



*Treatise on the Reintegration of Beings
in Their First
Spiritually Divine Property,
Virtue, and Power*

Martinès de Pasqually



*Treatise on the Reintegration of Beings
in Their First
Spiritually Divine Property,
Virtue, and Power*

Martinès de Pasqually

This text was translated from the original French, written by
Martinès de Pasqually between 1770 and 1772.

Published by the Traditional Martinist Order
© 2018 All rights reserved.
San Jose CA USA

www.martinists.org

© 2018 Supreme Grand Lodge Of The Ancient and Mystical Order Rosae Crucis. All Rights Reserved.

This publication is for your personal, private use only, and may not be used for any commercial purpose. No part of this publication may be reproduced, distributed, displayed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical means, including information storage and retrieval systems, without the express and prior written permission of Supreme Grand Lodge Of The Ancient and Mystical Order Rosae Crucis, except in the case of brief quotations embodied in reviews. For permission requests, please contact: Supreme Grand Lodge Of The Ancient And Mystical Order Rosae Crucis, Inc., Rosicrucian Park, 1342 Naglee Ave, San Jose, California 95126.

The information in this book is distributed on an “as is” basis, without warranty. Although every precaution has been taken in the preparation of this work, neither the author nor the publisher shall have any liability to any person or entity with respect to any loss or damage caused or alleged to be caused directly or indirectly by the information contained in this book.

Treatise on the Reintegration of Beings in Their First Spiritually Divine Property, Virtue, and Power

Martinès de Pasqually

Introduction

The original text of Martinès de Pasqually's influential work, *Treatise on the Reintegration of Beings*, was written between 1770 and 1772. It was later edited by the noted scholar Robert Amadou, and translated from the French by Johannes Van Dalen through the Grand Heptad in San Jose, California, for inclusion in the monographs of the Traditional Martinist Order. Recently, a team of volunteers reviewed the text and edited the language for readability in English to aid the comprehension of contemporary students. The text's historical significance is profound, and so too is the message it conveys on the spiritual level for the serious woman or man of desire. Before exploring that, it may be helpful to first know how this text came to us.

Around 1754, Martinès de Pasqually founded the *Ordre des Élus-Cohen* (Order of Elect Priests) so as to have his disciples work toward personal reintegration through the practice of theurgy. This practice relied on complex ceremonial customs aimed at what Pasqually termed the *reconciliation* of the “minor” man with Divinity.

While serving in the French army, Louis-Claude de Saint-Martin met Martinès de Pasqually in 1767. Saint-Martin was accepted into the *Ordre des Élus-Cohen* in 1768, and later became the personal secretary to Pasqually.

In 1772, before the organization of his Order had been completed, Martinès de Pasqually left France for family business in Saint-Domingue (formerly known as Hispaniola and later known as Haiti) – from whence he never returned. He died there in the city of Port-au-Prince in 1774. After the disappearance of Pasqually, several disciples of the master continued to spread his teachings, each from a unique perspective. Saint-Martin was one of those disciples who had learned from and then subsequently deviated from the theurgic doctrines of Pasqually, transforming Pasqually's theories and some of his practices into the basis of the teachings of the inner path and of mystical prayer that are currently followed by members of the Traditional Martinist Order. Saint-Martin forsook theurgy – “the exterior

way” – in favor of the benefits of the “interior way.” In fact, he considered theurgy to be dangerous.

Thus, contrary to what might be generally thought, Martinism is not a mere extension of the *Ordre des Élus-Cohen*, and Martinès de Pasqually should not be considered the founder of the Traditional Martinist Order. In his personal diary, Saint-Martin wrote, “It is to my first master Pasqually that I owe my first steps upon the spiritual path, but it is to my second master Böhme that I owe the most significant steps.” It should be further noted that Saint-Martin was also not the founder of the Traditional Martinist Order, which was a later development. Instead, the virtues and initiations of Saint-Martin were passed down to modern times through various so-called filiations, a story unto itself.

Pasqually wrote this treatise to provide a detailed history of Creation by the Divine, the subsequent Fall of Humanity, and various ascents and descents of Adam and his progeny. It also provides an ideological framework of understanding on which to base his theurgical approach to reintegration.

The Martinist Tradition teaches that Adam, after the Fall, had become aware of his error and begged for Divine forgiveness. According to Martinès de Pasqually, God sent Hély, the Cosmic Christ, to grant him this forgiveness and to play the role of Teacher for Humanity.

One of the primary subjects of Martinism is that of Humanity’s Fall, and how we can return to the original State of Grace. In order for us to understand how to achieve this state, we must first understand these terms in the Martinist sense. According to Martinès de Pasqually, as described in his *Treatise on the Reintegration of Beings*, humanity had originally existed in the Supercelestial Immensity with the Divine. A race of celestial beings that had also existed in the Supercelestial Immensity prior to our creation chose to follow their own less-than-perfect path. Humanity was created to assist in returning this “perverse” race to the Divine. However, men and women were themselves corrupted and fell from grace into the state in which we exist today. The goal of humanity is to return to the Supercelestial Immensity, in other words, to “reintegrate with the Divine.”

Reintegration, which means to restore to a unified whole that which has been disintegrated or broken into parts, is the objective of all men and women of desire who follow the path of the Traditional Martinist Order, which is also known as “The Path of Renewal and Regeneration,” or “The Way of the Heart.” It is the path towards the Light, towards Illumination. The disintegration is what Martinists call “The Fall of Humanity,” and reintegration then is the ultimate goal of the Martinist quest, and it is the return to the bosom of Omneity.

The appellation Omneity has its origin in the Latin root, *omnia*, which means “all” or “everything.” Therefore, in referring to the Divine as the “All,” we are asserting a mystical pantheism in our understanding of the Divine. This understanding naturally leads us to the

fact that if the Divine is all, then everything – including ourselves – must be a manifestation of Omneity, because, by definition, there can be nothing besides the “All.” If we ourselves were not a manifestation of Omneity, then there would be something other than Omneity, and, as a consequence, Omneity would not be the “All.” The Divine would be finite, not infinite; It would be limited by what It is not.

Between disintegration and reintegration is regeneration; regeneration is the process of awakening either our dormant faculties or inner abilities, and it is the prelude to reintegration. The two phases of reintegration are those of individual and collective reintegration, wherein one must work out his or her own individual reintegration as a prelude to collective reintegration. From ancient times, we have been instructed to “**know thyself**”; this axiom is directly related to the process of reintegration.

“Reconciliation” is the preliminary stage that each person must cross in his or her evolution towards reintegration, humanity’s final stage of collective evolution. In this process, the person lives an important inner experience in which the Christ is met, according to Saint-Martin. The Christ is, in effect, the cosmic intermediary indispensable to the regenerative process. For this reason, the Martinist Tradition speaks of Christ as the “Reconciler.”

Pasqually’s *Treatise*, then, is a lesson in the fundamental history of our relationship to the Divine and to each other, which helps our overall comprehension and our ability to approximate the task of reintegration that is before us.

Sections

I. ADAM	5
II. CAIN	31
III. ABEL	32
IV. ENOCH	50
V. NOAH	68
VI. THE NOACHIC WISE MEN	85
VII. ABRAHAM	100
VIII. ISAAC	102
IX. JACOB	106
X. MOSES	112
XI. SAUL	177

Treatise on the Reintegration of Beings in Their First Spiritually Divine Property, Virtue, and Power

Martinès de Pasqually

I. ADAM

1

Before Time, the Divine Immensity

Before time was, God emanated spiritual beings in His divine immensity, for His own glory. These beings had a devotion to fulfill which Divinity had determined by laws, precepts, and eternal commands. They were therefore free and distinct from the Creator, and one cannot deny them the free will with which they emanated without destroying the spiritual and personal faculty, property, and virtue necessary for them to operate precisely within the limits in which they had to exercise their powers. It was actually within these limits where these first spiritual beings had to practice the devotion for which they had been emanated. These first beings could not deny nor ignore the covenant which the Creator had made with them, in giving them the laws, precepts, and commands, since it was upon these covenants alone that their emanation had been based.

2

God, the Creator of All

We may well ask what these first beings were before their divine emanation, whether they existed or not. They did exist within the bosom of Divinity, but without particular distinction of action, thought, and hearing. They could act and feel solely through the will of the superior being who contained them and in whom all was actuated; which is, in fact, a state of non-existence. However, this existence in God is of absolute necessity, since it constitutes the immensity of divine power. God would not be Father and Master of all things if He did not have 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 that His works are a divine spiritual and temporal animal creation.

Of Quadruple Divine Essence, Four Classes of First Emanated Beings

The first spirits emanated from the bosom of Divinity were distinguishable by their virtues, their powers, and their names. They occupied the immense divine circumference, commonly called *Domination*, and which bears its denary number (See the diagram on page 136). That is where every spirit, superior 10, major 8, inferior 7, and minor 3 had to act and operate for the greatest glory of the Creator. Their name, or their number, proves that their emanation really comes from the quadruple divine essence. The names of these four classes of spirits were greater than those we commonly give to the Cherubim, Seraphim, Archangels, and Angels, which were emanated later.

Furthermore, these four first principles of spiritual beings had in them, as we said, a part of the Divine Domination; a superior, major, inferior, and minor power by which they knew all that could exist or be hidden within spiritual beings and which had not yet emerged from the bosom of Divinity. How could they have had knowledge of things, we might ask, which had not yet existed distinctly outside the bosom of the Creator? Because these first superiors, emanated from the first circle, mysteriously called the *denary circle*, were able to read clearly and with certainty what was happening in Divinity as well as everything contained in it. Let there be no doubt about what I am saying here, being truly convinced that it is for the spirit to read, see, and understand the spirit. These first chiefs had a perfect knowledge of every divine action, since they had been emanated from the bosom of the Creator to see all His divine operations and the manifestation of His glory.

The Necessary Consequences of the Divine and Spiritual Superiors' Transgression

Had these spiritual and divine superiors maintained their original state of virtue and divine power after their transgression? Yes they had, by the immutability of the Eternal's decrees, for if the Creator had withdrawn all the virtues and powers that He had placed before them, there would have been no act of life, good, or evil, nor any manifestation of glory, justice, and divine power upon these transgressor spirits. You may well say that the Creator could have foreseen that these first emanated spirits would transgress against His laws, precepts, and commands, and that it then became incumbent upon Him to contain them according to the law. My response to this is that, even if the Creator should have foreseen their conceited ambition, He could not have contained and stopped their criminal thought in any way without depriving them of their particular and innate action, since they had been emanated to act according to their will and as a spiritual secondary cause, in accord with the Creator's design. The Creator takes no part in any spiritual secondary causes, either good or evil, having Himself founded and supported every spiritual being upon immutable laws. In this way, every spiritual being is free to act according to its will and its particular purpose, and we see confirmation of this daily before our very eyes.

The Kind of Transgression of These First Spirits and Their Punishment

If you were to ask me what the nature of these spirits' transgression was so that the Creator had to use the force of divine law against them, I will answer that these first spirits were only emanated to act as secondary causes, and not in any way to exercise their power upon the primary causes, or upon the action of Divinity itself. Since they were only secondary agents, they should have been jealous only of their secondary powers, virtues, and operations, and not busy themselves with forestalling the Creator's thought in all His divine operations, whether of the past, the present, or the future. Firstly, their crime was to have been willing to condemn the divine eternity; secondly, to have been willing to limit the divine omnipotence in these same operations of creation; and thirdly, 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 omnipotence of the Creator, and which we call the *quadruple divine essence*.

How could they condemn the divine eternity? By wishing to make the Eternal an emanation equal to their own, looking upon the Creator only as a being like themselves, and that consequently they should produce spiritual creatures who would immediately be subordinated to them, just as they were subordinated to the Creator. This is what we call the principle of spiritual evil, being certain that every ill will conceived by the spirit is always criminal before the Creator, even if the spirit may not have brought it into effective action. It is in punishment of this simple criminal will that the first spirits were precipitated to places of subjection, privation, and impure misery, by the sole power of the Creator, and contrary to their spiritual being, which was simple and pure through their emanation. This will be explained.

Material Creation

Once these first spirits conceived their criminal thought, 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 these perverse spirits had to act and exercise all their malice in privation. Man, or the minor, who is at the center of the earth's surface today, should not be included in this material creation because man did not have to use any form of this apparent matter, having been emanated and emancipated by the Creator to have dominion over all beings emanated and emancipated before him. The minor was emanated only after this universe was formed by the divine omnipotence, a universe which was to be the abode and the boundary of the first perverse spirits and their evil operations, which will never prevail against the laws that the Creator gave to His universal creation. Man had the same virtues and powers as the first spirits, even though emanated after them. He became their superior

and elder by his state of glory and the force of command that he received from the Creator. He knew perfectly the necessity of universal creation; moreover, he knew the usefulness and sanctity of his own spiritual emanation, as well as the glorious form in which he was clothed to act as he willed upon passive and active corporeal forms. It was in this state that he had to manifest all his power, for the glory of the Creator, within universal creation, both general and particular.

7

Tripartition of the Universe

Here we distinguish the universe in three parts with all its faculties of spiritual actions: (1) the universe, an immense circumference in which the general and particular are contained; (2) the earth, or the general part from which emanate all the necessary elements to nourish the particular; and (3) the particular, which is composed of all the inhabitants of the celestial and terrestrial bodies. This is how we will divide universal creation so that our emulator may know and act with full knowledge and distinction in each of the three parts.

8

Adam Acts on the Particular

In his first state of glory, Adam was the true emulator of the Creator. As a pure spirit, he openly read divine thoughts and operations. The Creator made him understand the three principles which made up the universe and, to this end, said to him: “Command all active and passive animals and they shall obey you.” Adam did as the Creator told him, and thus saw how great his power was. He learned to know with certainty a part of the whole which makes up the universe. This part is what we call the *particular*, composed of every active and passive being dwelling from the terrestrial surface and its center to the celestial center, mysteriously called *Saturnian Heaven*.

9

Adam Acts on the General and the Universal

After this operation, the Creator said to His creature, “Command the earth or the general; it shall obey you,” which Adam did. In this manner, he saw how great his power was and he knew with certainty the second part of the whole which makes up the universe. After these two operations, the Creator said to His creature, “Command the whole created universe, and all its spiritual inhabitants shall obey you.” Again, Adam carried out the words of the Eternal, and through this third operation he came to know the universal creation.

10

Adam, God-Man on Earth

Having thus operated and manifested his will according to the will of the Creator, Adam received from Him the august name of God-Man of the universal earth, because a generation from God, not a carnal one, was to descend from him. It should be noted that with the first operation, Adam received the law; with the second he received the precept; and with the third, the command. By these three kinds of operation, we should see clearly not only what the boundaries of Adam's power, virtue, and force were, but also those which God had prescribed to the first perverse spirits.

11

Adam, a Free Being

The Creator, having seen that His created being was pleased by the virtue, force and power innate in him, and by which he could act at will, left him to his free will. He had emancipated him in a distinct way from His divine immensity with this freedom, so that His creature might have personal and particular enjoyment, in the present and future, for an impassive eternity, provided, however, that he conduct himself according to the Creator's will.

12

The Temptation of Adam

Left to his free will, Adam reflected on the great power manifested by his first three operations. He saw his works as being almost as mighty as that of the Creator, but not being able to fathom perfectly on his own those first three operations, nor the Creator's, doubt and trouble started to take hold of him while reflecting on the divine omnipotence which he could read only with the Creator's consent, and according to the Creator's commands. This allowed him to exert power over his domain, before being left to his own free will. Adam's deliberations, as well as the thought that occurred to him, to read into the divine power, did not take long to become known to the first perverse spirits, because as soon as he conceived that thought, one of the principal perverse spirits, which we shall call *bad demons*, appeared before him, disguised in a most glorious bodily form.

Approaching Adam, he said, "What more do you wish to know from the Almighty Creator? Has He not made you His equal by the virtue and omnipotence He has given you? Do according to the innate will in you and operate as the free being that you are, be it on Divinity or upon the whole of universal creation which is at your command. You will

then be convinced your power is no different from that of the Creator's. You will come to know that you are not only creator of particular power, but also, as He told you, creator of a generation from God to descend from you. I know all this from the Creator Himself, and it is through Him and in His name that I speak to you."

13

Adam Succumbs to Temptation

After this diabolical spirit's speech, Adam behaved as if he were still inactive and felt a violent disturbance rise within him, from which he fell into ecstasy. While in this state, the evil spirit subtly introduced Adam to his diabolical power, and Adam, having returned from his sensual spiritual trance, but having retained the demon's evil impression, resolved to operate the demoniacal science rather than the Creator's divine science, to subjugate every being inferior to himself. He utterly rejected his own divine spiritual thought in order to only use what the evil spirit had suggested.

14

Adam's Fourth, Criminal, Operation

And so Adam carried out this diabolical thought by making a fourth operation in which he used all the powerful words that the Creator had given him for his first three operations, although he rejected entirely their conventions. He preferred to use the ceremonial and the scheme that the demon had taught him as a way to attack the Creator's immutability. Adam repeated what the first perverse spirits had conceived: to become creators at the expense of the laws that the Eternal had prescribed, laws which were to serve as boundaries in their divine spiritual operations. These first spirits should not have conceived or understood anything in regard to creation, being only creatures of power. Adam should have, no more than they, aspired to this ambition of creating spiritual beings suggested to him by the demon.

15

The Origin of Evil

We have seen that as soon as these demons, or perverse spirits, had conceived of operating their will of emanation similar to that of the Creator, they were thrown into places of darkness, for a vast length of time, by the immutable Creator's will. This fall and punishment prove to us that the Creator could not be unaware of His creature's thoughts and will. These thoughts and will, good or evil, are brought directly to the attention of the Creator who will accept or reject them. It would be wrong to say, therefore, that evil comes from the Creator, on pretext that everything emanates from Him. Every spiritual being – good, saintly, and perfect – came from the Creator; no evil is nor can be emanated from Him. But if you were to ask from where evil emanates, then I would say that evil is

generated by the spirit but not created. Creating is only the work of the Creator and not of the creatures. Bad thoughts are born by the evil spirit, just as good thoughts are born by the good spirit. It is up to man to reject the one and accept the other, according to his free will, which gives him the right to aspire to the rewards of his good deeds and also to deprive himself of his spiritual right for an infinite length of time.

Evil, I stress again, does not have its origins in the Creator nor in any of its particular creatures. It comes only from the thought of the spirit opposed to the laws, precepts, and commands of the Eternal, thought which the Eternal cannot change in the spirit without destroying its freedom and particular existence, as I have explained before. However, this does not mean that the spirit which generated evil is evil itself, for if the perverse spirits changed their will, their action would also change, and from that moment, there would no longer be a question of evil throughout the expanse of the universe.

Are you going to say that this could not happen because God, being immutable in His decrees, condemned those who generated evil to eternal privation? My answer is that it is true the Creator condemned to privation and endless suffering those who profess evil. But I would also point out that when the Creator manifested justice upon His creature, He called Himself Father of boundless mercy. I shall speak more fully of this divine mercy elsewhere. I come back again, however, to the generation of evil caused by the evil will of the spirit, and say that the evil generation of the spirit, being evil thought in effect, is called *spiritually bad intellect*, in the same way that good thought is spiritually good intellect. It is by these kinds of intellects that good and bad spirits communicate to man and leave upon his consciousness all kinds of impressions, and it is up to him to use his free will to accept or reject them.

16

Man and the Demon

This good or bad insinuation of the spirits we call *intellect* because these spirits act upon spiritual beings. The perverse spirits are subject to the minors who, by their transgression, have degenerated from their superior power. The good spirits are equally subject to man by the quaternary power, 4, which he received at the time of his emanation. This universal power of man is indicated by the words of the Creator, who said, "I have created everything for you. You have but to command to be obeyed." There is, therefore, no distinction to be made on the obligation that the minor has on how he deals with the good or bad spirits. If man had maintained himself in his state of glory, he would have used the good and true intellect on the demons, just as they made the first minor aware of their bad intellect and still make us experience it daily.

By the power of command that he had over them, man could restrain them even more in their privation by refusing them all communication, which is illustrated by the inequality

of the five fingers of the hand, where the middle finger represents the soul, the thumb the good spirit, the index finger the good intellect, and the two remaining fingers both represent the diabolical spirit and intellect.

By this illustration, we will easily understand that man had been emanated to always have the bad demon in sight in order to combat and contain him. Man's power was far superior to the demon's because he joined his companion's power and intellect to his own, and by this means could have set three good spiritual powers against two weak demoniacal ones, which could have totally subjugated the teachers of evil and even destroyed evil itself.

17

God Is Just, with No Evil Possible in Him

It can be seen by all that I have just related that the origin of evil came from no other cause but bad thought followed by the spirit's bad will against divine laws, and not from the spirit directly emanated from the Creator because the possibility of evil has never existed within the Creator. It is born especially in the tendency and will of His creature. Those who claim otherwise do not speak with full knowledge of what is possible and impossible of Divinity. When the Creator chastises His creature, He is called just, and not the author of pestilence to protect His creature from eternal suffering.

18

An Explanation of Primitive Man's Crime

I shall now enter into an explanation of the first man's transgression. It is a repeat of the first emanated perverse spirits' transgression. Although it springs from Adam's own will, it does not originate from his thought in the first instance, for that thought was first suggested to him by these corrupt spirits. But the first man's breach of trust is more considerable than that of the first spirits, in that Adam not only retained an impression of the demons' advice whose bad will he had acquired, but more than that, he proceeded to put all his virtue and divine power to use against the Creator, by operating, at the will of the demons and his own, an act of creation, which the perverse spirits had not had time to accomplish, because their thought and bad will had been anticipated by the Creator who immediately stopped and prevented this operation from taking place.

Why, you may ask, did the Creator not act against the bad will and iniquitous operation of the first man as he had done against the perverse spirits? My answer to that is 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 He had given to man, as well as those which were innate in the evil spirit, so that these two beings should operate according to their particular thought and will. The Creator, immutable in His decrees and spiritual gifts, as well as in what He promises and refuses, in the sufferings and rewards that He sends to His

creature according to merit, could not stop the force and action of His laws which the evil and minor spirit, or man, had in them, without violating His own immutability. He allowed these two emanated beings to act freely because it is not up to Him to read into temporal secondary causes nor to prevent their action without diminishing His own existence of necessary Being and divine power.

19

Justice, Therefore, to the Creator

If the Creator took some part in secondary causes, He would, of necessity, have to communicate to His creature not only the thought but the will, whether good or bad, or have it conveyed by spiritual agents who would emanate directly from Him, which still amounts to the same thing. If the Creator were to act in this way, it would be correct to say Good and Evil, like the pure and impure, come from God, and then we could no longer consider ourselves as free beings and inclined to worship of our own accord. Let us render complete justice to the Creator, and be more than convinced that there has never been and can never be the slightest chance of evil existing in Him. It is rather from the sole will of the spirit, invested with complete freedom, that evil can emerge.

20

Adam's Treachery and Punishment

The conclusive proof of what I am saying is this: if it had been possible for the Creator to stop the action of the temporal spiritual secondary causes, He would not have allowed His minor to succumb to the demons' insinuations, having specifically emanated him to be the special instrument of His glorious manifestation against them. Here is another analogy, although there is little point in making it: if you send a deputy to fight your enemies and if it were within your power to make him triumphant, would you let him succumb without succumbing yourself? If, on the other hand, your deputy, in carrying out exactly the orders you gave him, returned triumphant, you would reward him with all your power as a faithful and obedient friend. But if, having strayed from your dictates, he ends up yielding, you would punish him because he had the forces available. And wouldn't you be conquered along with the deputy? No. Only he would be to blame and all your indignation should fall on him, as acts of disloyalty are a disgrace. Furthermore, if your deputy, having received your orders to go into combat against your enemies, joined them instead of attacking and crushing them, and came back to wage battle against you in an endeavor to subject you to them, how would you consider this deputy? You would look upon him as a traitor and keep your guard against him more than ever.

Well, this is exactly the first man's transgression against his Creator, and for this reason, as the Scriptures relate, the Lord's angel said, "Let us cast out from here the man who has knowledge of good and evil, for he could interfere in our spiritual functions, and let us take

care he does not touch the tree of life so that he might not live forever.” (The tree of life is none other than the Creator’s spirit, which the minor had unjustly attacked with his allies.) “That he might not live forever” means that he should not live eternally in damned virtue and power like the first diabolical spirits.

21

Adam Repentant and Reconciled

Without this punishment, the first man would not have made penitence for his crime nor achieved reconciliation; he would not have had his posterity but would have remained the minor of the diabolical minors whose subordinate he had become. Whereas by his spiritual reconciliation, the Creator gave him back the same virtues and powers that he had had before being unfaithful to divine law. Through this reconciliation he secured all the good and bad powers over every created being for a second time. It was incumbent upon him to use this power with wisdom and moderation, and not to employ his free will again for the pleasure of the Creator’s enemies, lest he become forever the tree of evil life.

22

Adam, in Earthly Paradise, Misused His Word of Creation

Let me come back to Adam’s transgression. If you knew Adam’s wrongdoing and its consequences, you would no longer consider as unjust the sorrow that the Creator has placed upon us at birth and which He decreed reversible for our generations until the end of time. Adam was the last emanation of all creatures, and he was placed in the center of universal creation, both general and specific. He was endowed with a power superior to every emanated being because of the work that he was meant to perform for the Creator; even the angels were subject to his great virtue and powers. It is while reflecting upon such a glorious state that Adam conceived and operated his bad will, in his first glorious resting-place, commonly called earthly paradise and which we mysteriously call land elevated above all direction. This location is so named by the friends of wisdom because it was in this place, known under the name of Mor-ia, where Solomon’s temple has since been constructed. The construction of this temple really represented the emanation of the first man. To convince ourselves of this fact, we need only realize that the temple of Solomon was built without the aid of metal tools; this demonstrates that the Creator formed man without the help of any material and physical processes.

This spiritual abode, in which the Creator placed the first minor, was illustrated by 6 and a circumference. By six circles, the Creator showed the first man the six immeasurable thoughts that He had used to create His universal and particular temple. The seventh circle, joined to the first six, indicated to man the coming together of the Creator’s spirit with his to be his strength and support. But in spite of the powerful precautions that the Creator used to forewarn and support man against his enemies, man kept on acting according to his own

will to perform impure works. Adam had in him the possibility of creating a posterity of spiritual form – that is to say, a glorious form, similar to the impassive and superior one of all elementary forms that he had before his transgression.

These possibilities would have given Adam all the glory. The first man's will would have only to operate, and the spiritual divine thought would have acted in the same way, by immediately fulfilling the fruit of the minor's operation, by a being as perfect as him. God and man would have acted together as one operation, and it was in this grand work that Adam would have seen his rebirth with great satisfaction because he would have been truly the creator of God's posterity. But, far from accomplishing the Creator's designs, the first man allowed himself to be seduced by his enemies' insinuations and by the apparently divine but false plan of operations which they outlined. These evil spirits told him, "Adam, innate in you is the Word of all kinds of creation. You possess all values, weights, numbers, and measures. Why don't you operate your inborn power of divine creation? We know that every created being will obey you, so create since you are a creator. Operate before those who are apart from you! They will all return the justice and glory which is your due."

23

The Form of Matter Created by Adam Becomes His Own Prison

Adam, filled with pride, traced six circumferences similar to the Creator's, that is, he operated six acts of spiritual thought which he had within his power to cooperate in his Creator's will. He physically performed his criminal act in the presence of his tempting spirit. He expected to have the same success as the eternal Creator, but he was extremely surprised, along with the bad demon, when, instead of a glorious form, he yielded only a dark form, and one totally contrary to his own. In effect, he created a material form instead of a pure and glorious one, as was within his power to do. What then became of Adam after this operation? He reflected upon the iniquitous fruit which had resulted, and he realized he had created his own prison, which would confine him and all his descendants more tightly, within dark limitations and divine spiritual privation until the end of time. This prison was nothing but the transformation of a glorious form to a passive, material one. The corporeal form that Adam created was not really his, but was similar to the one that he had to assume after his transgression.

You may ask if the glorious corporeal form in which the Creator placed Adam was similar to that which we have now. My answer is that it does not differ in any way from the one that men have today. What distinguishes them is that the first was pure and permanent, while the one we have presently is passive and subject to corruption. It is because he defiled himself through such a tainted creation that the Creator became angry with man. But of what use to Him was this material form that Adam had created? It served to bring forth descendants, in that the first minor, Adam, by creating a passive material form, degraded his own impassive form from which glorious forms, like his own, should have emanated to

serve as abodes for spiritual minors that the Creator would have sent there. God's posterity would have been without limitations and without end; the spiritual operation of the first minor would have been the Creator's, as the two wills to create would have been but one in two substances.

But why did the Creator allow the fruit of Adam's transgression to continue to exist, and why didn't He destroy it when He cursed the first man and the earth? The Creator let the minor's impure work continue to exist so that he would be plagued by the horror of his crime forever, generation after generation, for time immemorial. The Creator did not allow the first man's crime to be obliterated from beneath the heavens, so that his generations could not claim ignorance of his transgression, and so that he comes to learn that the pain and misery that he suffers, and will endure until the end of time, does not come from the divine Creator but from our first father, creator of impure and passive matter. (I only use the term impure matter here because Adam had operated this form against the Creator's will.)

24

Man in the Abyss of Earth

If you were to ask again how the transformation of Adam's glorious form was made into a material form, and whether the Creator Himself gave Adam his material body immediately after his transgression, my answer is that as soon as Adam had performed his criminal act, the Creator, through His omnipotence, immediately transmuted the first man's glorious form into one of passive matter, similar to one produced by his terrible operation. The Creator transmuted this glorious form by precipitating man into the abyss of the earth, where he experienced the consequences of his transgression. Man thus came to dwell on Earth like all the animals, whereas before his crime, he reigned over it as God-Man and without being overwhelmed by it nor its inhabitants.

25

Adam's Invocation for His Reconciliation

It was after this terrible event that Adam recognized even more profoundly the magnitude of his crime. He immediately bemoaned his error and asked for the Creator's forgiveness of his offense. He plunged further into his retreat and there, with wailing and tears, he invoked the divine Creator: "Father of charity and mercy; vivifying Father and of life eternal; Father, God of gods, of the heavens and the earth; powerful and most powerful God; God of justice, pain and rewards; Eternal omnipotence; God of vengeance and recompense; God of peace, of clemency, of charitable compassion; God of good and bad spirits; staunch God of the sabbath; God of reconciliation of all created beings; Eternal and almighty God of celestial and earthly regions; Invincible God of necessity without beginning nor end; God of peace and satisfaction; God who has dominion and power over all created beings; God who punishes and rewards as it pleases Him; God quadruply mighty over the celestial and

terrestrial revolutions and armies of this universe; Magnificent God of all contemplation, of created beings and unfailing rewards; God father of boundless mercy towards His weak creature, hear the one who moans before thee for the abomination of his crime. He is but the secondary cause of his transgression. Reconcile Thine man unto Thee and subject him to Thee forever. Bless him so that he may remain steadfast in Thy law in the future. Bless also the work made by the hand of Thine first man and of my own will, so that he may not succumb, as I did, to the solicitations of those who are the cause of my just punishment. Amen.”

26

Change of Devotion Obligated by Man

I draw your attention to the fact that, in regard to Adam’s invocation to the Creator to achieve his reconciliation, it was actually Adam who first gave to his descendants an exact knowledge of the Creator’s innate virtues, powers, and properties, so that these same generations could learn from this that they were created only to fight for the greatest glory of God, and to render unto Him the devotion for which they had been perpetuated in His creation. This devotion, which the Creator demands of His temporal creature today, is not the same as that which He would have demanded of His first minor had he remained in his glorious state. The devotion that man would have had to follow in his glorious state, having been established for one purpose, would have been completely spiritual, whereas what the Creator demands of His creature today serves a double purpose, one spiritual and the other temporal. This is what our first father’s transgression has brought about.

27

Thought and Will

After all that has been said about the nature of Adam’s transgression, this truth cannot for a moment escape the attention of physical, animal, spiritual, passive, and eternal man without clashing with powerful feelings and all the immense and infinite virtues which are a part of him. We have seen that his crime has its basis in the enticements the first perverse spirits made on the first man, who, emanated from God, we call Adam, or the first temporal father, royal man or *homme Reaux*, which means God-man full of wisdom, power, and virtue – three very holy and innate certainties in man, and which give him thought, the image, and likeness of the Creator. We have seen that the thought of the crime did not come from him, but only from his direct will as a free man. In effect, as I have said elsewhere, the thought came to man from a being distinct from himself. If thought is sacred, it comes from a divine spirit; if it is evil, it comes from an evil spirit, and so man’s will is put into operation and action only according to the conceptions of his thought.

This fact is not limited to this world alone, nor to men in general, but to all other worlds and spiritual beings which inhabit them, whether those that the Eternal uses to

communicate to the minor creature, or for the manifestation of His glory throughout the whole of creation in this universe, or yet others of which we know nothing. The bad demons themselves, in spite of the condemnation that they received from the Creator at the time of their transgression, have not been subject to different laws; they take full and complete delight in the results of their actions according to their thinking will, but they cannot hope for any communication from divine thought other than what they would be receptive to if they changed their bad will.

