) the cult against the demons, (4) the cult of prevarication and conservation, (5) the cult against war, (6) the cult to oppose oneself to the enemies of the divine law, (7) the cult to bring down the divine spirit, (8) the cult of faith and perseverance in the spiritual divine virtue, (9) the cult to fix the divine spirit conciliator with oneself, (10) the annual cult or the dedication of all those operations to the Creator. Those cults have been comprised in the two which were operated by Moses in Israel and by Solomon in the temple where different woods and perfumes have been used. The time when each one of those cults has been operated was at each moon's renewal. From the time men came into existence, they have been operating those cults.

Abraham who pulled out his son from the wood-pile, personifies the spirit that the Creator sent to the minors while they are paying their tribute to the divine justice by their different course of operations in the three circles which I have already called: sensible, visual and rational. This is the explanation of the first type made by Abraham and Isaac in this world-below.

The second type made by Abraham is that of the divine alliance (covenant) with men. The creator instructed him about what He expected from him. He gave Abraham the perfect knowledge of divine law and briefed him about his spiritual conversion as it was done for the first man. Abraham, feeling perturbed by the demons, expressed to the Creator the joy of his divine reconciliation by asking Him that a covenant be made between the two of them. Then, the divine spirit told him: "circumcise your flesh and the blood which will be shedded upon earth before the Lord will be the genuine proof of the alliance of the Creator with you". This is vulgarly called: "baptism of blood".

This alliance of the Creator with Abraham clearly explains that the Creator is always willing to go into a covenant with His creature as long as the latter shows its sincere desire and makes itself worthy. Circumcision has been observed in the posterity of Abraham. The Christ, Himself, in his quality of man-God, certified to us, by His circumcision, the alliance of the creator with Adam, Noah, Abraham, etc. This second type of Abraham exemplifies the goodness and mercifulness of the Creator towards His creature. Isaac, which means "laugh or rejoicing," personifies the Christ. Here again, Abraham made the type of the Creator by offering his own son for immolation. This son, as we have seen, was the genuine type of the One that the Almighty was going to send on earth to operate the true sacrifice.

The third type can be found in the posterity of Isaac. You know that he had two twin sons of whom one was named Esau, and the other one Jacob. The two men, issued from a so righteous father, were destined to be essential and very instructive for mankind. I shall not go into the story of usurpation perpetrated by Jacob, since it can be found in the scriptures. Those two children of Isaac represent the types of the first and second spiritual emanations made by the Creator. Jacob, although he be the second born, was the first conceived by Isaac; as well as Esau was the second conceived in spite of the fact that he was the first born. If you can remember, you will find that the second spiritual emanation after the prevarication of the first spirits was that of the spiritual minor whom we call "Reaux, Roux or Adam". Therefore, Jacob, as you have seen, by his conceived rank, (not his birth rank) represents the spirit prevaricators, and Esau that of the minor.

But the true prevarication of Jacob is to have abused the good faith of his father. He also used all his spiritual and temporal faculties to read the thoughts of his brother. He opposed himself to every good thought of Esau and, by this means succeeded in his scheme to supplant him in all his spiritual rights, reduced him and his posterity into subjection and divine privation. We can see in Jacob the double prevarication of the demons; namely, that which they had exercised against the Creator, and the one against His creature. In fact, Jacob, has not he prevaricated first against his father and afterwards against his brother, as the demon had prevaricated against his divine father, and the minor, his spiritual brother? Men of today are doing the same thing to the Almighty as well as their brother!

Esau preferred the terrestrial cult to that of the Creator. He kept himself busy by hunting the savage animals rather than combat the demoniac intellect which laid hold on his brother Jacob. Thus, his abandon of the spiritual divine cult in exchange for the pursuit of purely material things, brought upon him the punishment that he deserved by taking away from him all his spiritual rights. However, he came back from his wandering, and realized, by divine mercifulness, the scope of his prevarications; that which put him into the greatest consternation. He went to his father to complain about the usurpation of which he was the victim from Jacob. He emphasized to Isaac how painful it was for him to come first into the world, and still be the last, as far as spiritual gifts are concerned. These moanings of Esau confirm those words of the scriptures which say that "the first shall be the last".

