

him a false account of what really took place. After this experiment with Moses, the princess put back everything at its place and took Moses to her father. Pharaoh, contrarily to his habits, received coldly his daughter. She instantly asked from her father a private meeting in order to find out the reasons of her father's coldness. When the King was alone with her, he ordered Moses be killed immediately. She pleaded the best way she could with her father to save Moses's life, by telling him that the child will never be a threat to his kingdom. Finally, the Pharaoh told her that he got the informations from the chamberlain who watching her when she was in the conference room with Moses. She confirmed her presence with Moses in that room. She explained to the King that the dropping of the sceptre and the crown by the child was neither an act of wickedness, nor of contempt (scorn).

Then, she asked the King to make an experiment with fire and the jewels where Moses will have to choose between them. The King agreed. When the jewels and the fire were set on the table, the princess, as she did the first time, put Moses among them. As soon as Moses noticed the fire, he ran towards it without looking at neither the sceptre nor the crown. He picked up a piece of burning coal which he brought to his mouth, and that coal burnt the tip of his tongue. After this experiment, the princess, whom the creator had destined as the temporal protector of Moses, rebuked the report of the chamberlain. She told the King in her defense of Moses: "if the report that was brought to you were true, and that the child had acted under the impulse of the God of "Israel" which you keep in captivity, that inspiration would have manifested itself a second time. But, as you see, he paid attention neither to the crown, nor to the sceptre. He preferred the fire instead of the jewels, in spite of the pain that he could have inflicted upon himself. In fact, he did. Your chamberlain wants you to decree the death of the child. It is to your glory and justice that this man does not remain unpunished."

Immediately after that episode, the King banished the chamberlain outside of Egypt. The princess thanked the King and ordered that Moses be securely cared for. It is from this event that comes the stammering (stuttering) of Moses. I shall not go into the details of what those events represent. If you read the scriptures you will see, among them, the advent of Christ in this world. You will see that the princess represents the Mother of the Christ, or this beautiful virgin girl of whom it is said: "I am black, I am beautiful:" As for the chamberlain, he was not wrong to tell the King that young Moses had acted under the inspiration of the God of the Hebrews. He was one of the impure (unclean) magis of Egypt. He professed the diabolic (demoniacal) science which helped him to perceive the divine spirit who was operating in both the princess and Moses.

Having lost his temporal protector, the princess, when he was seven year old, Moses remained under the protection of the King and the nursing of his father and mother with his elder brother Aaron. I did not explain to you the name "Moses" because the scriptures talk a great deal about it, The explanation given as that he was so named by the daughter Pharaoh because she saved him from waters is amply adequate.

Moses, supported by the King, lived in all freedom among his Hebrews brothers and the Egyptian people. One day, while taking a walk, he noticed that one of his Hebrews brothers was being mistreated by an Egyptian. He jumped over the Egyptian and killed him. Then he was forced to flee outside of Egypt. This fight indicated no spiritual type, but the murder of the Egyptian was an indication of the power that the Creator will bestow upon Moses for the deliverance of his people. This is what I think is interesting enough to tell you about the origin and the early times

He stayed out of Egypt for forty years. Then, one day, he offered his body and his soul in sacrifice to the Creator for the freedom of his Hebrews brothers. He invoked Him afterwards for an answer to his operation; whether it was approved or not. The Almighty sent him an angel who explained to him his mission as follows: "Lead your flock deep into the desert of Madian; the Creator will let you know about His Will." Moses made a second operation between the desert of Madian and the Mount Horeb. This time he spoke to the Almighty in the following terms:

"O eternal, Creator of all powers! accept the sacrifice that I offer thee in all sanctity and the pureness of the divine power which thou has endowed me in Thy mercifulness and for Thy greatest glory! I wholly submit myself to Thine infinite greatness! Act towards me as it pleases Thee! Receive the sacrifice of my soul, my heart and my body for the expiation of the sin of the father of men. As everything has emanated from Thee, everything will go back to Thee!

Moses, having offered this second time, his sacrifice in three distinct divisions, contrarily to the first time, felt that operation was agreeable to the Creator. He offered his soul first, because nothing more perfect than the minor spirit which resembles the divine, can be offered to the Creator. Secondly, he offered his heart or the spiritual power that the soul receives at the moment of his emanation. This power is shown by the four characters inscribed in the heart of man. The anatomists know them. But, not being able to interpret them, they live them without explanation. Lastly, he offered his body to express the three spirituous essences whence come all the forms contained in the Universe. After that operation, the divine spirit called him "Moses," and by this, confirmed the name he received from the daughter of Pharaoh. The spirit taught him the way to enter into the center of the splendor of the divine fire that circles the Mount Horeb; which is mysteriously called: "burning bush."

Moses entered into that circle without any metal or impure object. He made his prostration with his face against the soil and his body lying stretched. This position characterizes the resting of matter downcasted by the presence of the spirit of the Creator. It also represents the necessary reintegration of all the particular corporeal forms into the general form, as it is the case for the soul when it contemplates the spirit; for the material body cannot take part in the dialogue between the minor and the divine spirit. The sages and the elects have confirmed this in their ecstasy of divine contemplation. The Christ Himself has demonstrated it for us.

This comparison of the stillness of the body in regard to the soul in contemplation, is not difficult to understand. Consider a sleeping man. His body, cannot it be destroyed without his knowledge? It is because the soul has stopped, for the time being, its mingling of the corporeal functions with the spiritual ones. The same thing happens in contemplation. When it is strong enough to affect the soul sharply (warmly), the body becomes inactive. It becomes insensible to any impression. It is not to be believed that the soul separates itself from the body. If what takes place, in that case, can be seen as separation at all, it must be looked upon as spiritual, and none material. We have proofs of this corporeal insensibility when the soul is in contemplation, in the tortures inflicted to the body of Christ. He suffered no pain as a result of those torments.

While Moses was in prostration, he received from the Creator the necessary four divine powers which will enable him to operate against the four demoniac regions whose chiefs manifested all their malice against Israel in the land of Egypt. By this, the Creator gave him the same power that Adam had in his state of glory. That is one more proof that any man of desire can obtain from the Creator that quadruple power, although he be clothed with a material body.

If Moses somewhat resisted to the will of the Creator, it was not by disobedience or stubbornness, but solely because he thought that he would not be able to fulfill the mission given him by the Almighty. Furthermore, his impossibility to articulate because of his stutering, compounded this belief. The Creator made him understood that he had to take with him his brother Aaron to interpret his words, and Ur to perform his spiritual operations. The name Aaron means: "man elevated in divine grace: or divine prophet." The name Ur means: "fire of the Lord, or spirit of the Divinity." Moses then said: "Let the will of God be done according to His ordinance for the deliverance of his people and the molestation of the Egyptians."

He immediately went to Egypt with his two assistants, and ordered The Pharaoh, from the part of the Eternal, to free the Hebrews. The King refused. Moses repeated that order a second and a third time, and received each time the same refusal.

The stubbornness of the King left Moses no choice but to use the power endowed to him by the Creator. He struck Egypt and its inhabitants with seven horrible plagues which brought total desolation in those places of darkness. Whatever the scriptures say about this subject is reliable, as far as I am concerned.

Afterwards, Moses instructed the children of Israel to get themselves ready in the night of 14 to 15th of Nisan or March. That was the night set for the liberation of the Hebrews from servitude (slavery) to the promised land. The people carried out the received orders, while Moses prepared himself to make his great operation. He used for that purpose, a one year old lamb, totally white. The lamb, symbol of the victim who was going to be immolated, in the future, for the salvation of mankind, represented also the purity of the body, and soul of the children of Israel. When Aaron butchered the lamb, Moses took its blood with which he marked, as it were a receptacle, the four angles of the place where he was going to perform his mighty operation in order to strike the four parts of Egypt; and spilled the rest on the land. The children of Israel have been instructed to get similar lambs, do the same thing, and mark with the blood the doors of their houses. That was the mark of the covenant of the Creator with Israel.

The receptacle gave to the Israelites a double instructions:

1. This animal blood, taken as symbol of power, represented their soul.
2. That same blood was the trunk and the seat whence this soul preside and actuate the whole "general" of the "particular" form which it inhabits. That figure represented also the four celestial regions from which came, under Moses's skillful use of the four divine powers, the four angels exterminators who ought to molest the Egyptians and watch over the exit of the children of Israel.

In his instructions to his people about the lamb, Moses also told them to skin (flay) it, cook it, eat part of its flesh from head to the middle of the body, and throw the rest into fire to be consumed. The cooking of the lamb symbolized to the Israelites the purification of their corporeal form. The burying of the remaining part, represented the reintegration of the spirituous essences into the central axle from which they came. For, as elementary fire has the power and the property to reduce in ashes whatever it sets a flame, so too, the central axle has the faculty to dissipate anything reintegrated into it.

I think that an account of the events which took place before the deliverance of the Hebrew people is necessary at this point of our narrative about Moses. He

had to use spiritual forces to oppose those of the Magis of Egypt and also the sages of Ismael who he met among the Egyptians. These magis and the sages, secretly professed in Egypt, from generation to generation, the divine science in an adulterated way. Moses, having discovered them, spoke to them in these terms:

"I am telling you, magis of Egypt and sages of Ismael, that I am here by the will of the Eternal, to oppose my powers to your for the glory of my God, of whom everything depends, and for the deliverance of His elected people. Why do you want to continue in your fight against the will of the Creator by hardening the soul of the Pharaoh with your advices to reject my requests on behalf of Israel"? The sages and the magis answered him: "If the God whom you serve were as powerful as you say, Why, does not He operates by Himself and His own will rather than using a man like you. Go, your God was never as you have said, and your power is nothing but imposture."

Struck by that insult, Moses threw his rod (wand), from the right hand, on the floor, and it immediately turned into a serpent. One of the sages did the same thing, and his rod also became a serpent. Those two serpents remained there, watching each other, while Moses interpreted that metamorphosis to the Magis of Egypt. He said to them: "Magis of Egypt, and you, sages of Ismael, I know this power and what can come out if it. These serpents that you see slithering on the soil, explain the defeat of the proud power of the demons and the men that they have seduced. The serpent issued from my rod wants to devour the one which comes from yours. This is to tell you that man will not always crawl on the soil. Someday he will be reclothed with his first powers. Then he will walk erect and straight against those who caused his downfall. Furthermore, the metamorphosis of these rode into hideous forms is the real explanation of the transformation into terrestrial matter which have taken place upon the glorious forms of the demoniac spirits and the spiritual divine minors. "Lord, he went on, addressing himself to the Creator, get up and walk in front of me, so that thy glory be manifested in the presence of thy powerful elect!

After this invocation, Moses took by the tail the serpent next to him. Immediately it was transformed into the rod that it was before. The Magi did the same thing also with his serpent. Then, Moses spoke to him Thus: "The transformations to which those serpents have been subjected, have shown you that all the forms acting in the universe do not really exist in nature, but only by the being who animates them. Whatever appears to exist shall be dissipated as promptly as it was for the two serpents. Learn also that the annihilation of their forms is an indication of the destruction of the land which you inhabit. Tremble! for you might find yourself mingled with those upon whom the Eternal must manifest His justice." The Magi bowed before Moses and left. However he did not tell the Pharaoh how powerful was Moses.