So it is, then, in this diabolical court in regard to law and order, horror and abomination, in contrast to the divine spiritual court. The principal superior of the bad demons, who has sworn to attack the law of the Creator constantly and obstinately, is the eternal tree of evil life. He communicates his evil thought to the angels who are subject to him and who, in turn, according to their bad will, had set this thought into operation for the persecution of the minors. The entire task of this leader of abomination is to submit minors to his obscure laws and to make them seem as clear as those that the Creator has placed in His creature.

28

The Communication of Thought or Intellect

It must not be forgotten that all divine thought which comes to us through the invisible communication of a good spirit, or a good intellect, should not be taken as divine will, but rather only as thought. We call this communication of thought *intellect*, and it is according to this communication that man operates his will. The same thing can be said about the communication of bad thought or intellect in minors.

29

Adam, by Thinking, Becomes Pensive

It is by leaving himself open to the communication of these kinds of good or bad intellects, that the first man degenerated in his power as a thinking being. When Adam was in his first state of glory, he did not need communication of good or bad intellect to know the Creator's thought and that of the prince of demons. He was able to read both equally well, being totally a thinking being. But when left to his own virtues, powers, and free will, he became susceptible, through pride, to good and bad communication and thereby became what we call *pensive*. The Christ himself showed us the infirmity of the minor in this respect, since the prince of demons likewise tempted him under an apparent human form and plainly operated his diabolical will against him, on Mount Tabor. It is only after the bad intellect's insinuation that the minor conceives his bad will and thus the first man's transgression was conceived and carried out.

God Obligated to Crown Adam's Tainted Work

I have apprised you of the nature of the transgression with the same certainty that it was taught to me by one of my faithful friends, beloved of truth and protected by wisdom. You have seen that the first God-man of the Earth, in fact, produced a terrible operation by creating a material form in his image and resembling his glorious corporeal form. I have explained that the form that Adam created was not a glorious one, that it could only be an apparent form of matter, and imperfect at that, since it was the result of the operation of bad will. Since Adam abused his power, his operation could not go unpunished by the Creator.

However, the Eternal, having sworn to Adam that He would act with him in every operation made in His name, could not prevent Himself from fulfilling that immutable promise to assist him in every circumstance that he would need it. It is with this promise that Adam set off to manifest the power innate in him toward every spiritual being. He reminded the Creator of this immutable promise that He had made to crown his works. God, bound by His oath and His immutability, joined His spiritual operation to Adam's temporal one, albeit against His will. The Creator acted with Adam like he wanted, and crowned his work by locking a minor within the material form created by Adam. This poor Adam subjected a minor to a dreadful prison of darkness and thus made him susceptible to being pensive and thinking by precipitating him into eternal privation.

Adam's Pensive and Thinking Posterity

The word *pensive* comes from a bad intellectual connection to a minor being who, by the nature of his divine spiritual being, was emanated as a thinking being, wholly within the Creator's immensity. This intellectual joining caused the degeneration of the minor from this first state and forced him to be pensive through the intellectual notions that he received from the bad spirit. It is not surprising that Adam became a pensive and thinking being after his transgression. Neither is it surprising that his entire posterity became likewise.

This last fact is plainly proven by the different ways of thinking, acting, and operating that we are witnessing among the generations of our first father. Among these descendants, we see different nations, different languages, different forms of divine and material worship, and an infinite variety of revolutions, in general as well as in particular. Furthermore, we see men, in all eras, communicate intimately and earnestly so as to educate each other about their spiritual or material thoughts. It shows how little self-reliant and how self-satisfied this posterity is with the inspiration that it receives from the good or evil spirit in

the dark places that it inhabits. Because Adam entered into a state contrary to his spiritual nature, we call his posterity pensive and thinking, by the communication of this good and bad intellectual being making man susceptible to being encircled.

32

Exceptional Men

It should be noted, however, that there have been minors who have received birth and temporal life through the sole will and divine operation. These minors were destined for the manifestation of the Eternal's glory and, although their form was emanated from Adam's posterity, the minor who dwelled in this form was truly a pure thinking being without ever being a pensive one. And why is this? Because the Eternal demonstrated His will to one of His deputies through a vision, and showed him, without any mystery, what exactly he should do to operate the divine will. One thing is intellectual inspiration and another is the act of visual operation of the spirit. This I will explain when I talk about the minors who were emanated after Adam by the sole will of the Creator to manifest His glory.

33

Visible Figures of the Christ for the Reconciliation of Adam's Two Generations

In the earliest times of the first man's generations, Hely, whom we call the Christ and whom we undoubtedly recognize as a thinking being, reconciled Adam with the Creator. Enoch reconciled Adam's first descendants, under the descendants of Seth. Noah reconciled Adam's second generation, reconciling his with the Creator, and then reconciled the Earth with this same second generation and in this way reconciled the earth with God. Melchizedek confirmed these first three reconciliations, in blessing the works of Abraham and his three hundred servants. This benediction is a repetition of God's blessing of Noah's three children – namely Shem, Ham, and Japheth. Abraham and his three hundred servants form the perfect 4 and recall to mind the same quaternary number which Noah had formed with his three sons. It is through the octonary number, which is the result of joining two quaternary numbers, that we find that all reconciliations and confirmations, of which we have just spoken, were made directly by the Christ. For, although operated with the assistance of the minors emanated for that purpose, these minors were only visible figures that the Christ used to manifest the Creator's glory and mercy for the benefit of the reconciled.

We know for certain that the number 8 is the innate number of a double power, given to the Christ by the Creator, and it is that number which tells us that the Messiah operated all things for the benefit of the temporal men of Adam's first and second generations. We look upon the generation of Seth as Adam's second generation because it made itself receptive to reconciliation, and we do not include Cain's generation because it is still to be reconciled, and because it is still paying its debt to the Creator. We ought to understand this clearly by the curse that Ham received from his father, Noah, after the ark came to rest on the

earth. His permanent exile in the southern part serves as an immemorial sign to men, from generation to generation, that Cain's posterity has not yet spiritually reintegrated in all its personal virtues and powers, even though it no longer continues to exist on the face of this earth.

34

Ham Prophesied by Noah's Raven

I will not leave you unaware of the fact that what became of Ham had been prophesied by the tangible sign to Noah's children who, nevertheless, did not understand it. This sign was the escape of the raven which flew from the ark before the earth was sighted again. It flew towards the south and did not come back. Those who stayed in the ark did not see it again even after they came out. The raven's flight shows us that no unfortunate or fortunate event happens without man being able to foresee it or without him having some indication or another of it happening. Provided he meditates on his thoughts, he will soon see the good or the bad which will come of them, because the good intellect does not want to see anything good or bad happen to the creature it protects without giving it some warning of what to expect.

35

What Men Did the Christ Reconcile?

Why has Adam's first generation in Cain not yet been reconciled with the Creator, you ask? Did not the Christ come to reconcile the living and the dead with the Creator? Did not God the son, by his passion and the spilling of his blood, open the gates to the kingdom of heaven to all those who had died in divine privation? Therefore Adam's posterity in Cain must be included in this reconciliation!

My answer to this is that the Christ reconciled with God the father only those who were marked with the seal of the spiritual operation of the righteous. This seal was sent to them visibly and without any mystery about how it should be used for the benefit of those who were to receive it, so as to strengthen themselves more and more in faith and confidence in the Creator's forgiveness, and so as to sustain, with invincible steadfastness, the powerful manifestations of the divine which could be produced before them spiritually by the Christ for all inhabitants of the earth living in divine privation. What I am telling you here was, in fact, done by the Christ, as I shall explain more clearly.

36

The First Act of the Dead Christ: in Hell

We cannot doubt the virtue and omnipotence of God the son, who is truly the direct action of the Creator's will, father of all things. We can doubt even less that the whole of

creation was operated by the Creator in the presence of His divine son, who said after each operation of divine thought: “All is good.” If he could say something like that, then he must have understood profoundly the principle of the Creator’s operating thought. In effect, he knew all the goodness and validity of the sacred thoughts that the Creator operated in his presence, and, filled with joy and delight, he applauded when he said: “I am in Thee and all Thy works, almighty Creator, as Thou art in me and all my works. I have linked all things in their limitations which Thou hast created, and as Thy will has commanded it. Whoever follows Thee and me shall verify and acknowledge all of Thy works and mine, and shall teach to all divine spiritual beings Thy will concerning the immutable laws upon which every created being is founded.”

It is by virtue of these same laws that every emanated being acts in his virtue, good or bad, and that every temporal spiritual operation achieves its result, for whoever operates for or against the Creator’s glory and creation. What serves to convince us is that it is the Christ himself who directed the operations of the righteous, of which I have just spoken, for the benefit of those minors who became slaves to demons, and on behalf of those who still suffer all the persecutions from evil spirits. More particularly, we shall learn of this by the three days that the Christ remained unknown to the earth and its inhabitants. The first day, he descended into places of the greatest divine privation, commonly called hell, to deliver minors marked by the seal of reconciliation from horrible bondage. That was truly his first act because he had come to men only to carry out divine justice against the Creator’s enemies.

37

The Second Act of the Dead Christ: on Behalf of Holy Patriarchs and Slaves of Demons

The Christ’s second act was done for the benefit of the righteous whom we call *holy patriarchs*, and who are still paying their dues to the Creator’s justice, not for having led a criminal existence, nor for bad spiritual conduct, but only to purge the blemish they acquired from the time spent in a material form, and into which they descended through Adam’s transgression, whereas they should have an incorruptible and glorious body such as the Christ showed us in a physical way by his glorious resurrection. The Messiah – which means divine spiritual regenerator – had prepared, through his doubly powerful operation, the patriarch minors who, during their temporal life should have been the true representatives of his advent and his omnipotence for the manifestation of divine justice to be operated by him upon all emanated beings.

Consequently, and to this end, these patriarch minors had received the doubly strong feature of the Christ’s operation, by which they were forewarned of everything that he was doing and had to do in the future, not only for their benefit, but for those minors who existed in a divine privation considerably greater than their own. It is not surprising that

this reconciler would, by preference, have given this feature to the minors whom he himself had prepared to serve as an instrument for the manifestation of the divine glory. Moreover, he gave them the power to make this feature effective upon the minors in privation, so that they could operate on behalf of these minors for the greatest glory of the Creator and the greatest shame of the demons. It is because of this divine spiritual preparation that the regenerator worked first on the most oppressed minors, having more need of his help than those who already knew, through the Christ himself, of all the things that he did for the Creator's greatest glory.

No doubt you want to know what this feature was which he placed upon the holy patriarchs; it was a major spiritual being more powerful than these glorious minors, and which they could recognize only by the different spiritual actions that he operated amongst the reconciled but not yet regenerated minors. The operation of the Christ on these patriarch minors produced an incomprehensible change in them; they became more definitely convinced than they had ever been during their fleeting life of the inviolable tenderness that the Creator has and will have eternally for his creature, since he has not created it in order to lose it except if it chooses to do so of its own accord. By virtue of this powerful feature that the righteous minors had received, the Christ – this name means receptacle of divine operation – operated an action entirely opposite to what they had had in the past by laying out before the reconciled minors a work quite different from what they had performed during their first temporal stage, as can be understood most clearly by the different customs practiced among the inhabitants of this earth.

A similar feature had been placed on the demons' slaves coming from the holy operation of the glorious patriarchs who operated the Christ's will, together with the major and doubly powerful spiritual beings. In this way, the demons' slaves received the seal of divine reconciliation, but a stronger seal, in truth, than one put on the patriarch minors, given that this seal was to operate only very succinct things, whereas the seal put upon the slaves of the demons was to carry out more considerable feats. And, although the change which occurred to the patriarch minors was very pronounced, it was infinitely less than that of the demons' slaves, because the spirit which operated in these minors had two actions to produce – that is, their reconciliation and the punishment of perverse majors. These were the first and second acts of the Christ during the first two of the three days that he remained unknown to men in order to give us the example of his burial and spiritual resurrection before the whole of creation.

38

The Third and Double Operation of the Dead Christ: On the Minors Enclosed within Divine Privation

Christ's third operation alludes to the third day of his burial and was made on two kinds of minors who were more or less enclosed within divine privation. Hence, this third operation

was divided into two substances, one visible and the other invisible to ordinary mortals, given that matter cannot see and conceive the spirit without dying or without the spirit dissolving or obliterating all matter as it appears. The invisible substance of Christ's third operation consists of having shortened the works and difficult operations that the minors performed and which conformed to the length of time that the Creator had prescribed in their general and particular universal course.

39

The Three Circles of Man's Progress:

The Sentient, Mental, and Rational

The universal course to which the minor is subject is made known by careful study, which men of all ages, including this century, have undertaken of the three spherical principles to attain the different means of traveling across the entire surface of the earth with greater sureness. Some consider these three circles only as a means to satisfy their material greed due to the little understanding that they have of these circles, and their flawed motivation for study. I acknowledge that these three circles – called *sentient*, *visual*, and *rational* – have in them the property to instruct man in the knowledge of space and the boundaries of universal, general, and particular creation. However, men must be in great darkness if they look at these circles only from a material point of view. Spiritually, we attach the minor circle to the sentient, the visual to the mental, and the major circle to the rational, and these circles are nothing other than a distinct expanse in which the impartial minors will complete the operation of their temporal action, invisible to corporeal man.

This operation starts in the sentient circle. From there, the minors enter the visual circle where the height of their spiritual operation is accomplished, and which we call *operational reaction* since the extent of this second circle is infinitely greater than the first where the minors completed their natural course of operation. Then they go on to enjoy their deserved rest in the obscurity of their reconciliation, into the circle we call *rational*. All the different planetary and elementary bodies reside in the spaces of these three principal circles, which we recognize by the three principal divine powers certainly active in them, as I will explain by the three following numbers: the number 4 is given to the minor, the number 7 is given to the spirit, and the number 8 is given to the double spirit which is the Christ. The Christ presides over the spirit, the spirit over the minor, and the minor presides over the earthly form. It is the first substance of the Christ's third operation, therefore, which shortens the course and activities of the minors so that they can then rest in the obscurity of their reconciliation.

The Plan Outlined to Men by the Christ

The second visible substance to corporeal men is made up of the plan that the Christ himself outlined for them, either by his resurrection or by the teachings that he left to his elected faithful through his divine spiritual word. In full sincerity, this is what I know and what I have been told concerning the reconciliation made by the Christ, a reconciliation truly prepared by the Christ's elected righteous, to whom he gave the first example, as I shall explain to you.

Manifestations of the Christ before the Christ

Hely reconciled the first man with the Creator, by the mediation of his spirit which joined with the first emanated minor. Enoch, through his justice, acted for the benefit of the generation of Seth's children, the living as well as the deceased, to whom he passed on the feature or authentic seal of his operation. With this seal, he marked those who were worthy of accompanying the Christ when he was to account to his father Creator about the operations that he had performed for his greatest glory and for the shame of his enemies. Noah repeated the same things, as did Melchizedek, Elijah, Zorobabel, and the Christ. These are the ones who were appointed by the order of the Creator to mark the minor spiritual beings, who were to accompany the triumph of the manifestation of divine justice operated by the power of the divine God-man in accordance with the Creator.

The Righteous Cooperated in the Identification of the Marked

I will not describe the details of the different operations that the righteous made to cooperate in the identification of those marked and who were definitely to form the Christ's court when he went in spirit to face the Creator, father of all authority and immutable divine power. But you may well ask me how the reconciliation of the minors was performed by the righteous just mentioned. Was not every event, temporal or spiritual, forewarned by the immutable laws that the Creator had given to His universal creation? My answer is that you should realize that God could not prevent what He had not foreseen, being unable to read into thought when it is conceived, as I have already explained, and being unable to destroy the freedom of spiritual beings. We know that without this freedom, Adam could not have transgressed, and his transgression produced such a change that the Creator was forced to amend the operation of general and particular creation. By general creation is meant the

earth, and by particular creation is meant all the minors living in an earthly body as well as a celestial one. Yes, you must know about this transgression which forced the Creator to apply the divine laws throughout all of creation, although you may not understand it perfectly.

43

Moses, Example of Adam's Transgression and Reconciliation

You know that the Creator emanated Adam, God-man, just from the earth and that he was placed in a glorious incorruptible body. You know that when he transgressed, the Creator personally cursed him because of his tainted work, and then cursed the entire earth. You also know that by this transgression, Adam degenerated from his glorious form into a form of earthly matter. Through me, you will come to know that all these things would not have been able to occur within particular and general nature, if the Creator had not for a time suspended and withdrawn towards Himself the powers that He had given to the first man in his state of justice. The change which took place from Adam's glorious body to his earthly one heralded the new laws that the Creator would give him when he was reconciled. At the time of this reconciliation, the Creator blessed him a second time, pardoned his error, and gave him a power inferior to the one that he had had before his crime, which would last him until the time of his perfect reconciliation.

This is clearly and physically demonstrated to us by the two different laws that Moses brought down from the mountain. Moses only gave the people of Israel the first set of laws. The transgression of these people forced Moses to break the tables, and in this way deprive the Israelites of the divine law that they so earnestly desired to receive. After this event, Moses reconciled himself with his people and promised them a second law from the Eternal, a law that the Eternal was pleased to grant because of the reconciliation that He had made with His elected people. This reconciliation could not come directly from the sole power and will of Moses, but only from the Creator's power. This is demonstrated by the fact that all of the powers of one man are not capable of reconciling twenty others by his will, and if Moses had operated only on his own and without the assistance of a superior being, all of his words and efforts would have been useless.

Let us judge this by comparing the efforts of men of this century who speak crudely of those of the first centuries. How and in what way can those of this century be reconciled if they have never seen any physical manifestation of a divine or spiritual kind, manifestations of immutable laws which should activate and maintain universal creation for the period of time prescribed by the Creator? Perhaps you would like to know what the length of time this period is, but it is not the place to discuss this with you now. I shall pursue the explanation of Adam's transgression, because it is from this that all of the different events have arisen since the beginning of the world until our day, and which will continue until the end of time.

Houva¹ or “Hommesse”- Fruit of Adam’s Transgression

The pain Adam felt by becoming pensive and thinking was nothing other than what had to manifest during the first of these unfortunate eras which arose with his posterity, and which resulted in Adam understanding most profoundly the gravest consequence of his transgression. He experienced it by the trouble, agitation, and different struggles which took place within him when he was restricted in his second body of earthly matter. In this state, he lamented to the Creator, he begged for clemency from the living God – who is the Christ – and the vivifying God. In his somnolence, the spirit presented him with the fruit of his transgression, which filled him with consternation and which increased the acuteness of his remorse while reflecting on his works. He thought about what the Creator was asking of him. This poor man felt that he had to sincerely acknowledge his error, confess that he had committed it, and how he committed it. Obedient to divine will, Adam admitted with the greatest sincerity to the work of his cursed thought and the action of his own will, which linked him to the fruit of his work for time immemorial. He confirmed this confession by giving to the fruit of his transgression the name of Houva, or Hommesse, which means flesh of my flesh, bones of my bones, and the work of my operation conceived and exercised by my soiled hands. This is what you were seeking to know regarding Adam’s transgression.

The Decree of Original Sin

What I have just said to you about Adam’s transgression and the fruit which came from it demonstrates to you quite clearly what our spiritual and physical nature is like, and how much both have degenerated because the soul became subject to the suffering of privation and the form became passive in contrast to what it would have been had Adam united his will with the Creator’s. From this you can also more or less recognize what we spiritually call decree, pronounced in the name of the Eternal against Adam’s generations until the end of time, and what we commonly call original sin.

Change to Ceremonial Laws

Now I must explain more clearly the change of the ceremonial laws operating in general and particular creation in relation to the first man’s crime. I have explained to you the power, virtue, command, and authority of the first emancipated minor in his glorious body. I have also shown you how, by his crime, he transmuted himself from this glorious form into one of earthly matter. But this second material body had the same apparent image as the glorious body in which Adam had been emanated. There was therefore a change only

¹ Eve or woman.

in the laws by which Adam would be governed. When a temporal created being changes his action, he necessarily changes the laws of operation. When the Creator reconciled general, universal, and particular creation, there was a change in the laws which directed this creation before it was cursed and then reconciled. It was the same for the first man. Having changed his first glorious state, it was absolutely necessary that the Creator change the first laws of operation which He had given him, these laws being no longer suitable for the action and direction of a bodily form as restricted as the one that Adam was bound to assume by divine authority.

The laws governing the corporeal forms of apparently passive matter are not, as you may appreciate, those which govern every minor spirit, agent, and governor of a glorious bodily form and which does not draw its origin from the matter which we see physically condensed. The glorious form does not embody the minor spirit or any other in divine privation, because this form is known by the minor or every other spirit sent by the Eternal to manifest the glory of this divine Being in men and anywhere else that the Creator pleases. Moreover, I can say that Adam and his posterity, being held in this form of earthly matter, did not have to worship the Creator in the same way for which the first man had been emanated. If the first minor changed form, he would of necessity have had to change in operation. This new action is extremely limited by the force of the laws that the Creator exercised against Adam and his generations until the end of time.

47

The Word of Creation Put to Adam by the Eternal in His Image

This limited action should not surprise you, given Adam's iniquitous use of the first Word that the Eternal had given him so that he could produce a divine posterity. This Word, which you may not know, and perhaps consider to be something incomprehensible, was only the intent and the will that the first man had to carry out by his powerful Word. But to understand more clearly the Word of God's posterity that Adam had innate in him, it is necessary to go back to the knowledge of the different Words that the Creator used for His universal creation, in which are found the particular and the general, according to His intent, His will, and His Word, from which every action, form, and spiritual minor is derived. By joining these last three things – intent, will, and word – to the three preceding ones, I shall make the three principal Words that the Eternal used to create all things understood.

Intent is linked to the creation of the universe, which is illustrated by a large circle inside which the general and the particular are put into action and movement. Will is linked to the creation of the general, or the earth, which is illustrated by a triangle, just like the image that the Creator conceived in His thinking imagination, and word is linked to the specific emanation of the spiritual minors living in the particular corporeal form, similar to that of the earth and which was similarly produced according to the image of divine thought. It is by this and what is to follow that we can understand the Word of creation that Adam had in

his power. If the Creator had no intent, He would not have had any will; if He had no will, He would not have had word or action. Now, since the spiritual minor being is only the fruit of the operation of these three divine principles, the first man to be the God-man on the earth had to bear the marks of his origin and these three principles innate in him when the Eternal detached him from His divine immensity. We have previously seen that God could not be the author of evil, thus Adam was emanated in goodness and justice. Adam therefore had within him a powerful Word, because from his spoken command, according to good intent and divine spiritual will, there were to come forth glorious impassive forms like those which appeared in the Creator's imagination.

These glorious forms could not be earthly material forms which were destined according to the Creator's will to serve as a prison to the transgressor spirits, and the form into which Adam was placed was purely spiritual and glorious, so that he could have dominion over all of creation, and freely exercise over it the power and command that the Creator had given him. This glorious form is nothing but an apparent image which the spirit conceives and nurtures according to the needs and orders that it receives from the Creator. This form is as swiftly reintegrated as it is fathered by the spirit. We call it *impassive* because it is not subject to any elementary influence whatsoever, pure and simple. It is not susceptible to any food, unless the spirit itself provides it. No particle of the central fire can act on it. Finally, this glorious form would have been perpetuated by Adam for the reproduction of his spiritual posterity, just as his carnal posterity is known to us, but without any principal material operation, however, as the advent and the resurrection of the Christ and the descent of the divine spirit in the temple of Solomon have shown us.

48

Intent, Will, and Action Determine the Word of Creation

By everything which has been said, we cannot doubt the considerable changes to the laws of operation resulting from the first man's transgression, whether on the general and particular body, or on the minors and the very operations they have to carry out today, and which are contrary to those for which they had been emanated. Furthermore, we have seen a glimmer of this famous ternary number of creation of all forms by the joining of intent, will, and word, which produces divine action, and which is certainly the Word. In fact, of what use would intent be without will, will without word, and word without effect or action? There must have been intent, will, and word to operate each of these parts of creation, but it is word which determined the action of divine intent and will.

It is by this determination that the Word came to be, and therefore it is certainly within the Creator's Word that the ternary number of universal, general, and particular creation exists, and nowhere else, for intent, will, and word produce a spiritual effect or action, which shows that the Word of creation is not produced from itself, because it is emanated from the intent, will, and word of the Creator. It is also by this Word and its emanation that

we recognize with certainty that the first ternary number of whatever creation is co-eternal with God as follows: intent (1), will (2), and word (3), from which action or the Word arises. Add these three numbers and you will find 6, as follows: 1 and 2 make 3 and another 3 make 6. This completes the six thoughts of universal, general, and particular creation of the Eternal, and this number is certainly in universal, general, and particular creation.

49

Necessity of the Reconciliation of Men

By everything that I have just told you, you should understand from where every created spiritual and material being came, as well as the great power which the first man long ago enjoyed and which his generations can still enjoy today. This power, however, is of little consequence if man does not make his reconciliation with the Creator. I will go so far as to say that it is worth nothing without it, and that the brute has more virtue in his passive instinct alone than the spiritual minor when he has degenerated and what he destroys through divine spiritual inaction to the point of becoming the tomb of death. What I mean by the expression, *the tomb of death*, is that the poor minors who are not reconciled will become the prey of perverse spirits and, by joining them, will cause them to remain in their reprobation for an eternity.

50

The Triple and Quadruple Divine Essence in Dealing with the Minor

This then will be the fate of minors who have not followed the Creator's law. See how much we have to keep on our guard and strive to imitate Adam who, after having sincerely confessed his crime and with the bitterest regret obtained his reconciliation from the Creator and was partly restored in his former virtues and powers upon the three kinds of temporal creation, on the condition, however, that his future intent and will conform to the laws of his reconciler. Reflect on this reconciliation and you will always see the ternary number – namely, Adam, the Christ, and the Creator. You will see that this triple divine essence very clearly 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 arises from the intent and the will of the two former (3). I put the minor among the first three divine essences because he is the product of the intent of the Father, the will of the regenerator son, and the action, of divine spirit. I shall explain this more clearly when I describe the quadruple divine essence about which I do not intend to keep you ignorant, even though I have not yet mentioned it.

II. CAIN

51

Cain, Born from a Wild Passion

I shall continue to discuss the first man's perfect reconciliation. When the Creator blessed Adam and his tainted work, He said:

"Adam, enhance your work so that together you may reproduce a posterity of particular forms in which the universal and general form will be contained beyond doubt and with certainty, just as the image is contained in the form that you are directing for the period of time that I have set down."

The Scriptures relate these words as follows: "Grow and multiply." That is, when Adam and Eve were sent from their first place of action, He commanded them to reproduce forms like their own. They carried out this command with such a furious passion of their material senses so as to delay the first man's entire reconciliation. Nevertheless, they created the bodily form of their first son whom they named Cain, which means "son of my sorrow." This name was given to him by Adam because he really felt that he had conducted an action driven by a wild passion and contrary to the moderation that he should have used (Let us say in passing that the command made directly to Adam by the Creator for his reproduction teaches us that the Creator had made him the guardian of his reproductive seed.)

Adam was right to name his first-born "son of my sorrow" because through this act his reconciliation was deferred, and by this same act and the name of Cain that he had given to his first-born, he prophesied the great sorrow that he would experience in the future by the severe transgression of his descendants, who would contravene the divine laws, precepts, and commands, and this is why Adam was acknowledged as the first prophet by these descendants. However, this son, begotten by a passion contrary to the Creator's command, had to contribute to the first father's reconciliation through the intense suffering that he would make him feel, by repeating the evil of his first transgression which Cain mysteriously carried out in Adam's presence. This was the cruelest blow and the most bitter remorse that he could create in his father's heart. It is also not possible to imagine what Adam's pain and despondence were like when he saw his first son fall victim to diabolical powers. No one but this first father could judge the sorrow that he and his son had to experience, since it was not long since Adam himself had been delivered through the Creator's absolute mercy from the hands of these same demons who had just seduced his first son and plunged him forever in divine privation.

Kani, Worthy Sister of Cain

Through this double sorrow, Adam strengthened in faith and confidence in the Creator. He bemoaned more than ever of having cooperated in the conception of this poor son outside the Creator's prescribed limits. He voluntarily submitted to the Creator's will by a genuine oath and promised never, under any circumstances, to stray from the laws, precepts, and commands that the Creator would outline. But this first father's submission was only apparent. He did not have the perseverance to which he had sworn; on the contrary, with his companion Hommesse or Eve, he conceived a female generation that he named conjointly Kani 11, which means "child of confusion," because this conception was brought about according to the same laws under which Cain had been conceived.

Abac, Worthy Sister of Cain and Kani

Five years later, the liaison that he saw between his first two children made him believe that the time had come when all his sorrows would end. Again, he shut his eyes to the truth and conceived with Houva, or Eve, a third descendant, who was a female, and whom he named Abac 9, which means "child of matter," or "child of divine privation." Adam thus remained six years without producing descendants because, during this interval and from the time of the birth of his third child, he fell into a great despondency. Such an intense disgust with himself took hold of him that he did not know what to become. He fell into total inaction whether for divine or diabolical spiritual purposes, no longer being sensitive to either good or bad impressions. Eventually, he became like a newly born child. What made him like this was the undeniable knowledge that he had of all his past crimes against the Creator. The good spirit in him gave him this knowledge and made him clearly understand that the earth that he had cultivated up to then, against the Creator's commands, would produce only sorrow and bitterness in him and would be the poison of discord for all his descendants.

III. ABEL

Abel and Three Younger Ones Conceived in Purity

When chasing Adam from earthly paradise, the Creator made these threatening words, as the Scriptures report: "Go and cultivate the earth; it will give you only brambles." I ask whether there are bramble thorns sharper than those that a criminal descendant can pierce into the heart of a good father? The Creator had announced that these evils would happen to the first man's acts in earthly matter, but it was in this ruined state that He intended to forgive the first man's weaknesses by preparing him and his companion to work together in

a pure and simple conception without excessive participation of their material senses. And so Adam's descendants were not limited to the three children that I have just mentioned, but he had four more, two males and two females, and it was the first of these four – a son – who had to bring about his father's reconciliation. Thus Adam, along with his companion Eve, carried out an operation pleasing to the Creator, and she conceived the seed that Adam had scattered into her womb and which she happily kept until its maturity.

55

Abel, Child of Peace, or a Being Elevated above Every Spiritual Sense

It was not particularly surprising that Eve took special care of this new fruit, because she felt a peace, a joy, and an inexpressible satisfaction grow within her instead of the intense and cruel pain that she felt during the whole time that she had carried her first three children. This difference came from the gifts that the grace of the Eternal had impregnated into the soul of this fourth child, which in turn communicated to her its innocence, candor, and pureness. Even Adam became content and joyous again, which increased Eve's gladness even more. They looked with particular happiness upon the time this last fruit was conceived; it was during the seventh year after Adam had his first three children. He could not help praising the Lord for this event by saying, "The Eternal, Creator of heaven and earth and his servant, Adam, or Reaux, be forever blessed for all that He has created! It is from Him that I have a fourth descendant who will be my complete satisfaction in life here below and in times to come." He called this child Aba 4, which means "child of peace," or Abel 10, which means a being elevated above every spiritual sense.

56

Like Adam and Eve We have Elizabeth and Zacharias, Mary and Joseph

Everything that I have just said was repeated in physical kind, towards the middle of time, by the pregnancy of Mary and of Elizabeth, by the thrill that Elizabeth felt growing in her soul when she greeted her cousin, Mary, who had come to visit her, and by the contentment that the two temporal fathers felt, one for the physical operation of their work and the other for the unique spiritual operation that the Eternal had manifested for the benefit of his adopted wife. The explanation of this will be seen elsewhere. Let us here follow Adam's descendants.

57

Abel's Devotion, a Type of Christ

Adam and Eve took particular care of this fourth child. They never let him out of their sight although neither yet knew completely what fruit they would reap later. They did not grow weary of admiring his conduct, either towards his two sisters and his brother, Cain, or towards his mother and father. From the tenderest age, no more than three years old,

he tried to win their friendship, and all the while his goodness, wisdom, virtue, and good example increased while living among the earth's righteous. This blessed child constantly endeavored to direct spiritual devotion to the Creator, which surprised his entire family.

All of his acts aimed to calm God's justice towards His first minor creature and descendants, knowing by these acts how severely this generation was going to be struck by divine justice. In effect, Abel behaved towards the Eternal like Adam should have done in his first state of glory; the devotion Abel directed to Him was exactly the kind that the Creator expected from his first minor. Abel was still a striking example of the manifestation of divine glory which was carried out by the true Adam, or Reaux, or the Christ, for the perfect reconciliation of past, present, and future descendants of the first man, in return for which these descendants would make full use of the plan of action pure divine mercy would set out for them, just as Abel had already predicted by all his actions towards Adam and Adam's three first-born.

58

Rivalry between Abel and His Three Older Siblings

The conduct of Adam's three first-born first born was quite the opposite of Abel's. The more that Adam and Eve were impressed by their son, Abel, the more their three first-born became their brother's enemy. Adam and Eve regarded Abel as an interpreter of the spiritual and the divine, and they observed carefully everything he said and made them do, in joy and holiness. The three first-born, on the contrary, opposed everything that Abel carried out for their own benefit, and for their father's and mother's benefit. They even went so far as to set traps in order to destroy and physically remove him, which they did as we shall see.