Having failed to reach the heart of his father by his moanings and wailings, Esau asked him the following question on an imperious tone: "have not you reserved for me any blessing"? By using the word benediction (blessing), Esau hoped to obtain from his father some kind of power or spiritual gift which would help him to operate anew a divine cult to the glory of the Creator. This demonstrates to us that God gives to His elected, without any temporal distinction, the knowledge of His spiritual gifts for the advantage (benefits) of men on earth. At the same time, He admonishes the elects not to transmit their spiritual gifts and virtues but to those who are worthy of such an heritage. The question that Esau put to his father, having not been answered to his satisfaction; he spoke for a second time to Isaac in the following terms: "since you have not spiritual gift left for me, I beseech you, by all that I am, to bless me in the name of the Eternal"! Isaac answered: "I have established your brother the Lord of men on earth. I have subjected all his brothers to his domination, I have strengthened him in the possession of all spiritual temporal and spiritual divine operations. There is nothing left in my power for you". Esau cried loudly and bursted into tears. He said nothing more to his father who was about to be called from this life by the Creator. But Isaac, affected by the sad situation of his son, said to him: Esau, listen attentively to what I have to tell you. The blessings that you are asking for are in the entails of earth because of your prevarication. The blessing that I am pouring upon you comes from the Eternal, as the dew which falls on the plants comes from above. Esau came out more pleased than he was before.

Those were the things that I had to tell you about Esau. See if the conduct of his father towards him is not an emulation of the immutability of the Creator in His decrees of justice towards the culpables of past, present, as well as futur centuries. See also, in the mercifulness of Isaac, that of the Creator towards His creature when the latter calls on Him for help.

Jacob had a numerous posterity. Noticing that his posterity was growing considerably in the temporal things, he inspired it easily in that direction. But, to

completely engage themselves to this criminal attachment, they forgot totally the divine cult. Nothing of the divine remained in their memories. The demoniac spirit convinced Jacob that the great prince of the demons was the one who helped him in his pursuit of material goods. Therefore, according to the cult that he and his posterity would have operated to the glory of the great prince, they shall be rewarded. Jacob, who became very greedy for material items, was easily convinced by that insinuation.

He had lost sight of his spiritual divine origin because the Creator took it away from him. He spent all his time studying the demoniac material sciences which he decided to put into practice. Therefore, he planned to Haran. On his way, nightfall forced him to stop his journey on the mountain of Mahanaim (this word means "two camps", that of the demons and that of the Creator). He made ready to carry out his operation against the Eternal. It was about 6pm when he made his invocation. As soon as he finished, the Lord sent him an angel under the appearance of a man who terrorized him.

Then, Jacob pleaded before the Creator for forgiveness and renounced for ever the demoniac course that he had chosen. The angel blamed him for his horrible conduct-past as well as present-towards the almighty, his father, his brother and himself Jacob, shaken and irritated by the frightening threats that the angel directed at him, jumped on him and fought him during the whole night. When the fight was over, the angel asked him his name many times, and every time he gave the same answer. Finally, the angel asked him his name for the last time, and he answered that his name was Jacob. To which the angel remarked: "Jacob, prevaricator against the Creator and the spirit of the Lord." After this remark, he struck Jacob and wizened (dried) his Achille's tendon. The angel went on: You call yourself Jacob; in the future your name shall be Israel, or strong against the spirit of the Creator. Then, they parted company from each other.

Jacob remained quite confused to find himself marked by the spirit that he had rejected. He remembered his acts of prevarication which were very painful to him, because he thought that those forfeits would prevent him from obtaining grace before the Eternal; that which will exclude him from the number of mortals who could benefit the divine mercifulness. However, in spite of his despondency, he expressed a sincere desire for reconciliation with the almighty. The confirmation of his wishes came as a vision of a human body which was no one else than the angel who marked him. He blessed Jacob and taught him how to obtain what he wanted from the Creator. Jacob went for the second time upon the mount Morija; started to pray at about 6pm until midnight. He made the necessary invocations to stop the effects of the threats directed at him by the angel of the Eternal. He succeeded in that endeavour, and four angels came to instruct him about what more he had to do to obtain from the almighty his entire reconciliation.

He did as he was told. The eighth day after that meeting with the angels, he went back on the summit of the mountain where he arrived towards the end of the ninth day, at sunset. In the middle of the night of the ninth day going on to the tenth, he received the certainty (certitude) of his perfect reconciliation, but the fruit of his operation worked him out so hard that he could not stand on his feet right away. He laid down on his left side with his head upon a stone, and meditated upon what he has received from his spiritual divine works. He saw seven spirits who went up and down upon him. Among them he recognized the one who wounded and threatened him. He also recognized the four angels who came to teach him the spiritual divine operations that he had to perform in order to obtain his grace before the Creator. He saw also the glory of the Eternal when he

discovered the spot whence the angels came and go.-

This convinced him once more that he has obtained what he was looking for, and he said this: "It is here the place of perfect vision, because I have seen the Eternal face to face. It is here the center of the universe and earth which is facing the Creator. It is here, then, that I will mark the place where the House of the Lord shall be built." He marked, in fact, by three stones placed triangularly, the spot where the temple of the Lord shall be built upon the Mount of Morija. That construction was carried out by Solomon, Chiram or Hyram, king of Tyre.