The three above-named Magis continuously combatted the spiritual power of Moses. They did not cease to oppose him but when he made his ninth operation for the glory of the Creator. That competition from the part of the Magis troubled and worried him so much that his faith in the Almighty was shaken. Then, with tears in his eyes, he cried: "O Eternal, God of Israel! in what am I culpable in the mission that Thou hast entrusted to me? Why, Lord, was not I informed that I was not the only one carrying Thy orders in the land of Egypt? Have mercy on Thine servant, for he is going to operate without Thy help." After this prayer, Moses felt the renewal of the most vivacious faith in his soul. He was at the tenth and the last day of his divine operations. He convoked (summoned) the four sages and the three Magis before Pharaoh so that they be witnesses of his last operation. When they were all assembled, he spoke to them as follows: "The God of Israel is the one who sees and hears everything. He has seen the sages of Ismael, He has heard the iniquitous Magis of Egypt. One of the last three is going to serve as an example to the others."

Then, he made his operation with Aaron and Ur. One of the Magis, more reckless (fool-hardy) than the others, penetrated into the circle. As soon as he did that, Moses shoved him back by putting on his chest two fingers of his right hand. That Magi walked backward from the circle, while staring at Moses who invoked the Almighty in these terms: "The Creator has bestowed all powers upon his servant Moses, because the latter has great faith in Him. Why the God whom this Magi reveres would not pay tribute to the zeal of his servant? Why he forsakes his servant to become a memorable example of the divine justice in the face of Israel and all Egypt"? Immediately after that invocation, the transformation which took place upon the Magis astonished all the spectators.

By all that I have said to you, it can be seen that the powers of the demons will never prevail against that of the divine spirit. You can conclude also that in the whole universe, there is constantly action and reaction. Without that, there would be neither movement, nor life; and without life, there is no corporeal form. Also without the demoniac reaction, would have spiritual life outside of the divine circumference.

Pharaoh, terrified (scared) by the plagues that Moses brought upon Egypt, was forced to mitigate the yoke of the children of Israel, by permitting them, under the leadership of Moses, to go to worship their God. He even helped them to borrow, from the Egyptians, some vessels (receptacles) made of gold and silver, and the necessary perfumes for the operations concerning the great cult that Moses intended to perform among his people. He prescribed them a limited time for their operations. Realizing that Hebrews would not come back, Pharaoh decided to pursue them.

Most men, not quite learned about the different spirituals types operating in the universe, look at the children of Israel as thieves concerning those vessels. But on what basis do they form their judgements? Do they know in what constituted those riches borrowed by the Israelites from the Egyptians? do they know, lastly, if that so-called thievery was from the sole will of the Israelites, or if they acted under the directives of the one who has delivered them. To help you not to fall in line with those self-styled scholars, I will tell you that all those utensils were nothing but material idols of the Egyptians. The fact that Israel took them was rather a genuine punishment for the Egyptians.

One cannot say that Israel has enriched itself at the expense of its former masters, because those few items could not have supported them for forty years in the desert. Besides that, Israel lived spiritually in the desert, and did not use money to meet its needs. Its war against the enemies of God was spiritual, not material. However, to justify Moses and his people, I can tell you that those metal and vessels have been used to adorn the temple that he built to the glory of the Creator.

Moses, before leaving Egypt, ordered his people to make a great provision of unleavened bread to last them until they reached the desert of Canaan. It was not until they reached that point that Moses explained to them the meaning of the unleavened bread by saying this: "I eat, Israel, that the unleavened bread that you ate with the lamb during the last eight days which you spent in Egypt, indicates to you the spiritual life. This change of nourishment also characterizes your reconciliation with the Creator and emphasizes the abandonment of the profane aliments to the Egyptians that the Creator has to exterminate." Israel did not understand what Moses meant but after the passage of the Red Sea. Israel was the type of the spiritual divine intellect. The different routes that it took before and after its crossing of the red sea were spiritual means used by the spirit of the Almighty to protect His people. This divine protection was clearly manifested to Israel in the desert of Phihizoth between Magdal and the Red Sea. Phihizoth means regeneration of action, Magdal: aspect of abomination, and Red Sea: abyss of bitterness.

Moses, being in the desert with all Israel, noticed the Egyptian army which was coming after him. He made an invocation to put the Israelis people under the guidance of the Creator, because he thought that his power was not sufficient to face the ennemi. His request was granted immediately. A cloud was formed and separated the Israelis from the Egyptians who could not see them, although they were in the same desert. At the sight of the cloud, Israel exulted of joy and shouted: "Glory to the God of the children of Israel whom has saved us from the rage of our ennemis!"

When the time came to cross the Red Sea, Moses arranged the people in such a way that the children followed the women and the elders followed the children. This group was to go first. He ordered Aaron to lead those destined to war; Ur in the middle, and Josuah at the end. They started their march in this order. The Egyptian army followed them, but could not get close enough to engage them into battle. It was in the night of the 14th to the 15 of Nisan or March that Moses and his people arrived at the beach of the Red Sea. At this point, he stretched his hand upon the waters, then plunged his rod into it. Immediately the waters parted to the right and to the left, and made a free passage (way) for the Israelites. While they were crossing the waters, a colum of fire was rolling in front of them until the completion of their passage.

Pharaoh who noticed that the Isralis were going through the Red Sea, accelerated his march in order to engage them into battle. In the meantime, the obscurity of the night became a drawback for him, and he ordered that torches be lighted. This was more fatal than advantageous for his army. Finally, Pharaoh and his men arrived at the center of the Sea which Israel had already left. The waters reassembled and engulfed the Egyptians. This place where Pharaoh and his army perished was the center that Moses assigned to the spirits exterminators for the defeat of his ennemies.

After resting a couple of hours, Mosés woke up the Israelites so that they can offer to the Creator a thanksgiving prayer. When they finished their operation, the manna fell in their presence for the first time. Moses instructed them that each one of them could take a portion (share) of this manna for his or her daily nourishment, but not to save any of it for tomorrow. If they contravence to that law, the manna that they wanted to save would be lost for them. Besides that, he told them also that any excess part taken by anyone, will have to be deducted from the others. That way, an eventual prevaricator will do harm to both himself and his brothers or sisters. Lastly, he decreed that the culpables shall be stricken with leprosy and will have to fast for seven days during which time their part of manna shall be distributed to those whom their greed had deprived. These were the first instructions that Israel received from Moses.

After these admonitions, he forbade the Israelites to use the waters of the Red Sea because it was soiled by the blood of the abomination and the iniquities of the Egyptians. He spoke to them thus: "Israel, what I say about the glory and the divine justice is about everything that you can think of. Let the memories of this glory of the Creator never erases itself from your mind, from generation to generation. Turn your eyes, look and recognize the prodigy that the Creator has operated for your deliverance and your reconciliation." Israel looked at the Sea, seeing it covered with bodies of the men from the Egyptian army, prostrated in front of Moses and said: "Let the God of our fathers whom has chosen you to be the leader of the children of Israel bless you eternally. We implore you, in His name, to elevate our souls to Him in sacrifice of thanksgiving for all His blessings, so that we might be protected from the plagues of His justice."

Soon, Moses started the re-establishment of the divine cult among the Israelites.

He instituted the four daily periods of prayers at six hours of interval from each other. He also reestablished the four yearly operations. He regenerated all the different cults in forty-nine and at the fiftieth, he explained to the people the prodigies which played in their deliverance: "I am telling you, in truth, Israel, that the Creator has used the force of law for your spiritual reconciliation. He has opposed power against power, as I have shown you by my operations against the sages of Ismael and the Magis of Egypt. All this has been done for the glory of the Creator and the manifestation of His justice. This Supreme Being is at the same time your Creator, your Liberator, your Conductor and your Defensor, Mose who has seen face to face the Eternal, in whose glory he entered to receive the orders of your liberation, personifies the Creator.

Aaron who characterizes the action of the Creator, represents your liberator. The type of your conductor is in Ur, and that of your defensor is in Josuah. It is that way that the four subjects who have cooperated to your deliverance represent, each one, a character of the quadruple divine essence used by the Creator for your reconciliation. Listen now to what I have to tell you about the operations which have taken place in the land of Egypt. Those operations allude to three great virtues and powers that the Creator used for the manifestation of His Law on behalf of His children and the annihilation of his enemies.

The first virtue shod itself in the infancy of your servant Moses. He floated upon the waters, deprived of the use of his corporeal senses, and under the sole conduct of the Creator. Thus floated the divine spirit before it separated the light from darkness. Noah too, floated with the reconciliated people. The Creator choose him to be witness of the manifestation of the divine justice and to regenerate the divine cult on earth. Moses was chosen to remind you that the Lord is the only Creator of all that have life and action in the universe.

The second one made itself manifest by all the operations that I made in Egypt. The four sages fought my powers by doing the same things that I have done, and I could not find out what kind of spirit was helping them until I complied to the will of the Creator. This proves that it is impossible to man to penetrate, by himself, the different actions of the Divinity. The hideous metamorphosis which had taken place upon the corporeal form of the Magi of Pharaoh, alludes to the spiritual change of power that the minors will feel in the three following circles: sensible, visual, and rational; where they will have to act for a time, two times, and half of a time. The first time, being closest to terrestrial matter, is for the sensible. The second one is for the visual, because it is proximal to rarefied matter. The half of a time is the rational, for it is at the treshhold of the innercelestial.

The crossing of the Red Sea by the first division of Israelites, represents the exit of men from the three parts of Earth when the Creator will liberate them from the darkness that they inhabit. This will be operated by the way of the Messiah. The three different groups of people which formed that first division characterized the three angles of earth. The elders at the Western angle, the women at the Southern one, and the children at the Northern angle. This recalls the way Adam divided the earth, by placing Cain in the South; Seth, who was the youngest, in the North, while he stayed in the West, where Abel would have been. The rest of the Israelites who were destined to war and followed the first division, represent, by their election, the major spirits that the Creator has chosen to be your conductors (guides) and defenders while you will be waging the spiritual war against the ennemies.

The third wirtue indicated itself by the different circuits that I used with you in the desert of Egypt, and by the spiritual operations that I made in the four parts of the land, in order to divide entirely its life, according to the orders that I had received. This land will have an unclean vegetation, barely able to nourish the most hideous animals of which it is going to be the den. The last plague to hit Egypt through its Army was predicted by your borrowing of its utensils so that the people will be prevented from being able to operate any cult to their false divinity. Yes, Israel; by dividing the vital life force of this criminal land, I put it entirely under the power of the demons. Its content now is a multitude of demoniac intellects.

Let that example be impregnated in your minds not to abuse of the temporal goods that the Eternal will give you according to His promise. Most of all, do not abuse the spiritual power that the Creator has bestowed upon you, and ponder on the punishment incurred by Adam and his posterity for having profaned that same power. Never forget that those operations that you have witnessed in the land of Egypt are an exact repetition of the plagues thrown upon earth by the Creator for the expiation of the crime of the first man and his posterities. Let us go back to the crime and punishment of the Egyptians.

Pharaoh, type of the first prince of the demons, hardened the heart of his people against Israel. He opposed everything that God's representative wanted to do for His elected children. But, by opposing Israel as he did, he was also opposing the Almighty. Thus, his crimes found their punishment in the engulfment of the Red Sea.

Let everything that I say to you, Israel, never erases itself from your memory from generation to generation! Tremble about those examples, and make sure that you do not become new prevericators, because the plague that the divine justice will throw at you will be limitless and measureless. This law that the Creator has established among you rather than other nations, is proof enough of His confidence in Israel. But, if you forget your obligations towards the Creator, the law that He has given you shall be taken back without your noticing it. It will not be like a fight of power against power, but only an operation of justice against injustice. Then, Israel will fall into the greatest confusion. Its memory will be obfuscated in such a way that it will totally forget about anything of the divine cult. The name of the Lord shall be taken away from it and given to strangers. It is among those strangers that Israel will be dispersed in order to live in servitude and divine privation until the end of the centuries. Then, it will become the opprobrium of the whole universe. This is what I had to tell you by the will of the Eternal.