59

Adam Acts with Abel and Cain

One day, Adam, with his two sons, wanted to make a divine spiritual offering to the Creator, but his female descendants could not be present because of their lack of virtue and spiritual power, and, because of their lack of strength and steadfastness to sustain similar acts, Adam kept the women away at a distance of 45 cubits from the place that he had chosen for his work. When everything was in readiness, Adam commanded and consecrated his last-born, Abel, to be the first to exercise the spiritual functions of the proposed offering. Abel immediately prepared himself to fulfill this obligation. He set up the altar, or the proper circles, in the center of which he offered the first fragrances. These fragrances were his own corporeal form offered in sacrifice to the Creator while prostrating himself in humility. At the same time, he submitted his spiritual minor being to the Eternal, to be the receptacle of divine justice, where the Eternal would manifest His most merciful glory for the benefit of Adam, His first minor creature. (Adam occupied the top end of the altar, or the side of the circles facing North, and Cain occupied the side facing South.)

After Abel fulfilled his spiritual functions as instructed, he withdrew from his prostrate position and told his father what he had learned from the Creator. Adam then put Abel in his position on the northern side, and, trembling, prostrated himself as Abel had done. When finished, he called his two sons, placing Abel on his right and Cain on his left, and in this position he related what he had learned from the Creator.

“I want to let you know,” he said, “in the name of the Eternal creator, that I have obtained grace before Him; His justice will no longer be upon me by the intermission and intervention of the act of worship of my son, Abel, by whom the Creator has granted holiness on my behalf. Come, my two sons, that I may share my joy with you, and tell you about the two feelings that I have just experienced – that of evil and goodness which make my reconciliation perfect with the Creator.”

Then addressing himself to Cain, he said, “My first-born son, may your future works be like those of your younger brother. Learn from me that the Creator offers his trust without any distinction of temporal or spiritual origin, and that he grants all divine, spiritual, and superior power to whomever deserves it, and to whom it is due. May your will in the future, Cain, be the same as your brother’s and like mine, which, from now on, will be inviolably that of the Creator.”

60

Example of the Double Ternary in the Preceding Ceremonial:

Good and Evil

This ceremonial act started in the middle of the day and lasted only about an hour. When the work was finished, the participants left, each for their normal destination, Cain alongside his sisters and Abel alongside his mother and father. This division of three persons on each side offers us an image too striking to overlook. The image is a true example of the separation of good and evil, and shows us again the three spiritual essences which make up the corporeal forms of apparent matter, as well as those of rational and irrational being. Join these two ternary numbers together and you will see, by its senary product, the number of divine creation, or the six thoughts of the Creator for universal, general, and particular creation. See if you will not find what the Scriptures teach; that three (3) are above, as three (3) are below. Look further to see which of the two ternary numbers represents evil. Finally, reflect on this matter and search within yourself for satisfactory convictions and conclusions.

61

Cain, Dismissed, Acts Diabolically against Abel

Cain, having withdrawn to the place that Adam had designated for him, revealed to his two sisters the so-called insult that his father had made to him by taking away his birthright,

to make him dependent on his younger brother, Abel, and to make him subordinate to Abel's will. Cain's two sisters encouraged him to use all his strength and power against his father and brother, even against the Creator who had allowed such a heinous thing to favor a younger brother who had amazed the good faith of their father and corrupted his good thought through the ceremony of false and unjust devotion.

Consequently, Cain conceived to carry out an act of worship to the false gods or princes of demons, so that they might give him a superior power like that given to his brother, Abel, by the Creator, and to avenge the supposed wrong that he had received from his father because of his brother. He asked his two sisters to be present, just as Abel and he had witnessed with their father's act. He sanctioned his younger sister to perform the same functions that Abel had carried out, and he followed in detail the ceremony that he had seen performed. And when it was his turn to prostrate himself, he placed his other sister in the position that he had at the altar, or in the circles, and prostrating himself, offered the form and life of Abel as sacrifice to the princes of demons (the form is the body and the life is the soul).

62

The Murder of Abel by Cain

After this ceremony, Abel went to his brother, Cain, who reproached him bitterly. Abel took this calmly and with humility, and answered him:

"It is not against me nor your temporal father that you should direct your anger, but fight against yourself and against the one who is directing you at this moment, for I tell you that you have just performed a false and impious act of worship before the Eternal. The extent of your crime surpasses Adam's; you have offered your god of darkness a sacrifice which neither you nor he is free to do, and you have wrongly sought to shed the blood of the righteous for the justification of the guilty."

Abel then turned to find Adam and revealed to him all that had happened, which grieved his poor father very much and caused him the greatest consternation. Abel tried to console Adam and questioned him about his sadness and despondency, but Adam did not answer. It seemed as if he could see what was going to happen to his beloved son, and dared not tell him. Abel reassured Adam about all these worries saying firmly:

"Father, what is decreed by the Creator for you and your descendants' benefit must come to pass, for good or for bad, because the general creation which you see is nothing but the place that the Eternal has set aside to make manifest His omnipotence for His greatest glory. For that reason, father, the Creator will place suitable subjects into your bodily descendants to be His true instruments for the triumph of His justice, to the advantage of the good, and to the shame of the wicked. It is useless for man to go against what the Creator has planned for or against His spiritual creature."

Adam appeared calm, and, speaking to the Creator, said, “O Thou Eternal! May what is conceived by Thy thought and Thy will be accomplished by Thy faithful servant, father of the many nations which will inhabit and operate in Thy universal circle! Amen.”

Adam and Abel then visited Cain, who greeted them with his two sisters. The daughters embraced their father, and Cain embraced his brother, Abel, but in this embrace, Cain struck Abel three times with a wooden instrument shaped like a dagger. The first blow pierced his throat, the second his heart, and the third his stomach. This murder took place in Adam’s presence without this poor father realizing it. But as soon as the murder had been committed, Adam felt a terrible shock. Cain’s and Abel’s two sisters experienced the same, and all three, struck by this shock, fell on the ground shouting, “Our conciliator, O Lord, is taken away from us by the hand of the impious, we call for Thy justice and to Thee alone we will leave our revenge!” (See with what guile the demon’s subjects disguised themselves in the eyes of the creature by supposed spiritual and laudable words.) This shock, although quite natural among the aforementioned, and based on the sympathy of their material senses, came from yet another cause, which was the same cause that had brought them down. It came from their perception of Abel’s spiritual major and minor, and which they could not withstand without fainting.

Adam stood up first and went back along with Abel’s spiritual minor and major to find Eve, to whom he told everything that the Creator had required from him for his total reconciliation; that his crimes had just been atoned for by Abel’s sacrifice, and that all was thus consummated. I will leave you to think about what the sorrow must have been for this poor father and his companion. Aren’t these the famous brambles which pierced Adam’s heart? Isn’t this the fatal bramble produced on Earth by Adam’s transgression? And so it is Eve who produced in Cain the instrument of poor Adam’s curse, having conceived with him this son by an act of confusion, as the number two (2) shows us, and which I shall explain in detail here and with sincerity.

63

Two, Number of Confusion

The number of confusion is the one that directs what we call the simple and particular operation, which is carried out by the minor’s will with the diabolical spiritual major. These two subjects are one through the intimate connection of their thought, intent, and action. However, they are always two separate subjects in that they are always susceptible to disunity, which happens when a more powerful mediator comes between them and carries out an opposite reaction. In this way, a considerable change comes into being for the benefit of the minor in containing the action of the diabolical major. And so, it is the joining with this diabolical being that we call the operation of confusion, and which we illustrate by the number 2.

Two, Three, Four

You may well ask, when the minor itself is joined to the good spiritual major, whether this also makes the number 2 or confusion. But my answer is no, seeing that the good spirit which joins itself with a minor cannot do so unless it has first communicated its spirit intellect to the minor, which we call the minor spiritual power, and thereby prepares the particular minor soul to receive impressions from the good major spirit, according to the will and desire of this same major spirit and particular minor. The soul, by this junction, acquires the number 2, which, joining with 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).

This is how the soul of the minor makes the ternary number in its first principle of spiritual junction. We do not count the joining of the soul with the diabolical intellect and then with the bad spirit in the same way because, in this joining, the soul entirely abandons its good spiritual power to become itself a demon's intellect; whereas in this joining with the good spirit, the soul maintains and strengthens its divine spiritual power, which consequently deserves to be counted in this numbering. When the good major spirit receives its immediate action from Divinity, the soul consequently has its regular connection with the four divine powers, which we call quadruple essence as follows: the minor soul, 1, which is in spiritual connection with the intellect, 2, intellect with the spirit, 3, and the spirit with Divinity, 4. This demonstrates the precise correspondence of every 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. Man's body is the organ of the soul and, through its use, the minor makes his intent and will of spiritual action known to others by the different movements and actions that he performs. The soul of the minor is the organ of the intellect, 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 divine spiritual beings, either of man's particular form or of the general and universal form, and this teaches us with certainty that everything has truly been emanated from the first necessary Being to every other being, spiritual or temporal.

In fact, by the numbers I use, you should come to know the triple and quadruple divine essence. These numbers are those that the Eternal Himself made use of to carry out general, particular, and universal creation, and the emanation of spirits, whether those who have become evil or those who have maintained the purity of their divine spiritual nature. The ternary number will make known the ternary unity of spirituous essences which the Creator used for the creation of different apparent material forms, and the quaternary number will make known the divine spiritual number the Creator used for the spiritual emanation of

every living spiritual being, which are the major spirits given to the Christ and to the demons and minors in privation who have fallen under their power.

65

Virtue of Numbers

It is this virtue of numbers which has led sages of all ages to state that no man can be learned without knowledge of numbers, whether in matters of the spiritually divine, the celestial, the earthly, or general and particular. Knowledge of the laws of spiritual nature is one thing; knowledge of the order and conventions of material man is something else again. The laws of men change like the shadows; those of spiritual nature are immutable, everything being innate in them since their first emanation. These truths will become more evident as we go along in this treatise.

66

Numbers

1. Unity, first principle of every being, whether spiritual or temporal, belonging to the divine Creator
2. Number of confusion belonging to woman
3. Number belonging to Earth or man
4. Quadruple divine essence
5. Diabolical spirit
6. Daily operations
7. Holy spirit belonging to the septenary spirits
8. Doubly powerful spirit belonging to the Christ
9. Diabolical belonging to matter
10. Divine number

67

Abel Explained to Adam and Eve by the Eternal

Let us continue with Adam and Eve's reconciliation. Having experienced the cruel pain of which we have spoken and not seeing anything positive about what this event foreshadowed, either for themselves, their first descendants, or those to come, Adam and

Eve prostrated themselves in the greatest sorrow and faith before the Creator to ask for His grace and mercy for the crime that Cain had committed on their son, Abel. Having neither the power nor the strength to seek revenge by their own authority, through bloodshed against the guilty one, they knew that vengeance belongs only to the Creator. The Eternal answered Adam and Eve's prayers and lamentations upon the death of their son, Abel; he sent them a spiritual interpreter who appeared before them and explained the nature of the crime committed by Cain, saying:

"You are right to look upon Abel's death as a great loss and as a sign of God's wrath which must fall upon your descendants until the end of time. You should also consider it as the remaining curse of divine justice for the complete forgiveness of your first crime and your perfect reconciliation. But the Creator, who knows your sincere change of heart and submission, has sent me to soothe your pain and alarm about this unfortunate event which you see as irreparable.

"The Creator wants you to know, through my message, that you have both produced Abel's posterity only to be the true example of the one who will come in time to be the genuine and sole reconciler of all of your descendants. You should both know that Cain, whom you rightly consider a criminal, is no more a criminal than Adam was towards the Creator. Cain only struck matter, but Adam took God's throne by force; see which is the more criminal! Your son Cain is still an example of the transgression of the perverse spirits who seduced Adam and who really gave him spiritual death in plunging his minor being into a form of passive matter, which made him susceptible to divine privation and changed his glorious form to a material one subject to destruction, without being able to return to its first state of apparent form after its reintegration in the first principle of apparent forms, which the central axis will dissipate as quickly as it forms. Be firm and persevere in your trust in the Eternal; the term of your reconciliation is fulfilled."

Adam replied, "May the will of my Creator be mine!"

68

First type of Preceding Events: The Major Spirits

I will now begin an explanation of the true types which make up all of the events that I have described. Adam, by his temporal posterity, can be taken as the Creator, and Adam's temporal posterity can be taken as the spirits that the Creator had emanated from Him for His greatest glory and spiritual devotion. You have seen that these spirits can consider themselves as Adam's elders, having emanated before him. You also know that having transgressed, these spirits were cast out from the Eternal presence, and that He emanated and emancipated from His divine immensity a minor spiritual being to contain them in privation. This minor, whom we call Adam, or Reaux, was therefore only the second-born spiritually from these first spirits and, like them, came from the divine Father, Creator of all things.

I want to point out to you that Cain, Adam's eldest son, is an example of the first spirits emanated by the Creator, and that his crime is of the kind that the first spirits committed against the Eternal. Abel, Adam's second-born, by his innocence and holiness, is the example of Adam emanated after these first spirits in his first state of divine righteousness and glory. The destruction of Abel's body, which was carried out by his elder brother Cain, is the kind of operation that the first spirits carried out to destroy the glorious form in which the first man was clothed and, by this means, made him susceptible to be like them in divine privation. Here then is the true explanation of the first example that Adam, Cain, and Abel demonstrated by the regrettable events which happened to them.

69

Second Type of Preceding Events: The Triangular Earth

The second thing represented by these three minors is no less significant, either by the correlation that they have with every celestial and terrestrial corporeal being, or by the events that they announced would occur to the first man's descendants. To be convinced of this, we only have to note that Adam, by the three spirituous principles which make up his form of apparent matter and its inherent proportions, is the exact image of the general earthly temple, which we know to be an equilateral triangle, as we shall demonstrate later.

70

Power to Adam's Corporeal Vegetation

Adam had corporeal vegetation within his power, just as it is in Earth's nature to vegetate. Adam could produce only two sorts of vegetation, the masculine and the feminine. Similarly, the earth can produce only two species of vegetation, whether in passive animals or in plants. But I shall teach you that, besides the power that the body of man has to reproduce itself in corporeal form, it also has the means to produce passive animals which are really innate in the substance of this material form. How this is shall be explained next.

71

From the Putrefaction of Forms

When the spiritual being has left its form, this form putrefies. After this putrefaction is complete, corporeal beings called *reptiles* emerge from this form and survive until the first three spirituous principles that have cooperated to make up the corporeal form of man are reintegrated. You must not think that this putrefaction occurs of itself nor directly from the corporeal form, but realize that the seminal fluid of all things subject to vegetation is innate within the envelope, be it terrestrial or aquatic.

Man's body, having come from the general earth and having innate within its material form the three principles which have cooperated to form his earthly or aquatic envelope,

there no doubt exists within this particular form yet another animal seminal fluid that is likely to vegetate. It is through this seminal fluid that putrefaction occurs in the body after what we commonly call death. The seminal ovaries throughout the entire body are knocked together by the reaction of the three principles we call sulphur, salt, and mercury, operating for their reintegration. In this way, the ovaries again receive an elementary warmth, stripping the reptile of its envelope, and this envelope, once dissolved, connects itself intimately with the cadaver's damp material.

The joining of this reptile envelope with the putrefied cadaver produces the general decay of man's body and finally ends its apparent form. It is therefore always by the reaction of the three operating principles that putrefaction comes about, and this putrefaction brings about the explosion of reptile animals whose seminal fluid is scattered throughout man's body. It is absolutely vital that this last work be done, and this is what is called the pain or toil of the body. I would further point out to you that these reptile animals, which come from the body, only have their action within the most essential moist base contained in the cadaver.

The life and activity that the animals have in the base fluid come from no other source than the central fiery axis, which, through its last operation, gets rid of all of the impurities surrounding the three spirituous essences which are still within the cadaver. The elementary fire, along with the central fire, maintains the apparent form of these reptiles by the refraction of their rays of spirituous fire, which consequently fold back into themselves when they find no more fluid to operate – that is, when everything has been entirely consumed by them. One can verify this by the form of the cadaver where the truth of what I am saying concerning putrefaction can be seen. In explaining to you how these reptiles have life, I mean that they have the same general life and corporeal form as all irrational animals which receive their being only through these two fires. This is enough about putrefaction; let me continue with an explanation of the types of children that Adam had.

72

Cain, An Example of the Seduction of Bad Spirits

Besides the type of transgression of the first spirits and their victorious attack on the first man, Cain is again a classical example of the impious and fatal seduction that bad spirits will exercise upon the future generations of Adam, as they had just done in his first generation. We see it in the first crime committed on his brother Abel, and the enticement of his sisters to witness what he was going to bring about, as planned together. After his transgression, Cain was obliged to go live with his two sisters in the southern part where he was relegated permanently by the Creator's command and by Adam's authority. This is the type of place to which the demons had been relegated so as to exercise their evil will and intent either against the Creator or the minors of both sexes, who were liable to retain some impression of the diabolical intellect.

This southern place is again an example of the universal part where the Creator will manifest His justice and glory at the end of time. It is also the place where the righteous will manifest their virtue and power to the shame of the perverse spirits and outcast minors. The southern part, having been cursed by the Creator, is marked by the Scriptures as the refuge of the majors and minors who have transgressed. I will say, moreover, that the three persons, Cain and his two sisters, by their ternary number, indicate the transgression of the earthly corporeal form of man, which the diabolical intellect seduces through its conjunction with the three spirituous principles making up every corporeal form. It is from these three subjects that we come to the nonary number (the number nine), of prevaricating matter, either of the demons or of the minors, as I will explain to you.

73

The Three Principles of Forms: Sulphur, Salt, and Mercury

You know that the ternary number is given to Earth, or to the general form, and to the corporeal forms of its inhabitants, as well as to the celestial inhabitants. This ternary number originates from the three substances which make up any form whatsoever and which we call the spirituous principles of sulphur, salt, and mercury, emanated from the imagination and intent of the Creator. The central axis has placed and operated these three principles, produced in a state of indifference, to allow them to take on a more strengthened or consistent form, and from this action of the central axis come all corporeal forms in the same way that the perverse spirits garb themselves for their greatest subjection. It is also from these same substances that the corporeal forms of Cain and his two sisters are composed, and we will explain this type now.

74

Of the Nonary Number

In regard to the nonary number, I will say that it is not surprising that the major perverse spirits and their agents prefer to bind themselves more willingly to the bodily form of man than to any other, since this human form had first been destined for them. A proof of the intimate liaison of the evil spirits with man's body can be found in the words of the Christ to his apostles at the end of his last temporal operation on the Mount of Olives. When he came back to join them, he found them asleep and, waking them up, said, "Do not sleep, for the flesh is weak and the spirit is quick." It is the ease with which the evil spirit communicates with the bodily form of man that allowed the spirituous principles within these three persons' forms to be corrupted. The diabolical intellect wormed its way into and joined itself entirely with their form, and seduced the spiritual agent within who directs and governs this form according to the Creator's will.

This insinuation produced such an impact that it was no longer within their power to undo the intimate connection which ruled between them by the perfect sympathy that all

three had established with the demoniac intellect. There was among them only one intent, one thought, and one action. Never had such a union been seen among men throughout the centuries, and it is impossible that three different and free persons can act in this way if they are not reconciled and led by a good or bad spirit. It is therefore from these three people, possessed by the prince of demons, that, as I have said, we derive the nonary number of matter, namely by adding the three spirituous principles or first essences; their three virtues and their three demoniacal powers are as follows:

- Firstly, three principles to Cain, three to his elder sister, and three to his younger sister, making nine.
- Secondly, three virtues to Cain, three to his elder sister, and three to his younger sister, making nine.
- Thirdly, three powers to Cain, three to his elder sister, and three to his younger sister, making nine.

To convince you that the nonary number of matter comes from the three minors, we have only to see their first diabolical action and how they perpetuated their criminal works until the punishment that the Creator exercised over their entire generation – punishment in which the Scriptures tell us that the Eternal had struck the entire earth and its inhabitants by floods, and by this means destroyed the guilty generation of the three minors, as well as men that they had seduced. It is since this period that the nonary number has come to our knowledge, including its mysterious addition as follows:

- 3 Add the product of
- 3 all numbers which is 27;
- 3 you will find that 2 and 7, summed make 9.
- 3 Multiply 27 by 9;
- 3 that will again
- 3 give you 9.
- 3 If you wish to multiply
- 3 this product infinite times,
- 3 it will always give
- 27 you 9.

Cain's Punishment

This is all that I had to relate to you about the nonary number, wanting to tell you about the other significant types that Cain represents in this universe. I will tell you that Cain is the example of the choice of prophets that the Creator was to send amongst Cain's generation in the times which followed. You were told that when Cain had destroyed his brother Abel, he went back to his ordinary abode, where, reflecting upon his crime, a divine spiritual voice came to him and asked what he had done with his brother. Cain sharply replied, "Am I my brother's keeper?" After this response, the spirit made such an effect on his corporeal form or minor being that he was immediately overwhelmed and, in this situation, called upon the Creator, saying, "Lord, those who will meet me will kill me."

The Eternal, Father of mercy, considering Cain's consternation, and wishing to protect him from the reproach and revenge that his generation would be capable of exercising against him, ordered that he be marked with a protective seal, and the spirit which marked him thus said, "In the name of the Eternal, whosoever slayeth Cain shall be punished by death sevenfold."

Then Cain withdrew with his sisters to the place where he had been sent by the Eternal. Here he had a generation of ten males and eleven females. He built a city that he named Enoch. To assist in this enterprise, he thought of the idea of digging into the bowels of the earth, and he prepared the materials that he extracted so as to give them the forms appropriate to the uses that he wanted to make of them. He undertook this operation with his first-born, whom he called Enoch. He left his secret, however, either for the discovery of mines or the beating of metals, to his second son, called Tubalcain. From this, it has come to us that Tubalcain was the first to discover the smelting of metals.

Cain Killed by His Son Boaz

Cain was a great hunter and he had also raised his male children in the art of hunting, especially his tenth son, of whom he was very fond. He gave this son no other talents than that of hunting, his other children being more inclined to works of the imagination and to manual work. Cain named his tenth son Boaz which means "son of occision." It was this last son who killed his father Cain, which happened in the following manner.

Cain, having resolved to go hunting for wild animals, accompanied by Enoch's two children, his grandchildren, did not tell his son Boaz about the hunting expedition that he had planned two days later. For his part, Boaz planned with his two nephews, sons of Tubalcain, to go hunting the same day as his father, but did not notify him either. Boaz, having no children, became very fond of his nephews, and so they left together to go

hunting. Unknowingly, Boaz took the same route as his father, Cain, both being in the thick bushes, called Onam, meaning “sorrow,” that they were accustomed to scouring.

Then, Boaz saw the shadow of a figure. He let fly an arrow which pierced the heart of his father, having taken him for a wild animal. Imagine Boaz’s surprise and shock when he went to the place that he had shot the arrow, and when he saw that he had killed his father by his own hand. His pain was all the greater because he knew that the punishment and the threat that the Creator had leveled against the one who would strike Cain. He knew that whoever would have that misfortune would incur mortal punishment seven times or receive vengeance sevenfold (I will explain elsewhere this sevenfold revenge). Boaz called his two nephews and showed them the body. As soon as they recognized that it was Cain, they uttered a great cry of surprise and horror at the same time, increasing poor Boaz’s grief even more. After he had told them how he was the innocent cause of the destruction of the bodily form of his father, Cain, he said:

“My friends, you are witnesses to my crime; although I have transgressed against the commands of the Creator unwillingly, I am guilty before the Eternal and before men. I am the youngest son of Cain, the last of his posterity, the most culpable and criminal. Avenge upon the person of this last-born the death of his father and the scandal that I have brought upon you.”

The diabolical intellect, which knows the weakness of men in trouble, immediately roused an excessive passion in Boaz’s two nephews to avenge Cain’s death. They each armed their bow with an arrow to shoot their uncle. But when they were ready to shoot him, a voice could be heard which said:

“Whosoever shall slay the one who has killed Cain shall be punished by death seventy times by sevenfold.” (This I shall explain later.)

Upon hearing this frightening divine spiritual voice, the two nephews fell to the ground, but as soon as they had come to, they took their weapons to Boaz saying:

“The Creator has spared you, Boaz, for the death of your father. We are now the most guilty before the Eternal since we willingly conceived to carry out upon you our vindictive thought.”

Boaz answered his two nephews: “May the will of the Creator be done!”

After this acceptance from Boaz, they all went back to the city of Enoch. The gloom and despondency which showed upon their faces brought Cain’s kin great consternation. This pain increased even more when this generation learned that the death of their father Cain was committed by the last-born of this same father.

Poor Boaz, having been crushed by a general enmity from Cain’s first generation and their descendants, was forced to withdraw from this mob of possessed diabolical intellects,

and took refuge in the desert of Jezanias, which means “listen to the Creator.” Here Boaz ended his days in penance and contrition.

This then is the classical example of prophecy, as shown when he said after the crime that he had committed against his brother Abel: “Those who will meet me, Lord, will kill me.” Wasn’t he met by his son in the thicket? Wasn’t he, in fact, killed by a man, as he had said? What really gives rise to the idea of prophecy is that the meeting of Cain and Boaz was not premeditated, and both met in a place where Cain received the fatal blow without recognizing each other.

77

An Error of Men of Our Times on the Last Patricide

I want to bring to your attention to how ridiculous and absurd the observation is that men of our times make about Cain’s patricide by his son Boaz. This type, unknown to the greatest part of men today, confirms their belief and even assures them that Adam was not the first man because, they say, when Cain killed his brother Abel, he said to the Creator, “Lord, what will become of me? Those who will meet me will kill me.” If these men had been instructed about the one who uttered these words to the Creator, they would have clearly understood that they were words of a prophet and of prophecies to come, as we have already seen happen among men on Earth and to Cain himself.

But, you may say, how could the Creator send prophets to men so as to limit their actions which are contrary to the laws that He had given them, when you say that the Creator takes no part in secondary causes? I will answer that the Creator is aware of the demoniacal thinking being who continually carries out seductive and pernicious acts for the spiritual minor, just as it had already taken place in the seduction of Adam and his generation. Consequently, the Creator judged it necessary, for the benefit of man, to elect spiritually minor beings and to endow them with the prophetic spirit, not only to contain man within the laws, precepts, and commands that He had given them, but also for the greatest molestation of evil spirits and for the manifestation of His greatest divine glory. The Eternal becomes aware of secondary causes by the good and bad thoughts and actions of a spiritual being before the Creator.

78

Retreat of Boaz into the Desert of Jezanias

Let us now see what type of retreat Boaz’s flight into the desert of Jezanias represents. Boaz, being the last son of Cain’s immediate generation, completes the denary number by his rank. There is no doubt that he was endowed with spiritually divine gifts to be an image and a real example of the great mercy that the Creator grants, in whatever circumstance, whether for the benefit of the spiritual minor being or for the benefit of the perverse major,

when spirits sincerely call upon Him. You should understand very clearly the grace that the Creator granted Boaz, who was doubly criminal; firstly for having assisted in the worship to the demons rather than to the Creator and having a perfect knowledge of both, and secondly for having allowed himself to be led by false habit and example, which had been acquired among Cain's generation, either through fear of pain that this generation would make him suffer, or for his own personal satisfaction.

Secondly, Boaz was a criminal for having put his father Cain to death, and having contravened what the Creator forbade and about which He warned Cain's posterity after what happened to Abel. It is not that the Creator, for that matter, foresees the future conduct of the secondary causes which would operate among this generation (you know what I have said about this), but it was to warn the princes of demons by this prohibition that He knew about their atrocious behavior and wanted to warn men of the abominations that the demons could exercise against them as they had already done for the fall of Adam and of his first generation. Have men themselves not always judged the future conduct of their peers by past conduct, in spite of the misleading saying that a man cannot answer for himself or his future conduct? Don't we know that the Creator is stronger and more powerful than the demons, and that their greatest diabolic rage can only attract more curses when raised against the Creator or the righteous minor whose fabric is unshakable when built on the slightest divine spiritual basis? And lastly, don't we know that whatever the Lord watches is well guarded? It was upon this sole invincible power and immutable justice of the Creator that all edicts and threats to Cain's posterity were made by Him.

79

Why the Demons Attack the Bodies of Men Rather than Those of Beasts

I would like to make a short digression by going back to what I have just told you, so that you can better understand the atrocious conduct that the demoniac spirits prefer to enact against the form of the minor and the minor itself. The diabolic spirits attach themselves to the form of the minor rather than that of the brute, because the form of man is the image and general copy of the Creator's great work. Man bears upon his form the real image of the apparent form which appeared in the Creator's imagination, and which was then put into apparently solid and passive material substance by divine spiritual workers for the formation of the universal, general, and particular temple.

Those spirits attach themselves even more willingly to man's form, because it contains the minor spiritual being who is more powerful, and which they continually try to seduce and turn away from the Creator. This is why the prince of demons, through his intellectual spirits, gets them to attack the bodily form of man rather than beasts, because animals are not an image of the Creator's great work and they have no divine spiritual being on which demoniac spirits can make some impression. It should be remembered that the demoniac spirit, which always seeks to persecute minors, starts by attacking their form through the

bad intellect. When it completely joins with this form, the bad intellect makes the passive life of man susceptible to becoming demoniac spiritual life.

Then from there, this spiritual intellect attacks the spiritually divine minor so that it can receive the impressions of the prince of demons, which have been ordered and sworn to wage combat against every kind of spiritual activity given to the glory of the Creator. From this fearsome combat comes the good or bad reintegration of the corporeal form and minor being. Everything depends on the steadfastness of the minor to reject this foreign being from its form, or on its weakness to give in to the insinuations of the bad spirit.

It is easy to convince ourselves that these kinds of combat happen on the form of man rather than on those of beasts. Let us then observe the actions, movements, and operation of these animals. Do they have the combinations and thoughts to destroy or to preserve their corporeal form? Do they worship? Do they have the laws to manage their behavior? Don't we see, on the contrary, that everything operates among them according to pure nature which looks after them only during their temporal life? But the actions of the minor – its movements, its operations – show themselves in an entirely opposite manner to those of the beasts, and the difference between the two is so marked that it is impossible to deny. Yes, what comes from the rational animal is always above what comes from the irrational, and this is because man's corporeal form contains three kinds of life, which I will make clearer.

80

Three Sorts of Life in Man: Passive, Demoniacal, and Divine

The first is the life of matter, which we call instinct or passive life, and which is innate in the form of the rational animal as well as the irrational. The second is the demoniacal spiritual life, which can incorporate itself into the passive life, and the third is the divine spiritual life, which presides over the first two. You will not find the same thing among beasts; they have only a being of passive life issued from the divine spiritual operation of the central fiery axis, which daily directs its action upon all forms of apparent matter consolidated by this same operation. It is by this action and operation that all forms of apparent matter are maintained during the course of their fixed temporal life by the will of the Creator.

Such is the difference which remains between rational and irrational beings, and the reason that the demoniacal operations attack the corporeal forms of man rather than those of beasts. A mediator is not necessary for these beasts to put them back within the domain of their natural laws when their pure and simple passion makes them stray from these laws made by their movement. They do not need this mediator because their dissensions do not come from an outside agent other than what nature dictates. This is the digression that I intended to make. I wanted to explain to you the example of Boaz's retreat into the desert of Jezanias, and it offered me an opportunity to instruct you about the most essential things that are of greatest consequence for the man of desire.

Man Is Freed Before the Demons

It is by Boaz's retreat that we should understand that it is within the power of the spiritually divine minor to separate himself when he wishes from the possession and the connection that he has established with the prince of demons through the diabolic intellect. I will not enter here into the details of the different types which Cain's posterity represent because I will do so later. However, I should give you an explanation again of Abel's birth, just as I can give you some examples of a similar kind when the opportunity arises.

Types of Abel

I will tell you, therefore, that Adam and Eve cooperated to form their son Abel by a very succinct material operation; that is to say, without the excessive participation of their material senses. And so they completely submitted themselves to the Creator through a perfect and spiritual surrender. The Creator could not refuse to connect with their operation by composing within their produced form a minor being endowed with virtue and divine spiritual wisdom. This spiritual being was to be a type of the manifestation of divine justice for the benefit of the minors and to the shame of the demons, as he was to be the principal instrument of Adam's and Eve's reconciliation. The type that Abel personified, on account of all of Adam's generation until the end of time, was not the only spiritual image that this minor being represented; he served as still another example for the general and particular benefit of every spiritual being. Moreover, Abel is a true example of minors endowed with divine grace which the Creator brings among men to be the spiritual instruments of His justice, either for the reward or for the punishment of his creatures, according to whether their works conform to divine law or not.

IV. ENOCH

Enoch, an Example of the Divine Spirit and Its Action

Among the minors destined for these kinds of spiritual operations, we shall first consider Enoch, the seventh of his generation who replaced Abel, namely the generation of Seth. He is by rank of birth a true example of the divine spirit for the support, conduct, and defense of the minors against persecution by the demons. By the mission, work, and worship that he professed, he is also an example of the true type of direct action of the doubly powerful spirit which, at that time, laid down for men the conduct necessary to protect them from attacks by their enemies. This same conduct was to guide them in their natural temporal and spiritual operations, and to serve as a fundamental basis in the rituals of their worship conforming to divinity.