The place marked by Jacob with three stones represented the triangular form of earth. He remained at the center of the triangle in order to show that the Creator placed Man-God at the center of the universe to command and govern all emanated and created beings. That is why the spirit indicated to Jacob this place as being the genuine one where the temple ought to be built, for the temple is the true symbol of Adam's glorious body which was called spiritual temple of the Divinity. In fact, a divine spirit really inhabit that temple. In Solomon's temple, the spirit made itself manifest by descending in the form of a cloud. Jacob, convinced of his reconciliation, wasted no time. He fixed the time when, together with his posterity, they will operate the divine cult. For that matter, he made, in an ordinary day, four divine operations with six hours of interval from each other. Afterwards, he made, during six consecutive days, an operation of vigil (watchfulness). Those two operations make a total of ten spiritual divine operations in seven days. Is not it remarkable that the denary number, consecrated to the Divinity, and the septenary one, destined to the spirit, be shown in these operations?

In the first four operations he appealed to the Creator by His first ineffable name. Afterwards, he said: At me the God of Abraham! He invoked Him by His second ineffable name and said: At me the God of Isaac! Lastly he invoked Him by His third ineffable name and said: At me the God of Jacob! In that invocation, Jacob recognized Abraham as the type of the Creator because of the spiritual powers bestowed upon him. He recognized that Isaac typified the divine Son. In himself, he recognized the Spirit because of the great marvels that he has seen as being the divine glory.

These types repeat, once more, that of the mercifulness which the Creator will exert upon His creature until the end of times. It is from there that we have been taught that God is in three persons. But one can see it also as that God has, in the case of the above-named minors, operated three divine actions, distinct from each other, and according to what they should represent in the universe. If it were possible to admit in the Creator distinct personalities, it should have been four instead of three, because the quadruple divine essence as we know it (divine spirit 10, major spirit 7, inferior spirit 3, and minor spirit 4) defies any such alteration. Let those who want to divide the Almighty in His essence do it in the content of His immensity.

To summarize all the types that Abraham, Isaac and Jacob represent, I will tell you that those three minors were the true characters of Adam, Abel and Seth towards the Creator. The first three as well as the last three have been the glory of the almighty. Noah, Sem and Japhet had the same advantage. Esau made the type of Cain in Adam, that of Cham in Noah, and his own in Abraham, Isaac and Jacob who were the personification of the past, present and future. The Christ, Moses and Elijah confirmed those facts by their operations upon the

mount Thabor where together they saw the glory of God. This is what I had to tell you about Abraham, Isaac and Jacob.-

I am going to talk to you about Moses and the great types that he characterizes in the universe. You shall see in him the true connection of all past characters. You shall see also the double power of the creator and that of all the spirits which He has used for the manifestation of His justice. You will learn that one cannot doubt the truthfulness of the spiritual facts that have taken place since the beginning of the world, and which will be operating until the end of the centuries. You will be able to judge if I am telling the truth, or if I am using some kind of sophisms or subterfuges to abuse the good faith of the man of desire. This would be very distasteful to me, because since my childhood I loathed falsehood and pride. I have abjured them in order to devote myself to the spiritual divine, and spiritual temporal things. Therefore, you do not have to think that I would teach you the language of error.

I will start by the interpretation of the word Egypt where, as you know, Moses was born. That word means: place of divine privation, or land of malediction. It was there that the enemies of the divine will have been precipitated with their followers. The first spirits were relegated in the Southern part, and Egypt is located right there. The posterities of Abraham, Isaac and Jacob, having prevaricated, fell under the power of the inhabitants of Egypt and lived there for 430 years. This is the true figure of the minors who have under the powers of the demons. Let us go now to Moses.

Tupz, whom the scriptures call Amram, from the tribe of Levi, and Maha, his wife, whose name in the Scriptures is Jocabed, from the house of Levi, although in slavery, in the land of Egypt, were elected to be the parents of a divine posterity of Adam. Tupz, means: peak of divine goodness, and bears the senary number. Maha means: spiritual divine fecundity, and carries the quaternary number. They were quite old when they had their children, of whom there were two males and one female. The father was 66=3 when the first child, a girl, was born. The child was named Merian, which means virgin land.