Let us talk now about the Mount Sinai. This name, Mount Sinai Means: "Elevation of the divine glory."

Moses, getting himself ready to go to the Mount Sinai; gave specific orders to his brother Aaron who was to replace him in taking care of the Israelites during his absence. The people promised total obedience to Aaron. Moses took Josuah with him, and left for the mountain. When they reached its middle part, they witnessed the Divine Glory by a descending cloud. Immediately, Moses ordered Josuah to remain where he was; while he, Moses will continue alone. As soon as he left Josuah, the cloud separated the two men, and Josuah did not see Moses again but after forty days when Moses descended from the mountain with the two slabs of law given to him by the Creator. On their way back to the camp, Josuah walked by his right side. Before they reached the camp, a loud shout of cheerfulness reached them. Afterwards, a voice told Moses the following: "Come and look at your people who have outraged me." That was the Eternal talking to him. When they finally reached the camp, they saw the children of Israel dancing around of a gold calf.

Moses got so mad that he broke the slabs of law that he brought from the mountain. Then he asked Aaron these questions: Why do this people have danced before a false god? Why did not you contain them in the spiritual boundaries that I have prescribed when I left them to your care? Aaron answered: I was frightened, Lord, by the fury and the rage of the children of Israel. They have threatened me with stones during your absence, and I was forced to adhere to their desires. Then, Moses told him: In a moment, come down to the West side of the camp, and you will see the just chastisement that the Creator has reserved for the Israelites.

Mose made his operation and invoked the Creator to obtain from him the spiritual election of those who shall avenge the offenses made to the Eternal. He was ordered to take fifteen men from the tribe of Levi. He divided them into three groups of five and told them; "Let those who love the Creator arm

themselves with their knives and proceed as follows: 1st group of five will start from the East to the West; 2nd group, from the East to the South; and 3rd group, from the East to the North. You shall go through the camp of Israel three times in the formation. Each time, you will put to the knives everyone you meet, without distinction of Kinship or otherwise. Afterwards, you will come back to me with Aaron. This order was carried without flaw. By that bloodshed, the camp of Israel was purified before the Eternal.

It should be easy for you to see the relationship between these last events and those that have taken place from Adam to Noah, from Noah to Abraham, from Abraham to the exodus of the children of Israel from Egypt, since the exodus, to the Christ, and from the Christ to now. Moses reassembled the remaining children of Israel who have been spared from the divine justice operated by the fifteen elected of the tribe of Levi. Before going back to the mountain for new slabs of law, he explained to the people what has taken place as follows: "Listen, Israel! I have always informed you of the infinite mercifulness of the Creator for you and your forebearers who have been righteous before Him. The Lord has granted the same mercifulness to his servant Moses, by admitting him in the rank of the fathers of Israel. Yes Yes, I am the father of the spiritual children of Israel, and not that of his carnal ones. You have witnessed the manifestation and the glory of the divine justice in your behalf by my operations which reflected the action and the will of the Creator.

This spiritual mountain that I climbed while you were watching, indicates the distance existing between the Creator and the general Creature or earth. There are on top of this mountain four circles which are imperceptibles to ordinary mortals. They separate the spiritual divine court from that of the universal creation! This mountain is the genuine tableau of the Universe. It is divided into seven parts known as seven celestial heavens. The four above named circles are known as inner-celestial, because they restrict and direct the actions of the seven principal agents of the universal creation. It is from the inner-celestial that the thought and the divine will operates themselves, by given the order, virtue and powers of action to every spirit functioning in the universe. The seven heavens receive from the inner celestial all their virtues and powers which they communicate (or transmit) to the general terrestrial body. Such is the order reigning in those three worlds.

When I climbed the spiritual divine mountain, I left Josuah at a considerable distance behind me, because he was not ready yet to see the Creator face to face. The cloud which covered me was the same one that encircled (enveloped) you in the desert of Phiahizoth. Learn that cloud was nothing but the spirit of the Creator which contained the Egyptian demoniac army and its Pharaoh in privation of the use of their corporeal and spiritual senses. By this, they operated only confusing works. Although that cloud appeared to be thick, there is no similarity between it and the material and elementary cloud which is submitted to the laws directing the ordinary course of nature.

Those material clouds are composed of gross humidity issued from the general terrestrial body, and the agents of the different planetary bodies. These agents pour out of their circles the same kind of humidity as the earth, and when the two meet, they form those clouds which kind what takes place above them. The usefulness of these clouds is to modify the force of the planetary influences so that they can smoothly communicate themselves to the general terrestrial body and its inhabitants.

However, the famous cloud which served you as rampant in the desert of Egypt was an apparent body produced by the actions of an infinite multitude of pures

and simple spirits issued by the Eternal from the denary circle. As you can recall, while we were crissing the Red Sea, a column of fire which symbolizes the divine spirit, walked in front of us, as the cloud separated us from the Egyptians. This is a demonstration of the law of attraction that the Eternal operated in favor of Israel and against the demons. That cloud, being formed by the power of the spirits, without the help of matter, was a genuine glorious body. The agents of the central axle could not operate (or act) upon this spiritual cloud as they do for the gross and material ones. It is the same body of glorious cloud which separated me from Josuah, on my way to Mount Sinai.

I prostrated myself at the center of this mountain, and while in that position, I became a genuine thinking-being. My soul soared to the infinite and in this state of mind, my spiritual being received the orders of the Creator face to face.

Israel, I will tell you that, the summit of the spiritual mountain, is to be understood as the type of the highest of all the celestial circles. This rational circle is called Saturnian circle or Saturn 1. and it is separated from the celestial circles. The distance between the summit of the mountain and the point where Josuah stayed, represents the solar planetary circle which is called Visual circle 2, and all the other inferior planetary circles are: Mercury, Mars, Jupiter, Venus, and the Moon. Here is the order of these planetary circles: Saturn 1st, Sun 2nd, Mercury 3rd, Mars 4th, Jupiter 5th, Venus 6th, and Moon 7th. This famous spiritual mountain teaches you then the distance existing between the spiritual divine court and the celestial part; that of celestial part and the terrestrial part. You can see that the mountain can be divided into two inequal parts of which one would have 3 and the other 7.

The first division is that of the three different circles where the minors spirits accomplish their pure and simple spiritual operations according to the immutable order that they have received from the Creator. The operations that they are performing must help them to reach their reconciliation and reintegration into the inner-celestial. Have not you seen tht I have marked your camp and set boundaries in it? This material circle that you inhabit is the genuine type of the sensible circle in which every minor pay tribut to the Creator. The different positions that Josuah and I occupied upon the mountain, explain clearly to you the different operations to which the minors are subjected during their temporal course in the three circles; the sensible, visual and rational. I told you already that your body is the type of the sensible circle, because it adheres to the latter. This sensible circle clings to the visual one which sticks to the rational one, and the latter adheres to the inner-celestial. This already gives you a glipse of the universality of the famous quaternary number which dominates, presides, and directs. The second division of the mountain in seven parts is that of seven planetary circles which contains the seven principal agents of the universal nature. By joining the ternary division to the septenary one, you will find the denary number of the Creator. Bessides, you will recognize also that this spiritual mountain, bearing the denary number, occupies the center of the general receptacle. Since earth has a triangular form, the mountain must be to it that which the point or the centre is to the triangle. You know that this mountain rests itsle upon the general terrestrial body. Does not this tells you that this earth contains in itsle a living being emanated from-and in the likeness of the Creator? What confirms what I am saying is the infinite regularity and order of everything that operates upon this general terrestrial body. The virbues and powers of the Eternal operate and will operate themselves upon that spiritual mountain until the end of the

centuries. Now I am going to talk to you about the immutable laws which govern this universe.

There is not a single being, be he created or emanated, who can exist and act in the universal circle without being subjected to the law. To make myself understand, I will take you as example, and ask you this: when you were in Egypt, have you been directed by certain laws or none; or, if you had any, was it that of the divine spirit or the law of the animals that you have been following? I know that it will be difficult for you to give me a clear answer, because you do not know in what shape you were during your sojourn in this country of abomination. Learn, then, that you have been mingled with the demons in the expanse of the demoniac circle.

You did not have in yourself a particular life and action. You could not have been directed by the divine laws, because your precipitation into the abysses of Egypt is the result of your abjuration of those same law. You did not conduct yourself neither by the laws of the brutes, because during that time, they were conducting themselves according to the immutable laws that govern them. Although you suppose to have had certain laws, you were living below the standard of the brutes; for your laws were entirely demoniac. They have been directly opposed to the spiritual divine laws were entirely demoniac. They have been directly opposed to the spiritual divine laws of the minor being. You already know what have happen to the demons and their adherents in Egypt. One of the things that I want you to bear constantly in your mind is this: the princes of the demons, in spite of the fact that they are the chiefs of their own abominable laws, are subjected to the immutable law of the Creator.

Without this divine law, they would not exist. Without that principle of spiritual being, they would have neither will, nor thought or action. It is because they cannot substract themselves from the Eternal Law of their emanation, that they cannot purloin (escape) neither the justice inherent to the same law. You have been exposed to this justice during your slavery in Egypt. The mercifulness of the Creator put you back to your first principle, your first degree of glory, by giving you again this sublime divine law that was taken away from you. You have seen all that I have done to obtain from the Creator the reestablishment of your rights. This should tell you, Israel, that I am the deputy of the Eternal for the manifestation of His glory and His justice.

Josuah who must succeed me, by the order of the Eternal, has been taken to the mountain by me. This demonstrates to you that the major divine spirit will, in due time, conduct the minor before the Creator. In other words, every minor being shall be thus conducted to the Creator by his particular spirit. By bringing him back with me, I had personified again the major spirit that the Creator detaches from His spiritual divine circle to be the guide, the conductor, the supporter, the counselor and the companion of the minor emanated from the immensity, to be incorporated into the elementary material circle.

But, the most striking thing that the divinity has done for you, was the slabs of laws which were sent to you, when I came back from the spiritual mountain. Those slabs upon which the law was written, represent the body of man where are printed the characters of the law of the Almighty. The spirit of the Eternal Himself had engraved the characters of this law upon the slabs. It is the same way that the spiritual minor draws upon his heart the characters of the powerful law that he received from the Creator the time of operation.

However, in spite of all the advantages that you ought to obtain from the law printed on the sacred slabs, your prevarication has forced me to break them. Not a single piece of them remains, as nothing shall remain out of the universal Creation when it will be reestablished or reintegrated into its principle of emanation.

O Israel! your soul, would it remain hardened towards the Creator, in spite of all the benefits (blessings) that you have received from Him? As soon as you come out of servitude (slavery), you start doing all your efforts to fall back under the laws of your past masters; the demons. You want to create a god who will conduct and govern you as it pleases him. To this end, you have used a prohibited and impure matter. You have asked the Creator to operate in behalf of your iniquitous and heinous crime. You have tempted Aaron to whom your spiritual conduct has been entrusted. You have threatened his life with stones, if he did not put his hands in your impure operations. But, what did you expect, and what have you obtained? Did not you know that everything in nature is produced according to the immutable laws of the Eternal?

Now, the result of your operation has turned out to be an inanimate matter, contrarily to your expectations; and your pride has been humiliated. This is, Israel all that you can expect from the demoniac intellect. Yet, you ceaselessly look for some means to link yourself with the demons.