An Examination of the Worship Practiced by Enoch

Let us examine, therefore, what worship Enoch practiced among the descendants of Seth. He was the first to build an altar of white stone that is different from what we call marble. Enoch received the fruit of his worship on the center of this altar and where he offered himself in sacrifice. Enoch was the first to teach the spiritual minors to erect divine structures. It was he who prophesied the justice of the Creator to be fulfilled upon the face of the Earth in punishment of the crimes of Cain's generations and the remainder of Seth's generation, who joined with those of Cain. He determined the covenant of Seth's generation by forbidding the divine Creator's children to form liaisons with the children of men. (By what I have said about Adam's transgression and its results, you will understand what I mean by the children of men.) It was Enoch who prophesied that the Creator's truly elected were to be born from the Eternal by electing ten individuals to promote the divine cult among Seth's generation. Enoch was therefore the classical example of devotion and ceremony of the past, just as he still is for people of the present, which will be better understood by an explanation of his spiritual divine operations.

Enoch, who was simply a holy spirit in a corporeal form of apparent matter, held a divine spiritual assembly in the northern region, in accordance with the wish and goodwill of his disciples chosen from Seth's and Enoch's descendants. This generation he called the children of the Creator and, struck by the force of Enoch's sacred operations, they could not avoid calling him Enoch, the holy man, a name which means dedicated or devoted to the Creator. With overwhelming success, he reformed the conduct of the minors, who already recognized him as a powerful man over every created thing. He questioned them on all of the various daily actions and invocations that they practiced contrary to the Creator's will, and which barely qualified them to be the so-called children of the living God. The lessons taught them on this subject, and even the threats that he made about the terrible events which could happen at any time, caused the minors to adopt fully his code of conduct, discipline, and instructions. Enoch reassured and strengthened their faith in and practice of his sacred operations which they as yet understood only through the discourse that he had held on the first meeting on the day of the Sabbath.

Consequently, he organized an election from among them of ten persons to whom he declared the Creator's will and set out a ceremony and code of life so that the Eternal could be invoked in sacredness. He admitted these ten subjects to the knowledge of the *chaotic listic* works (these two words, which belong to the divine spiritual sciences, shall be explained later). He then made them erect a building of only one room in which he and his ten chosen met to assist him in the sacred work. He gave each of them the first letter of the holy names of God, which made ten letters in all, allowing them to practice with regularity and exactness all kinds of operations favorable to the Creator and to the

advantage of the reconciled minors. After this first act, he sent them back to their allocated tents, just as Moses had demonstrated by the encampment of the Levites around the Ark.

Every tenth week, Enoch held this meeting of divine work with his ten elect, and at each meeting, he gave them a new letter of the sacred name of God, so that after seven gatherings, each had two powerful words by which to command all created things from the terrestrial to the celestial planes. These two words consisted of seven letters, four of which formed the awesome, invincible, and powerful name of the Eternal, which governed and subjected every created being in the celestial realm, and the remaining three formed a holy name which subjected and ruled every created being in the earthly realm. These ten chiefs, their virtues and spiritual divine powers restored by Enoch, performed such wondrous sacred works that they converted several members of their family. They instructed minors truly called by the Holy Spirit in the sciences that they possessed through the power and ministry of Enoch, who was an example of the reconciliation of human kind.

85

Revolt of the Sixth Disciple of Enoch

In a short time, the number of converts became quite considerable, but these new converts did not maintain their virtues and powers. What perverted several of them was the atrocious conduct of one of their ten leaders admitted by Enoch to divine reconciliation and who provoked dissension amongst the others to spread mistrust about Enoch's teachings. This spirit of revolt increased so much among the newly called that they eventually abandoned the Creator entirely to the delight of matter and to the chief transgressor, and so no more than nine righteous men remained on Earth. These nine called upon their strength and knowledge that they had received from the holy Enoch, and begged him to meet with them again to replace one of their brothers that the demon had taken away.

Enoch, receptive to their prayers, met with these nine to whom he communicated the entire secret. At this meeting, he elected the one to replace the transgressor, adding that the one chosen would enter into virtue and power only after they themselves had atoned for their sins, and when the divine justice had purged the criminals. The hearts of these nine righteous were so stunned that they remained in a kind of stupor or drowsiness which lasted about an hour. During this time, Enoch made his invocation to the Creator on behalf of the nine disciples who then saw all of the plagues that the Creator would summon to strike the earth and its inhabitants. The terror that they experienced brought them out of their despondency. They uttered a great cry at Enoch and said to him:

“How is it, Master, that everything that we have just seen must happen on this earth? Could you not calm by your prayers the wrath of the One who sent you among us and hold back the scourges that He proposes to launch upon the earth and its inhabitants? The vision that we have had is not false; the Creator is just, and you are holy, strong, and invincible.”

Enoch replied, “Who has thus instructed you about me? Be all one man, and you will be equally holy. Be all under the same law, and you will be strong. Be all under the same code of life which I have prescribed for you, and you will be eternal invincible minors. Such is the will of the Father and of the Holy Spirit upon his son. Always be the son of the Almighty here below, and you will know that the one named Enoch is the spirit of the Father who is above.”

86

Enoch Taken to Heaven

Enoch had scarcely finished speaking and blessing the nine disciples when a fiery cloud descended from Heaven and quickly raised him to carry this Holy Spirit away to his destination. His disciples, who had lost sight of him, lamented and said, “What is to become of us, O Eternal, without the help of our master Enoch? Why do you take him from his brothers and his disciples? If the earth is culpable, why are we corporeal men responsible if it is material blood only which we have received from the earth and which we leave to Thy holy justice? Grant, Lord, our wishes and have pity on Thy sons and servants.”

87

Noah Takes Up Enoch’s Religion Again

Soon afterwards, Enoch was to be a new type, following the will of the Creator, just as we have seen several successive examples from times immemorial until today. The first principle of divine spiritual religion that he had established among Seth’s posterity was preserved and reactivated by the vigor and power of Noah, who is yet another example of the spiritually elect for general and particular reconciliation. We will clearly see this when we examine his entering the Ark with the different kinds of animals, the tranquility and security of the Ark during the flood, the spiritual instructions that Noah gave to his legitimate sons, and finally his conduct safeguarding all those who had been entrusted to him against the terrible curse that God sent to exterminate the earth and all its other inhabitants.

88

The Duty of the Messiah and the 70 Years of Servitude

Without examining the detail regarding Enoch’s special conduct towards his disciples and his secretly elected, it is enough to note that what has just been said is sufficient to clearly see that the true Messiah has always been with God’s children but unknown most of the time. We shall also find with this same explanation the interpretation of what the prophet Daniel meant in one of his prophecies when he spoke symbolically of the captivity of Israel for 70 weeks, converted to 70 years under Nebuchadnezzar, a prophecy confirmed by the bondage of the Israelites and from which they were delivered by the powerful actions of

Zerubbabel after 70 years of servitude to which the Creator had condemned them for the errors that they had committed against God and their brothers.

89

The Ten Types of Messiahs

But it is not only with the advent of Enoch, which I just started to explain, that we find proof of the presence of the Christ among God's children. Abel, who was an example of an appointed minor for the manifestation of His divine justice, also represented a true kind of Messiah. We recognize this truth by the action of all elected minors who exercised their power and spiritual virtue among the people of centuries past and who still operate today. The elected minors since Abel and Enoch are Noah, Melchizedek, Joseph, Moses, David, Solomon, Zerubbabel, and the Messiah. All of these subjects, appointed for the manifestation of divine glory, make up the complete divine spiritual denary number from which all material and spiritual things have arisen, as I will explain shortly when discussing the types and epochs that the general and particular body, as well as the minors, have experienced. In effect, with these explanations, you will be able to convince yourselves of the truth of what I have said, by the similarity and connection that these minors' works have with Abel's works; this will allow you to recognize clearly that Abel was a true representation of the Christ just as Cain truly represented the operations of the prince of demons.

90

The Abominations Represented by Cain's Crime

By the murder of his brother Abel, Cain, in effect, represents the rage of the demons who had sworn to dissolve and to destroy any form of creation, and that by making use of men, in whom they insinuate and suggest a multitude of material passions, which they know reflect the weak elements of their material and spiritual life, they set minors against one another and keep them in confusion. We also see that among men of matter, no two thoughts, two actions, or two operations agree. The determination of the demons to sow dissension only leads men to give rise to immodest thoughts of pride and ambition, so that they continually live in divine spiritual discord, which keeps them in ignorance of their corporeal and spiritual origins, and ignorant of the motive and cause of their trouble and pain to which they are condemned. Eventually, they lose completely the idea of the devotion that they ought to show towards the Creator.

91

The Expulsion of Adam and the Incarnation of the Christ

Here then are the abominations shown to us by Cain's crimes. Abel was truly his earthly brother, both having emanated from the same man, but there is no comparison between

the corporeal formation of either one. The corporeal form of Cain was conceived through excessive voluptuous pleasure, and it traces for us the transgression of the first man. Abel, on the other hand, was conceived without the excesses of the material senses but instead by the purity of the laws of nature. Moreover, his form was more spiritual than material and it is by this spiritual conception that we see Abel's form as a true representation of the Christ's form, issued spiritually from an ordinary woman without the assistance of physical action or the involvement of the material senses. On the other hand, this corporeal formation of the Christ recounts the story of the first man who, after his transgression, was stripped of his glorious body and in turn given one of gross matter while throwing himself into the depths of the earth. This doubly powerful divine spirit, superior to every emanated being, lived in a pure and glorious circle of divine immensity before he came to operate the divine justice among men. But when sent by the Creator, he left this spiritual abode to enter the womb of a virgin girl.

Now, does the relinquishment of his true home, which the minor Christ made, not remind us of the expulsion of the first man from his glorious body? Does not the entering of this spiritual major or word of the Creator into the body of a virgin, remind us clearly of the entering of the first minor into the earth's abyss to cloth itself in a body of matter? The different pains and upheavals that this virgin's body experienced in pregnancy and childbirth represent the demoniacal spiritual subjection and upheavals that the general earthly body endured and must endure in proportion to Adam's transgression. With God having then cursed the earth and having delivered His harsh punishments, the persecutions that the various nations directed towards the virgin's body and its fruit represent what the various demons have done and are doing to the general and particular body of Earth, including its minors.

The defeat of the body of Christ, destroyed by the hands of men, also proves that the demons have power over the corporeal forms of apparent matter, but we should be aware that these demons cannot prevent the reintegration of spirituous substances which have not come from them. They can also destroy the particular form but not the general earthly form which can come to an end only at a time determined by the Creator. The destruction of the Christ as a physical individual, carried out by men in the presence of two women (Mary Magdalene and Mary of Zebedee) was represented by Cain's murder of his brother Abel in the presence of his two sisters. The two women that I have just mentioned followed the Christ in all his divine spiritual work, just as Cain's two sisters followed their brother in his demoniacal work.

92

The Blood of Christ Foreshadowed by That of Abel and of Abraham

These are not the only correspondences that we can recognize between the operations of the Christ and those of the first minors. We cannot ignore that the blood which flowed from

the body of the righteous Abel has a certain resemblance to the blood that the Christ had to spill and effectively did spill. The blood spilled by Abel on Earth was a genuine example and reality of the action of divine grace which brings peace and mercy on Earth and to its inhabitants. It was also the type of covenant that the Creator made with His creature after his reconciliation, just as we saw the first man return the Creator's grace immediately after Abel's sacrifice. Was this not repeated clearly by Abraham's circumcision, by which the father of many obtained his perfect reconciliation with the Creator, and was it not by the shedding of his blood that the patriarch realized the covenant that the Eternal made with him? Is it not therefore understandable that the shedding of Christ's blood is a confirmation of all those types who have gone before Him, since this bloodshed, causing an earthquake, made His reconciliation and the covenant that the Creator made with the earth and its inhabitants felt throughout the whole of nature?

93

The Sun Eclipsed by the Christ's Death, as It Will Be at the End of Time

Seeing that I started to speak to you of the events which accompanied the operations of the Christ, explaining to you the earthquake which then occurred, you may well wonder why the sun darkened at the same time. I will tell you that the eclipse in the celestial region is a real example of the scourge from the demoniacal spirits, whom the Christ, by his operation, reduced more considerably than they were in their privation of power against particular and general creation. This eclipse recalls to mind, moreover, the shadows of ignorance into which the Hebrews were plunged when they had eclipsed from their memory the holy divine names which had previously guided them in all their natural, temporal, and divine spiritual works. It also represented the blindness of the incredulous ones that are and will remain deprived of the divine light until the end of time.

Lastly, this eclipse was the true example of general matter which will entirely disappear at the end of time and fade from the presence of man like a painting fades from the imagination of a painter. By this last comparison you will be able to understand that the principle of matter of the general body is none other than a spiritual picture that the Creator had conceived in his imagination, and hence in this spiritual picture was included every corporeal being but all the while without material substance. This picture mainly contained the minor spiritual who was to contribute to the formation of bodies.

94

The Veil of the Temple Torn Away: An Example of the Destiny of the Hebrews

As I have explained the important eclipse at the time of the death of the Christ, you may ask that I also explain the significance of the tearing of the veil, which happened at the same time. In the hope that it will be useful to you, I shall agree to do so. I will tell you that the tearing of the veil of the Temple is a significant benefit for the spiritual minor who will

have the fortune of being included in the ranks of those whom the Creator will reward with His most spiritual divine glory.

The torn veil is the true example of deliverance of the minor deprived of the Creator's presence. It explains the reintegration of apparent matter, which veils and separates every minor being from perfect knowledge and from all of the significant works that the Creator carries out every moment for His greatest glory. It explains the tearing and descent of the seven planetary heavens which, because of their material bodies, veil spiritual minors from the great divine light which reigns beyond the celestial. It explains, moreover, the rupture of that which, for the most part, hid and veiled the knowledge of the Creator's works carried out for His greatest justice for the benefit of His creature.

Moses's example leads us to understand clearly this latter image, in giving the Hebrews knowledge of the divine law, which he recited to them with his face covered in a red veil. This red veil, which hid Moses's face from the people and the tables on which the intentions and will of the Creator were written, represented, in a perfect way, the perverse spirits who are a scandalous veil to all minors associated with them. The red color of the veil represents the demoniacal intellect's insinuation of the minor's principal senses, depriving him of every communication with the divine spiritual senses and making him incapable of retaining any spiritual impression whatsoever, whether common, mysterious, or even spiritually pure and simple in kind. Moses's veiled face indicated the spiritual ignorance into which the Israelites were going to fall and the state of privation of divine knowledge into which Moses could see that they were going to be reduced by the covenant that they were going to make with the prince of demons.

It is because of these criminal covenants that the Hebrews were called children of darkness and children of the blood of matter, and replaced by the children of divine grace. But these new children should be careful not to become complacent about the grace that they have at the expense of the Hebrew people, whose reprobation is a striking example of the reality which the whole world will have to face one day, and about which I will speak more when explaining the last upheavals which will occur at the end of time.

95

Seth, Abel's Heir

I have spoken extensively enough about Cain and Abel that I will now pass on to Adam's posterity. I have shown how Adam had been perfectly reconciled through Abel. You will readily understand that, without this reconciliation, universal, general, and particular nature would not exist in the same way as it does today, even though the length of its duration would have been the same. But as the Creator had given Abel all the necessary gifts during his life to bring about the manifestation of divine glory for the benefit of creation and to the shame of the demons, it was vital that after his death these gifts be passed on to another

minor. The decrees of the Creator have been implemented and will always be implemented with irrevocable immutability.

Adam therefore conceived, with the Creator's sanction, a third descendant, whom he named Seth, which means "admitted to God's posterity." This spiritual minor being inherited all of the powerful gifts that Abel possessed. Moreover, these gifts transmitted to Seth had much more spiritual power and activity than when Abel had them because Abel was only ever to be a simple type of spiritual reconciliation, whereas Seth had not only this to bear, but also the stability of the laws of nature, the course of various cyclic upheavals, and temporal events which were to take place among his people the moment that they removed from their gaze He who created this in His divine imagination.

96

Seth Instructed in Numbers by Hely

To this end, the Creator Himself, through His spiritual envoy named Hely, instructed the blessed Seth in the secret spiritual divine forces which contain and direct all of nature, whether spiritual or material. Through the spirit, he received directly from the Creator everything that there was to know about the Eternal's immutable laws, and he learned that every law of temporal creation and every divine action was based upon different numbers. From Hely, he learned that every number was coeternal with the Creator, and that by these various numbers, the Creator formed every image, every convention of creation, and formed His creature. So that you may not doubt this truth, I shall give you the knowledge of these coeternal numbers which are innate in the Creator.

97

Superiority of the Denary Number, First Divine Power

You undoubtedly know that sages, past and present, have always regarded the denary number as a respectable number in every sense. They had and still have so much respect for this number only because they learned to know its force through perseverance in their divine spiritual work, and by this means obtained the same gifts which had been entrusted to Seth. These sages did not obtain these gifts for their physical descendants, most of whom never had any, even though they had union with female minors according to the Creator's will, but they used these gifts only for the education of spiritual children that the Creator assigned to them and to prepare them to become instruments of the manifestation of divine glory. Knowledge of the famous denary number was perpetuated among this spiritual posterity, a number which contained all kinds of numbers of creation, and from which they had the ability to derive all of the terrestrial, minor, major, and superior numbers innate within it, just as Seth had been taught and as has been told to me in order to instruct the man of desire.

I shall teach you, therefore, as I understand it from those who were given the responsibility to teach me, that the denary number contains the four numbers of divine power. I place before you the denary number in four different illustrations of an arithmetical character: 1, 2, 3, and 4. Add these four figures in the following manner: 1 and 2 make 3, 3 and 3 make 6, and 6 and 4 make 10. You will find your denary number which is the great and divine power in which the other three are contained, as you can see by the following addition: 3 and 4 produce the number 7, which is the second power of the Creator; 1 and 2 make 3, and 3 and 3 make 6, which is the third power of the Creator; finally, add 1 and 3, and you have 4, which is the quaternary number that ends and concludes the four divine powers of the Creator contained in His coeternal denary number.

98

One, Two, Three, Four, and Ten

To clarify your understanding, it is best that I give you the application of these four numbers so that you know to what use each was put by the Creator for His universal, general, and particular creation. I shall tell you then that the denary number is indivisible, or that which cannot take any division. It is the number which completes, divides, and subdivides every kind of number within the spiritual divine, corporeal and animal, universal, general, and particular temples. This is why this well-known number has always been regarded by the sages as a unique number and representing the quadruple divine essence and, consequently, highly respected by every spiritual being who has come from this number. This is also why the number can be operated only by the Creator and not by any doubly powerful, simple and minor, spiritual being, and no sage makes use of this number through respect, always leaving this to Divinity. Here then is the use of the denary number, or the first divine power, written thus: 10 or ①, and by this number the divine-thinking imagination conceived divine temporal spiritual creation. Let us pass on to the septenary number.

99

The Septenary Emanates from the Denary, the Second Divine Power

The septenary number, which came from the absolute denary number, is the more-than-perfect number that the Creator used for the emancipation of every spirit outside His divine immensity. The category of septenary spirits was to serve as the first agent and positive cause to contribute in the operation of every kind of movement in forms created in the universal circle. What do we observe in all of these forms? Resonance, movement, action, and reaction. All of the various qualities and properties of these forms would not make an impression upon us if they had not within them an innate being, which we call the particle of the central axis of uncreated fire, making them susceptible to all of the actions that we observe in them. But all of these actions and movements of material forms cannot be due to this sole innate principle, and this principle, or particle of uncreated fire, would never

produce any effect in corporeal forms if it were not activated by a principal and superior cause which gives it its own movement and maintains the form itself.

This superior cause, as we see, is none other than these divine spiritual septenary agents who preside like chiefs over the different actions and movements of all bodies to which it transmits its thoughts and will as they conceived it. This has, in fact, been demonstrated to us by what was said previously, that the human corporeal form was the organ of the soul – or the minor – and one cannot better conceive the faculties and power of these septenary agents upon corporeal beings than by the different operations that the minors produce on their own forms seen by others of their kind. This then is the virtue and powerful faculty of the septenary number, its emanation from the denary number, and the use that the Creator made of it for the emancipation of spirits formed in His image; this number is the second power of Divinity.

100

The Senary Also Emanates from the Denary, Third Divine Power

The third divine power, or the senary, is likewise a number emanated from the famous denary number. The number six is not as perfect or as powerful in spiritual virtue as the septenary number, and this is because the senary number can be divided into two equal parts, or two times three, which cannot be done to the number seven without destroying it and changing its nature. The senary number is the one by which the Creator manifested from His thought every image of apparent corporeal forms within the universal circle. Does not Genesis teach that God created everything in six days? This is not to suggest that Genesis wanted to limit the power of Divinity by restricting it in time, be it six days or six years. The Creator is a pure spirit superior to time, but He could have operated six divine thoughts for universal creation, and this number six does effectively belong to the creation of every form of apparent matter. By this same number, the Creator gave His creature, whether spiritual or corporeal, a sense of time which will remain in universal creation.

This, then, is the virtue of the number six and the use that the Creator made of it. In this way, the sages have acquired the knowledge of the principle of the forms and limits that the Creator has placed upon their temporal and passive existence. Moreover, we learn from this that every corporeal being will reintegrate itself into its first principle of emanation by the same number which produced it. Let us move on to the quaternary number, or the fourth power of the Creator.

101

The Quaternary Completes the Quadruple Divine Essence

The quaternary number, which completes the quadruple divine essence, is infinitely more perfect and significant than the number six, because it is the number which contributes

to the perfection of the forms taken from indifferent matter, since it gives movement and action to corporeal form and presides over every created being as the principal number from which all has come. We also call it the number of the powerful word of the Creator, as containing within it all kinds of numbers of earthly, spiritual, and divine creation, as I explained to you by the various additions of the four figures which make up this quaternary number and by the adding up of these same figures to make the number ten.

By these different additions, the various faculties and powers that man received from the Creator were designated. That is why it is in the quaternary number that man must come to know all of the numbers of spiritual powers innate within him, because he had the misfortune of being deprived of this knowledge. The quaternary number is, in effect, the one that the Creator used for the emanation and the emancipation of man, or spiritual minor, which means that the soul is called eternal or impassive life, as I shall point out to you.

102

The Ternary, Type of Three Spirituous Essences

You should know that the triangular figure has always been regarded as very important among the sages of various nations. Adam, Enoch, Moses, Solomon, and the Christ all made great use of this figure in their works. We see that even today this triangle is placed upon our altars and on the top of or on the frontispiece of buildings. I wonder if this figure could be the fruit of the builder's imagination. This cannot be possible since it existed before him and is within the nature of our own body. Nor can we believe that the triangle is the figure of the Trinity, even though we give the angles of an equilateral triangle the names of the Father, the Son, and the Holy Spirit because, after all, Divinity cannot be represented by any perceptible form to material eyes. This figure, therefore, represents nothing other than the three spirituous essences which have cooperated in the general terrestrial form, and is shown thus:



The lower point represents mercury, the southern angle represents sulphur, and the northern one salt. Now, it is only the joining of the spiritual principle, or the quaternary number, to these three essences which has given them an intimate liaison and given them the one single figure and form, which truly represents the general terrestrial body divided into three parts: West, North and South. By the joining of the number 1 with the number 3, we demonstrate the great power of the number 4, which perfectly completes the quadruple divine essence. The three angular points emanate from the center of this triangle. This center is composed of four letters. We shall see very clearly that every being of creation is subject to and comes from the quadruple divine essence, and that the minor spirit, by its quaternary emanation, truly bears this number of quadruple essence.

Seth, Equal to Primitive Adam

These are the sublime spiritual instructions that Seth received from the Creator by way of His representative Hely. He acquired complete power and knowledge of divine operations, and he was not, as has been said, instructed in all of the spiritual and the natural sciences by his father Adam. That was not possible since Adam, by his transgression, was stripped of all spiritual power, and, after his reconciliation, he obtained but one simple minor power which he could transmit only by the supreme authority of Divinity. Adam could only communicate to Seth the difficult ceremonial obtained through long work of body, soul and spirit, and never the spiritual fruits issued from his spiritual temporal works.

Adam, in his first state of justice, as I have outlined to you, truly received from the divine spirit all of the sciences and spiritual knowledge – that is, the sure path and exact plan of every divine spiritual operation for which he had been emanated – but having made criminal use of his powers, the Creator withdrew them immediately and left poor Adam, even after his reconciliation, prone to making mistakes in all of his human, spiritual, and temporal works, which happens to man every time he operates only by virtue of the three ternary powers which are airy, earthly, and fiery powers.

It is very dangerous for the man of desire to use these three powers in any operation without first having obtained from the Creator the quaternary power withdrawn from us by Adam's transgression, and the lack of this quaternary power makes us feel that man, since Adam's transgression, is a man of error, and that man is truly in divine spiritual privation. It is true that He can sometimes come out of this privation during his temporal existence, but never for long. The Creator, who is immutable, expressly said to his reconciled that no knowledge of divine science would be given back to him until after he had earned it through the works prescribed for him for the second time, because since that time, man has been ignorant and narrow-minded which would not have happened if he had directed his quaternary powers according to the Creator's will.

Seth, Also an Example of Divine Mercy

Besides the convincing types that Seth represents in spiritual reconciliation and the consolidation of natural laws, he also represents real divine mercy because he replaced Abel, and, because he prayed for the grace of his brother Cain, appears to have gained it, either by the atonement that Cain made for his crime by the kind of death which struck him, or by the penance that Boaz made for the unintentional murder of Cain. You should be in no doubt that the two minors received the Creator's mercy by the virtue and sanctity of the blessed Seth. If you were to ask what certain physical proof could be offered to convince you of what I say on this subject, I shall answer by saying that when you have the good

fortune of knowing the nature of Seth's work, or that which wise men, such as Moses or the Christ, carried out after him, you will not ask those kinds of questions any more. If you had been in the company of these famous wise men, you would mind your questions. You would be happy to admire their works without seeking to understand what they said, for it would have been more difficult to understand their questions and discourse than their deeds, which were carried out plainly before those who were present.

105

Seth Instructs His Son Enos in Divine Practice

Honorable Seth, descendant of God by birth, was responsible for instructing his descendants in the divine practice. He transmitted to his son Enos (which means "weak mortal"), every ceremonial of divine, spiritual, earthly, celestial, watery, and fiery operation. He warned him upon the threat of the most terrible suffering to not abuse the Eternal's knowledge that he had confided in him, as well as the fruits resulting from his spiritual works. He forbade, among other things, any liaison with the profane, or the children of men – that is, the concubine girls of Cain's descendants – and that this race could never have union with the children of God who were Seth's posterity.

106

Seth's and Enos' Posterity Perverted until Enoch

It was in this posterity that the Creator was to give birth to the minors appointed for the manifestation of His glory, as I have already pointed out to you by the few words said about the election of Enoch and what I will make more understandable by listing all those minors elected. You will see that it did not take long for Seth's posterity, and that of his son Enos, to be corrupted through marriage with Cain's descendants and thus forfeit all divine spiritual knowledge that Seth had taught. Enos' descendants remained in abomination until the seventh generation, from which came the patriarch Enoch, of whom I have already spoken, and with whom I am going to deal extensively now. This is all that I have to say of interest on the nature of Seth, believing that it is not necessary to enter into the details of specific events which are not useful for the things that you wish to know.

107

Enoch, or Dedication, Son of Jared

Enoch was from Seth's descendants and his father was Jared, which means "man illuminated by God." The father gave his son the name Eliacim, which signified resurrection of the Lord in Seth's posterity, and he surnamed Enoch with an E instead of an H. This name means "dedication." All of these names and the type represented by Jared in Seth's and Enos' posterity were true images of the past, present, and future. Jared was a righteous man before the Creator, and more powerful in divine virtue than all other patriarchs, because

of the force of divine practice that he exercised for the atonement of the crimes of Enos' descendants. The light that he received daily from the divine spirit prepared him to be the forerunner of a righteous being that he knew was to emanate from him. This same spirit informed him of the marvelous character that his son Enoch was to become by the divine spirit and action of Divinity, for the conduct and defense of the minors against the attack of their enemies, as we have already said previously when speaking of Enoch's election. Jared learned through the spirit that his son Enoch was to operate and has, in fact, operated among Cain's and Seth's descendants and the female descendants of Adam, which together form the three nations inhabiting the earth.

108

Tripartition of Universal Creation and Tripartition of the World

I shall not pass over this last matter without pointing out to you that the general convention is to distinguish four nations on Earth – namely, Ishmael, Israel, the Christians, and the idolatrous or unbelievers, who, under the pretext of honoring and raising Divinity, do not recognize any other God than matter. But as soon as this division into four parts is made by men without the divine aspect, it can only be false and erroneous for the following reasons. Adam, who was emancipated from the divine circle to be king of the earth and to bring forth God's descendants, was not to participate in any division on Earth. But having become a man of matter by his transgression, he had three male children among his carnal descendants, Cain, Abel, and Seth. Abel, having come only by order of the Creator and for a simple divine spiritual manifestation, was not to partake in material endeavor and was to have nothing to do with the division on Earth, which was to be distributed only to descendants issued from the material senses. This minor was also promptly removed from this material posterity after having fulfilled his mission according to the Creator's will.

Now, only three people remained: Adam, Cain, and Seth. Adam, according to the instructions that he had received from the Eternal, divided the earth into three parts and not four. It could not have been any other way, you might say, because there were only three people. But my answer is that even if Adam had had 100 children, it would not have been possible to divide the earth into more than three parts; the earth has no more than three parts and its shape is perfectly triangular. Thus, Adam divided it into its regional contents as follows: the West for Adam, the South for Cain, and the North for Seth. Just as there are only three spherical circles – the sentient, the visual, and the rational – and only three terrestrial angles, so universal creation is also divided into three parts, and the proof that universal creation can be divided into only three parts is the fact that one cannot find what is called the squaring of the circle or the division of the circle into four parts.

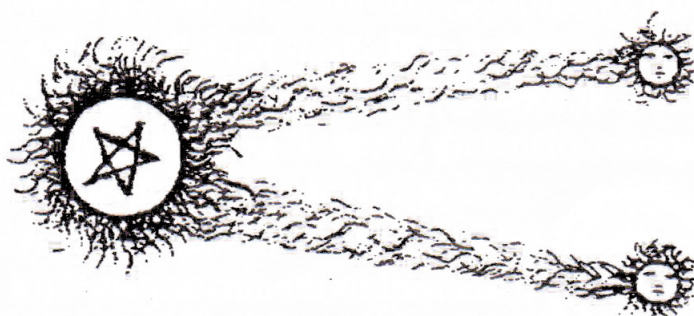
It is through all of these observations that we reject the fourth part which the common people accept is the division of the earth. And so, it is only possible on this earth to have three principal nations, from which every heterogeneous and conventionally named nation

has arisen. These three nations were again represented by Noah's three children, for whom this earth had been divided into three equal parts – namely, Ham in the South, Shem in the West, and Japheth in the North, on which I will elaborate elsewhere. I will add here that the command that Adam received from the Creator to divide the earth in this manner was very painful for him, as it reminded him of the difference between his former state of glory and his subsequent state of reprobation. I will tell you, furthermore, that this division of the Earth heralded the strife which has since reigned and will do so until the end of time, and the state of war and dissension into which Adam plunged his entire posterity. Let us return to Enoch.

109

From the Planetary Sign to the Birth of Enoch, and about Planetary Signs in General

The birth of Enoch brought great spiritual satisfaction among Seth's descendants. His face bore the character that he was and that of his mission, and his advent in the world was indicated in the heavens by a planetary sign which greatly surprised Seth's descendants and those of Cain even more so. This sign, which made itself known through the whole of creation, was visible especially in the South where Cain's descendants lived. They were rightly more alarmed than Seth's descendants by its appearance because they understood that it was the omen of the scourge that the Creator was going to release upon them and all inhabitants of that southern region. The sign was a star which left its planetary circle; it had come closer to Earth than usual and so had a different light than it received in its normal course, so that it appeared as quite a contrast to the other stars. This different appearance caused men to name it Lathau, which means sign of confusion and earthly trouble, and is what is commonly called a comet. This is what the sign looked like:



So that you understand perfectly what a planetary sign is, you need to learn that every celestial body – be it major, superior, or inferior, and which is formed of matter – is susceptible to six divisions. A planetary circle is composed of six principal stars of equal stature, virtue, and power which receive their order of action, movement, and operation from a superior star at the center of the six making up the planetary circle. In the intervals between these stars, there are an infinite number of other bodies that we call ordinary

planetary signs, commonly called little stars. These signs follow the same order that rules the stars of the planetary circle – that is, they are arranged in sevens. Each of these signs has seven virtues attached to the principal stars of the planetary circle and, furthermore, each of these signs again has seven more virtues within it, which allows them to be multiplied by their own number of virtues – that is, 7 times 7, which makes 49, which equals 13, which equals 4. Through this number you will come to know that the superior, major, and inferior planetary bodies are really constituted in spiritual divine and passive corporeal life, as is the case with all permanent bodies in the universal circle. The irrational have life and passive instincts, and the rational have the same instinct as well as impassive spiritual life.

