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MARTINÈS DE PASQUALLY

TREATISE ON THE REINTEGRATION OF BEINGS

Martinès de Pasqually

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The verb of Creation.-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let us follow here the posterity of Adam!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The posterity of Adam.-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

discovered the spot whence the angels came and go.-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 lean, 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 went. 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 belong to the material world where the inhabitants are subject to seasonal changes; where as 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 have 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 the 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 see 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.



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