The corporeal form of a calf which has resulted from your operation, should indicate to you the type of animal that you will have to offer in sacrifice to the Creator in the future. The blood of that animal must be shed upon Israel so that the earth be washed out of the soil that you have poured on it. Now I am going to talk a little bit about the powers of the demons who enslaved you in Egypt. The prevarication of the demoniac chief threw him in such great privation that he will never receive any divine intellect. However, the faculty of thought will always remain with him. The will corresponding to that thought, forms his general demoniac intellect. By his word of command, which can be seen as his action, he insinuates this bad spirit to those who adhere with him. Those spirits, however inferiors they might be, have the same faculty as the prince of the demons. They are, as he is, thinking beings, free from any material form. Consequently, they have their particular intellect which emanates from them, as the generally bad intellect emanates from their prince or chief. Thus, the bad spirit has two powers at its command: its own, and that of the inferiors spirits, its adherents. Learn, Israel, that the particular instinct which encircles every created being as soon as he is emanated from the divine circle, tempts, attacks and combats the spiritual minors. Most of the times, it makes them succumb to its perverse desires. That is why one must be constantly on guard against the demons, because they never give up their persecutions of the minors.

The good spiritual major spirits have equally the faculties of thought and will, which form the good spiritual intellect. But, as they have a perfect correspondence with the superiors spirit, there is not comparison to be made between them and the limited powers of the prince of the demons and his adherents.

To perfectly instruct you about this correspondence which reigns between all the good spiritual beings, I am going back to the four inner-celestial circles of which I have talked. Those four circles are also called spiritual divine, for they adhere to the divine circle. Not all the spirits of these circles are denaries; but every spiritual being inhabiting those

circles, can operate the same actions as the inhabitants of the other ones. Look intensely at the figure that I am going to show you, and consider, Isreal, what I have to say about it. You will see in there the things which compose the divine court. You will be able to understand how is operated the quadruple essence of the Creator, not only among all the spiritual beings but also in His whole universal creation. You will learn to know that the Eternal continually emanates and creates everything by some immutable laws; that is to say, by weight, number, and measurement. These three things represent the law, precept and command, given to the spiritual divine beings. The represent again, the virtue, faculty, and power which the Creator has bestowed upon his minor as soon as he was emancipated, so that he can operate in the four celestial, and three terrestrial regions according to his thought, intent, and word. You will recognize, by yourself, that you have been, until now, a being of darkness to whom the Creator wants to give back the spiritual light. You will convince yourself that your spiritual emanation as well as your power, are much more considerables than that of all the spiritual beings emanated before you. Therefore, listen, Israel, with attention, to the explanation that I am going to give you about the different circles which form the Universal tableau.

I shall not talk about the divine immensity, because only the divinity itself knows what takes place in that circle where even the most perfect spiritual beings cannot dwell. The first part of this tableau is made of four circles. The first one bearing the denary number 10 is the divine circle. Its center is the figure of the divinity whence come every emanation. From the center of this circle comes a triangular form with two circles at its inferior extremities. In aspect of this denary circle, you can see a fourth circle from whose center come also a triangular forms. Those four circles are the genuine type of the quadruple divine essence. The first circle, by its denary number, represents the absolute unity of the divinity. From this unity is emanated every spiritual or temporal creation. The second one bearing the number 7, is that of the major spirits. It is the first spiritual emanation that the Creator has emancipated from the divine circle. The third one bears the number 3, and is destined to the inferior spirits. Lastly, the fourth one, bearing the number 4, and which is in aspect of the denary circle, is that of the minor spirits. It is the third emanation emancipated from the divine circle. Thus, these spirits are trustees of the divine command. They have powers over every spiritual being in the celestial immensity.

It will not be difficult for you, Israel, to understand how much the power of this minor spirit is superior to that of all the spirits emanated and emancipated before him; be it those operating in the inner-celestial immensity, or those who operate in the immensity of the universal creation. For that matter, consider the position of the two above-named angles: you can see that, from the center of the quaternary circle, a triangle of which the base abuts to the base of the first one, is emanated. At the extremities of the supper triangle are placed two circles; one for the major spirit 7, and, the other for the inferior spirits 3. This proves clearly the power of the minor upon the inhabitants of the two circles. You see also the subjection of those two circles to the spiritual minor being by the intimate junction of the bases of the two triangles. That junction teaches the perfect correspondence existing between these spiritual beings and the Creator.

Moreover, this superiority of the power of the minor must not surprise you, if you recall for what purpose it was given to him. The two circles which are under the power of the minor have been soiled by the prevarication

of the major spirits who have been outcasted from their circle. In their fall, they took along with them a great amount of spirits from the inferior circle also. However, the corruption did not reach the quaternary circle of the minor. That is why the Creator endowed this minor being with an absolute power over the other two circles for the manifestation of the divine justice against the spirits prevaricators.

But, the Creator was not more pleased with the minor, than he were with the first perverse spirits. On the contrary, the minor made himself more culpable than the demons by his iniquitous operation. The Creator did not act against the minor as he did for the first spirits. Yes, Israel, it is the pure spirit talking to you in your first principle of minor being. Your power reached the highest region of the divine glory. Your place was in aspect of that of the divinity, the same way the quaternary circle is in sight of the denary circle. It was soiled by the prevarication of Adam, but it was purified by the Creator.

Yes, it is in that holy place that the spiritual posterity of Adam will be reintegrated. It was the first dwelling of the minor after his emanation. The prevarication of the first man has excluded him from it but for the duration of time. Look here! it is the emanation of the minor circle which completes the quadruple divine essence without which the minor would have no perfect knowledge of the Divinity. The emanation of that circle would not take place, had the demons not prevaricated. There would be no terrestrial or celestial creation. Every act of spiritual emanation would have been confined into the divine immensity.

Consider what the prevarication of the bad spirit has caused; ponder upon creation, and you will see the intimate correspondence which reign among everything in this universe. The line that comes from the center of the denary circle and descends into the general terrestrial body confirms that correspondence. Let us talk now about the quadruple divine essence.

Observe the intimate liason existing between the saturnian circle and that of the Sun, Mercury and Mars, and see how they repeat together, the genuine figure of the inner-celestial. Thus, these four circles are called major celestial circles, stronger than the other three below them. This is so, because of the proximity of the four major planets to the inner-celestial. It is not astonishing that they govern, by their powerful virtue, the three inferior planets attached to the angles of the last celestial triangle. It is those three planets called Jupiter, Venus, and Moon which substantiate the general terrestrial body so that can operate according to its nature.

Jupiter, as the chief of the other two planets, presides over putrefaction, for there is no production without putrefaction. Venus, takes care of conception, because without conception, the reproductive seminal of each material being remains ineffective. The Moon, sensible circle, or humid envelope, cooperates, by its fluid, to the modification and mitigation of the action and reaction of the two principal chiefs of the corporeal vivification, which are the central axle and the solar body. Those two chiefs, by their intimate correspondence, are the first ones to cooperate to the action of all the bodies which adorn this universe.

The principal of these two chiefs is always the exle; uncreated fire which gives life and movement to every kind of bodies. The actuates and vivify all the particular and general bodies. The sun is seen in this universe as the most

superior star because it is more appropriate to represent fire. It is from this that one can say that the Creator has set His tabernacle within the sun. This is not quite surprising, because the sun is the star that divides the distance between the divine denary circle, and the moon. Is not it below all the inner-celestial circles? Does not it carry the number 6 by its rank portray the sun as the complement of the six divine thoughts used by the Eternal for the universal creation.

The six days of creation, indicate the duration and the boundaries of the course of matter. That is to say, that, matter will last six thousand years, and on the seventh, will start its dissolution. Try to understand that the septenary number, which has perfected every created being, is the same one that will destroy and abolish everything. Bear in mind also, that the six thousand years attributed to the duration of the universal creation are very short for you, and even shorter for the Eternal for before Him, a thousand years is like a day. Do not consider those days in the concept of our temporal days. Each one of those days or thousand years is to be seen rather as the duration of a divine thought. When the effect or the operation of each one of them shall be accomplished, the creator will take it back to Him as promptly degree to degree by divine order, so everything will gradually come to its end and go back to its first principle.

I have shown you that the sun bears the senary number when you start from the divine circle going down to it. Start now from the terrestrial circle going up, you will find that the number six is the sun. Add the two numbers and you will have 12. By this number, you will learn to know the interval of our days, weeks, months, seasons, and years, which have always been that way. (I will explain this later). It is from there that Adam and his posterity had computed the times and season for the divine cult. Number 12 gives you 3; the number which is the principle of every corporeal life, as indicated by the last triangle resting upon the central axle. To convince you that the sun is, after the central axle fire, the principal agent of this universe, learn that it governs, in agreement with Saturn and the central axle fire, the course of all the other stars. (Notes: the expression "central axle fire" can be taken as the spirit or the "middle pillar.") It is principally by those three agents that all the laws given by the Creator for the universal creation are operated. Since those agents have a direct correspondence with the Divinity, it should be understood that the same relationship goes for us.

The central axle is the one which can best express this truth. That axle which is the general particular and universal agent, adheres to the inner-celestial circles and is the organ of the spirits who operate upon the principle of apparent matter. Our body, does not it contain a vehicle of this fire, uncreated axle which is the principle of life? Therefore, it must have the same organic faculty as the central axle from which this life comes. Thus, your body becomes a necessary organ to your soul. Or, your soul is the organ of the major spirit, and the latter is the organ of the Divinity. You find back into yourself the repetition of the quaternary number which puts you in harmony with your creator. You have the same faculty and the same property as this universal central axle, and both of you carry the quaternary number; 1 central axle, 2 organ of the inferior spirits, 3 organ of the major spirits, 4 major spirits, organ of the Divinity. It is the same for you, Israel: your body 1, organ of your soul 2; your soul, organ of the major spirits 3; and the major spirit, organ of the Divinity 4. Add these numbers from 1 to 4 and you will find the famous divine number which is the denary.

A moment ago I indicated how the number 12, which is the principle of the

division of time and the number 3, the principle of very corporeal form can be obtained. If you multiply the by the quaternary you will have the same numbers 12 and 3 which confirm the idea that the corporeal form of very being existing in the three worlds comes from three principal: sulphur, salt, and mercury. In fact, no being can clothe himself with the substance of an apparent form; if it is not made of those three principles. You can be surprised to hear me talking about corporeal form for the inner-celestial inhabitants! However every emancipated being, in order to operate temporally the orders of the creator, must be clothed by a corporeal envelope which serves as veil to his spiritual temporal actions. Without that envelope, he would not be able to operate anything upon the other temporal beings without consuming them by the innate faculty of the pure spirit to dissolve whatever it touches. This glorious envelope of the inhabitants of the inner-celestial and earth, is nothing else than the production of their own fire. Those spiritual being have, in this regard, the same properties than the spirits of the central axle. However, there is a great difference in the actions of these spirits: those of the axle do not have, each one, but one action. Thus, they produce only one kind of form. But the spiritual beings inhabiting the three worlds, having to operate more considerable and far-reaching actions; can produce, from moment to moment, a variety of forms, according to their needs. It is true that they cannot act (those of the axle also) without the permission of the Creator; but once they receive that authorization, they have in themselves whatever it takes to carry on their operations, while the spirits of the axle, as simply subject, act as directed, because they do not have intelligence.

You would like to ask me if the spiritual essences, found in the three worlds, existed also in the divine immensity? I will answer that the four classes of spirits, superiors, majors, inferiors and minors, inhabiting the divine immensity never had to operate in this place but spiritual and divine actions without material mixture.. That is why a spirituous essence will never exist in this divine place.