110

Planets and Spirits

You know that every being of corporeal form is born from the three spirituous essences of mercury, sulphur, and salt, and that the axial spirits have been put into action to cooperate in the formation of all bodies. They have done so by inserting into the various essences a vehicle of their fire, and it is upon this vehicle that they continually act for the maintenance and equilibrium of all forms. This is what we call passive life to which every form is subject, whether celestial or terrestrial. We have singled out the superior, major, and inferior planetary bodies so that we can more easily derive knowledge of their virtues and powers. The star in the center is the superior planetary being. It governs the major and inferior planetary bodies and is called superior because the solar influence acts immediately on it. The superior star then communicates what it has received to the major planetary stars which fill its circle. The majors in turn communicate with an infinite number of little stars joined with them and which we call signs or inferior planetary bodies, and these inferior signs, after having received the active influence from the superior and major ones, spread the effect with precision upon the gross earthly bodies.

This then is a small tableau of the composition of a planetary circle and its inhabitants which one can look upon as an infinite number, owing to the multitude of different animal and spiritual beings, pure and simple divine spirits and minors which inhabit the planetary circles where we find the impassive spiritual life. It would not be significant for man and all other forms, particular or general, if the planetary circles were inhabited only by those beings that I have just described, but they still can be inhabited by bad spirits who oppose and combat the powers and faculties of good influential actions that the good spiritual planetary beings are entrusted to spread throughout the world, according to the laws of order innate in them for the support and preservation of the universe. From this has come a proverb among men that there are bad planetary influences, and this is very true as I will explain clearly when I detail the principles of the various celestial and terrestrial bodies, and I outline a definite knowledge of all the virtues and powers of Saturn, the Sun, and other planetary circles. You may perhaps doubt the conjunction that bad spirits have with

good planetary ones, and this is because of the little knowledge that you have about the good spirits and their actions, not believing it possible that they can be interrupted in their natural functions by bad spirits. It cannot be otherwise, as I will explain.

111

Demons Fight the Corporeal Forms of Men and Spirits

You are aware of Adam's birth in a glorious form, and of his transgression and loss of all spiritual power. You have been sufficiently instructed in this matter, but what you do not know is whether the demon was in a corporeal form when he tempted the first man. Since you do not know, I will tell you that the demon was from the outset in a glorious body, or form, and this was so because it would have been impossible for pure and simple spirits to have tempted, seduced, or entrapped each other had they been clothed in a corporeal form. It is not the same for simple and pure spirits as it is for corporeal man. Each man is free to communicate with or to hide his thoughts from others; a spiritual being, however, cannot conceive a thought without other spirits noticing this thought immediately. Everything is in the open and is felt at the same time among spirits free of matter, and the privilege that the pure and simple spirit has in being able to read into the spirit is because of its natural correspondence. Nothing escapes the awareness of the spirit, while the contrary is the case among minors enveloped in a form of apparent matter.

I want to make you understand that every superior, major, and inferior planetary spirit, confined in a corporeal form to act according to its law for the duration of its prescribed existence, is subject like humans to attacks and struggles in its daily operations. But the difference between these spirits and man is that these spirits do not succumb to the attacks of demons. The reason is quite simple: these spirits are not susceptible to corruption or seduction, and the forms that they inhabit are not susceptible to putrefaction. These beings act with exactitude, according to their nature, in the various forms in which they live. Their spiritual and corporeal reintegration is also very succinct. Man, on the other hand, strays daily from the spiritual laws within him, and he cannot hope for his reconciliation until after a long and difficult effort, and the reintegration of his corporeal form can take place only by a putrefaction that is inconceivable to mortals. This putrefaction breaks down and entirely erodes the corporeal shape of man and annihilates this miserable body, just as the sun makes the day fade from the earth when it deprives it of its light.

112

The Advent of Enoch Predicts the Universal Reconciliation in Three Operations

It was not the same for the Christ, Abel, Hely, or Enoch, for their spiritual being or for their corporeal form. In regard to Enoch, I will tell you, moreover, that his advent into the world predicted the coming of the universal reconciler, that the sign which appeared at his birth predicted the one which appeared at the birth of the Christ. His example corresponds to

the three separate operations that the Christ had to perform among men for the manifestation of divine glory, for the salvation of men, and for the condemnation of the demons.

The first operation was for the reconciliation of Adam, the second operation was for the reconciliation of human kind in the year 4000, and the third operation – which must occur at the end of time – will repeat the first reconciliation of Adam by reconciling all of his descendants with the Creator for the lowers. That will be the time that the perverse spirits acknowledge their errors and abominations while remaining for an immemorial time in the shadow of death, in divine privation, uttering the most horrible cries of anguish. They will also do more important and toilsome work than they had ever done during the preceding centuries. I shall not enter into details here of the kind of work which the perverse spirits will have to do, nor explain the number 49 before dealing with these in another place. I must speak to you again elsewhere about Enoch when I enter into an account of epochs, and so I shall restrict my words to what I have told you for the moment, and pass on to an explanation of Noah.

V. NOAH

113

Noah, as a Denary Number

Of all the apparent corporeal forms, Noah is a striking and significant example of universal, general, and particular creation. By his denary number, he is an example of the Creator, born as the tenth of the patriarchs. He was also the last head of the families of Adam's descendants before the flood, and, through his descendants, he perpetuated Adam's descendants, which the flood had otherwise wiped off the face of the earth.

114

Reasons for the Flood

Before proceeding, I should explore the reasons that brought about the flood. The so-called wise, who cannot conceive of the possibility and do not know why the Creator sent this curse upon the earth, do not hesitate to deny the fact. They ridicule those who give it credence and see those whom the Creator made part of this event before it happened as imaginary figures. Without responding to their weak objections, I shall tell you that this decree was given only for the manifestation of divine justice against the demoniacal leaders, who had completely outraged the Creator by their ceaseless persecutions of minors. The enormous conquests that they had made over these unfortunates had made the demoniacal leaders so proud that they believed themselves invincible and even more powerful than the Creator. You can easily imagine how thoughtless their pride was. All of their conquests effectively showed their weaknesses rather than their strengths, as I will explain to you.

You must not think that the earth was heavily populated at that time. They were a mere handful, but, nevertheless, to subjugate this small number of minors, the chief of the demons not only employed all of their powers, but also the power of those in the boundless regions. What's more, if the minors had made good use of their freedom, all of the insinuations and actions of the demons would have been unable to prevail against them. All of the demons' victories were therefore limited to having rendered powerless Cain's and part of Seth's feeble descendants. Of course, this weak conquest did not enable the devil to manifest an absolute and superior power to the Creator's upon all those minors who allowed their will to be conquered. What was the prize for such a victory if these conquests were not to remain within his power, and if he could not even be assured of possessing or enjoying them as much as he would want? It is as if he had conquered nothing. He waged great battles, and gave himself a lot of work and cares, and yet nothing prospered and remained under his domination.

So those then were the devil's victories over the minors in earliest times, and the devil's victories are those that he has won since and will gain in the future. The more the princes of demons use their powers against the Creator, the more humiliated and punished they are; the more they achieve victories over spiritual minors, the more they are tormented and are desperate because the Creator, to their humiliation, snatches away their prey by bringing back the minors to His divine law and not allowing any complete victory to remain with these perverse spirits nor their legions. By immutable laws, all action, movement, and powerful authority is given to these perverse spirits to act as they will against every emanated spiritual being, even against every corporeal form. But in spite of their persistency, none of their works will achieve their intended goal.

And, what goal did the demons intend to achieve? To go beyond the limits placed upon them, by relentlessly seducing not only the earth's inhabitants, but also those of various celestial bodies, and directing to them more forceful attacks than their ordinary power would allow. They mesmerized the understanding of the minors so as to make them believe themselves to be the only true gods of the earth and the heavens, promising to obtain for them the same powers and faculties as those possessed by Divinity, and that, if the minors wished to follow and recognize them as their leaders, they would soon be able to act freely upon any being whatsoever. Furthermore, these perverse spirits went so far as to persuade the minors that universal creation was falsely attributed to Divinity, and that the God of which they had heard, at one time, was only one of them directing all of creation and of even man since his appearance on Earth.

Consequently, the emanation of the minors coming from the great prince of the South, the leading principal chief of all material and supramaterial beings (which means the vehicle of the central fiery axis incorporated into form), they had to recognize and blindly obey him in everything that they were inspired to do by his inferior agents. He would then be

satisfied to see their powers with as much success as their leader's, the great prince of the South, who acted among them daily. A regional prince of the Western part, or major prince of the earthly demons, said to these minors, showing them the sun, "Look at the eye of this grand universal prince. It is the house of the one who directs everything that your sight and imagination can perceive and understand."

The prince of the Northern region said in turn, showing them the lunar body, "I am telling you, dearest allies, on behalf of the most high and powerful prince who has ever lived and who shall forever live with you and with us, that you will have to listen to what your master is saying to you through me: 'Turn yourselves towards this principal house, this house where every major spirit like me and inferior and minor spirits dwell. The glory of our great prince manifests itself there, and therefore you will have to appeal to it to obtain from the great prince of the universe all the necessary means and faculties to equal your power with ours.'"

These perverse leaders were not content with just that. They taught the poor minors that they had found the way to communicate with the inhabitants of the two houses (which they convinced them to be the greatest and most eminent houses) – that is, the moon, the greatest house of the sentient or earthly circle, and the sun, the greatest house of the heavens. They recommended them not to do any work or to carry out any operation on these houses except when in conjunction and in perfect opposition to each other, forming the solar and lunar eclipses, because then they would obtain from the chiefs of these houses everything that they needed, either for themselves or for those that they brought under the protection of their all-powerful prince. The two other regional leaders used almost the same language, so that the unfortunate minors, seduced by all of these promises, used all their faculties and powers that they had received from the demoniacal leaders with such zeal and precision. These possessed men made great progress in perversion and also corrupted Cain's descendants and a large part of Seth's descendants in a short time.

115

Lessons to Draw from the Role of the Demons during the Flood

I make the comment here that the words of the diabolical leaders must have been very alluring to have perverted nearly all of the inhabitants of the earth in such a short period of time, which should warn us to be vigilant and to always keep ourselves on guard, because there is nothing that these perverse spirits cannot invent to corrupt the minor and join him with them. Through their perceived actions, commonly called pros and cons, or action and reaction, they operate daily in the universe. To understand how subtle their attempts are, you need to realize that they are constantly busy at degrading forms and corrupting spiritual beings, always hoping to achieve their goal in one way or another. They persecute minors as soon as they start to come into this lower world even though they cannot yet use their physical senses.

This can be plainly seen through the various movements, cries, and agitation of newborn children. We see all of these things confirmed by the birth of the Christ, His coming into a corporeal form, and the persecutions and suffering that He endured during His life. And so we cannot doubt that the demons are around the corporeal form as soon as the minor has blended into it. From this stems the practice that the patriarchs had of exorcising their descendants by blessing them, so as to ward off the perverse spirits surrounding the corporeal form. From this too the practice of circumcision arose, or the baptism of blood, by which the covenant was revealed to Abraham. Lastly, the baptism of grace to the newly converted to the Christ came from this.

116

The Creator Protects Fallen Man, and His Creation Is Only an Image

You may well ask in this regard what the present world would be like if Adam had not gained his reconciliation, but I will answer this question by only saying that the decree of the Creator regarding the demons' molestation is immutable. The Eternal prevented the second operation of these bad demons, who wanted to merge the minor completely with them, so as to oppose the justice to be exercised upon them and their followers. The Creator therefore took the minor under his wing and, in this way, all of the demons' attempts against His immutable laws became useless. In this way, they were held in a yet greater privation, and they had only one simple spiritual power left that God could not take away from them, which allowed them to act superficially in the universe. For this reason, they could not bring about the total destruction of what the Creator determined to be, nor could they stop the course and duration that the Creator had set for each thing.

In effect, the demons could not prevent the world from being what it is after man changed from his glorious form into the form of matter. I should say here that one should not look upon the corporeal form as a real existing material body; it comes from the primary spirituous essences destined by the Word of Creation to retain the various impressions as forms to be used in universal creation. It is not possible to look upon the present corporeal forms as real without assuming that there is matter innate in the divine Creator, an idea repugnant to His spirituality. He is called Creator because He created all from nothing, and because all of His creation came from His imagination, and since it derives from His divine thinking imagination, it is called *image*. The same divine faculty that brought forth everything will bring back everything to His essence and, as every form has taken this principle, so will they dissipate and be reintegrated again into the first point of emanation; this will be dealt with later at greater length.

You have seen the iniquitous crime that the bad demons carried out against the minors to turn them away from the worship of God and to chain them to the Prince of Darkness as the only divine head. Moreover, you should know that these perverse spirits always talked to them under the guise of spiritual beings, telling them that they would be eternal

like themselves, and that when they came to shed their corporeal forms, they would not be any the less and always have within their power to know and feel the same as the bad demons. But, by tempting the minors through such facades, they led them to the most terrible abominations.

117

Privation and Blindness of People of the Present Age

Nevertheless, I put to you the question if, in spite of the force of the demoniacal persecutions against the first people, or the descendants of Cain and Seth, were there not some righteous men who defended themselves against the insinuations of bad intellect and who distanced themselves entirely from the abominations into which other minors fell? You cannot deny that there were some even if there were only nine patriarchs who followed Noah, thus completing the denary number. But if I were to ask you the same question about men today and ask you to find a righteous one in this age, you would be very embarrassed and, in fact, you would not find any because people, since the era of the Christ, have lost sight of the knowledge of divine worship, as they no longer see the divine manifestations and marvels of the Creator's law which occurred daily among the first peoples and among the people of Israel.

Men of this age are easily given to doubt due to their bad habits and ignorance. It is therefore not surprising that the demoniacal intellects today are making even greater progress among minors than in the past. Is it not true that the more we move away from an object, the more it disappears from our focus? Further, is it not true that if we move away from something for which we had great attachment, it leaves our memory imperceptibly, to the point where it is very difficult, if not impossible, to recapture it with the same taste and ardor as in the first instance? I wish to point out to you that this is precisely what has happened to people of our era. They have become distant from all divine knowledge, under the guise of so-called blind faith which has made them completely lose the idea of true faith.

Man's faith cannot be alive and perfect if it is not driven by a superior agent; that is, this is so when man produces works that do not quite belong to him nor manifest the power of faith within him. But men of the present day are not bothered with these truths; they have abandoned the spiritual sciences in favor of the negotiations and cupidity of worldly goods, which place such a heavy veil over their eyes as to make them nearly as blind as were Cain's and most of Seth's generation.

Type, Symbol, Prophecy

We know that the blindness of the first generations, 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 law against him. This spiritual inaction is the punishment of every spirit who strays from the Creator, because no spiritual being in divine privation can practice divine worship when he has not received his reconciliation through the Eternal, as is demonstrated by Adam and several others according to their type and symbol.

A type is a real figure from a past event, as well as an event that must occur in the future. The symbol only provides information about the kind of event to come. A type is, at any rate, superior to prophecy in that prophecies are only warnings for the future, and which can be nullified by the Creator's mercy or by a change of conduct of the people on whom the prophecy is to fall, whereas a type heralds an inevitable event under the immutable decree of the Creator. We should know, therefore, that this first generation, as well as the people of Israel, were struck and horribly punished for abandoning the Creator and the devotion for which they had been formed.

Abominations at the Time of the Christ and since His Coming

Now I ask you what the situation the world was in when the Christ came among men. What devotion had they rendered to the Creator? Had they not set up a market in His Temple? Had they not recognized a God other than matter? From where had their merchandise come, and had not this trading plunged them into idolatry? We can believe this to be the case all the more readily since, today, we have a repeat of the same thing. They acknowledge that to gain worldly riches, the Creator should be forgotten. These people perfectly outline for us the past two eras, namely the generations of Adam and of Israel. We see the same conduct, the same example, and the same habits among people today. The empire of demons triumphs at the expense of weak minors. The minors have become so far removed from divine devotion and so impure and defiled through their daily alliance with perverse spirits that they must await infinitely more horrible punishment than that which fell upon the first generations, because the present generation has clearly seen and heard about the one who brought spiritual reconciliation and through whom the Creator manifested all of His works before His creatures.

What has this regenerative being not done? What has He not said to dispel the demoniacal insinuations that were defiling minors? What did He not suffer to overturn the attacks that the demons made against them? Did He not show them that what they were practicing did not come from themselves since He had pointed out to them the entity who was causing them to act against divine will, and the means that the bad demons were using to make them renounce themselves and their souls? If some minors adopted the bad demons' advice and others rejected it, would not the difference in thought and will have demonstrated to these men that a free and divine spiritual being existed within them, and, if it was not so, would the bad demons have persecuted them so much? Through ignorance of all of this, minors since the time of the Christ have repeated the same abominations of the first generations.

They have equally denied their soul, and by so denying, they have denied Divinity, because one cannot acknowledge the Creator without acknowledging purely spiritual creatures. Cain's generations had made the same error and neither acknowledged God nor soul; the majority of Seth's generation admitted to a soul but not to a divine Creator, nor to the demoniacal spirit which directed them. They acknowledged the eternal universe which Cain's descendants not because the first father had instructed them in the principles of all created things, by teaching them the melting of metals. By the forms that they gave them, they understood that the universe and everything within it had taken shape and would return to its first undifferentiated principle.

120

Israel, in Particular, Has Transgressed

If we consider Israel, would we not see the same errors and crimes as amongst the first generations? It is these people, however, who were witnesses to the manifestation of complete justice and divine power. The Creator deployed all of His wonders for them, and in spite of that, they fell under the bad demons' sway and had the effrontery to renounce the Eternal in preference to false gods. The conduct of their hapless descendants showed the transgressions into which their fathers had fallen. The worship that they practiced demonstrated that they were led only by false principles and by the prince of darkness. They were slaves to the image of ceremonial law, but not to the truth of their soul and the laws of the Creator. They were subject only to the cupidity of material goods.

121

Ishmael Proves Divine Mercy

In spite of the wrong conduct of Cain, of Seth, of Israel's descendants, and of those who have come since the Christ, we have seen the Creator's mercy manifest at all times. Although His creature remains under the weight of divine justice, He does not withdraw His goodness but, on the contrary, provides every means that He knows is necessary for His creature's satisfaction, whether temporal or spiritual. The example of Ishmael is one

of two which gives us the most striking proofs of this divine mercy. As the first natural descendant of Abraham, he was the symbol of the type of Israel's election. His leaving his father's house represents Israel's shameful exit from the Temple into divine privation. His fleeing from home into foreign lands represents the expulsion of Israel from the Creator's presence and its dispersion to all parts of the earth.

According to the Scriptures, his mother Hagar had brought only bread for food and a jug of water, and, having consumed it all in one day, she was stricken with despair to see her son Ishmael near death from hunger and thirst. But, in her suffering, she did not forget the Creator; nor did the Creator abandon her, for the angel of the Lord appeared to her and said, "Woman! The plea that you have made to the Eternal to expiate your faults has been granted. Arise, take your child and follow me."

After the angel had satisfied Ishmael's hunger and thirst, he blessed them both in the name of the Eternal and instructed them about the road that they should take to settle on the land that the Creator had destined for them, saying to Hagar, "The Eternal shall take care of your son; he will prosper on Earth in your presence and he shall bring forth twelve princes on Earth, or twelve leaders of tribes." Should not this example show us to put all our faith in the Eternal, certain that He can never fail to make us happy? I shall not continue about Ishmael here before explaining the types and eras which have come, and I shall finally enter into an explanation of the great example of Noah as previously indicated.

122

Noah's Type Floating on the Waters, Like the Creator

Cain and Seth's descendants not only pushed their abominations as far as abandoning the Creator and His worship, but they also committed the most base fornication about which one cannot think without shuddering. The Creator rose against these transgressions and against the bad demons who had seduced them. He instructed Noah, his elected faithful, to ready himself to construct an ark of cedar wood, in which would be housed evidence of the divine justice which was about to be meted out against the earth and its inhabitants. This construction was called an ark because it floated on water, and its bottom had the shape of a duck's underbelly. It had no masts, sails, or oars. These things would not have been of any use to those enclosed in it, because, thanks to the Creator, it was navigated by the force of water.

When the time came for the Creator to manifest His divine law upon the earth, He sent to His chosen, Noah, an angel who told him in what manner he should enter the ark with his wife, children, and his children's wives. He was also advised about the provisions that he should make for the rational and the non-rational animals that he would have with him. These provisions did not consist of sought-after or refined delicacies or that tasted like the finest flour and such things. They consisted only of the simple ordinary fruits of the earth

and, moreover, more than two-thirds of the provisions remained in the ark when everyone had left it, for Noah and his entire family had been so frightened by the terrible punishment that they had witnessed that they could hardly think about their earthly existence.

Indeed, Noah had seen divine justice manifest upon the general and particular within the universal circle, and which were all in divine privation at the time. He was so struck by this event that, at most, he could care only for the rational animals' spiritual life and the physical life of the non-rational ones. That is why so many provisions remained after the flood. During the flood, Noah was being a true example of the Creator; he floated on the waters like the Creator had done before the chaos was ordered, according to the words of Genesis. The heavy aquatic veil that covered the earth and hid it from the face of the Creator alludes to the supra-heavens that most philosophers call the crystalline heaven, and which separates the Creator and His divine domain from His temporal universal creation. The obscuring of the luminous bodies during this event alludes to the privation of the divine spiritual light of chaotic bodies, which had not yet received the laws to act as the Creator had wished in order to serve as adornments and agents in the universal circle of His creation.

123

Three Parts of the Body and Three Operations of Universal Creation

This privation of the chaotic bodies' divine light is repeated daily by the conception of a human form in a woman's body. We divide the human body's frame into three parts: namely, 1, the head; 2, the trunk; and 3, the bones of the flanks. We cannot deny that these three parts are different in their appearance and proportion, being very distinct from each other. It is easy to separate them without causing any fracture, if only to break the cartilaginous ligaments that keep the three parts together, so that they form a unity by their intimate connections. However, each has its different properties, and the different faculties allude perfectly to the three kingdoms of nature that we recognize as the animal, vegetable, and mineral. These three kingdoms are held within the earthly form in the same way that the three parts of the human body are held within the envelope which surrounds the form. I have not mentioned the four limbs nor the two arms and legs, because they are only members of the trunk and I need to deal elsewhere with their special properties.

The three principal parts of the human body again afford me the opportunity to explain to you the three principal actions that caused the explosion of all chaotic bodies. The first is the descent of the minor into the general earthly corporeal form, the second is the joining of the divine major spirit with the minor or general soul, and the third is the limit and the extent to which the major spirit attached itself to the celestial and terrestrial general and particular bodies, and the various faculties and properties that He gave to these. He

likewise prescribed the virtue and power of each major spiritual, inferior, and minor being, to act either within general and particular forms or outside of these. He also laid down the power and faculties of the inhabitants of the central axis, and saw that all things conformed to the divine will.

By these three operations, universal creation received laws, precepts, and commandments, and when all things had received them, the explosion of chaos took place. And so each corporeal form within the chaos became active according to the order that it had received. You must not think that the explosion of chaos was caused by the descent of the minor spirit, nor by its joining with the major spirit, but only by the retreat made by the major, or doubly strong spirit, from the chaotic envelope to reunite with its Father, and it was only at that moment that each thing appeared in passive and in active nature to the eyes of the Creator, according to the image in which He had conceived them.

124

Light and Darkness

This should again make you think about the meaning of the scriptural words, “The light was in the darkness, and the darkness comprehended it not.” Every corporeal form is always a chaos to the spiritual divine soul, because form of matter cannot receive communication from the divine spiritual intellect because it is an apparent being in itself. On the other hand, the minor, by his emanation, is likely to receive this communication continuously because the divine spiritual intellect is an eternal being. We clearly see that the body is only chaos for the soul or the minor by the way that the minor spends his temporal life in the material body as punishment for the first man’s crime. Does he not spend half of it in a feeble light which is only the reflection of the divine spiritual light, and the other half in terrible darkness?

We call this elementary light and darkness, or the day and the night, but, when the minor is separated from his chaotic form, there is no more question for him of elementary temporal darkness. He rejoices fully in the impassive spiritual and unchanging light that is innate within him, as the Creator Himself teaches us that the spirit reads, sees, and knows everything through its own light, without needing any other but his own. Why then, you might ask, do the Scriptures teach that the condemned shall live in great darkness and shall be deprived of all light? My answer is that the darkness to which the Scriptures threaten the condemned does not mean a privation of brightness and light, but only a privation of divine spiritual action within the immense divine circumference where true reconciled spirits will make their happy reintegration. The Scriptures can have no other meaning at this point, because all spirit, be it good or bad, carries its own light.

The Angel at the Exit of the Ark

If you doubt that the explosion of the chaos took place as I have described to you, then you need only to look carefully at the angel who opened the door of the ark to let out all of the animals upon the summit to witness the manifestation of divine justice, and you will clearly see the true figure of the major spirit of the chaotic envelope who made known to the Creator every being of temporal creation. I will now speak to you about the figurative type of the ark.

The Mysterious Ark

This mysterious ark housing all of the different types of animals really explains the chaotic envelope that contains every principle of creation of corporeal forms. The forty days that the animals were deprived of the elementary light clearly demonstrates the physical activity that men were forced to experience as part of their physical reproduction. Their fruit could only have spiritually passive and active life after forty days. I shall not say anything further on the subject since the workings of nature can instruct you sufficiently about that. The descent and joining of the rarefied waters with the heavy waters reminds us of the descent of the first minor into an earthly material body, and the forty days that the rarefied waters took to descend represent the forty years of pain and punishment that Adam felt in his soul and spirit after his transgression.

Punishment of Adam, Noah, as well as the Animals

It is impossible to imagine the pain that Adam felt when, after having been entirely free and boundless through his nature as a pure thinking spiritual being, he found himself in a prison of matter and subject to time. He used, in fact, forty years to bemoan his crime, while reflecting upon what he had been as a first principle, on what he had become, and on what he subsequently had to become. Through his lamentations, he prepared to obtain the Creator's mercy, and gained it, in effect, at the end of forty years of suffering and necessary punishment for his atonement.

He could achieve his reconciliation only after forty years because it was at the end of this time that from him and Eve was to be born the spiritual sacrifice that would efface the horror of his crime and punish the bad demons' seductive abominations. The troubles that Adam endured during this time are clearly shown to us by the suffering that the animals felt when under the divine law, and by the forty days that Noah spent on Mount Ararat, called Mount of Armenia, even though fortunately Noah spent all of his time giving thanks to the

Creator for the scourge that he and the animals had been spared and which had just fallen upon the upon the earth and all of its other inhabitants.

You may ask what the transgression of rational animals has in common with the conduct of non-rational animals, and why both were given the same punishment. I shall answer by saying that not only had men of that era renounced the Creator and completely adopted the bad demons' insinuations, but that they had pushed their abominations to the point of enjoying animals as women are to be enjoyed, and also enjoyed passions between themselves, contrary to nature. These crimes have since been related to us by Sodom and Gomorrah, whose names are synonymous with these terrible transgressions. See now if you should be surprised that the Creator exercised His justice on the non-rational animals as well as the rational ones. When He had stricken the earth with the flood, the Creator did the same thing in punishing the two cities that I have just mentioned. Moreover, it should be known that the fire that the Eternal caused to fall upon the two cities forecasted how universal creation will end, as I shall explain elsewhere.

128

Forty Years, Forty Days

To better convey to you that Adam's reconciliation was achieved only after forty years, you only need to consider the state of sterility into which the earth was plunged for forty years after the waters covered the earth's surface, making it like a corpse deprived of most of its vegetation. The earth restarted vigorous growth and its primal qualities of production only after it was blessed again by the Creator. Similarly, only after forty years of suffering and temporal pain were Adam and Eve once again returned to a state of temporal divine spiritual power. The scourge of the waters lasted for such a long time so that it would be an immemorial example to the remaining mortals of that time, and so that they could pass on to their descendants from generation to generation the memory of the first man's crime and his first generation under Cain, his second generation under Seth, and his third generation in which the fortunate Noah was found by the Creator to be righteous.

129

The Flood Marks the End and the Beginning of All Creation

This then is how punishment came to the entire world and separated universal creation from the divine spiritual domain. It repeated again the chaos in which the three fundamental essences of the body were enclosed and which were to serve in the formation of this universe. These essences were in a state of indifference, making them susceptible to receive impressions from outside agents to then operate according to the Creator's intention. The terrible event marked two important things: the first was the general punishment of all corporeal creatures and every minor spiritual being, and the second was that any creation

whatsoever comes directly from the Eternal, making it impossible for another being to create a similar universe with all its wonders.

130

Noah's Speech: The Meaning of the Flood

When Noah came out of the ark, he spoke to the creatures who were with him as follows:

“Listen, Earth and mankind; hear me and understand me with your spiritual being, not your material one. I say to all of you that the Creator is the eternal sovereign master of all that exists within the universal circle, and that all has come from Him and all is subject to His law. His divine goodness has made it possible for you to witness the manifestation of His invincible glory, exercised against the whole earth and the rest of its inhabitants. From the depths of our souls, let us praise the supreme Father of mercy towards the creature who has put his trust only in Him.

“May the ruins of this sad scourge, revealed to your eyes, teach you not to sin against the spirit of the Creator in all things, and not to renounce His eternal might, as your predecessors have done. They looked upon the earthly body as eternal, not having had principles or purpose. They looked upon it as having been given only the principle of things, and believed that their entire being came from it, knowing nothing about their superior aspect other than their bodily form, and not believing themselves to be divine spiritual beings.

“This then attracted such a terrible curse. The Creator allowed their corpses to remain scattered and mixed with those of the beasts, to show how annoyed He was, and to be an immemorial example for future generations, for the non-rational animals as well as for the rational ones, and so that the memory of divine justice would never be forgotten on Earth. Consider, Earth and mankind, this harsh punishment which has made the inhabitants of heaven tremble and shudder with horror from this fearful suffering, and especially to see that the Creator has not differentiated between man and beast. Yes, it was right that all should have felt the extent of His might, because they had renounced it; it was right that they were with the beasts, because they recognized no other origin than their own.

“What hardness of soul and spirit it is to want to produce a purely spiritual being of spirituous principles which can only produce material forms, and which would still be in nothingness had a divine spiritual being not pulled them out of that void! What counteraction didn't the demon carry out upon the earth to reduce its inhabitants to such ignorance? Be on your guard and shun examples which are repugnant to your minor spiritual being. Defend yourself against lures with which others will tempt you and which, under the pretext of keeping you in fear of the Creator, will fling you into the general path of matter, and which will attract to you and your descendants the curse of the Eternal. You and your descendants will be dispersed to all future nations on Earth and will live in the three earthly regions. This is what the Creator is saying to you through me, O Earth and men.

Continuation and End of Noah's Speech:

The Truth and the Word

“My message is simple and pure. The truth announced to you by my word is transparent and without deceit; it does not have to be spelled out to those who sincerely wish to know it. To the man of desire, it is self-evident, because it speaks a language to him that he cannot ignore because it does not derive from matter; it is one without limitations, never changing, and it is wholly spiritual, having been directly emanated from the Creator. It cannot be communicated to non-rational animals but only to the spiritual minor, likewise emanated from the eternal principle. Moreover, the primitive beast from now on will not be punished for its mindlessness because it is not susceptible to divine justice. For the same reason, it is not likely to be rewarded as the first immemorial example for the inhabitants of heaven and earth shows. This is all that I have to say from the Eternal. Someone greater than myself, who shall be born among your future generations, will instruct you more specifically about justice and the reward that He has in mind for His creatures at the end of time, according to the trust that they will have placed in their Creator.”

After this exhortation, Noah divided the earth among his three sons as I will discuss following an explanation of Noah, his ark, and the flood as types.

The Ark, Example of the Saturnian Circle Where the Righteous Reside

Rational minors who were in the ark, and the time that they remained there in privation from the elementary light, represent the retreat of the reconciled and righteous minors under the shadows of the greater light where they will, in effect, reside for a length of time waiting, having no means within to carry out any temporal action. Although these righteous beings were consoled in their troubles and were assured of their reintegration, their torments were nevertheless considerable so that they were unable to enjoy completely the view of the consoling spirit which had spoken to them. However, they felt that all that they experienced was just, in relation to the transgression of the first man, for the promise that the Creator gave was that neither the first man nor his descendants would be reintegrated into the divine circle before the great combat took place with the true Adam or Reaux, between heaven and earth, for the greatest benefit of the minors.

The place where the righteous wait is philosophically called the rational or Saturnian circle. This place is the ladder to the supercelestial circles, and the Scriptures describe it as the resting place of the holy fathers reconciled with the Creator. It is the place which teaches us that there is not for the reintegration of reconciled beings enough time for them to act and to operate within the perceptible earthly circle. Out of necessity, they must act

spiritually in all spaces within the universal circle until they have completed the lesson that the Creator has set for minors by emanating them from Him and emancipating them within His divine immensity. This then is the second example represented by rational animals enclosed in the ark who were saved from the scourge of divine justice because of their good temporal spiritual works.