She was a scholar in spiritual divine knowledges and she took a vow of chastity in order to operate the cult for which she was ordained. When the second child a boy, named Aron, was born, the father was 79=7, and at the age of 82=10 he had the third child, again a boy, named Moses. Maha mothered Merian at 48=3, Aron at 61=7, and Moses at 64=10. Tupz and Maha died before Moses left the land of Egypt. I shall not go into superfluous details about them. Moses was born the fourteen of the moon of Nisan or March. He was set into a kind of crib or ark which floated for some time upon the waves of the Nile. This word "Nile" means: principle of spiritual temporal actions and operations.

The advent of Moses in the land of Egypt where every kind of nations were living in confusion and darkness, represented the coming of the divine spirit into the chaos. It is said that darkness did not understand the divine light. The chaos of Egypt and its inhabitants of darkness did not understand neither the birth of Moses among them. Those people had no knowledge whatsoever of the true cult. All their actions were limited to satisfy the cupidity of their material sense.

Although the reasonable animals as well as the unreasonable ones be subjected to the same laws, one cannot deny that, the reasonable incur more torture (torment) than anything else. One sees the proofs of this every day among men, If some unusual natural event happens to them, they become bewildered and see it

as phenomenal. Most of the times, in their ignorance, they give themselves up to one of their peers who is no less ignorant than they are, and who would feel more pain than the afflicted ones, had he been visited by the same thing that they qualify as phenomenal. This conduct is not surprising among those who, in such case, have not gone to their first spiritual divine principle, the only Doctor who cures radically.

Moses, floating upon the waters, characterizes the spirit of the Creator which floats upon the radical fluid to unravel (clear-up) the chaos. You know that he, Moses, is nothing but the laws of order and actions which were given to everything contained in the chaotic mass. Noah, who had witnessed the manifestation of the divine justice, made already the type of the universal creator. All the characters represented by that patriarch, will be repeated by Moses; some of them in different ways. Both of them have floated upon the waters. Noah reconciliated the rest of the mortals with the Creator; Moses reconciliated the posterity of Abraham, Isaac and Jacob with the Divinity. Noah regenerated the divine cult in the posterity of Jacob. He also led for forty years the men that he had reconciliated.

Moses led the Jewish people for the same amount of time. Noah offered to the Creator a thanksgiving sacrifice; Moses has done the same thing with his reconciliated people. I would not be able to finish, if I were to name all the similarities between Moses and Noah. Therefore, I will advise you to meditate seriously upon the greatness of that character named Moses.

You will learn that this Elect (chosen one), perfectly represents, by his operations, the triple divine essence in its universal, general, and particular creation; namely:

1. His birth represents in itself the action of the Creator.
2. The operation of reconciliation that he has done, characterizes the works of the divine man of the son of the Creator.
3. His leading of the people can be seen as the divine spirit which leads, governs and direct every temporal and spiritual being inferior to him.

The scriptures tell us how the daughter of the King of Egypt saved Moses from the waters of the Nile. She had him hidden in order to elude the pursuit of the Pharaoh and his soldiers who wanted to kill every male child of the Hebraic people. That princess loved very much Moses who was a beautiful child. She chooses, unknowingly, the mother of Moses to be his nurse. To make sure that her orders about him was carried out as she wishes, she demanded that the nurse brought the child to see her every day. This already indicated the alliance that the idolatrous will make with the divine laws; as it was done by the Egyptians who, after the destruction of Pharaoh and his armies, acquiesced to the laws of Moses. The nurse punctually carried the orders she has received.

One day, the princess decided to take Moses to the Pharaoh. For that matter, she went through a conference room where there were many tables. Upon one of those tables, were placed the crown and the sceptre of the King. Among the precious stones which adorned the crown of the King, there was a very brilliant carbuncle. The princess place Moses on the table in order to see what effect those objects would have upon him. When Moses saw those brilliant ornaments, he was joyous, and he started to jump; as do children of his age. The princess pushed her curiosity to the end by adhering to the desire of the child who wanted to take the jewels. She learned Moses towards the crown and the sceptre. Realizing that he could not pick them by himself, the princess helped him by setting the crown on his head and the sceptre in his hand. The child, not being able to hold the sceptre, let it go, and it fell by the feet of the princess. Afterwards, he tried to get the crown off his head.

While the princess was enjoying herself with Moses, a chamberlain of the King who had witnessed everything without being seen by her, went to the King and gave