From the four classes of spirits, the superior and the major never have in themselves any law of production of spirituous essence. Thus, these beings are called superiors and major divine spirits. Their action is infinitely more considerable than that of the other two classes. The spirits of the last two classes, in the contrary, had in themselves the law of reproduction of spirituous essences. They did not receive the power to operate it but at the moment of their emancipation for the formation of the temporal world which ought to serve to the molestation of the spirits prevaricators.

You know that the first class of those spirits is the superior, and it carries the denary number; the second is the major, its number is the septenary, the third is the inferior, it bears the ternary, and the fourth is the minor, carrying the quaternary number. Those four bring back to you the virtues of the quaternary, or quadruple essence of the Divinity who contains everything. If you join this quaternary to 12, product of the multiplication 3×4 , you will obtain 7, spiritual number which proves that everything does not exist but by the spirit.

You have seen that the spirits residing in the divine immensity have in themselves some actions and powers purely spiritual. This could not be otherwise, for any spirit who acts face to face with the divinity cannot be subject to time. But the spirits who operate in the inner-celestial, the celestial, and terrestrial, being destined to accomplish the temporal manifestation of the

justice and divine glory of the Creator, have some limited power for their spiritual temporal operations. When time will no longer exist, those spirits will still remain. Only their operations will change; that is to say, that they will go back to their first principle.

Do not believe that the dwelling place that these spirits, who are now temporal, occupied in the divine immensity before the establishment of time, has stayed empty after their emancipation. There cannot be emptiness around the Creator, neither in His immensity which has no boundaries. In this immensity all the spirits find easily their place as soon as they are emanated from the breast of the Creator. Also, this immensity expands as much as the Creator emanates spirits. Do not believe neither that those spirits fall here and there in the divine immensity, without proper order, as a group of animals. These divine beings receive, with their emanation, some laws and powers which set them into the proper spiritual class for their spiritual divine operations.

You have to understand, Israel, that, among these spiritual classes emanated into the divine immensity before time was, the ternary class was not that of the spiritual divine minor, or man. In fact, you should know, by now, that the emanation of the minors did not start but after the prevarication and the fall of the perverse spirits. So that you may understand better that spiritual emanation of the minors, as well as the changes that have taken place among the inhabitants of the immensity, as a result of the crime of the demons; I will tell you, in truth, by the word of the Eternal, that, as soon as the perverse spirits have been banished from the presence of the Creator, the ternary inferior spirits received the power to set into motion the law innate in them to produce spirituous essences in order to contain the prevaricators in sinister boundaries of divine privation. Immediately after they had received that power, their action, which was solely spiritual divine, became spiritual temporal. It was then that the quaternary spiritual minor was emanated. As you know already, this minor was not soiled by the prevarication of the perverse spirits, and the Creator operated no change in his class. That is where the power and the greatness of the minor come from.

This power of man was so considerable that, in spite of his prevarication, he is still superior to every spiritual being, be he emanated or emancipated. You can see by the figure that no spiritual being has maintained, so distinctly as the minor spirit, a direct correspondance with the Creator. Look at the perpendicular line which comes from the centre of the first inner-celestial circle, down to the center of the general terrestrial body represented by the triangle! It is this perpendicular that marks his superiority upon all beings.

Now, if you ask me, Israel, to explain to you the changes that have taken place in the laws of operation and action of the inhabitants of the immensity as a result of the prevarication of the first spirits; I will tell you that, as there were two prevarications, two different changes had taken place. Those being who previously had purely spiritual functions, became more or less subjects to the temporal. Let me explain this again. By the prevarication of the first spirits, the universe and time were created. Then the inhabitants of the different classes of the immensity were employed to contribute to the maintenance and the fixed duration of the universe. But by the prevarication of the first man, these same spirits were subjected to work towards the reconciliation and the purification of the minors. It is by those two kinds of action that the divine spirits would not be subjected but to the temporal. However, without the prevarication of the first spirits, this would not happen at all; because no change would have taken place in the spiritual Creation.

Now, remember, Israel, that I told you that the minor was named Man-God by the Eternal. Note the different which form the universal figure within which the whole nature, spiritual, major, inferior and minor operate. You see, in fact, that

in the celestial world as well as in the terrestrial, the minor circle is in aspect of its superior: none of the others occupies similar position in regard to the denary circle. Thus you understand that this minor circle form the salient angle of the inner-celestial inferior triangle or the triangle with its apex downward. Besides that, you see also that the two others, that of the major 7, and inferior 3, are in aspect with themselves in order to communicate with each other about the order they receive from the Creator. Those two classes of spirits are particularly destined to the conservation of time. That is what makes them operate only in universal latitude. The minor, on the contrary, in no way destined for the same purpose, his powers being superior to theirs, operates longitudinally in the immensity. That is why, as you can see, those two circles, major and inferior, are rather by the side of the perpendicular which belongs to Man-God. The inferiority of those two circles, in regard to the quaternary, can be verified in their difficulties to complete separately the denary number which is innate in the quaternary.

Besides the action of the Eternal which is the Christ, and His operation which is the Holy-Spirit, the minor is the most perfect and the purest being. That minor carried, Israel, the reddoubtable number of its origin and was coeternal with the Divinity. You can represent the quaternary by a triangle with a point in its center. As I said before, the addition of the four numbers in the following sequence gives ten: $1+2+3+4=10$. The unity belongs to the Creator, the number two is given to the perverse spirits and the men who join them in their confusing operations which is the result of their bad intellect, the number three indicates the three spirituous essences which compose all forms. It also explains the direct action of these ternary inferior spirits from which is emanated mercury, sulphur and salt for the structure of the universe. The number four represents the minor, its origin and its power. Add 2 and 3, you will have five which is the number used by the demons to operate their counter-action against the purely spiritual action. The number assigned to the demoni spirits was a quaternary number when we look at it this way: The Eternal Father 1, the Son 2, The Holy -Spirit 3, and the emanation coming from them 4. But, the perverse spirits arbitrariness added a unit to their quaternary, and this denatured their spiritual power by transforming it into a limited and purely material one. Add number 2 and 4, you have 6, the number of divine thoughts which have created the universe; 3 and 4, you have 7 that constitutes the power of the major spirit. This power is double, in this, by the number 3 it acts upon the forms, and by the number 4 it acts upon the soul of the minor. Add number 1 with the ternary and join their product to the quaternary, you will have 8; number of the double spiritual and divine power which was entrusted to the first minor so that he could manifest the glory and the justice of the Eternal against the spirits prevaricators. It is that divine power that you fathers have known under the name of Abraham, Isaac and Jacob. But Adam, by his crime, having lost that double power, have been reduced to his simple minor power. Since then, man could no longer obtain from the Creator that double power without toilsome works. Lastly, this number is that which the Creator destines to the spiritual elects.

Join the quinary to the quaternary, you have the number of the subdivision of spirituous essences and that of spiritual essences; this by the junction of the imperfect quinary with the perfect quaternary. It is that junction which downgraded man's spiritual power. Never forget what I have taught you about the great power of the first man and his quaternary number. I am going to draw for you the different characters which come from this respectable number. Remember, Israel that no minor being can be learned in spiritual work without a perfect knowledge of this great denary number of the Eternal. Here are the characters:

$1+2=3$
 $1+2+3=6$
 $1+2+3+4=10$
 $10+2+3+4+5+6=30$
 $30+7+8+9+1=55=10.$

You see that by the addition of these particular numbers which come from the quaternary, you obtain 55. This number 55 indicates the division of the denary into two quinarys. In fact one of the crimes of the first spirits was to have been willing to divide or subdivide the quadruple divine essence of the denary number by their own spiritual faculty. They were really surprised to find out that not only they have failed in that endeavour, but they obtained rather a division of the denary into two halves.

It is for have attempted to carry this operation against the immutable laws of the Creator that the demons were deprived of their power and left with the of the quinary; a number of confusion. Tremble, Israel, lest you succumb to such temptation! Run away from whoever would try to persuade you to use the quinary number to perform the divine acts. If you ever succumb to such temptation, your spiritual divine action would be annihilated, and you would be left with only the quinary powers of the perverse spirits. Let us talk now about the usefulness of the inner celestial immensity.

The Creator has established it to fixed the order and the ceremonial laws that the emancipated spirits would have to operate in all the expanse of the three temporal worlds. The first circle which is at the salient angle of the superior triangle, marks the superior chief of the denary spirits. Those spirits never leave the place that they occupy in the divine immensity. The only change which has affected them by the prevarication of the perverse spirits, and that of the first man, as I have said before, was that they have been subjected to the temporal, although this subjection did not restrict them to time; as we know it. Thus, the emancipation of these superior spirits within the denary circle, was distinct from that of the other three classes of spirits of the inner-celestial immensity. The second circle is at the right angle, and marks the dwelling of the major septenary spirits which, by their type of operations, are below the denary spirits. The third circle, at the left angle represents the world of the inferior spirits. They are below the septenary and the denary ones. The circle which occupies the salient angle of the inferior triangle, and is at the same time in direct line with the denary circle, marks the immensity of the spiritual divine minors.

Their operations are superior to that of all the inner-celestial spirits which mediate the union between God and Man. The order that reigns in the divine immensity is the same as that which is found within the inner-celestial immensity. What can convince you is that this same arrangement is repeated by the circles of Saturne, Sun, Mercury, and Mars, by which the four celestial horizons are marked. It was not without purpose that the Creator has established the same order in the different immensities. Among other things, as they were to serve as boundaries to the perverse spirits they were also subjected to the minor so that he can exert his powers upon them as it pleases him.

Try to understand, Israel, those privileges that God has granted to man! The three worlds, divine, inner-celestial, and celestial make you aware of the three kingdoms of the Divinity. The last of these worlds ought to be the dwelling place or home of the first minor, had he not prevaricated. He would always occupy the centre of the four celestial regions, since he was the most powerful being. Yes, if the minor had not prevaricated, he would not have to inhabit the terrestrial world. His quaternary power would not come down to a ternary one as is shown by the sensible triangle of the following planetary bodies; Jupiter, Venus, and Moon.

As you can see, the celestial world maintains the form of its origin and its similarity with the inner-celestial and divine worlds. But the inferior world has but one material form, different from the other three superiors ones. This sensible circle is to the minors, that which the inner-celestial and the celestial is to the

demons. The advantage of man over the demons is that he can, at will, break his bondage and acts as pure spirit. These are the ideas that you should have about the actual power of man. Let us talk now about the spirits of the inner-celestial.

The emancipation of those spirits took place immediately after the prevarication of the perverse ones. They came out of the divine immensity with specific laws that they had to enforce within the inner-celestial immensity. These laws, among other things, subjected them to the correspondence between man and the Creator; and had them to serve as double boundaries or reinforcement to the creatures which govern the celestial and material worlds within which the perverse spirits are enclosed. The space existing between the celestial world and the material world, forms the longitude of the boundaries fixed to the spirits prevaricators. There, they can do whatever they want. The expanse of the same boundaries in latitude is the horizontal surface of the material world. The celestial world is the envelope of the material world.

The material world has three remarkable points: North, South, and West. The celestial one has four regions without horizons. I say that the celestial world has no horizon, because that belongs to the material world where the inhabitants are subject to seasonal changes; whereas those of the celestial one do not have to reply on the same elements as the latter.

The bodies of the inhabitants of the celestial world form a sphere maintained and substantiated directly by the fire of the spirits of the axle. You have to understand, Israel, that those spiritual or material inhabitants are not but particular beings. Within two spaces that they occupy, there are still other beings who must fulfill their mission in the universe on behalf of the inhabitants of both worlds, celestial and terrestrial.