133

The Devotion Rendered by Noah Reconciled the World

Noah, which means rest or relief, practiced divine worship every ten days after leaving the ark, up to the forty days that he remained on Mount Ararat. The devotion was of the true kind that the divine man had to carry out for the reconciliation of the first minor, so that universal creation would not change in form as Adam had changed in body. By this devotion of the divine man, or Christ, the Creator once again blessed Adam whom He had cursed as principal leader of every created being and as God-man on Earth, and this is what Noah repeated. Through his invocation, he interceded for the Creator's mercy so that he could reconcile the earth and all those inhabitants who had found grace before Him. Noah obtained the Grace for which he asked, and the earth and men were reconciled at the end of forty years to their first principle of vegetative life.

“Yes, Eternal,” Noah said to the Creator, the unfortunate men that Thou hast placed in my trust under Thy protection have had it explained to them that Thou canst change the face of universal creation in an instant, if it pleases Thee, as Thou hast just changed the face of the earth in reducing it to nothingness. Yes, almighty Creator, Thy divine justice is perfect and so recognized by every spiritual creature, whether celestial or terrestrial. The most just spirit before Thee cannot sustain Thy light without trembling, and how would feeble mortals in this valley of tears make themselves worthy of their divine reintegration without the help of Thy grace? O life-giving Creator, give life again to the general body upon which Thy spiritual creature must practice Thy divine devotion and which we look upon as the general receptacle or the universal altar on which the peaceful sacrifice of reconciliation must be offered.”

134

The Crow Recalls Cain and Announces Ham

The crow came out of the ark before the earth was again visible to remind us of Cain's transgression and to foretell clearly that of Ham's. It flew towards the South, to show us the place to which Cain had retreated and where Ham and his descendants would also dwell. It did not come back to the ark in order to show us how men of the future will again abandon divine devotion and give themselves over to matter.

135

The Dove, Image of the Spirit and Particularly the Spirit of a Good Companion

The dove that left the ark fluttered around it for the first time, then came to rest upon it. She is the true figure of the divine angelic spirit that directed and protected the ark and all that it contained, and announced the Creator's will to Noah concerning the manifestation of His justice. Furthermore, the dove represents the companion spirit of minors that surrounds them in its spiritual circle so as to protect them from the demoniacal onslaught that perverse spirits carry out at every moment.

136

The Number of the Ark Is 11

The addition of the shape and proportions of the ark produces a number which indicates that this construction was the house of confusion, as you can see.

THE ARK'S		
LENGTH WAS	300	CUBITS
BREADTH WAS	50	CUBITS
HEIGHT WAS	30	CUBITS
TOTAL	380	380 = 11

This number eleven is opposed to all kinds of complete corporeal form, analogous to the terrestrial body and to all that issues from it.

137

The Rainbow, the Olive Branch, and the Earth Divided into Three; More Types

Before dry ground was found, universal reconciliation was prophesied to Noah by the spiritual sign commonly called the rainbow. In effect, the seven principal universal spirits appeared to him through a great sign of differently colored flames and shaped in a semicircle, one end of which reached the top of Mount Ararat and the other end the ark. Noah contemplated this sign with a great deal of attention, being unable to read the intentions and will of the Creator without a very special analysis of what could be contained in this prophetic sign. At that point, the dove left the ark entirely and flew towards the summit of Mount Ararat. She brought back an olive branch which she dropped before Noah, who understood by this that his deliverance was near.

The olive branch, selected by the dove in preference to all other kinds of wood, pointed out the fruit that they were to use for the anointing and marking of signed powers proposed by the Creator for the manifestation of His devotion, as was later practiced in Israel and

among the wise. Noah's dividing of the earth among his three children is a repetition of what Adam had done for his descendants. He relegated Ham to the southern part, the place where Cain had already been. He gave Shem the Western part, which had already been given to Abel, and Japheth had the northern part, which had already been Seth's share. As for Noah, he and his wife stayed in the middle part of the earth. This division into three parts or regions, done on two different occasions, shows us that the form of the world is triangular, but I shall explain this more clearly when I explain the principles of apparent matter.

138

Noah's Instructions to the Outgoing Inhabitants of the Ark:

Emanation and Creation

Here is what Noah again said before dismissing the inhabitants of the ark to go to their designated places:

“Remember, Earth and all you rational and non-rational animals, that the terrible scourge that you have witnessed has served as a punishment of those who committed crimes against the Creator, and, at the same time, may you remember the mercy and divine goodness which saved you from this horrible punishment. The waters which rose up to the doors of the firmament and which have stripped nature before your eyes represents the void of nature that had existed before the Creator conceived to create all things spiritual and temporal in His imagination. You must clearly see that every spiritual being arises immediately by order of His thought and will, and that every divine spiritual being comes directly from His eternal emanation.

“Beware of confusing creation with emanation! Creation only belongs to apparent matter, which, having come from nothing but the divine imagination, must return to nothingness, but emanation belongs to spiritual beings who are real and imperishable. All spirits, whether major or minor, shall exist eternally in a distinct personality within the circle of Divinity. The Eternal is called Creator, not only for having created the universe, but also because He does not cease and will never cease to create virtues and powers of spiritual action for the benefit of beings that emanate from Him. These spiritual beings are certainly innate in Divinity, like the seminal fluids of reproduction are innate within the general and particular body of the universe. You cannot refuse Divinity this privilege of spiritual emanation, since you have before your eyes physical proof that this law lives in the reproduction of forms.

“Never lose sight of what the Creator has done for you. You are the true witnesses to the manifestation of His glory and justice. Accept only Him to be the prime mover of all that appears before your corporeal and spiritual eyes, and be convinced that nothing is, nothing exists, and nothing would exist without His will. Never forget that all has come from Him, and not from these cursed tempter spirits who, through their demoniacal insinuations, have

cast your kind into the horrible abyss of matter, having had the pride to be considered by men as true, living, and life-giving gods of eternal life. Live in peace under the protection of the Creator in the region of the earth granted to each of you as a share! Be the guardians of this heritage, as your descendants from generation to generation will be until the end of time!

“Woe betide those among you who will erase from their memory the laws, precepts, and commandments which the Creator is giving to His universal creation for the second time and which have been innate in every spiritual being since his emanation! Among these spiritual beings, the majors are those that the Creator uses to instruct men about His will, and they have their place near the throne of divine Domination. The inferiors are those who act throughout the whole of universal creation, either on the terrestrial body or on the waters and fiery domains or on the central axis.

“Remember that the Creator, by regenerating the earth, has likewise regenerated you. He has repeated before you the type of universal creation so that you may instruct your descendants that all inhabitants upon the earth were mixed with the remaining beasts in the depths of their god of matter. May the almighty Creator help you and your descendants to never produce a similar example! For there will be no more minors saved for the regeneration of the earth and its people. All shall be reduced to ashes and dust; all shall return into nothingness and the spiritual minors shall be cast for eternity into spiritual privation. Go and rejoice in peace the blessing that I give you in the name and by the all-powerful Eternal.”

VI. THE NOACHIC WISE MEN

139

A Second Generation from Noah Reestablishes the Ceremonial

After his instructions, Noah emancipated all of his people from his spiritual care so that each was in full command of their earthly virtues, faculties, and powers. He remained with his wife in the center of the earth, as I said, and he had numerous children. I shall explain what kind of residence he had where he lived. I have said enough about how Noah, who was the Creator’s kind, fulfilled His law in building the ark, and about the power of his invocation to regenerate, thus reconciling the whole earth with the Creator, as well as about the minors saved from universal punishment. I shall now discuss Noah’s descendants in his place of abode.

He had ten children, namely seven males and three females. Under these descendants, worship of the Creator was restored and pure sacrifices were offered to the Eternal, without any motivation other than to His glory and the sanctification of the minors. Each of the seven sons received a special gift from the Creator. Thanks to Him, one received the gift of spiritual works for the benefit and instruction of his brothers, another the gift of prophecy,

another the gift of interpretation, and so on. The Scriptures speak amply that these various gifts given to some men emanated from Him for the revelation of His glory. Through these gifts, Noah's children regenerated the various forms of worship needed for their worldly and spiritual mission, and reestablished the various ceremonials, prayers, and invocations necessary for this worship. They also reestablished the times, hours, days, weeks, months, and years as they had existed, although today these things are no longer calculated as they were then.

140

Noah and Adam's Two Generations

It is not surprising that Noah had this second generation, which he called God-men of the earth, since he himself was the Creator's kind. Nor is it surprising that this generation conducted only purely spiritual and not worldly material practices since it had played no role in the dividing up of the world. I know that the Scriptures do not speak of this second generation, but we cannot ignore the fact that Noah recalls to mind the pattern of Adam in his transgression and that of Adam's first and second descendants, Cain and Seth. Nor can we doubt that Noah repeated Adam's pattern in his reconciliation and creation of a spiritual posterity, as I shall point out to you.

Adam, having become impure in the face of the Creator by taking on a physical body, could only produce physical descendants who were condemned to practice a mixture of physical and spiritual worship from generation to generation. Noah repeated the same thing with his first three male descendants whom he had before the revelation of divine justice and his choosing. Although these three children had not committed any abominations among the transgressing descendants where they lived, they were nevertheless tarnished by the crimes these transgressing descendants had committed in their presence. They purified themselves by fasting, prayer, and the suffering that they experienced in their souls and bodies, given the universal punishment that struck the earth. This atonement was to teach us that no matter how just the minor is in the face of the Creator, he must always purify himself by spiritual fire from the tainting acquired while in the physical body even though he may have rejected all attacks that the bad intellect would direct against him. You will understand this more clearly when I discuss matter and corporeal forms. When Adam was reconciled, he had spiritual descendants bearing the name of the posterity of God. In the same way, Noah, after his spiritual election, had a second generation of descendants who were destined, as we have said, to practice only purely spiritual works.

141

Relapsed Men and Their Punishment, after Noah's Wise Men and Today

The seven children of Noah's second generation of descendants understood perfectly that the devotion they had to practice was the same as the Creator expected from the first

man. Through the received works and gifts, they became the seven spiritual divine pillars to sustain the universe and to protect it from God's curses by directing divine mercy towards transgressors in future centuries through the justice of their works. However, these wise men did not practice their mission for long. Those that they instructed soon turned to all sorts of passions and criminal greed in spite of the teachings and example that they had to emulate. The wise were thus obliged to let them fall prey to the devil and to the curse of divine justice. Not only were the transgressors affected by the consequence of divine justice, but also their towns and houses were annihilated by the calamities that the Creator's angels sent upon them.

The city of Enoch that had been built by Cain, the cities of Egypt, Sodom, Gomorrah, Jericho, Jerusalem, and so many others all suffered this fate. Their destruction proved that these works of men were only material things made according to the thought of the demoniacal intellect. All of these cities were destroyed only because the words of the righteous could not be heard loud enough to put into practice spiritual power for the benefit of the inhabitants. That will not surprise you. No just person had been born in these cities; on the contrary, their inhabitants had always tried to get rid of all of those who advocated spiritual practice among them and among nations of their material equal. If we look around, we will see the same thing happening today. We have only to reflect upon existing cities, their inhabitants, and their daily inner activities more than their outer ones; we will easily see the same cupidity ruling today that gripped former centuries.

142

The Destruction of Cities, in Former Times and Now

Do not think that the same catastrophes that fell upon ancient cities are falling upon our cities today, even though they are equally criminal and were constructed by the hand of man. Just as it is within God's power to give new rewards to faithful minors, so it is within His power to exercise new punishments upon transgressors, which shows us that it is impossible to escape divine justice. It should also be observed that these ancient cities were struck in this way because the perfect septenary number of righteous men no longer existed on Earth, because the Creator had taken back the largest part of them. This was a warning that He was going to abandon people during that time to their unfortunate fate. Besides, these catastrophes had been indicated by the calamity that fell upon Cain and most of Seth's descendants since the only righteous descendants of Seth that He found were the blessed Noah and his children.

143

About the Calendar Observed by Noah's Second Generation

We have seen that Noah's second generation of children had each received a divine spiritual gift to use according to Divinity's intentions. We have also seen how they settled

on the different intervals of time suitable for practicing their various forms of devotion. However, to make this spiritual division of time – hours, days, weeks, months, and years – they followed a method of calculation quite different from the one that their elder worldly brothers had used for their practice, which was a mixture of the spiritual and the earthly. You must understand that it could not be otherwise. For the basic growing of crops, do you not need to observe the intervals of time – days, weeks, and lunar months – and use different methods? And if a farmer neglected to observe these things, his sowing would have been in vain, would it not? He would get only a very mediocre harvest from his labors compared to the harvest that he would have reaped if he had followed all of the necessary procedures exactly. This is an indispensable law from the Creator when man was condemned to work the earth, and we still see him physically doing so. Why then wouldn't you expect to see divine spiritual worship not equally subject to law, to a precise ceremonial, and to a faithful observance of time and the seasons?

144

The Superiority of the Devotion Rendered by Noah's Second Generation

Divine worship being quite different from agriculture, it is not surprising that Noah's second generation of children regulated everything according to their spiritual practice in a different way from their predecessors who, as I said, practiced a devotion mixed of spiritual and earthly material ways. Does not this reason alone demonstrate how they must have been more learned and experienced than the first generation in divine spiritual practice? Whoever wishes to practice two talents at the same time can practice none with perfection, but one who has only one talent and who follows it with precision is sure to end up having it more perfectly than any other person.

For this reason, the children of Noah's second generation excelled in spiritual devotion and surpassed their elder brothers. It is not surprising then that these God-men established a different ceremonial and its formalities. It is not for men of the world to condemn this practice since they cannot have perfect knowledge of this spiritual generation's mission, and if they did, they would guard against such condemnation. Noah's second generation was the great example of the seven principal, superior, and divine spirits. Through their enormous virtue, power, and wisdom, they represented the true type of seven principal and major spiritual beings who work to preserve and sustain this universe. It is not surprising that the behavior of these worthy subjects in every spiritual act is a mystery for worldly men who are preoccupied only by earthly rather than spiritual worship.

These wise ones, in their state of divine justice regarding their spiritual mission, could not be limited by a time of worldly darkness, as are ordinary mortals. This darkness, called night, would not have existed if the first father had not transgressed. If Adam had had only spiritual descendants, as the Creator intended, all of the actions of this generation

would have operated independently of the shadows of elementary nature. Instead, Adam's transgression produced a material posterity and men of darkness.

145

Noah's Second Generation Is Equal to Glorious Adam

Noah's second generation was truly one from God, in that it was conceived without the excesses of the material senses. Furthermore, although these beings were enveloped in a corporeal form, they enjoyed the same virtues and powers that Adam possessed in his state of glory. For these wise men, devoted entirely to divine practice for the greatest glory of the Creator, times were set down for their spiritual acts according to the will of Divinity. At the same time, they received all of the immutable laws to observe, and each according to their special gift as I will outline.

146

Gifts and Procedures of the Four First-Born of Noah's Second Generation

The first-born of this generation was an example of the interpreter spirit, having received from the Creator the gift of interpreting the talents of his six brothers. He was also the first to start exercising the power and virtue obtained from the Creator. He did not separate himself any longer from his father Noah until the Eternal took him away once his prescribed time of divine spiritual activity was completed. This first wise man fixed the intervals of time necessary for his practice and, according to divine command, he fixed this at quarterly intervals of our ordinary day. Although he was a thinking being in whom no darkness existed, he set these intervals to give his brothers and future disciples a fixed rule for putting into practice different forms of divine worship.

The second-born carried out his spiritual act only immediately after the first had finished his, even though it was similar to the first. However, he could not bring the same intentions to bear nor use the same words because the gift that he had received was different. His gift was prophecy for the revelation of divine justice. He fixed half of the period of time by joining to the first interval a similar interval of six hours for the course of his practice. You must understand that an interval can fix a regular and perpetual period only when the beginning of the second interval has set its duration, and when the two intervals are thus joined, they are then considered to be like half of the period because a period is made up of four intervals. And so it was the four first-born of Noah's second generation who fixed the four intervals of the day by each practicing their spiritual works during the six hours, the first two making up half of the day and the remaining two the other half. Some were part of the day and others the night, which altogether makes up the correct and complete period of time to which the Creator limited His creation.

I must point out that the third of these wise ones received the gift of universal, particular, and general astronomy, and that the fourth was given the gift of knowledge of the powerful word that the Creator had used for His temporal creation. The latter had also acted for the benefit of the human body for their protection during their time and the art of total healing of illnesses, as I will soon describe the different events that take place in corporeal forms. Again, I should point out that the four first-born were the type of prophets from the past and the future. Although these four sages fixed time for their spiritual works, and from which the present twenty-four-hour day came in its form of day and night, one should keep in mind, as I have already indicated, that these wise ones were not subject to time as they had fixed it nor were their spirits subject to these limitations.

147

Importance of the Spiritual Division of Time

It is impossible to suppose that for the spirit time exists. And so the intervals that the sages marked for their spiritual works cannot be taken into account in regards to their nature as thinking beings, and the temporal day could not be a limitation on their spirit as it is for corporeal nature. By marking out their spiritual intervals, they intended, rather, that it was the spirit itself that had marked out the temporal intervals of time. The nations among whom these sages lived could not properly differentiate between this spiritual division and the ordinary division of time occurring daily according to natural law; this caused gross errors of calculation, and caused them to mistake one of these spiritual intervals for one of our temporal days.

148

Gifts of the Three Last-Born of Noah's Second Generation

Before delving into these details, I should tell you about the various gifts that the three last-born of Noah's second generation received. The fifth of these descendants received the gift of planting and agriculture. The sixth, knowledge of literary and hieroglyphic characters of celestial, terrestrial, spiritual, superior, major inferior, and minor divine nature. This person also had perfect knowledge of all of the hieroglyphic characters of every demoniacal spiritual being. The seventh received the gift of constructing spiritual buildings to the glory of the Creator, just as Adam, Seth, Enoch, and Noah had received this talent, and who had built altars for the Lord.

149

The Work of the Four First Wise Ones, Noah's Children, and That of the Last Three

Moses showed us that he had the same gift through his construction of the mysterious ark, altar, and tabernacle, as well as through the minerals, woods, and all of the other materials that were worked on and made as the result of Moses's and Bezaleel's spiritual

procedures. Moses drew up the building plans, and Bezaleel constructed them. The last three sages maintained the same conduct in their spiritual work that the other four followed, but, as their gifts were different, so their intentions and words could not be the same.

The first four who fixed the day into four periods of work did not marry, as they were entirely devoted to the worship of the Creator. They were truly of the type that the Creator chose to reveal His glory and justice. They also represented the just of the past and the future such as Enoch, whom the Scriptures revere so much, as well as Melchizedek, Eli, and the Christ. Two of these were raised from the center of the earth by spiritual fire and the other two were raised in their own bodies of divine and spiritual glory, as the Christ demonstrated quite clearly through his resurrection as divine man.

150

The Inferiority of Noah's First Descendants

We have already seen that Noah emancipated his first three children, Shem, Ham, and Japheth. They needed only to concern themselves with settling down and cultivating the part of the Earth to which they were apportioned so as to provide for their needs and those of their present and future families. Consequently, for quite a long time, they did not meditate upon the spiritual instructions that Noah had given them. They made no endeavor to divide time into hours, days, weeks, months, and years. In short, their divine devotion was limited to a firm belief that an all-powerful being existed above all created things, and whom they called Abarin 8, which, in the language of Noah, means doubly powerful spirit by whom the Creator has accomplished and accomplishes all things. Philosophically, we call this the divine action of the Creator.

This word, whether Chinese or Noachite, is the same as the one the Jews used to utter and which they definitely believed came from their language. Adam and his descendants also spoke this word, having been the first to use the Judaic language for which divine spiritual nature had kept for her minor creature. The Hebrews also knew this word at one time and are still familiar with it today because there has always been one among them who possessed a partial knowledge of this first language.

151

Jew, Hebrew, Israelite

I am making a distinction here between the word Jew and the Judaic tongue, as with the word Hebrew and the Hebraic language. The word Jew means righteous, and the Judaic tongue signifies the language of the holiness of the divine spirit that directs the works of these righteous men. The word Hebrew signifies the descendants of a wise man that the Scriptures call Eber, and the Hebraic tongue means the language of Eber's descendants. This language, however, is very different from the Judaic one, because among Eber's

descendants there are none who are righteous or Jews, and since bygone days, none have been created by the Eternal to teach this posterity the true language that it had lost, even though this posterity still believes to possess and follow it exactly.

The Judaic language is quite simple and is without the human convention of punctuation, which was introduced into the language of the Hebrews. True Jews recognize that the alphabetical origin of their language is celestial and not from human understanding. They find all of the characters of this language clearly written in the arrangement of the stars from whence they were drawn. The Hebrews use the same characters as the Jews, but the different punctuation, accents, and strokes that they add to these characters change the pronunciation in a contrasting manner to their pure characteristic simplicity. I use here, for example, the word Israelite, even though the word Israel was not yet known in the time which I am discussing. Israel and Israelite do not have the same meaning; Israel means striving *against* God, while Israelite means striving *in* God. That is why I give this word to the Noachite generation of wise men.

All of this tells us, then, that the word Hebrew means confusion, just as it tells us clearly that the word Israel, given to these people by order of the Creator, means firmly against the Eternal. Nothing in the world is more pleasing and powerful towards the Creator than the prayer and invocation of the Jews, and nothing is more indifferent and destructive than the heart of the Hebrew. This should not surprise you since these people are no longer in possession of the divine laws, and are happy with a ceremonial which has been ignominiously taken away from them. Let us consider the detail of the events of Noah's descendants.

152

Religion of the Second Noachites, of Moses, and of the Church

Noah spent the first century with his second generation of descendants, and instructed them for 130 years in their temporal and spiritual needs. He raised seven male children in accordance with the Creator's will. He rendered the four first-born of true thinkers to the sole Divinity. These four wise ones devoted themselves only to divine worship with no participation in earthly devotion. The other three had to practice two rites: an earthly temporal one and a simple spiritual one. That is, they did not participate in the greater divine worship reserved for their four elder brothers. The first-born of this generation was, in effect, of the type of the high priests and sacrificers of the future. Noah was the first in those times who reminds us of the first sacrifice that Adam made through Cain, his first-born, of his brother, Abel.

Noah's first-born was, as a spiritual interpreter, the first head of all kinds of spiritual practice. He was the first to use the censer and make the sacrificial offering to the Creator. He was also the only one to utter softly the great invocation for the descent of the spirit in

consummation of the sacrifice of reconciliation and atonement. He was the only one at the altar of sacrifice, and his three brothers stood immediately behind him in a straight line as chief assistants in the great performance of this divine rite.

This was repeated by Moses, who was assisted in his practice by Aaron, Ur, and Bezaleel. Aaron repeated the same thing in taking his children to assist in his work. The same order has been followed in the service of the Temple of Solomon. The Church of the Christ still demonstrates this for us in the sacrament offered at the altar of pacification by the hand, intent, and word of the celebrant, assisted by the first, second, and third deacons. You can see by this that all things of this kind have really been handed down from former times until now, and that these spiritual divine practices have not come from men's imagination but most certainly from the eternal Creator.

153

Mission for the Whole World of the Three Last-Born of Noah's Second Generation

I should now tell you what the responsibilities of the three last-born sons of Noah's second generation were, as they were given to them by their father. They were commanded to visit the three earthly regions differentiated as West, North, and South, and inhabited since $141 = 6$ years by Noah's first descendants Shem, Ham, and Japheth. As soon as they received the necessary instructions for their mission and were assured of the Creator's will through their divine spiritual work, they left with their sisters, whom they took as their wives and by whom they had children. They did not need to take any provisions; they found that the earth provided all of their food and physical needs.

The eldest of the three, along with his wife and descendants went to live in the South, the second of the three in the West, and the third of the three in the North, or the Aquilon, in accordance with the first language. They each went to these different parts of the world to carry on the ceremonial of divine devotion among their brothers and their descendants, so that these peoples would not entirely lose sight of the devotion due to the Creator, given the infinite grace and mercy that they had received from the Eternal. Such great spiritual wonders were performed among these people who had no difficulty complying with the instructions, advice, and divine spiritual lessons that these three wise ones spread in their regions as part of the mission. They had to start by preaching a purely temporal doctrine, however, so as to make themselves understood and to then elevate these nations from the worldly to the divine spiritual religion. This is what they effectively did, as I shall explain.

154

Successful Preaching of the Three Last-Born of Noah's Second Generation

These peoples did not have their hours, days, weeks, months, years, and seasons fixed. They lived more or less like animals, other than recognizing the existence of a Being

superior to themselves, as I said. Their temporal and spiritual knowledge was limited to differentiating the day from the darkness that we call night, and to understanding that the darkness signaled rest and that the day was to be used for ordinary temporal activity for their earthly works. The three sages started by establishing a measurement of time which they regulated on the spiritual divisions that their four brothers had set up for their first four procedures for high spiritual worship. That is, they established among these nations the same rules that they had seen observed and that they themselves observed with their father. This law was indispensable for introducing divine worship.

The three spiritual masters then started to initiate some of the inhabitants of the regions by instructing each one in the sciences that they practiced. They made them understand that although the night of darkness was made for the rest of man's body, it was not made for the divine spiritual minor, who could not remain idle because of his spiritual nature. Not all minors were emanated from the Creator to remain half-asleep and vanish completely like their passive and apparent corporeal forms, intended to unite with the divine imagination which gave them their appearance. When these wise men had thus prepared their disciples through similar instructions, they offered to admit them to the work of divine worship. They were taught meditations, prayers, and the ceremonies suitable for preparing the various rites. From among their disciples, they chose four of the most capable and learned, and who had the greatest desire to attain perfect knowledge of the divine sciences of their masters.

The three wise spiritual masters placed each of their four subjects in their mysterious circle of activity, and kept them there for the necessary period of time to accomplish the spiritual work outlined for them, without too much haste. The first disciple was placed in the mysterious circle facing the rising sun, and stayed there for the space of six hours of our ordinary day. Then, the second took the place of the first and stayed there for the same length of time. The third and fourth disciples followed the same order as the first two so that the four operations of the disciples started at sunrise and finished the following sunrise. From this activity, the first calculations were commenced by Noah's children, who were also called Noachites or Chinese because the nations of the Chinese and the Japanese came directly from the descendants of Noah's children, that is, from the first generation of Shem, Ham, and Japheth, each of whom had lived in a corner of the region of China from which all peoples on earth came. This includes the three last-born of the seven males who, with three females, make up Noah's second generation of descendants.

I have already stated that the Scriptures do not speak of this second generation, but the silence of the Scriptures on this subject should not surprise you; it has left out very interesting subjects for the man of desire. Perhaps there is some legitimate reason for this, or perhaps the translators did not find these details necessary for the instruction of man, who was incapable of satisfying his curiosity. I shall return to this again later as well as to the names of the seven male children of this second generation.

Daily Calculations and the Four Daily Practices

The work carried out by the first four disciples, that I have already mentioned, was the principle behind their calculation of the day, according to their mysterious spiritual and temporal convention. Each of their divine spiritual procedures, carried out at intervals of six hours, effectively made up a day. The days of spiritual work fixed by the wise are not calculated as are the days of material work of earthly men. For the benefit of practitioners, four intervals of spiritual practice establish a complete time in the spirit. Hence the four procedures of these first disciples divided ordinary days, as we know them, into four equal parts just as we can divide them into four times six hours in our human conventional way. By this means, these masters made four days of one of our ordinary ones.

The Chinese, in their daily temporal calculations, introduced this spiritual reckoning of divine devotion according to the mysterious example that the sages gave each nation, setting the course of the day of divine worship to be followed from then on. Through this division, the fixing of time was also used to mark out the years. The reason that we know that the division of time for the ritual of prayer and divine worship was established among these nations is that this usage was exactly recalled in the various divine religions practiced by Abraham, Ishmael, Isaac, and Jacob, among their true Israelite descendants. Moreover, do we not see this division observed today in the four intervals of prayers held in our churches? The origins of various forms of worship that existed and are practiced daily on earth come from the four first-born and Noah's second generation, who handed down or ensured that what they had received from the Creator was passed on to the generation of their first brothers Shem, Ham, and Japheth.

The Septenary Applied and Its Multiple Symbolism

Having told you about the basis and the law of spiritual days that the Noachites or Chinese followed and which they included in their civil history as ordinary temporal days of a universal nature, I shall tell you what the basis of months was. I cannot tell you about their weeks because they had not been set by the spiritual calculations. The three spiritual masters, Noah's sons, decided to join three more disciples to the four who had conducted the first procedure, and mark out the division of the temporal days into four parts. These latter three were completely trained and practiced in the various forms of divine devotion. By this means, each sage had seven disciples on whom they could depend to be precise, zealous, and firm in fulfilling all that was inherent and necessary for the different procedures in divine worship.

They thus fixed the septenary number among their disciples, just like the second generation of seven from their father Noah had done. They also fixed this number seven

because the Eternal had operated six divine thoughts for universal creation and, on the seventh day, He bestowed seven spiritual gifts upon all of His creation, and linked seven principal spirits to sustain it in all of its temporal operations, according to the duration of septenary action that He fixed. The first seven wise men of Noah's descendants adopted this example to direct their conduct and so pass on to those in the future the knowledge and correspondences of these seven principal spirits that the Creator had linked to His universe. This enabled the inferior and minor creature to learn about His will, and thus elevated them to perfect knowledge of divine works by means of the universal intelligence. The septenary number is philosophically calculated by 7,000 years in terms of time and duration, but when the Scriptures say that on the seventh day God consecrated His own work by blessing universal creation, it should be understood that through this blessing, the seven principal divine spirits are joined with all of His creatures within His universal creation.

This joining of the seven principal spirits is shown to us by the operation of the seven planets that function for the modification, temperature, and maintenance of the action of the universe. The Holy Scriptures also teach this by the seven angels, seven archangels, seven seraphim, seven cherubim, seven spiritual places, seven thrones, seven dominations, seven powers, seven judges of Israel, seven principal chiefs (that is, Moses, Aaron, Aaron's four sons, and Bezaleel), the seventy years of captivity of Israel, the seven weeks of Daniel, the seven days of the temporal week, the seven gifts that the Christ gave to his disciples from which the first seven fathers of the Christian Church arose and who operated the seven spiritual orders among their disciples, the seven branches of Moses's candelabra, and the seven-branched candelabra put in Solomon's temple and which is still represented in the church of St. Peter in Rome. And so the universe, having been conceived in its entire perfection by the septenary number, will also be reintegrated in the imagination of the One who conceived it by this same number.

157

The Months of the Noachites or Chinese

Let us now examine the way in which the Noachites worked out their months when the wise ones had completed the septenary number of their disciples. For each of these disciples, they traced out four consecutive days of divine spiritual practices, so that each of them was entirely devoted from one sunrise to the next, to the worship of the Creator, to maintain contact with the divine spirit within. By this means, divine devotion proceeded from the center of tranquility of these seven spiritual minors who were true Israelites. (I use the word Israelite here even though the word Israel was not yet known in the times of which I speak. *Israel* and *Israelite* do not have the same meaning; *Israel* means striving *against* God, while *Israelite* means striving *in* God. This is why I give the Noachite wise men this title.)

In line with the order just established, each of the seven disciples had six whole and consecutive ordinary temporal days of physical rest so that they could not deny that divine worship would be less painful or tiring and much more pleasant than earthly worship. When they had followed the procedures that their teachers had set out for them, they calculated their activities, and found that they numbered twenty-eight intervals. They reflected on the fact that the effect of the moon's activity on Earth came to the same number of twenty-eight. Seeing that the lunar action and their own were equal, they adopted the number twenty-eight, of their activities in twenty-eight spiritual days as a spiritual month, which was, in turn, introduced into their civil history as ordinary temporal months. This is how the Chinese made four months for one of those that we use today to make up our year.

The Noachite wise men, having seriously thought about the effect of the different activities of the moon on Earth, and having found a perfect relationship with their own spiritual activities, judged it opportune to take the number of twenty-eight lunar activities, or twenty-eight ordinary temporal lunar days, to establish their spiritual years, which was also introduced into their civil history as they had done with months. Thus, the Noachites or Chinese calculated their 13 years for one of our ordinary years, and they followed this calculation for the first four centuries as the basis of spiritual activity.

158

Lunar Calculation and Solar Calculation

I am not hiding from you the fact that the lunar calculation is the first given to man by the Creator, and that the solar calculation was adopted almost only by Christians. Lunar calculation came through the wise men of whom we have just spoken, and is the one which raises man to the highest level of knowledge of universal nature and its cycles. Without taking into account the miscalculation of the Chinese, it is essential that the man of desire, whether spiritual or earthly, be instructed about the four different ways of calculating the different ways that the moon operates in the entire universe as a new moon, first quarter, full moon, and last quarter. I shall explain this when I deal with the course of various planetary bodies.

159

Chinese Elections and Recalculation of the Times of Activities

I will now tell you about the way that the Chinese fixed their second calculation of time. The descendants of Noah's first three sons and those of the three spiritual teachers had become very large in number, and the number of disciples had increased considerably as well. By the Creator's command a succession to the temporal and spiritual father was created in each lineage of the three teachers' children. These three new leaders received all

of the spiritual divine instructions from their father regarding the various forms of devotion for which they were prepared through the spirit of truth.

After receiving their last ordination and paternal blessing, they zealously led their disciples entrusted to their care. They made the virtues and powers given to them by the Eternal clearly known. As it was their duty and right as chiefs to conduct a spiritual election, they followed their predecessors' example by choosing the seven most zealous and able from among their disciples, and engaged them in the activities of divine devotion. After this election, they saw fit to change the times of their activities, and practiced devotion only once a week, thereby increasing their years to seven weeks, during which time each disciple chose to worship once only. They included this calculation into their temporal history and followed it for a century and a half of ordinary time. Other spiritual teachers came in succession and were inspired by God, like their predecessors, but the number of descendants increased so much in the three regions of the world that three new leaders had to conduct larger elections than the first. The number of elected was increased to twenty-one, which made sixty-three in all.

Seven principal practitioners were always maintained, and the fourteen who remained were prepared for the spiritual instruction of the people. These latter successors again changed the time of their activities and fixed the time to once every two weeks, so that there were no more than two activities in a lunar month among these nations. They took place at the beginning and end of the waxing of the moon – that is, at the new moon and just before the full moon. As each of the seven elected teachers was active only once, the time of their seven sessions comprised about three months in our time. That was a new law for fixing their spiritual year, and they followed this for a century and a half of ordinary time as we understand it. Once the first of these three successors who occupied the Western region deceased, his successor practiced divine devotion only twice in the four seasons which make up our worldly year. The two occasions took place on the equinoxes, and the rest of the time was spent giving general and particular instruction. The third successor in the Northern region, having deceased about six years after the first, had a successor who was only active once during the four seasons, namely on the March equinox each year, and the rest of the time was also spent giving general instruction.

However, the second of the successors, the one who occupied the South, as well as those who came after him, had not wish to change their method of calculation. He persuaded Ham's nation to never disturb the order that he had established in fixing the days, months, and years by divine authority, threatening the people that they would be cursed by the Creator if they followed the example of the other two nations of Shem and Japheth. The three nations each followed their convention of the last spiritual calculation: Ham taking four seasons for four years, Shem following the two equinoxes for two years, and Japheth the March equinox until the next March equinox as one year, which we follow today. They also introduced these calculations into their civil history and stubbornly persevered with

them for a long time after the iniquitous activities of Nembrod in Babylon until they were shamefully separated from divine devotion and were dispersed among different peoples of whom I shall discuss shortly. From these nations came knowledge of astronomy and the influences of the planets upon general and particular creation.

160

The Sad Consequences of the Noachites's, or Chinese, Ignorance of the Flood

By what I have just explained about the divisions that the Noachites made of their days, months, and years, one can see the reason for them saying that they preceded Adam by fifteen thousand to twenty thousand years and us by twenty-five thousands years. We should not be surprised that these nations do not regard the flood as having been universal, and even their claim of never having seen evidence of it. The three men from whom descended the three generations making up the three nations, were the only ones who had witnessed the flood. They could not think about it without fear. They took every measure possible to erase it from their memories. They never spoke to their descendants of the horrible things that they had seen so as not to frighten them, nor did they retrace the shameful details of the suffering that their transgressions had brought upon Earth.

This behavior was all the more reprehensible given that their father Noah had urged them to tell their descendants about the revelation of divine justice. Moreover, they had promised by oath to carry out exactly the instructions that they had received from him through the Creator's command. The weakness of these three men, however, can still be seen in their Noachite or Chinese descendants who live in terrible fear of hideous beings and who worship animals to which they give the most superstitious devotion with the idea of turning away the evils which they believe can be done to them by these monsters. They look upon these animals as gods or demons. All accounts tell us this, and I cannot ignore them having seen them myself. I shall not enter into the details of the confusion which has come upon these descendants, things that have nothing in common with the marvels of the divine spiritual world and the created universal nature of which I want to tell you.

161

Traditional but Eminent, the Devotion Practiced by the Christ

Meditate deeply on all of the things that I have just told you about the different rules of dividing time for the activities of divine devotion established by the three nations. You will find everything that the wise men of Egypt practiced, and by Abraham, Moses, and Solomon. The Christ was represented and predicted through the various rituals used by these nations. Is it not true that the sages of Egypt excelled in astronomy, and that what they practiced was more advanced than the Chinese? And was not the religion that Abraham practiced superior to that of the Egyptians? And did not Moses surpass Abraham and the Egyptians? And was not the devotion that was practiced in Solomon's temple above those

that came before? And lastly, was not the Christ's devotional practice infinitely greater than all of those that I have mentioned? The latter clearly demonstrates to us that all past practices were only representations of what he accomplished.

Through his divine spiritual institution, in fact, the Christ left his disciples the prayer and daily invocation for every six hours which completes the ordinary day of twenty-four hours. These same disciples, who make up the Christian Church, still conduct their prayers and invocations four times a day. This reminds us of the first order of divine worship established by the first Noachite nations and by the wise children of Noah. Secondly, the Christ fixed for his disciples the time to practice the four great divine observances, and the Christian Church faithfully follows this institution by its four annual celebrations, two of which are conducted at the solstices and two at the equinoxes. This reminds us of the second spiritual order established among these first nations, which I have discussed at length. I shall not provide other details concerning this matter, having said enough to convince you that the ceremonial, as well as the suitable times for their enactment, were fixed from the beginning and were regulated by men, and that all of these things were transmitted by the divine spirit and did not come from human social conventions.

VII. ABRAHAM

162

The Abram-Abraham Type

I shall now discuss Abraham and what he symbolizes in this universe. You know that the name Abram was changed to Abraham. The former means earthly carnal father, exalted above ordinary fathers of earthly material descendants. There has never been a man more exalted in carnal posterity among temporal fathers than Abraham. This is why the Scriptures simply call him Abram, or exalted father, and not Abraham, or exalted father of a multitude of descendants in God, as Adam should have been in his state of glory, but who instead became exalted father of an earthly material posterity through his transgression. It is true that Abraham succeeded here in spite of Adam, because Abraham truly came from God's posterity. In fact, the Creator made His particular and general choice from Abraham's descendants, firstly to reveal His justice and secondly to reveal His glory.

163

Ishmael and Hagar

The Scriptures also give Abraham the name of exalted father of a multitude of confusion. These three different explanations come from the first three of Abraham's descendants, Ishmael, Isaac, and Jacob. Ishmael, whom I have presented previously as a type of divine mercy, is also representative of the kind of physical activity of Adam for the reproduction of his carnal posterity, as was the case with Abraham with his concubine. Hence their son

Ishmael, a result of the cupidity of their material senses, was excluded from his father's house because he had been conceived with no involvement of divine will, which follows the pattern of the exclusion of Cain from his father Adam's presence, also having been conceived outside divine will and only from Adam and Eve's material sense of concupiscence. The bread and water that Ishmael and his mother Hagar received from Abraham to provide them for wherever fate should lead them, represented the last spiritual and temporal nourishment that they received from this patriarch.

This is like the last spiritual nourishment that Cain received since conceiving of the idea of murdering his brother Abel. The lack of material food where Hagar and her son went, forcing them to implore the Creator, represents the pain and consternation of Cain and his sister when the murder of their brother Abel was committed, and when they found themselves excluded from all participation in divine spiritual knowledge and nourishment. The angel, who appeared to Hagar and Ishmael, satisfied their hunger, quenched their thirst, and indicated the place where the Eternal had fixed their abode, reminds us of the grace that the Eternal extended to Cain and his sister, giving them the invincible seal of His divinity as a sign on their foreheads. This signified that they had attained the Creator's mercy and could once again enjoy divine spiritual nourishment which had been taken away because of their crime. Hagar and Ishmael's place of residence was the same as where Cain and his sister had been banished.

164

Abraham and Adam, Ishmael and Cain

These then give us the idea that Abraham and Ishmael's activities and those of Adam are similar. Abraham was exalted in a material posterity by the birth of his son Ishmael. Adam, too, had been exalted, as we have often said. By his son, Abraham found himself to be the father of twelve tribes, as the angel had announced to Hagar. In Adam, too, there were twelve tribes if we count him, the eight patriarchs who existed from the time of Seth up to and including Noah, and Noah's three children. The twelve tribes of Ishmael represent the kind of precursor for those of Israel and those of the Christ. They concentrated upon themselves and had no connection with the tribes of Israel, because Ishmael, father of these twelve tribes, had repeated Cain's pattern of transgression and reconciliation.

165

Transgression of the Tribes of Ishmael

The Ishmaelite tribes remained under divine protection so long as they observed the rite that the Creator had outlined through His angel. However, having made an alliance with the descendants of Ham and those from Canaan, these tribes were abandoned by the Creator. By their transgression, they became like Enoch's descendants when they were linked with Cain's. The Creator had excluded them from the society of children of God.

The Typology Is Permanent

You can see by this linking that all eras and first elections are repeated, and they will continue until the end of time. The rest of this treatise will make this even better understood when I shall show clearly that, in the end, everything will return as it was in the beginning. Let us pass on to Abraham's second descendant.

Isaac, Second Descendant of Abraham, in Part Reconciled

Having been partly reconciled with the Creator, Abraham had a son with his wife Sarah, by divine authority, although her advanced age should have placed her outside the possibility of conception. This child, named Isaac, was conceived without the passion of the material senses, and perfectly repeats the birth of Adam's second descendant in his son Abel. Isaac followed exactly the spiritual instructions that his father gave him about the various forms of devotion that he was destined to fulfill. This again repeats the Abel type under the spiritual guidance of Adam.

VIII. ISAAC

Isaac's Sacrifice

Having reached the age of thirty years and having been perfectly instructed in the spiritual divine sciences, Isaac let his father know of his desire to participate in the great divine rite for the glory of the Creator. He said to him that, according to the inner teaching that he had received from the spiritual divine intellect, it was time that he put all of the divine sciences that he had been taught to use, and that he would offer a sacrifice to the Eternal.

Abraham answered him and said, "That it be so, my son, as you wish, and may the sacrifice you propose to offer to the Creator serve to atone for people of the world so that they may regain grace, return to their first virtues, and effectively practice divine devotion for which they were created."

Having consented to Isaac's desire, he left with him at sunrise to go to Mount Moriah (this word is divided into two parts: the first, *Mor*, which means "destruction of apparent corporeal forms," and *iah* which means "vision of the Creator"). They took two servants and a donkey. Some considerable distance from the mountain, they left their two servants behind to represent the future distancing and abandonment of the two nations of Ishmael and Israel from the divine religion and from which they would fall into divine spiritual privation, as we have already seen happen. Abraham and Isaac kept their donkey to represent the ignorance in which these two nations would find themselves one day, and to represent

the cost of finding the light transferred to places of darkness and to the Gentiles. This is what the Christ actually represented upon entering Jerusalem mounted on a donkey.

When Abraham and Isaac reached the mountain summit and prepared for their sacrifice, Abraham made his invocation to the Creator to seek His divine presence, which was more dear to him than anything in the world. From the most profound depths of his soul and with complete resignation, he offered Him his son, the righteous Isaac, from whom nevertheless a generation of God was to come forth and from which a divine spiritual election would be established.

After his invocation, Abraham looked at his son Isaac, who realized his father had chosen him to be the victim. Isaac agreed to offer himself and immediately placed himself in a position for sacrifice.

Abraham took the knife and was ready to strike when the spirit of the Lord, who was truly present and saw the purity of these two men's intent, made such a strong impact upon Abraham that he was struck to the ground and unable to complete his sacrifice. This same spirit then spoke to him and said the Creator was satisfied with their motives, and that it would send to the Creator positive testimony of their act.

Abraham lifted his son off the pyre and said to him, "Remember, my child, that the greatest sacrifice that one can make to the Creator is the word and the motive. The Eternal knows perfectly good and bad conduct and the acts of the spiritual minor. The good thought of the minor will manifest the glory of the Creator, but bad thought will reveal his justice upon impiety."

Isaac then turned to his father and said, "The Lord, convinced of your firm resolution and that of your son, has raised you to His highest level of glory and elected you, father, above all material senses. Let us praise the Lord for the grace that He has bestowed upon the father of the multitudes of the earth and for what he has granted his descendants!"

Then, seeing a ram in a bush, they caught it and offered it in sacrifice to complete the operation. It was then that they had perfect knowledge of the Creator's will, the various general and particular devotions that they and their descendants should follow on Earth, as well as the different sorts of animals to be used for sacrifice in the various rites of divine worship. This shows us that true worship of the Creator has always survived among men.

169

The Sacrifice of Isaac and the Sacrifice of Abel

Although Abraham's sacrifice is a representation of the one made of Abel, there is, however, a great difference in that Abel was truly sacrificed to accomplish the complete reconciliation of his father Adam, while Isaac was sacrificed only in the thought and motive of his father Abraham. This thought and intent were enough for Abraham to be reconciled

with the Creator. This should not surprise you given that Adam's crime, greater than Abraham's, demanded greater atonement as well.

170

The Mount Moriah Type and the Ten Kinds of Worship

I should explain to you what the mountain where Abraham and Isaac went represents, as well as the significance of the wood that they used for spiritual sacrifice, and the significance of Abraham's act of getting his son off the pyre. The mountain represents spiritual shelter where deceased minors of the world below shall go in divine privation to complete the rest of their simple spiritual activities according to the Creator's decree. This is commonly called purgatory. The mountain also represents the sentient circle of which I have already spoken. Abraham represents this by going up the highest mountain with his son beyond the material senses.

The wood upon which Isaac was laid indicates to us the kind of wood to be used in the future to set fire to the sacrifice and which perfumes to offer in the various rites of worship. These rites are:

1. The rite of atonement
2. The rite of general and particular grace
3. The rite against demons
4. The rite of protection and preservation
5. The rite against war
6. The rite to oppose the enemies of divine law
7. The rite of faith and perseverance in divine spiritual virtue
8. The rite to make the divine spirit descend
9. The rite to fix the spirit of divine reconciliation within oneself
10. The annual rite or dedication of all forms of worship to the Creator.

All of these rites were included in the two conducted by Moses in Israel and by Solomon in the Temple where different woods and perfumes dedicated to sacrifice were used. Each of these rites was performed at the new moon and has been so since men existed.

The First Type that Abraham and Isaac Represent:

Aid to the Tributes

Abraham, who removed his son from the pyre, represents the spirit that the Creator sends to minors when they pay tribute to divine justice through their various practices within the three circles. The names of these circles were already given as sentient, visual, and rational and within them, the changing of the minors' spiritual actions is represented by the change made in the corporeal matter of Isaac against a passive animal victim. The latter only has to be a shadow and image of the one being offered for the result in kind, as the oblation of Isaac by his father had foretold. This then is the explanation of the first type that Abraham and Isaac represent in this world below.

The Second Type that Abraham and Isaac Represent:

The Divine Alliance with Men

The second type is the divine covenant with men. Abraham represents the reconciliation of the first man Adam by the grace that he received from the Creator when he left the paternal house where demoniacal worship was practiced. The Creator instructed Abraham about His will, and gave him perfect knowledge of divine law and his spiritual conversion as he had given to Adam. Abraham, no longer prey to the demons, testified to the Creator of his joy upon his divine reconciliation. As a mark of faith and perseverance in this reconciliation, he asked the Creator to make a covenant with him. This is what was said to him through the divine spirit: "Abraham, circumcise your flesh, and the blood that your flesh will spread upon the earth before the Lord will be genuine proof of the covenant that the Creator has made with you."

This is commonly called a baptism of blood. The alliance of the Creator with Abraham clearly explains that the Creator is always willing to enter into a covenant with His minor creature when he desires it and makes himself worthy. Circumcision was observed among Abraham's descendants. The Christ himself, in his position as God-man and divine man, assured us, by the circumcision he suffered, of the covenant of Adam, Noah, and Abraham and all of creation with the Creator. This second type then demonstrates to us the grace of goodness and mercy that the Creator shows towards His creature. Isaac, as you have seen, personifies the Christ because Abraham, in reward for his great faith, was endowed with all of the powerful virtues that Adam enjoyed in his state of glory. He was named by spirit

perfect God-man on Earth from whom a true posterity of God would be born in apparent corporeal form.

Consequently, from him was born a pure, holy righteous man who was called Isaac (this name means “laughter” or “rejoicing in God”). Abraham again represents the type whose Creator offering is to sacrifice his own son, and this son is also representative of the true type that the Creator subsequently sent to Earth to carry out the true sacrifice. Here then is what Abraham and Isaac show as the second type.

IX. JACOB

173

Thirdly: Jacob, Type of Bad Spirits, and Esau, Type of Minor

The third type is to be found in Isaac’s descendants. You know that he had twin sons, Jacob and Esau. Jacob was conceived first and Esau second. These two men from a righteous father were destined to be an essential and most instructive example for mankind in the world. I shall not repeat the story of how Jacob usurped the birthright of his brother Esau. The Scriptures speak amply of this and gave Jacob the name of *supplanter* in this regard. The fact is easy to understand given that there are those who seek daily to supplant others.

Abraham is representative of the Divine Father and Isaac is representative of the son of Divinity. In the same way, Isaac’s two children are examples of the first and the second spiritual emanations. The first spiritual emanation made by the Creator was that of spirits who transgressed. Even though Jacob was the second-born, he was conceived first by Isaac, while Esau, the first-born, was the second conceived. The second emanation after the transgression of the first spirits was that of the spiritual minor that we call Reaux, roux, or Adam. The first spirits, having transgressed against the Creator, were supplanted spiritually by the minor or first man, who thus became the elder of the first spirits. Jacob, as you have just seen by his rank of conception, represents the transgressor spirits, while Esau, by his rank of conception, represents the minor type.

174

Jacob’s Transgression

Jacob’s real transgression was having abused the faith of his good father. He used all faculties and possible spiritual and temporal means to read the thoughts of his brother Esau. Jacob opposed his brother’s good thoughts and acts, thus supplanting him in every spiritual right, and placing himself and his own descendants into subjection and spiritual privation for a very long time. In this way, Jacob repeated the transgression of the first spirits towards the Creator. As a descendant from God, he represents the divine and superior posterity. Moreover, we see in him the double transgression of the demons; that is, the transgression

exercised against the Creator, and the other transgression exercised against His creature and descendants. In fact, did not Jacob transgress against his father in the first place and secondly against his younger brother Esau, just as the demon transgressed against his Divine Father and his spiritual brother, the minor? And do not men repeat this pattern every day by their wrong conduct towards the Creator and their brothers?

175

Error, Punishment, and Esau's Repentance

Moreover, you should not be surprised that Jacob behaved towards Esau in the way that he did. Esau preferred worldly worship rather than that of the Creator. He was interested only in hunting and killing wild animals instead of combating the demoniacal intellect that had taken hold over his brother. Esau's abandonment of divine spiritual worship for purely material pursuits therefore attracted the deserved punishments upon himself and thus stripped him of all spiritual rights. However, he returned to the correct path and by divine mercy realized the extent of his transgressions. Perceiving himself deprived of all divine spiritual and temporal rights, he fell into profound dismay. He could not help complaining to his father about how Jacob had usurped his birthright. He told him of his pain of having been born first into the world yet being last when it came to spiritual blessings. This foreshadowed what would eventually happen to Israel, which, although the spiritual elder in the world and the first to inherit the divine law, would be supplanted by those to come after it and thus confirm the prophecy of the Scriptures that "the first shall be last."

176

Esau Blessed by Isaac and the Great Reconciliation to Come

Having made these complaints to no avail and seeing that he could not reach his father's heart, Esau angrily told him, "Have you then not reserved any blessing for me?"

Esau was attempting to gain some power or spiritual gift from his father, considering that he was unable to participate in divine devotions. This shows us that God gives knowledge of His spiritual gifts to his chosen ones, without any temporal distinction for the benefit of mankind; in the same way, he commands His elect to transmit their gifts and spiritual virtues only to those who are worthy of a similar heritage. Seeing he could gain nothing from his father's spirit, Esau spoke to him a second time and said, "Since you have no spiritual gift remaining for my favor, I beseech you to bless me, at least, in the name of the Eternal."

Isaac replied, "I have appointed your brother Jacob as lord of men in this world, and I have subjected all his brothers to his domination; I have strengthened him in his temporal and divine spiritual work. Nothing remains in my power for you."

Esau uttered a great cry, shed many tears, and groaned bitterly. He did not respond to his father any further, because he saw his father at the point of being called by the Creator to another life. But Isaac, touched by his son's sad situation, made him come closer and said, "Esau, listen carefully to what I have to tell you. The blessing that you ask from me is in the fat of the land because of your transgression. The blessing that I give you comes from the Eternal like the dew from heaven which descends on the plants to give them sustenance."

Esau withdrew from his father much more satisfied than he was earlier. This then is what I had to tell you regarding the symbolism of Esau. Notice that the conduct of his father towards him is truly an example of the immutability of the Creator in His decrees of divine justice towards the guilty in the present day as much as in the past. Also notice that the mercy that Isaac showed his son towards the end of his days perfectly represents the mercy of the Divine Father towards His creature when he goes directly to Him. This again foreshadows the great reconciliation to come, and I shall discuss this later in this treatise; let me deal with Jacob's type first.

177

Jacob Goes Astray and Fights with the Angel

Jacob had numerous descendants and, having seen that they prospered considerably in temporal riches, was able to inspire them quite easily in the earthly ambitions that the land offered. But to engage in this criminal attachment, they all forgot about divine devotion so that not the smallest trace remained in Jacob's memory nor in that of his descendants. Jacob thus allowed himself to be persuaded by the demoniacal spirit that his well-being from the land was provided for by none other than the great prince of demons, and that consequently he and his descendants would be rewarded according to the devotion offered to this grand prince. Jacob, who had become very greedy for material goods, was easily persuaded by this insinuation. He had lost sight of his divine spiritual origins of which the Creator had denied him knowledge. He soon thereafter renounced his first emanation and the Creator Himself through believing himself and his descendants to be passive beings.

With these thoughts, he wholly pursued the demoniacal material sciences which, soon mastered, he proposed to put into practice. Consequently, he resolved to go to the land of Haran. Nightfall stopped his journey on the way to Mount Moriah or Mahanaim (meaning two camps, that of the demons and of the Creator), and he prepared himself to perform the thoughts of which he had conceived against the Creator. He made his invocation towards the sixth hour of the day when the sun was setting. As soon as the invocation was made, the Creator sent him an angel in the form of a man (you know that corporeal man cannot behold the sight of the pure spirit without dying or without his corporeal form being consumed immediately). The presence of this spirit made such a strong, electrifying impression on Jacob's corporeal essence and his spiritual animal nature that it knocked him to the ground.

Repentance of Jacob Who Becomes Israel

So, Jacob called upon the Creator and renounced before Him, once and for all, the demoniacal things that he had adopted. The angel then reproached him for his horrible past and present deeds towards the Creator, his brother, his father, his descendants, and himself. Frightened, and as if angry at the frightening threats that the angel had made, Jacob threw himself upon the angel and wrestled him during the entire night until dawn. When the struggle was over, the angel then asked Jacob his name. Instead of answering, Jacob asked the angel to bless him. Again, the angel asked him his name and he gave the same reply.

After the angel had asked him a third time, he answered by saying he was Jacob, to which the angel remarked, “Jacob, supplanter against the Creator, renouncing the spirit of the Lord.” Once these words were spoken, the spirit made such an attraction upon Jacob that his Achilles’ tendon became shriveled. “You are called Jacob; in the future, you shall be called Israel, which means striving against the Creator’s spirit.” They then parted company, and Jacob was confused to find himself marked by the spirit that he had renounced.

The Rule of the Letter B

Jacob’s mark or sign is in his posterity forever, and is proof of Israel’s transgression. Since this time, it has been forbidden by the Eternal, either in the temple of Moses or of Solomon, that no person marked by the letter B by birth shall be admitted to the divine work under any circumstance whatsoever. This law, given under the threat of the most severe punishments, was confirmed by the Christ so that all who would be given and are responsible today for the practice of the divine religion in his spiritual temple observe this command in the greatest strictness.

Jacob’s New Ordination and His Vision of the Ladder

Deeply pained, Jacob recalled all of the horrors of his deeds. He remembered that when he had usurped the birthright of his brother Esau, he kissed his father Isaac to better convince him of his faith. Finally, he went over all of his transgressions against the Creator, against himself, and against the laws of nature. This memory made him so inconsolable that he believed it impossible to ever again find grace before the Eternal or to be counted among those mortals enjoying divine mercy. The words of the angel had affected him significantly, as had the unexpected result of his first demoniacal procedure.

Despite his despondency and sadness, Jacob again found the true desire to be within the grace of the Creator, and continually asked Him for perfect reconciliation. A natural

vision appeared before him in human form, the same spirit who had marked the tendon on his right leg, and confirmed that his wishes were granted. He taught Jacob the way to achieve what he desired from the Creator. To this end, the spirit blessed him truly and again ordained him. By this means, Jacob was again given the divine spiritual power to carry out the various forms of worship for forty years after his ordination. He effectively did so during this time on the summit of Mount Moriah. He went there towards the sixth hour and, having prepared himself, prayed until midnight. He then made the necessary invocations to avoid the consequences of divine justice of which the Creator had threatened him through His angel. He succeeded, and four angels came to instruct him about what he still had to do to obtain his complete reconciliation. He attained his desire, as I will discuss.

On the eighth day of this process, Jacob set off again to the mountain summit and arrived towards the end of the ninth day at sunset. He prepared himself in the usual way to perform the last step for his reconciliation. Half way through the ninth night and towards the tenth day, Jacob received confirmation of his perfect reconciliation, but the effect of his work was so powerful that he could no longer stand. Resting his head on an ordinary stone, he slept on his left side and observed the results of his divine spiritual work. He saw seven spirits ascending and descending above him. Among these seven spirits, he recognized the one who had injured him and whose threats had frightened him so much. He also recognized the four angels who had come to instruct him on how to attain complete grace before the Creator. He again saw the glory of the Creator which was the place from whence the seven spirits had come.

At that moment, Jacob was convinced of his divine reconciliation, and he said, “This is the place of perfect vision, for I saw the Eternal face-to-face. This is the center of the universe and the earth facing the Creator. It is here that I shall mark the place where the house to the Creator shall be built.” With three stones placed in a triangle, he marked the place where the temple to the Lord was to be built on Mount Moriah. This was achieved by Solomon, Chiram, and Hiram who was the king of Tyre.

181

Worship and Invocation Carried Out by Jacob

Jacob’s placing of the stones in a triangle symbolized the corporeal form of the earth. He remained in the center of the triangle to show that the Creator had placed God-man in the center of the universe, to command and govern over all emanated and created beings. He again demonstrated that it was in this place that the Creator actually communicated and revealed His glory to His first minor so long as he remained within His law. That is why the spirit prompted Jacob to designate this place as the one for the construction of the temple, symbolic of the place where the glorious body of Adam had been constructed, and which was called the spiritual temple of Divinity. A divine spirit was to be truly found within this

spiritual temple. The same thing was represented in the construction of Solomon's temple where the divine spirit descended in the form of a cloud.

Jacob, completely convinced of his reconciliation, determined to carry out exactly the divine worship for the future. He fixed the time when he and his descendants would conduct their rites. To this end, he carried out four operations every six hours during the day. Then, for six consecutive days, a divine spiritual vigil was held, making it ten sessions in the span of seven days. The total number of these operations makes up the denary number consecrated to the Divinity and the septenary number dedicated to the spirit.

In the first four procedures, Jacob called only upon the Creator by His first ineffable name, after which he said, "Help, God of Abraham!" He then invoked the Creator by His second ineffable name and said, "Help, God of Isaac!" For a third time he invoked Him by His third ineffable name and said loudly, "Help, God of Jacob who is the same as Abraham's and Isaac's God, and who works divinely in the three of us, as we three work in Him in the unity of our divine spiritual power!"

In this invocation, Jacob truly recognized Abraham as the type of the Creator through the many spiritual powers that Jacob was given. He recognized Isaac as the type of divine son or divine action through the great posterity of God which came from Isaac and in which the election and revelation of His divine glory operated. And in himself, he recognized the true type of spirit through the great wonders that the Creator had performed for Him, in revealing His divine glory.

182

About the Holy Trinity

This is yet again an example of the mercy that the Creator will exercise upon His creature until the end of time, just as Jacob showed us through his last works in which he invoked the spirit of the Creator to spread among his perverted descendants and deliver them from the servitude of the demons. This was, in fact, done through the word of Moses. From this, we learn that God was in three persons because the Creator had carried out three divine and distinct actions, each for the benefit of the three minors of whom we have just spoken, and in accordance with the three universal types.

The three persons are in God only in regard to their divine operations, and they cannot be understood otherwise without lessening Divinity which is indivisible and which cannot have different and distinct personalities within it in any form. If it were possible to describe the existence of distinct personalities within the Creator, then it would be necessary to describe four instead of three, in line with the quadruple divine essence that was explained to you – namely, the divine spirit (10), the major spirit (7), the inferior spirit (3), and the minor spirit (4). This makes it impossible for the Creator to be divided into three people.

Those who wish to divide the Creator in His essence should at least divide Him in all of the contents of His immensity.

183

Abraham, Isaac, and Jacob; Adam, Abel, and Seth

To have a clear understanding of the examples of Abraham, Isaac, and Jacob, I should tell you that these three minors were the true symbols of Adam, Abel, and Seth towards the Creator. The three former, like the three latter, had seen the glory of the Creator. Noah, Shem, and Japheth had the same privilege. As for Esau, who remains without any particular heritage, he is of the likes of Cain in Adam and of Ham in Noah, as he himself is in Abraham. Not only were Abraham, Isaac, and Jacob types of divine action carried out by the Divine Spirit among minors of the past and present, but also of those of the future. These types were foretold by Adam and Noah and their descendants. The Christ, Moses, and Elijah confirmed this through their work on Mount Tabor, where together they saw the glory of the Creator. The kiss that Jacob gave to Isaac announced the betrayal that the God-man was to experience from among his brothers and disciples in Judas Iscariot. The former is the supplanter of the material and the latter is the supplanter of the spiritual. Take care that the cupidity of matter does not lead you to repeat such an inimical example. This then is the most interesting thing that I had to tell you regarding the persons of Abraham, Isaac, and Jacob without elaborating the details of their temporal conduct in the world; the Scriptures say enough on this subject.

X. MOSES

184

Indication of Moses as a Type in the Universe

I am now going to discuss what Moses represents in the universe. In him, you will see the true connection that he has with all types of the past. You will see the Creator's double nature and all of the spirits that He uses to reveal His glory and justice. You will come to know that one cannot doubt the spiritual principles that have operated since the beginning of the world and that will operate until the end of time, and those which have operated since the transgression of the first spirits up to the first minor. You will be able to judge whether I am truthful or if I am using trickery and sophistry to betray the good faith of the man of desire. Falsehood is neither my nature nor my desire; since my childhood, I have abhorred falsehood. I have renounced such things to devote myself only to the truth of divine and temporal spiritual things; you have nothing to fear about my instruction.

What Is Egypt?

I shall start by giving you the interpretation of the word *Egypt*, which you know is the place where Moses was born. The word means place of divine privation or land of adversity. The enemies of the divine were sent there with their followers. The nations who resided in this country and who cultivated the earth by sheer will power represent the first transgressor spirits who acted, and still act now, by their own will alone, independently of the Creator's will. The first spirits were relegated to the southern part and this is where Egypt is situated. The descendants of Abraham, Isaac, and Jacob who transgressed, fell under the power of the Egyptians and remained there for 430 years. This then is an image of spiritual minors succumbing to the demons' power. Let us now direct our attention to Moses.

Birth and Advent of Moses

Tupz, whom the Scriptures call Arnram from the tribe of Levi, and Maha his wife, whom the Scriptures call Jocabed from the house of Levi, were elected to give birth to God's posterity even though they were in slavery in Egypt. This posterity would regenerate the descendants of Adam, Abraham, Isaac, and Jacob – in other words, Adam's posterity. Tupz means "the height of divine goodness," and bears the number 6. Maha, or Marra, means "divine spiritual fecundity," and bears the number 4. Both had their offspring, two male and one female, at an advanced age. Tupz had the first child at the age of 66 years ($66 = 3$). She was called Merian, which means "virgin earth." She had great knowledge of divine spiritual matters and took a vow of chastity to practice the true devotion that was permitted and expected from her gender. Tupz then had Aaron at the age of 79 ($79 = 16 = 7$), and then his last son Moses at the age of 82 ($82 = 10$). Maha gave birth to Merian when she was 48 ($48 = 12 = 3$), Aaron at the age of 61 ($61 = 7$), and Moses at 64 ($64 = 10$). Tupz and Maha died some time before Moses left Egypt, the date of their death having not been fixed, which is totally irrelevant in the context of the facts that I am about to relate to you.

Moses came into the world on the fourteenth of the moon in Nisan, or March. He was placed in a kind of cradle, or ark, in which he floated upon the waves of the Nile River for some time; the word *Nile* means "principle of action and temporal, spiritual operation." The arrival of Moses into the land of Egypt, where all kinds of nations lived in confusion and darkness, represented the coming of the divine spirit into chaos, prescribing all the correct laws, actions, and spiritual commands. You have been told that the darkness did

not understand the divine light; similarly, the chaos of Egypt and its people of darkness did not understand the birth and advent of Moses. The people had no idea of true religion; all of their actions and needs were limited to satisfying the cupidity of the material senses, clinging only to the animal instinct innate in all passive beings. Rational animals are subject to the same laws as non-rational animals through their natural and innate instinct in every corporeal form; it cannot be denied, however, that rational animals have an advantage over non-rational animals in this regard. Nor can it be denied that there is greater suffering for those who go astray.