The faculty bestowed upon the inner-celestial world to serve as double boundaries to the perverse spirits will be clearer to you when you come to understand the operations of that world. Its inhabitants not only have to carry their actions within all the lower worlds, but they also have to contain the demons in divine privation. In other words, they are guarding the divine immensity, while they are also taking care of the other worlds.

I have to bring to your attention a fact that deserves some mediation. Among the inhabitants of the different worlds, you will find two of them who are equal in spiritual faculty and power. They are, in this regard, all different from one another. This knowledge did not come to me by material observation. I have obtained it from the Creator Himself who shown me that difference exists even among the inhabitants of the divine immensity. The divine decree which makes it that way, will remain eternally.

So that you may have a better idea of what I have said about the changes that took place among the emancipated spirits of the divine immensity, I will tell you that the Creator emancipates from His septenary circle a sufficient number of spirits whose assignment is to operate some spiritual temporal actions within the inner-celestial. Among them, some had to deal with the laws, and others with the power. To a group of ternary spirits, it was given the inferior ternary power. The minor joined them as their chief because he was not soiled. In this inner-celestial immensity, the Creator did not place a class of octenary spirits. You are going to see why. This class of spirits is no longer functioning in the divine immensity, because after the prevarication of the first spirits, the Creator sent out His double power to operate His Justice into the three different immensities. That is why this double strong spirits no longer has a fixed dwelling in the divine immensity. This also confirms the idea that this sublime spirit is within everyone of us, but manifests itself only when we deserve it. You have seen its double

power in Egypt when it punished your enemies, and at the same time watched over you. Another unmistakable manifestation of its double power were the two columns, one made of fire, and one made of cloud, between which you crossed the desert and the Red Sea.

You do not ignore, Israel, that the inner-celestial immensity is in the likeness of the divine immensity. The same faculties of spiritual powers can be found in either one. But, a distinction must be made: The divine spiritual agents operate in the infinite immensity of the Creator, whereas the inner-celestial agents operate in a limited, passive immensity; immensity; subjected to time. Each spirit, at the time of its emanation from the Creator, finds a suitable place to its being so that it can accomplish its mission. In fact, the Creator cannot emanate a spirit from His breast without giving it a definite power. This power could not be operational without the proper space for its manoeuvres. That implies that the divine immensity grows proportionally with the divine emanation. If that were not the case, the powers of the inhabitants of the divine immensity would operate in confusion, as those of the material world,

Whatever is subjected to time, cannot be considered as Eternal. As it was the prevarication of the first spirits, and that of man, which brought the change of status in the rank of the pure spiritual spirits; after the last judgement, those spirits will cease to act temporally, and they will go back to their first principle.

However, Israel, the being with the double divine power shall not be reinstated to his first state of stability in the divine immensity as it was the case before creation. This being will be eternally busy operating his double power towards the classes of spirits which will be distinguished in all Eternity; Namely; the Righteous (justs) spirits shall be the first sanctified, and the remaining ones, will be reconciliated and sanctified thereafter. This distinction shall remain perpetually, even if every spiritual being would have been reconciliated.

The justice of the Eternal against those who will be called last, will be more forceful than that which he exerted against the demons; because the minors have been gifted with an authority and power superiors to that of the perverse spirits. Therefore, as much have been granted to the minors by the Eternal, much shall be asked of them. That is why the impious minors must doubt his justice.

If you ever have the misfortune to be among those who would be the last reconciliated, you have power to call on the Creator for help. It is one thing for the minor to use his faculties in the world-below and it is a different one for him to use them when he is under the justice of the Eternal. You already know, Israel, that one cannot hide from this supreme Being one's misdeeds in using the freedom granted to one at the time of emancipation. This liberty will be the article of law upon which the Eternal will formulate His judgement; because every spiritual being has been emanated as "strong and doubly strong." The Creator who is not a weak being, could not emanate impure beings susceptible to weakness. This word "weakness" is that which the impious and mischievous man uses to cover himself so that he can go along with the demoniac intellect. But, all the vices and passions of man operate in him by his own liberty. "Liberty fathers will, and will adopts the thought, good or bad, conceived by liberty. As soon as he has obtained the fruit of his operation; the minor, meditating upon it becomes the judge of the good or bad deed that he has committed." Would you tell me, to excuse your prevarication towards the Creator, that your weakness is responsible, because it is innate in your corporeal being? In this case, I would answer you that this is false, because those minors such as Abraham, Adam, Jacob, Isaac, etc, who found grace before the Eternal, did not prevaricate after their reconciliation, although they were still in a corporeal form.

Do not believe, Israel, that weakness was given to man through his corporeal being. This form cannot direct its own actions. It is the organ or vehicle of the

minor. Therefore, it performs whatever the minor dictates it; be it good or bad. Thus, when man succumbs, he should not try to blame his fall on his corporeal being; but rather on his own free will. If there were anything like weakness in the minor, it is this humanitarian side of him which dictates him not to render evil for evil. This cannot displease the Creator. On the contrary, He bless those who have the strength to do good in reciprocity to evil.

Such would be the weakness of the minor. This is so true, that if I were permitted to talk to you about what would be called divine weakness used by the Creator on behalf of his Creature, you would be frightened and ashamed. But the time will come when you will be told what I cannot explain to you now. You will know clearly then, that there is no innate weakness in the minor than those that I have just mentioned, which should rather be called "mercifulness." Redoubt Israel, under the pain of death, to consider the minor as a weak being. If he were emanated weak, it would be useless that the Creator granted him freedom. If he did not have the strength to use his freedom, he would be a contradictory being.

Another point that can be made in the case of the mischievous man who contends that weakness is innate in the minor, is this question: when the first perverse spirits had prevaricated, did they have a corporeal form? The answer is no! Although they did not have a corporeal form, they had the weakness to prevaricate. That weakness did not come from their form, because they did not have one. It did not come neither from good or bad intellect, for those faculties were not yet existed. Therefore, it was their own freedom and will or (freewill) which brought them to perpetrate their crime.

Yes, Israel the Creator feels more satisfaction in the good action and operations of His minor than in those of the other spiritual beings who are temporal without being subjected to time. This difference is due to the fact that the minors are emanated and emancipated to satisfy to the glory and the justice of the Eternal; where as the duty of the pure spirits is to contemplate and report to the Creator whatever takes place between the minor and Him.

Yes Israel, I am telling you, in truth, that what takes place in the divine world, happens also in the spiritual world. As the inhabitants of the spiritual world are paying tribute to the justice of the Eternal for the prevarication of the first minor, so is the case for the inhabitants of the divine world for the expiation of the crime of the first spirits. Those two classes of spiritual beings are paying and will continue to pay tribute to the Creator until the end of times.

To convince yourself of this truth, observe the emancipation of the minor in this world-below: when he comes down, he is neither soiled, nor impur; yet, as soon as he enters this material body, he becomes subjected to the law of time. There is, without any doubt, a great difference in the subjection where the minor finds himself, and that of the inhabitants of the divine immensity. The minor is in a privation and suffering much more considerable, because the prevarication of the first man is infinitely stronger than that of the demons. Thus, the minors are limited by time, where as the divine spirits are not. Man travels through the different immensities in thought, but the spirits can do the same thing in nature (or essence). However, in spite of this difference in subjection for these two classes of

spirits, the speech of man gives him superiority upon every inhabitant of the divine world.

Such is, Israel, the actual state of the divine spirits and the minors. Yet, their conditions are much better than that of the horrible privation to which the perverse spirits are condemned. The torment of those demons is that they are condemned to operate only bad things. They cannot change their mode of operations, even if they wanted to do so. The minor, on the contrary, is free to do good or evil as it pleases him. That is what makes the great difference between the minor and the demons."

When he finished to give these sublimes instructions to the people, Moses went back to Mount-Sinai from where he brought back the second slab of law. While he was on the mountain, he received also, from the Creator, the order to construct a Tabernacle (or ark) into which those new slabs will be placed. When, with the help of Bethzael; the order of the Creator has been carried out as it was given; Moses explained to the people the form, proportions, and purpose of the tabernacle in the following terms: "Hear, Israel, what I have to tell you about the different proportions that can be found in the construction of the divine tabernacle, and its different relationship with everything that exists.

The tabernacle, in its perfection, alludes to four different spiritual classes 1st, inner-celestial world; 2nd, celestial world; 3rd, body of man; and 4th, universal circle. You will recognize the first, by noticing that the interior is the genuine figure of the inner-celestial. It is in this holy place that I operate according to the status of the inner-celestial inhabitants without the mingling of any other spirit. Therefore, when I have to communicate directly with the divine, the Creator authorizes me to enter by the Oriental door. I go there whenever I have to ask something on behalf of Israel. In those instances, my fear and my work are infinitely more considerable than at any other time.

The second one, or that of the celestial part, is represented by the four doors attached to the tabernacle. They symbolize the four inner-celestial regions. One of them faces the Orient, another one, the Occident; a third one, the South; and the fourth one, the North. They also represent the four spiritual powers that the Creator has granted to His minor. By these powers, the minor can use the four regional chiefs and everything that depend of them.

That is why when I enter the tabernacle for spiritual temporal instructions, the door of the regional chief whom I want is left open. Such is Israel, the difference between the operations that I have to perform in the celestial or the inner-celestial region. The inhabitants of the inner-celestial, operating upon everything that exists, are without boundaries. Since they cannot be limited, one cannot subject or assign them to elementary region. That is why when I am working on them, I leave none of the doors open, because these types of spirits have the power to thrust past any kind of boundary when they want to communicate with the minor. But, it is not the same thing for the spiritual inhabitants of the celestial part. As they occupy some elementary regions, when I have to communicate with them, I have to open the boundary of their enclosure.

This is the genuine relationship between the inner-celestial and the celestial in the tabernacle, where the inhabitants of both worlds come to operate, each one with distinction, and without confusion, in the presence of the one who has power over them by order of the Creator.

The third relationship is that of the tabernacle with the particular world, or the little world, which is symbolized by the body of man. Yes, Israel, this tabernacle, built in your presence by Bethzaleel, and into which is placed the divine law that I have received from the Creator face to face, is the genuine likeness of the body of man where is locked up the minor or spiritual divine soul. As the inhabitants of the inner-celestial, the celestial, and the universal circles operate, each one in particular, within this redoubtable Tabernacle; they do that same thing with the minor in the body of man.

The fourth one is its relationship with the universal circle; for every spiritual being, major, inferior, and minor, perform in the Tabernacle the same operations than in the divine immensity. This Tabernacle retraces what happen when the universe was formed.

As I was the one who transmitted to Bethzaleel the orders of the Creator, likewise the Creator gave directly to the inferiors spirits the law of creation of spirituous essences. As I gave to Bethzaleel the blue-print of his work, likewise the superior spirits received, by a superior deputy of the Creator, the image of the apparent form of the universe. As Bethzaleel found, without difficulty or problem, the necessary material to construct the Tabernacle; likewise, the inferior spirits produced themselves the three fundamental essences which form the universe. In that operation, I personified the Creator and the major spirit, while Bethzaleel symbolized the inferior spirit who has in his power the construction of the forms. That is why Bethzaleel was called "great workman" before God,. Besides, Bethzaleel and his associates form the ternary number in all its powers.

Such are, Israel, the important figures that you can discover in the Tabernacle. Among other things, you must never forget that the Tabernacle is the image of the body of man. Look at the similarities between them; The Oriental door through which I enter in order to invoke the inhabitants of the inner-celestial, represents the heart of man. It is through the heart that the minor receives the greatest favors that the Creator send him by the inhabitants of the inner-celestial. The Occidental door of the Tabernacle, which is the second door in the body of the minor, symbolizes the eye. The door in the South is the ear; and that in the North, the mouth.

But, in spite of these existing relationship between those two different Tabernacles, it should not be believed that they are equal in virtues and properties. No, Israel! the Tabernacle of Bethzaleel is simply a reflection of the minor. It is in the minor that the Creator puts all His affection. Concerning the properties of man's body as a Tabernacle; the first door, as I said a moment ago, is the heart. It is by this superior door that the spirit enters the tabernacle to join the minor for communion with the spiritual divine forces. However, it is also through that same door that the most sublime spirits, good or bad, establish contact with man. The spirits who can perform divine operations conjointly with the minor, are those who inhabit the inner-celestial world, as well as the terrestrial world. By that, you can see the infinite multitude of spiritual communications, good or bad, that the minor can receive through that door. Yes, Israel, it is from the heart, of the minor that everything is done in his favor or against him.

The three other doors of man's Tabernacle are not less important. They are the principal organs of the minor; namely; the eye is the organ of conviction; the ear, that of conception; and the mouth, that of the powerful speech (or word) of man. Those last three doors, joined to the other one, teach you how to distinguish (differentiate) the four different operations that the minor can perform by his power over the inner-celestial, celestial,

terrestrial, and universal worlds.

The four doors of the Tabernacle of Bethzaleel represent the four worlds. As each world is in itself a particular Tabernacle, it must be that each one has its particular spiritual divine operation. If you ask me what is the key of those doors; I will answer you that there is none, except the spirit who watches over each one of them. He is the only one who can open or close in favor or against the minor. But, if the minor can't open those doors himself, he can have them open whenever it pleases him. It belongs to the good spiritual minor to own this famous key which makes him a trustee of the spiritual heritage and the warden (door-keeper) of the spirits prevaricators.

The tabernacle of the minor is incomparably above all the particular Tabernacles, because it contains four things, whereas the others have only three. Those three things are the law, ceremonial of divine cult; the precept, and the operation. But, that of the minor contains a fourth one which is "The Divine Power!" Such are the similarities between the two Tabernacles!

Israel, I did not talk to you about the true name of the workman who constructed the redoubtable Tabernacle. You know him only as Bethzaleel. This surname is rather conventional. It indicates only the reproductive origin of the corporeal forms, but does not explain the true name of those who inhabit them. The spiritual name of this workman is Beth, which means "Operating the action of the Divine Thought." This is also the second letter of the Hebrew alphabet. The first one is Aleph, which expresses the Divine Thought.

You know that the Eternal had a covenant with man, God of Earth, as well as man's posterity after his reconciliation. This Man-God, in his state of glory, had his own name attached to his spiritual being. It was by virtue of this name that he performed every spiritual divine, or temporal operation.

But, immediately after his prevarication, he lost the recollection (memory) of that spiritual name, and became a material temporal being.

This change in his form, brought that of his law, which operated that of his performances; and finally that of his name. In fact, the name that the Creator gave to this man after his spiritual temporal reconciliation was very powerful, but still inferior to the one he received at his emanation and emancipation.

O, people cherished by the spirit! The change that I am talking about was made in the name of the first human creature. Recall the one that was made in the name of the temporal father of Israel. In the material principles, his name was Abram. The Creator changed this name to that of Abraham.

but, Israel, do not take pride in those advantages. As the Creator has changed the status of Abraham from spiritual minor and material, to that of spiritual superior by changing his name; likewise, He can cancel (quash) those virtues by forsaking him. Therefore, you must understand that all the minor spirits, or spiritual souls, have a name which distinguishes them in their virtues, powers, according to their temporal works. Thus, when the first man had prevaricated, the Creator changed his name from ABA-4, to that of BIAN-6. The surname became Adam. This Adam also changed the name of his third posterity to that of Seth. That name did not come from the will of the first man, but suggested to him by the spirit; as you are going to see it.

The circumcision of Abraham was the true type of the purification of corporeal matter. Besides, this bloodshedding served to purify the passive life, in order to link it with the impassive one, or active spiritual soul. However, in spite of this reason, the passive soul, as well as the impassive one, always had, each one, its particular number. That number distinguished them in all their virtue and temporal powers. The passive soul possesses the imperfect ternary number, whereas the impassive soul possesses the perfect quaternary one. This confirms the difference between the two numbers. To convince yourself that those two lives come from the "one pure spirit," you can add these numbers 3+4, and you will have 7; the number of the major spirit.

As for the change of names that I have mentioned, you will have no doubt about the fact that those changes have been ordered by the Creator. When you will notice that none of the patriarchs carried the name of his material origin. There are ten patriarchs, there are also ten spiritual names which operate the Divine Cult. Observe if, since Noah, you can find in the patriarchs any original name; either in his posterity, that of Heber, or Ismael.

The spiritual name given to the impassive soul indicates the junction of the septenary with the powerful virtue of the minor quaternary. It is by this junction that the Eternal admonishes His creature to love one's fellow-being as oneself. This liaison, or friendship, this intelligence, must be understood only from spirit to spirit. That is the true fellow-being that you have to love as yourself!

I am telling you, in truth, Israel, that the operation of spiritual name given to the soul, will perpetuate itself, by order of the Eternal. Now a days, this is clearly manifested in the Christian Churches by the sacrament of baptism where the new-born receives a spiritual name quite different from the one he has by his material origin.

Everything that I have said to you, Israel, about the great manifestation of the glory and justice that the Creator has operated on your behalf, tells you what would be your punishments if you contravene to those instructions. If your heart would harden itself against the Eternal and His elects your spiritual counting (enumeration) shall be subdivided to the infinite without any rallying-place. Your memory will be obfuscated, your virtues and powers slowed down, your face dissipated as fast as light dissipates darkness. I am telling you, in truth, Israel, with a contrite and broken heart, that I perceive that time coming. When it comes the cherished friends of the Eternal won't live with you. All your moanings, invocations, and operations will be vain (futile), and this will bring you heavy sufferings. This spiritual pain will be greater, when you will see that the cult of the Lord is taken away from you and given to other nations. I assure you, in truth, that, it will be by virtue of this same cult, lost by you, the different nation will keep you in slavery.

However, Israel, be strong; and do not let yourself go to despair. If it ever happens to you to be suffering, remember the mercifulness of the Eternal. Keep in mind the fact that you have been the theatre of the manifestation of the glory and Divine Justice. The time will come when the posterity of Abraham, heir to the work of the Eternal, will be reintegrated into all its splendor.

When you shall be scattered among all nations, you will remember that this spiritual disgrace is the genuine Tableau of future events that will befall the spiritual temporal successors who have tasted the sweet satisfaction of that cult. For, if they would not be more sincere than you in their

conservation of this heritage without soiling it, they will be struck harder than you.

Josuah, servant of the Most High, will be the heir to the great Divine Cult. Therefore, according to the order that I have received, I must transmit to him the necessary virtues and powers which will enable him to operate the manifestation of the glory and Divine Justice.

But, Israel, this transition, is not it an indication that the heritage of the promised land will not be always with you? Yes, this example must teach you, for a time immemorial, that the true cult of the Eternal shall be equally transmitted, at your expense, to foreign nations. However, before these last times, there will be great confusion among the tribes of Israel.

The desolation (despondency) which will be among them will force them to part from each other. The superior number will withdrawn itself from the inferior one. The spiritual temporal septenary number of the tribes will detaches itself from the spiritual material quinary which is a number of confusion. The place where this septenary will relegate itself; ordinary mortals won't be able to discover it. There, those righteous people will complete the payment of the tribute that the crime of Israel still owes to the Divine Justice. The ark of alliance, (or covenant) of Israel with the Lord will walk also with the septenary number as well as the spiritual Divine Virtues. The other five tribes will degenerate into beings of darkness.

Furthermore, when you will lose your principal chiefs, or spiritual conductors, you will do whatever you can to have spiritual conductors again, but you will obtain only ordinary elects; more material than spiritual. They will lead you back to the horrible path of darkness from which the Eternal had extracted you; and they will leave you there to moan in the shadow of your crime. Consider, and tremble, Israel, about the misfortunes of which I have threatened you from the part of the Eternal. You will call on Moses and Josuah for help, but they won't be able to do so, because the more you will be calling on them, the farther you will be sending them from you. That is the way the immutable decree of the Eternal shall be accomplished against the prevaricators of his cult."

I shall not enter into the details of the plagues which struck Israel, because the scriptures have taken care of that. Besides, even profane History talk about the lost ark, the scattering of the tribes under Roboan who lost seven and left the other five to fall into slavery without any hope to help them.

However, this scattering of the tribes deserves serious meditations. Seven of these tribes separated themselves from Roboan, son and heir of Solomon. The place of their retreat, or the route that they took to go there, remained and still remain unknown to everybody. The inferior, quinary stayed errant, wandering about, covered with shame and confusion. What such event can represent to men, if not the assertion of good and evil coming from two kinds of spirits? In this separation, you can see the Tableau of what is called "death" by the withdrawal of the soul from the body. The twelve tribes, by their intimate liason, formed one body. When this unity was divided into two distinct parts; one, being deprived of the other, fell into the spiritual void of ignorance. Likewise, when the soul is united with the body, they form temporally a perfect unity. But, as soon as it separates itself from the body, the latter repeats the quinary number of the errant tribes and remain on earth in spiritual divine privation until its reintegration; while the septenary remains under the divine protection. By this observation, you can conceive the event, that will strike the

universe when the spirit which vivifies it will separate itself from it.

Let me tell you this about matter, so that you can understand easily what is to follow. Matter was conceived by the good spirit in order to contain the bad spirit in privation. Recall the appearance of the demon to Jesus the Christ, Man-God. This perverse being would not appear to Him under a human form, and attack him, if he were not clothed with a material body.

You would like to ask me if the chief of the demons, in his appearance to the Divine Man, thought of corrupting His material body or His spirit? I will answer you that the demons objective was to do both. First, he wanted to corrupt the corporeal form of this Divine being so that he can communicate to Him more easily his demoniac intellect. Second, he wanted still more ardently to seduce the spiritual being who inhabits this body, knowing that this glorious conquest would bring an infinite number of minor beings under his demoniac powers.

But, the spirit and the perfect body of this Regenerative Being did not succumb to the guile (ruse) of the demon. On the contrary, this Divine Being forced him to retreat to his place of subjection and Divine privation.

All in that Divine Being was exempt of disgrace and prevarication. So he forced the demon chief to withdraw from his presence and execute his commands. At that embarrassing time, the demon understood that he would be even more humiliated and subdued to the Divine Being of the universe; for the firmness and purity of this being stopped all scandalous patterns and actions. No diabolic habit and impression could prevail before ordinary men; consequently peace and calmness remained in the spirit of the Divine Being. This is to make you realize that most part of the action and manner of operation of earthly men come but from different patterns and habits contracted, which become secondary principles of nature in their daily life either in good or in bad. These operations and scandalous habits pervert man, while good actions will grant him good habits and produce marvelous spiritual effect in favor of both the beneficiary and the author of these actions.

To return to Moses prediction to Israel, that it wouldn't any longer find spiritual guides more perfect than those he abandoned, but rather temporal ones, more materialistic than spiritual, there is no doubt that it happened. In fact when that people placed its trust in ordinary mortal like Saul, who was elected by the Hebrews King of the children of Israel, It is certain that this conventional election of men, not made by the Creator, nor by his deputies, was rather material than spiritual, as showed forth by all what happened to that people under the direction of Saul. The sad case suffered by Saul himself must have made one realize the difference between divine election and conventional election by men: the former being invincible and without risk, the latter harmful. Saul chose his demise in the tribe of Benjamin; he gave it all his confidence and made it part of all what he undertook in favor of Israel. However, his preference for that tribe to the others couldn't have taken place if his election came from God and not from men, for he would have understood from the very spirit that he who is loved and elected by Omneity makes no difference and equally treats all spiritual just; that would have prevented him from making such a distinction between the tribe of Benjamin and the others, by considering it his only support and his guide. Furthermore, if his election, as I have said, were done by God, Saul would have understood the spiritual interpretation of the name of Benjamin which means "son or child of my suffering ". He would have seen that this tribe had been soiled

long time ago by criminal pride and greed; thus, instead of having intimate connection with that tribe, he would have rejected its impious advice which were so wrong that they made him and his offsprings an horrible and unforgettable example of suffering in the eyes of men.

You may desire to know of the type of prevarication of Saul, first King of Israel - I will explain it to you as clearly as the truth of wisdom has instructed me. The prevarication of the king consists of making awfully perish a large number of Gabonites, and to enforce all his power and hate against those unfortunate people who reconciled with God, and were confirmed by Josuah after their pledge of fidelity to the cult of divinity. The greed of the tribe of Benjamin engaged them to hasten Saul to declare war to these unfortunate Gabonites, in order to profit from their enemies after the army of Israel had defeated them. Thus, this tribe even though the last in hierarchical line, walked ahead of all the others - So had decided the King, because he considered them to be the main foundation of his power and found comfort in their force and in their advice as well.

However, since there is no doubt that man, in his greatest mistake, happens at times to have some good thoughts inspired by the spirit, it occurred to Saul to doubt the sincerity and the validity of his dear tribe, which Israel understood from the conduct of the king. For after some reflection, he wanted to clear his doubt; to that end, he devised a plan to consult Pythonesse, man of God, although a woman, and sent her an order to come and instruct him on his plans against the Gabonites and whether he could have victory over this people - Pythonesse, who was of good spiritual character, refused to go to the king, for she knew that she would not be safe and that the king would have wanted her dead at the instigation of the tribe of Benjamin which, having wrongly sworn for the lost of the Gabonites, feared that Pythonesse discover its wickedness and attract onto this tribe the calamity of justice - Having received from his deputies Pythonesse's answer, Saul ordered that Pythonesse be captured and brought to him by force; but since she knew of the king and the Benjamin tribe's wrongful intentions, she took the precaution to move to a house far away from the village of Galboe. Having not found Pythonesse the deputies went to tell Saul of her disappearance, which put Saul in a great distress. But, after a period of reflection, he carefully sent for her another group of persons who promised her on his behalf that nothing wrong would happen to her nor to her belonging. One of those deputies, gifted with divine wisdom, found out the new location of Pythonesse and

proceeded to tell her about that news from Saul - Pythonese replied to the deputy : "The will of the Lord-King, your master, be done according to that of the Eternal. Tell your king to come to my new refuge and I will satisfy his desire". The deputy gave the response to the king in the presence of the principal officers of the tribe of Benjamin. The officers realized that the trap they had placed for Pythonesse wouldn't be successful, but they would instead be the victims of their own set up and deceit - This is what happened, for evil has always but a short bad success and calamity turns against its author and truth comes out stronger and unshakable - When Saul went to Pythonesse, she told him: " Your majesty, what do you want to learn from the Creator, and what do you want me to tell you?". The king answered: " I have been assured that you are a foreseer; tell me then if I will win over the Philistines and the Gabonites who have allied against Israel. Tell me if those two nations will surrender to my justice". " Your majesty, Pythonesse answered, allow your servant to talk for a moment before addressing your request. I say in truth that it is by the people that you have been elected king of Israel and not by the living God _ Thus it is not surprising that you constantly feel doubtful and fearful over the success of your temporal actions and operations - The ancient conductors of Israel did not have such doubt - They did not seek the help nor the advice of earthly ordinary men; for they had been elected by the living God and protector of Israel, and took advice but from the living God; thus they were assured of success in their temporal actions and operations for themselves and for Israel as well. Furthermore, your Majesty, I tell you that advice is wrong and merely materialistic, for it is from wicked and impure men - They have convinced you to act against the spiritual good of the justs of Israel and other nations. Pythonesse, who speaks to you had known of the evil ambush that was set for her by the principal officers of the tribe of Benjamin, who had become since your reign the mind of the devil. They persuaded you to kill me. You even announced my arrest for death. But know, your Majesty, that the God of Abraham protects the just and throws to the deep abyss the unbelievers and the persecutors of the justs - Imagine what I have told you from the spirit which gives me life. The leaders of the tribe of Benjamin will be shamefully overthrown - This tribe will be divided. It will be wandering and lost among those of Israel for an immemorial time - This event will happen to that tribe after your reign - Its standards, signs of colors and all other markings that distinguish it from those of Israel will be defaced. They will be soiled by the Egyptians who had fled Israel since the time of the Pharaohs and his army. For, your Majesty, the events that occurred at one time to these

foreigners and to their kings were but the pattern of the very one which will happen to the first temporal king of Israel - The awful destruction of Pharaoh and of a great number of his people and the enslavement and dispersion of the remaining few indicate the lost that threatens you, your offspring and your dear tribe, if you don't make peace with the God of Israel - That dear tribe of Benjamin will be partly sacrificed. Its unfortunate remaining ones will be wandering and lost among the children of Israel without guide nor a particular leader like the remaining Egyptians, newly converted to the God of Abraham by the law of Israel. Your crime, Lord-King, is even more terrible before God and before men because you unjustly killed Gabonites who were reconciled with the God of Israel and blessed by Josuah in the name of the Eternal under their oath - Some of these people were chosen by the sages of Israel to attend the divine cult and in turn teach its practice to the nation; so, by your conduct towards these people, you went against the decree of the eternal who cannot leave any crime unpunished.

Learn then from him who speaks to you of my words that if you do not beseech the mercy of the Eternal, if you persist to destruct the last Gabonites who befriended the Philistines, your suffering will be seen by all the nations of our region. All the children of Israel will mourn over your spell and their pain will be unbelievable, because they will serve as instrument of unjust calamity which you will make endure the new converted ones. I must tell you again that in the entire world, there is no psychic. No one can read in the past but from the present; then, having a perfect knowledge of one and the other, it is not difficult for a divine man to read in the future. Furthermore, know Lord-King, that when one has to do whatever it takes to read in all operations, actions, contractions, vegetation, revolutions and other spiritual things that happen in the universe by the spirit or by man, the one who is able to do such thing cannot call himself psychic. For he can not obtain his knowledge but through the tiresome work of his spiritual and physical body. Therefore, do not believe the so-called psychics, magicians, sorcerers about whom the mundane world misled you. Realize that all being of this type does not merit to be trusted, because no one can be instructed in any knowledge of operation of this universe without tiresome effort of this formidable work - Of this subject, consider the work of Moses and that of the sages of Israel, reflect on the incredible accomplishment obtained through their operations for the benefit of Israel. They have fought, defeated and

exterminated the enemies of the true divine cult. Those are, Lord-King, the powerful, spiritual and temporal virtues which manifest through the ones elected by the Creator. This does not happen to those elected by men. Concerning what you want to learn from me, listen to me attentively - Know of these three things symbolized by three words: seek, know, ask.

Have no consideration for bodily affairs, nor material weakness, for your soul will be strong if it is not yet submissive to the spirit contradictory to the divine - Then, it will enjoy the benefits from the operations and works I am going to undertake at your request.

Saul, who was touched by all Pythonesse had told him, requested a moment to think; he then, left her work-place along with Pythonesse. The time he had requested was over; so he returned to the same place and was persistent in his plan - He then said: " I have done all my thinking and I ask you to tell me if I must fight our enemies and if they will yield under my justice. Evoke for that reason the spirit of the prophet Samuel, and accomplish through him what I have asked of you - Pythonesse, outraged by the pride and persistence of the king to do evil, told him frankly: " Saul, unjust King of Israel, you tempt the eternal God by abusing the weakness of your weak servant. Yes, Lord, I am the servant of the living God of Israel, who knew your terrible thought against such superior, major, inferior and minor being. Yes, I will satisfy your irresponsible passion by invoking the spirit of the prophet Samuel; but have fear of the outcome - After these words, Pythonesse confided herself to the Eternal, then began the operation; but as soon as she started the work, the King said: Pythonesse, stop! I feel a disturbance within my soul; I don't know where this fire that overwhelms me with fear comes from - Decipher this for me prior to any of these things I have asked of you before. All these things come from nowhere but from the insult you have done at this moment to the Creator and his servant - I have told you that the spiritual science of the Creator was not at all the art of fortune telling, as you want to believe - Consequently, this pretending art can not be found in any of his creatures - If It were in the power of the God of Israel to do fortune telling, her would be the best driving force of good and evil; he would then be a cruel who allows his creature to do evil and then punishes him for something he could have himself prevented - No Lord, the God of Israel can not do that. Before you and the divine court I dare this almighty God to penetrate and conceive the operation of these events which occur to a minor spiritual being, if this minor being did not conceive it at first in

his mind. I want to tell you that the Creator openly reads the deepest thought of his creature. Yes Lord, I repeat, I dare this almighty God to read in any mind any thought that has not being conceived yet. If it were in his power, it would truly be unjust from him not to stop the bad events which he knew, could happen to his creatures. Therefore he would be the only one to be held accountable.

However, since he has established on immutable laws, all that holds the universe, and he has given free will to his creature, he does not have the foresight, nor does he interfere with events of secondary nature in the universe. Who ever gives the name of fortune teller to the Creator or his creature insults each one of them, sins against the spirits and will be horribly punished. Know, Lord-King, because it has been a hard work for the eternal to make manifest all that is in his power, for the same reason, the temporal spirit must at first make a thought in order that the action good or evil, resulting from this thought may be known by the Eternal. If it is good, he accepts it; if it is bad he rejects it. However, he does not interfere with the will of his creatures".

Saul, touched even more intensively than the first time, by the words of Pythonesse and having realized that the determination of this woman was unshakable, told her: " Lady of the Lord, the King of Israel reclaims his God, along with yours and the spirit of Samuel that he can tell me what I need to know about the fight i have planned against our enemies".

Pythonesse did according to the will of Saul, but as soon as he saw her carrying out the operation, he was afraid and trembling like the leaf of a tree - Pythonesse saw him overwhelmed by the power of her operation and said; " Saul, King of Israel, you are in fear in front of the spirit of the Lord. Your crimes make you afraid of the divine justice". Saul was so troubled that he didn't understand the word of Pythonesse; so he begged her to repeat it. While showing him the spirit of Samuel, clothed with an apparent glorious body, Pythonesse said: "Lord-King, this is he who knows more than me - He will translate what I have told you and what you didn't understand" - Saul bowed down with pain before Samuel because the spirit of the prophet moved away the demonic spirit which the King was possessed of. In this position, he asked him if he could fight the enemies - upon which Samuel replied: ' you and your own will be around me tonight, that you will succumb, that many will miserably perish and the tribe of Benjamin will serve as a memorable example to the children of Israel.

Saul after the prophet had talked to him, rose from the ground, bowed down before Pythonesse so as to thank her, then returned to his army to march against his enemies. He then, along with his own, experienced the sad fate predicted by Pythonesse and the spirit of Samuel.

Consider the conduct of Saul, that of the tribe of Benjamin and Pythonesse and you will recognize that all these events are the pattern of wrong and good actions; the prevarication of man, his suffering and his reconciliation as well as the prediction of all events past, present and to come in all the universe.



Rosicrucian Park
1342 Naglee Avenue • San Jose, CA 95191
USA