Plain proof of this can be seen among those who are attached to earthly life. If some natural event impacts their body and disturbs the laws of order, they cry foul. They are horrified and then through ignorance place themselves in the care and instinct of one of their own who, most often, is as ignorant as they are, and who would be in greater pain if subjected to similar circumstances. This conduct is to be expected from those who have no recourse to the first divine spiritual principle which is the only medicine that heals radically. I shall discuss this more fully when I describe the various events which took place in Israel.

187

Moses Is a Repetition of the Noah Type and the Patriarchs of the Past and Future

Moses floating on the waters is truly the example of the spirit of the Creator floating upon the basic waters in the unraveling of chaos. That is, he is the true principle of universal creation. It is of little use to explain again what the unraveling of chaos means since you know it is nothing other than the laws of order and action given to all things within the chaotic mass. Noah, who witnessed the manifestation of divine justice and glory, had already been the example of the universal Creator. I want to point out that all the types that this patriarch, Noah, represented were repeated by Moses's spiritual acts.

They both floated upon the waters; Noah reconciled the remaining mortals with the Creator, and Moses reconciled the descendants of Abraham, Isaac, and Jacob with Divinity. Noah regenerated the divine devotion among the reconciled; Moses regenerated it among Jacob's descendants. Noah led the reconciled for forty years; Moses led the Jewish people for the same length of time. Noah offered a sacrifice to the Creator as an act of thanksgiving; Moses likewise offered sacrifices with his reconciled peoples. If I detailed what every example of Moses, Noah, and the patriarchs of the past and the future represented, I would never finish. Rather, I shall make do with encouraging you to reflect seriously upon the greatness of Moses. You will come to realize that the actions of this elected one perfectly represents the triple divine essence of His general and particular universal creation, which is expressed as follows:

The birth of Moses, 1, represents the act of the Creator Himself; the reconciliation that Moses made, 2, represents the actions of the divine man, or the son of the Creator; and

Moses's leadership of the people given to his care, 3, represents the divine spirit that leads, governs, and directs every temporal and spiritual being that is inferior to it.

188

Moses Saved from the Waters, then Discovered by the Pharaoh

The Scriptures have related to you how a daughter of the king of Egypt saved young Moses from the waters of the Nile, and saw to it that he was raised secretly so as to shield him from the pursuits of the pharaoh and his courtesans who had resolved to kill every male child of the Hebrew people. The princess felt a great friendship towards young Moses who was exceedingly handsome. She was struck by the thoughtful demeanor that Moses displayed at such a young age, which promised all of the knowledge and reason that he, in fact, demonstrated from the age of two years. The nurse that the princess chose for him was the child's mother, and to make sure all of her orders for his greatest care were exactly observed, she demanded that the child be brought to her every day. This already foreshadowed the covenant that the idolatrous would make with the divine law, carried out by the remaining Egyptians who united with the law of Moses after the destruction of the pharaoh and his army. The nurse promptly carried out every order received, and the child grew more in beauty every day.

On one day in particular, the princess was so charmed to see him that, having taken him in her arms, she resolved to take the chance of presenting him to her father, the pharaoh. She entered the courtroom where there were several tables; on one table was a large block on which the pharaoh's crown and scepter were placed. Among the precious stones adorning the crown, there was a carbuncle which sparkled more than others. The princess took the young Moses nearer and stood him on the table with the jewels to see what effect they would have on him, knowing the effect that it had on others. At the sight of these brilliant ornaments, young Moses uttered a great cry of joy and started to jump about as children of this age do. The princess pushed her curiosity to the end, following the child's desire to pick up the jewels. She looked around the room to see that she was not being observed, and seeing no one she leaned Moses towards the crown and scepter. The child eagerly took hold of them but, unable to lift them, the princess helped him and set the crown on his head.

At that moment, the child dropped the scepter at the princess' feet. Wishing to lift the crown above his head, he dropped it on the table and put his foot on it. While the princess was amusing herself with Moses, a chamberlain was observing everything from a hidden place. He went immediately to the pharaoh, related what had happened, and presented such a spiteful account of Moses that the pharaoh wished to have him put to death just as he had ordered all of the newborn of Israel to be put to death. Having put the crown and scepter back in their place, the princess took young Moses in her arms and went to her father's apartment to introduce him. But the pharaoh, who had been informed by his chamberlain, gave an unusually cold and discouraging welcome to his daughter.

The barred princess asked the pharaoh for a private audience to find out the reason for his coldness. The pharaoh agreed to her request, but when alone with her, he did not give her time to speak. He immediately ordered Moses to be killed. So that he could explain to her the motive for such a severe command, the even more surprised princess tried her utmost to convince him he would never have to fear this child. She moved the pharaoh so much with her plea and tears that he could not help but admit what the chamberlain had told him.

“Is that the reason?” the princess asked. “It is true that the child took your scepter and crown but there was no malicious intent whatsoever on his part, and, dropping them was surely not out of contempt or spite. However, since you have announced his arrest, it only remains for me to ask you to suspend his execution until we have performed before you an experiment with fire on the child.”

The pharaoh consented, and the princess had Moses’s nurse and a large fire cooker brought before him. It was placed on the table with the king’s scepter and crown. The princess then placed the child on the table as she had previously done. As soon as young Moses saw the fire, he quickly moved towards it and, taking no notice of the crown and scepter, picked up a burning coal in his right hand and put it in his mouth. The coal was extinguished after it burned part of his tongue. After this experiment, the princess, whom the Creator had made the worldly protector of Moses, pleaded against the rash testimony of the chamberlain and said to the pharaoh:

“If the report given to you against this child was true and if he had acted through the inspiration of the God of Israel that you hold captive here, then that inspiration would have manifested again at this moment, but you can see that he paid no attention to your crown and scepter. He preferred the fire, despite all of the hate that he could have felt and shown. You can see how deceptive your chamberlain was who wanted you to decree the death of this child. It is in the interest of your glory and justice that this man does not remain unpunished.”

189

This Is an Example of the Advent of the Christ

The king immediately banished his chamberlain from Egypt for all time and forced him to wander among other nations. The princess thanked the pharaoh and ordered all sorts of care for young Moses. The experiment was the cause of Moses’s stuttering, and it caused him later to establish the circumcision of the lips. I do not intend to detail here all of the types represented by the events that I have just outlined. It will be enough for you to reflect upon all of the misfortunes that happened to the pharaoh and his people since that era. Moreover, if you read the Scriptures carefully, you will quite clearly see among all of the facts what the type of the advent of the Christ into this world is. You will see that the

princess represents the mother of the Christ, or the beautiful virgin girl who is said to have stated, "I am black, but I am beautiful." As for the chamberlain, he was not wrong to tell the pharaoh that young Moses had acted through the inspiration of the God of the Hebrews. He was one of a number of corrupt magi of Egypt who practiced the diabolical science enabling him to perceive the divine spirit that was active in Moses and in the princess. He was a striking example of the contraction that the demoniacal intellect has on the divine spiritual intellect.

190

Moses Kills an Egyptian and Offers Himself Twice for Sacrifice to the Creator

Moses, who lost his protector princess at the age of seven years, remained under the protection of the pharaoh until the age of forty years under the supervision of his mother, father, and older brother, Aaron. I have not given you an explanation of the name Moses. What the Scriptures teach you in this regard is sufficient. The name was given to him by the pharaoh's daughter because she had saved him from the waters. Moses, supported by the king's protection, lived in complete freedom among his Hebrew brethren and the Egyptian people.

One day, walking in a far-off place, he saw one of his Hebrew brothers being maltreated by an Egyptian who was on the verge of killing him. Moses, who was six feet tall and had strength in proportion to his size, fell upon the Egyptian and killed him with one blow. He was thus forced to flee Egypt. This flight does not represent any spiritual type, but the murder of the Egyptian does indicate the strength and power that the Creator gave to Moses for the deliverance of his people. It clearly heralds the deliverance and maltreatment of the Hebrews by the Egyptians. This is all that is of interest about the origins and early life of Moses. You can plainly see, however, that these first acts are a perfect repetition of the Creator's former elect.

After the forty years that he remained outside of Egypt, Moses offered his body and soul in sacrifice to the Eternal for the deliverance of his Hebrew brethren. He invoked the Creator to ascertain whether the sacrifice that he had just made pleased Him. The Creator sent an angel to tell Moses what his destiny was to be concerning his submission, firmness, and love for his brothers. The angel said to Moses, "Lead your flock deep into the desert of Midian and there the Creator will reveal to you His will."

Between the desert and Mount Horeb, Moses conducted a second ceremony in which he offered his body and soul to the Creator with the words:

"O Eternal! Creator of all powers, accept the sacrifice that I make to Thee in complete sanctity and pureness of divine power that Thou hast seen fit to grant me by Thy mercy and for Thy greater glory. I completely submit to Thy infinite grandeur; do with me what Thou will. Receive the sacrifice that I make with my soul, my heart, my body, and all that I have

spiritually and temporally; receive it for the forgiveness of the sin of the father of men and for all of his generations. All that comes from Thee thus returns to Thee.”

191

Moses’s Ecstasy at the Burning Bush and the Ecstasy of the Tortured Christ

Moses, having offered himself for the second time in three distinct parts, which he did not do the first time, felt within him that the act had been acceptable to the Creator. He had first offered his soul because nothing more perfect than the minor spirit with its likeness to the divine spirit can be offered to the Creator. Secondly, he offered his heart or the spiritual power that the soul receives at the moment of its emanation. This power is symbolized by the four characteristics inscribed in the heart of man’s body. Anatomists know these but, unable to interpret them, leave them unexplained. I shall discuss these when I deal with that subject later. And lastly, Moses offered his body to express the three spirituous essences from which all forms in the universe come.

After this second ceremony, the divine spirit called him by the name Moses, just as he had spiritually received from the pharaoh’s daughter, which confirmed his belief that the Creator had accorded him greater favor than all his brothers. The spirit instructed him as to how he would enter into the splendor of the divine fire surrounding Mount Horeb (this mountain is mysteriously called “burning bush”). Having entered devoid of all metals and impure matter, Moses prostrated himself, face on the ground, body stretched out, symbolizing the state of rest of matter that is weakened by the presence of the Creator’s spirit, and symbolizing the natural state of all forms after their temporal operations. This position also symbolizes the necessary reintegration of all particular corporeal forms in the general form and the separation or suspension which happens to the soul when it contemplates the spirit, because the body can play no part in what transpires between the minor and the divine spirit. This is confirmed to us by wise men and the Creator’s elect in their ecstasies of divine contemplation. The Christ demonstrated this clearly.

The insensitivity of the body when the soul is in a state of contemplation is not difficult to understand. Consider a man asleep; could we not dispose of his form and even destroy it without him being able to defend it? This is not because he has closed his eyes, since there are plenty of people who sleep with open eyes and who are not any safer for that. It is so only because the soul has suspended the normal link between its spiritual and physical functions. Therefore, the body remains a conduit for the corporeal agent which can have no knowledge of whether what is happening to it is harmful or benign. The same thing happens in contemplation when it is fairly difficult to affect the soul greatly; the body falls into a kind of inaction and is not receptive to any impression because the soul is completely preoccupied by the object of spiritual contemplation. However, it should not be thought that the soul is detached from the body.

We have evidence of this bodily insensitivity when the soul was in contemplation during the tortures applied to the Christ's body and to those of several martyrs. Christ's body suffered no pain whatsoever from the torments given. If the body made some movements, it was only according to the innate action of the vehicle being oppressed against natural law. Following the Christ's example, those who were exposed to horrible torture enjoyed the same grace in regard to their mission, which was focused only on the Creator's glory. The Christ contemplated the spirit of the father and of those happy mortals who imitated him and were in contemplation with the spirit of the divine son. This then is how we understand the soul's suspension of action and the body's privation or ignorance of what is happening around it. Let us return to Moses.

192

Moses Inducted; Aaron and Ur, His Two Assistants

While prostrated, Moses received the four necessary divine powers from the Creator to act against the four demoniacal regions whose leaders were manifesting all of their malice against Israel in Egypt. Through this representative sage, the Creator was to reveal His glory and justice by giving him the same powers that Adam had in his state of glory. So, we can see that every man of desire, although clothed with a material body, is able to obtain that quadruple power from the Creator. Any resistance that Moses showed towards the Creator's will was not in any way disobedience or stubbornness, but was because he believed himself incapable of fulfilling the mission given to him, considering that the inability to speak properly stayed with him since the experiment that the protector princess had put him through as a child. This fear and defiance demonstrates to us that perfect faith can only exist in us if it is given from above.

The Creator's answer to him was to say that he should take his brother Aaron to interpret his words, and that he would be assisted by Ur to carry out his spiritual work. The name Aaron means "man elevated in divine grace" or "divine prophet", and the name Ur means "fire of the Lord" or "the spirit of Divinity." Moses then said, "May the will of the Creator be done according to His command for the deliverance of His people and for the affliction of the Egyptians!"

193

Easter, Thanks to the Virtue of Blood

With his two assistants, Moses went immediately to Egypt and came before the pharaoh, commanding him in the name of the Eternal to grant the Hebrews their liberty, the pharaoh refused. Moses repeated the order a second and a third time, and again received the same answer. Seeing the pharaoh's stubbornness, he retired to the center of Egypt to muster all of the power that the Creator had provided him. He struck Egypt and its inhabitants with seven terrible plagues which brought total desolation to this place of darkness. The

Scriptures' account on this point is reliable. Moses then gave a warning to the children of Israel to prepare for the hour of midnight, from the 14th to the 15th moon of the month of Nisan, or March. That was to be the moment that the Hebrews would be delivered from their slavery and make their way to the land that the Creator had promised to their fathers.

The people carried out his orders, and Moses, for his part, prepared himself to carry out his great work. To this end, he had Aaron catch a year-old white lamb showing no blemishes on the outside or inside. The lamb, in addition to being a symbol of the victim soon to be burned for the good of human kind, represented the purity of the body and the soul of the children of Israel. Aaron cut the lamb's throat to serve as a sacrifice of atonement, and with the blood Moses marked out the four comers of the area in the shape of a receptacle in which he was to perform his great operation so as to strike the four regions of Egypt. He then had the rest of the blood scattered on the ground. All of the children of Israel were ordered to choose a similar lamb for themselves, the head of the family had to butcher it and mark the door of their house with its blood in the shape of a receptacle.

This was the Creator's mark of the covenant with Israel and of the total destruction of the Egyptians. The receptacle provided the Israelites with a dual instruction. As a symbol of power, the animal blood firstly represented their spiritual soul, and secondly the throne and seat where the soul presides and actuates the entire general form that it inhabits. This symbol also represented the four celestial regions from which Moses was able to attract, through his four divine powers, the four angels of destruction who were to simultaneously afflict the Egyptians and to watch over the defense of the people of Israel while they left Egypt.

194

Example of the Paschal Lamb: Purification and Reintegration

Moses had ordered the Israelites to kill and skin the lamb that they had selected. They then had to cook it and eat all of the flesh from the head down to half the length of the body, and then burn the remainder. By cooking the lamb, Moses symbolized to the Israelites the purification of their corporeal form and their preparation for communication with the divine spiritual intellect. By telling them to burn the rest of the lamb's body, he wished to demonstrate the reintegration of the spirituous essences within the central axis from whence they came. For, just as elementary fire has the property to reduce all within it to ashes, so the central axis has the capacity to devour and completely dissipate everything reintegrated within it, leaving no proper and suitable substance or anything resembling it that could be inhabited by a spirit. Moses also told the Israelites that families who had no lambs should join with those who did have lambs, and in so doing he was pointing to the future covenant that the remaining idolatrous Egyptians would make with divine law. This in fact happened.

Moses's Confrontation with the Magi of Egypt and the Wise Men of Ishmael

To give you a complete account of all of the events which preceded the deliverance of the Hebrew people from slavery, I shall tell you about the spiritual work that Moses had to perform to counter the Egyptian magi and the sages of Ishmael whom he encountered among the Egyptians. For generations, these magi and wise ones had been practicing the divine science in Egypt in secrecy. Moses, having discovered this, said to them, "I tell you, magi of Egypt and wise men of Ishmael, that I am here in the name of the Eternal to pit my powers against yours for the glory of my God to whom all are answerable, and for the deliverance of His elected people. Why do you work against the will of the Creator by hardening the soul of the pharaoh and leading him to reject the request that I have made on behalf of Israel?"

The magi and the sages answered, "If the God that you serve is as powerful as you say, why does He not act by Himself and through His own will without the help of someone such as yourself? Go, your God would never do what you say, and your power is nothing but imposture."

Moses, struck by this insult, threw his stick, or mysterious rod, that he held in his right hand to the ground, and it immediately changed into a serpent. One of the sages likewise threw down his stick, and, like Moses's, it turned into a serpent. The two serpents stayed there watching each other during the whole time. Moses interpreted to the Egyptian magi and the sages of Ishmael the nature of this metamorphosis. Moses thus said:

"Magi of Egypt and you, wise men of Ishmael, I know your power and the effects that it can bring; it compares to mine as mine compares to that of the living God of Israel. These serpents that you see slithering on the ground represent the weakening and defeat of the arrogant power of the demons and the men who have become like them. The serpent that came from my rod and which seeks to devour the one that came from yours indicates that man will not always crawl on the ground, but one day shall be re-clothed with his original power and will then walk upright against those who have demeaned it. I say to you, moreover, that the change of our rods into hideous forms is the real explanation of the transformation of the glorious forms of demoniacal superior spirits into vile forms of earthly matter holding them in privation."

Then, in speaking to the Creator, he added, "Lord, arise and walk before me so that Thy glory is completely revealed before Thy powerful elect!"

Type of Moses's Victory: Nature and Destiny of Forms

After this invocation, Moses took the tail of the serpent near him, and, as he held it in his hand, it turned back into a rod. Thereupon, the Egyptian magus did likewise. Moses then spoke to him and said:

“These serpents that you saw disappear before you and turn back into rods illustrate that every kind of form active in this universe does not really exist in nature nor of itself but only by the being who animates it. Whatever appears to exist shall dissipate as quickly as you saw these two serpents change. What is more, the annihilation of their forms clearly heralds the destruction of the land in which you live and all its inhabitants. Tremble, for you might find yourself mingled with those upon whom the Creator shall manifest His justice.”

The magus bowed before Moses and, not daring to further operate before him, retired to the pharaoh, to whom he did not relate any of the knowledge that Moses had professed. It is not necessary to describe the details of all of the specific practices that Moses conducted for the deliverance of his brethren. The Scriptures speak fairly fully of these, but I must let you know what the examples of the four wise men of Ishmael and three magi of Egypt teaches us. They teach us that true worship of the Creator, as well as the ceremonials, has always existed among men on Earth and shall exist until the end of time. But the weakness and the iniquity of men have often caused them to abandon divine knowledge and turn towards material knowledge. This is what the Egyptian magi represent. These three magi carried out only demoniacal works, and lived completely within the world of matter. They were also among those unfortunates who died as a result of the divine justice that the Eternal exercised upon Egypt.

Another Confrontation with Them

The three magi continually fought against the spiritual power of Moses, and did not cease to oppose his work up until and including the ninth operation that Moses performed for the glory of the Creator. The continual efforts of the magi upset Moses and shook his great faith in the Creator. With tears in his eyes, he pleaded to Him, saying:

“O Thou Eternal, God of Israel! In what way am I at fault in the mission that Thou hast given me? Why, Lord, was I not warned that I was not the only bearer of Thy commands in the land of Egypt? Have pity on Thy servant, for he shall perish without Thy help.”

After this prayer, Moses felt a stronger faith spring up again in his soul, and on the tenth day on which he was to complete all of his divine acts, he summoned the four sages and three magi before the pharaoh so that they might all be witness to his tenth and last operation. Moses spoke to them thus:

“The God of Israel is He who sees and hears all. He has seen the four wise men of Ishmael. He has heard the three iniquitous magi of Egypt, and one of these shall serve as an example to all of the others.”

Moses then performed a ceremony with Aaron and Ur, but one of the three magi, more audacious and foolhardy than the others, stepped into the circle. Moses immediately pushed him away on the chest with two fingers of his right hand. The magus backed out of the circle, without lifting his eyes from Moses to understand more clearly what he was saying against him, and to see what he was going to bring about by the following invocation:

“The Creator has bestowed all power upon your servant, Moses. He is paying tribute to His servant for the great faith that he has in Him. Why does not the God that this magus reveres pay equal tribute to the zeal of his own servant? Why does he allow him to become a memorable example of divine justice to Israel and to all of Egypt?”

As soon as these words were spoken, he caused a transformation to occur to the magus’ body which astonished all onlookers, and which made the first sage of Ishmael remark aloud that it was not the finger of Moses that had touched the magus, but the finger of the God of the Hebrews. In fact, his body was instantly covered in lice and, in an instant, was devoured and consumed in the presence of the onlookers. That was the last divine spiritual act in the land of Egypt at that time. Everything that I have described to you should give you the certain knowledge that the power of the demons shall never prevail over that of the divine spirit. You can also see how everything in the universe operates by action and contraction; without that, nothing would have movement or life, and without life there would be no corporeal forms. Similarly, without demoniacal reaction nothing would have spiritual life outside the divine circumference.

198

Pharaoh Lets the Hebrews Go, then Pursues Them

The pharaoh, horrified by all of the plagues that Moses had brought upon Egypt, was forced to soften the yoke upon the children of Israel and place them back under Moses’s leadership so that they might offer a sacrifice to their God. He even allowed them to borrow the Egyptians’ gold and silver, various utensils of precious metals, and all of the necessary scents for the great devotional ceremonials that Moses intended to conduct among his people. The pharaoh had set a time limit for their sacrificial offerings, but seeing that the Hebrews had not returned, he decided to have them pursued, not so much to take them back into their former captivity as much as to get back from them all of the valuables that they had borrowed from the Egyptians.

The Goods Borrowed from the Egyptians by the Hebrews Made into Their Material Idols

Most men, who have had little instruction about spiritual types active in the world, have regarded the children of Israel as thieves and as deceitful concerning the things that they borrowed. On what basis have these ignorant men made their judgments? Do they know what riches they borrowed from the Egyptians? Do they know the use that they made of them? Do they know whether this so-called obvious theft was carried out by the sole will of the people of Israel, or if the people had acted, as in the other spiritual operations, by the command of He who had just delivered them from servitude?

To convince you of the ignorance of these so-called experts, I will tell you that all of the valuables in question were limited to the Egyptians' material idols. The removal of their most precious objects of idolatry by the hand of Israel was the real punishment that divine justice exercised upon them. This is the inevitable fate of those who give themselves entirely to matter. The prince of matter favors his disciples for a short while so as to turn them away from the only divine spiritual principle, either in thought or in action, but once they are completely immersed in their illusory pleasures, he leaves them to all of the pitfalls held out to them and thus casts them into the abyss. One could hardly say that Israel was made wealthy by the goods taken from the Egyptians. Their value in terms of conventional money¹ would be about a million.² Would that be enough to make twelve hundred thousand³ men rich, maintain them for forty years in the desert, and support the considerable number of wars that they had to wage? On the contrary, far from being able to assume this, the Scriptures indicate that Israel had subsisted on manna from heaven in the desert, and that the wars that they maintained against God's enemies were spiritual wars conducted without money.

The Israelites did not use any gold or silver money or other metals to procure all of the necessities of life. Moreover, we understand that neither in the desert nor upon their arrival in the Promised Land did they resort to any kind of negotiation or trade in material goods utilizing the valuables that they had brought from Egypt. The injustice of those who have dared to suspect the fidelity of Israel and accuse them of theft is obvious. Such reproaches can only be uttered through ignorance and arrogance. The ones who were careless enough to make such accusations have found others to seduce and convince by such talk. Those weak-minded enough to be seduced by them, because they do not want to make use of their reason or have sufficient illumination, are the first to condemn them. Know then that all of

¹ 1770s French Francs – ed.

² Possibly ca. 7 million US dollars today, not counting inflation. – ed.

³ 1,200,000 – ed.

the vases, metals, and utensils of gold and silver had no other use in Israel than to decorate the Temple or the Ark of the Covenant, which Moses raised to the glory of the Creator so as to carry out the various forms of divine worship.

200

Type of Unleavened Bread: The Spiritual Life

Knowing that the Israelites would have long marches to avoid pursuit by the pharaoh, Moses ordered them to make a large provision of unleavened bread to last until they reach the desert of Canaan. Only after their arrival did Moses explain the meaning of unleavened bread.

“Know, Israel, that the unleavened bread that you ate with the lamb during the last eight days in the land of Egypt illustrates the spiritual food that the Creator has resolved to give you during the entire time that you wage war in Canaan. The abandoning of the Egyptians’ profane food also indicates your reconciliation with the Creator and your deliverance from slavery.”

Israel understood what Moses meant when, after crossing the Red Sea, manna started to fall onto the camp. I shall refer to this later.

201

The Thick Cloud Conceals the Exodus of Israel

The various marches that the pharaoh made in pursuing the Israelites represent the tricks and twists that the demoniacal spirit uses to attach its horrible intellect and so destroy man’s power. This is merely a repeat of the traps that the demons had offered to the Israelites in the past, and how they had made them subservient to the Egyptians. But since the protector and defender divine spirit uses the same means to molest the demoniacal spirit, it used Israel to carry out the destruction of Egypt. Israel was the divine spiritual type, and the various marches on which they set out, before and after the crossing of the Red Sea, was nothing other than the spiritual means that the Creator’s spirit employed to punish its enemies completely and to deliver His people. This divine protection was clearly demonstrated in the desert of Phihahiroth, between Magdal and the Red Sea. The former means “regeneration of action,” while the latter means “abomination.” The Red Sea means “abyss of bitterness.”

When all were in the desert, Moses saw the head of the Egyptian army approach, and so he made his last invocation to place Israel entirely under the Creator’s guidance, believing his own power was not sufficient to protect Israel from the anticipated misfortunes and the threatened loss. His prayer was answered; the people of Israel, filled with fear and terror at the sight of the enemy, were suddenly filled with complete confidence in the Creator and their servant Moses. This faith was confirmed by a column of thick cloud which separated

the Israelites from the Egyptians, which prevented them from seeing each other even though they were encamped in the same desert.

When they saw the cloud, Israel shouted in joy to the God of Abraham, Isaac, and Jacob, to the living God of their father and of their descendants, to the God of the children of Israel who saved them from the wrath of their enemies. Israel remained entrenched in the desert for several more days because of the column of cloud, but it was lifted when it was time to cross the Red Sea so that Israel could plainly witness the manifestation of divine justice against its enemies. Again, they were gripped by an inconceivable terror upon seeing the Egyptians. However, their faith was reassured and strengthened, and they willingly accepted the will of the Creator and of Moses.

202

Crossing the Red Sea

Moses had counted all of those who were destined to fight for war. According to the tribes' wishes, he separated the women, children, and elderly, suggesting that they be the first to cross the Red Sea. He placed his brother Aaron at the head of his elected fighters, he placed Ur in the middle, and he placed Joshua at the rear. In this order, they set off in full view of the Egyptian army, hoping to tempt them to pursue the Israelites to the place designated by the Creator for the destruction of the pharaoh and his people. On the night of the 14th and 15th day of the moon of Nisan, or March, Moses arrived at the edge of the sea with his army, with those to cross first still at the head of the march. He stretched out his hands over the waters, and then plunged his rod into it. Immediately, the waters parted to provide a clear passage. A column of fire preceded the people on the path that Moses had traced out to provide both light and to hold his enemies in greater darkness. Moses reached the center of the sea with his division and waited for the other divisions to join him. He then continued and led them to the other side.

The pharaoh, who had seen the Israelites march from the edge of the sea, accelerated his army so as to overtake them. Since he had lost sight of the Israelites in the darkness, he ordered his army to light torches and trace the enemies' footsteps. This measure proved to be disastrous, because they had not noticed that the waters were leaving the shores and that they were marching towards the middle of the waters that were being held back. True, the path to follow was enormous and the dangers could not be seen, especially during such a dark night. At last, the pharaoh's army reached the center from which the Israelites had already exited, when the waters came together and engulfed the entire army. Moses had selected the center as the place for the spirits of destruction to completely defeat his enemies.

Manna

The Israelites had already camped on the other side in no particular order or rank. After about two hours' rest, Moses woke them so that they could meditate upon the Creator's infinite goodness of which they had just had so much proof. They gave thanks to the Eternal and at the conclusion, the fifteenth day of the moon began to appear. At this moment, they saw manna fall from above. Moses had alerted them that the Creator would send this nourishment to acknowledge their thanksgiving and reconciliation. Each person was permitted to take a portion of manna for his or her daily needs, but hoarding it for the following day was forbidden. If they broke this law, the manna would decay and be lost before their very eyes.

Further, Moses had instructed them that anything that they might take over and above their allotted portion would mean that others would have less, and that no one could take more without causing harm to themselves or to their brothers. The guilty would be struck by leprosy, be required to fast, and then be required to serve penance for seven days. It was further ruled that during their days of penance, the portion of manna allotted to them would be diverted to the brothers of the same tribe of whom they had deprived through their greed. The tribe would then know that there were transgressors among them being punished by the Eternal for their crimes. These were the first instructions given to Israel after crossing the Red Sea, instructions which to this day teach us that the care of our well-being, whether temporal or spiritual, is in the hands of the Creator's power rather than our own and our demoniacal ingenuity.

Moses Exhorts the People to Give Thanks

Following these instructions, Moses forbade the Israelites against washing themselves in the waters of the Red Sea nor using it in any way, because it was soiled by the blood of the abomination and iniquity of the Egyptians, who had been thrown forever into this abyss. He then spoke to the people, saying:

"Israel, what I have told you regarding the manifestation of divine glory and justice is beyond everything that you can imagine. May the Creator's glory never leave your memory, from generation to generation until the end of time, and may the plagues that the Creator brought about to reveal his justice be forever present in the memory of the inhabitants of heaven and earth! Lift up your eyes, Israel, for the day is breaking upon the edge of the sea

that you crossed with dry feet, and acknowledge the might that the Creator has wrought for your deliverance and reconciliation.”

The people turned their eyes towards the sea, and seeing it covered with the bodies of the Egyptian army, among them the pharaoh, they prostrated themselves at the feet of Moses shouting:

“May the God of our fathers who chose you to be leader of the children of Israel grant your prayers for eternity! We beseech you, in the name of the God who led us here, to take our souls to Him in sacrifice and thanksgiving for all of His blessings, so that He may protect us forever against the terrible plagues of His justice.”

And so, Israel submitted completely to the Creator’s power, and to the leadership of Moses and his three chiefs, Aaron, Ur, and Joshua. Corpses of Egyptians floated upon the waters for the whole day of the 15th of the moon of Nisan, sometimes towards the Egyptian side and sometimes the side on which Israel dwelled. They moved back and forth several times so that the rest of the unhappy Egyptians could see the glory and justice that the Creator exercised against their nation. The pharaoh’s body remained afloat a full day after the other corpses had disappeared, and was the last to be buried under the waters.

205

Moses Establishes the Divine Religion in Israel

From that time, Moses reestablished the divine religion among the Israelites. The four daily observances were reintroduced with four prayer sessions every six hours. He also reintroduced the four annual ceremonies representing the great thanksgiving that Moses enacted for the blessings that he had received either during his daily work or during the annual ceremonies. He regenerated all of these devotional practices in the span of forty-nine days, and on the fiftieth day he explained to the Israelites all of the marvels which had been part of their deliverance.

206

(Moses’s Explanation Continued)

Moses, Aaron, Ur, and Joshua, Example of the Quadruple Divine Essence

Moses explained, “In truth I say to you, Israel, that the Creator used the force of law for your spiritual reconciliation. He opposed power with power, as I have demonstrated to you by my acts against the magi of Egypt and the sages of Ishmael. These were carried out for your benefit as much as for the glory of the Creator and the revelation of His justice. The Supreme Being is your creator, liberator, leader, and defender. You can see this in his servant Moses, who saw the face of the Eternal into which he entered in spirit to receive the orders concerning your deliverance. You can see the liberator in Aaron, who represents

the action of the Creator. You can see the leader in Ur, who represents the Creator's spirit, and you can see the spirit of the defender in Joshua. In this way, the four who cooperated for your deliverance each make up one of the types of the quadruple divine essence that the Creator employed for your reconciliation. Listen then to what I am going to tell you regarding the events that were carried out for your welfare in the land of Egypt: they allude to the three great virtues and powers that the Creator revealed for the benefit of His law, the children of Israel, and the destruction of all of His enemies.

207

Moses Floating on the Waters, the First Example of the Creator's Virtue

"The first virtue was made evident to you during the childhood of your servant Moses; he floated upon the waters, deprived of the use of his corporeal senses and under the sole guidance of the Creator. In the same way, the divine spirit floated before light was separated from darkness and before each chaotic element had its natural place according to law. In a like manner, Noah floated with the remainder of the reconciled. He was chosen by the Creator to witness the manifestation of divine justice and to regenerate the divine work on Earth. Moses was also chosen to remind you the Lord is the sole creator of all that has life and action in the universe. When Moses floated upon the waters, you were far from being His spiritual elect, and you did not know the type that the Eternal put into operation for your benefit.

208

The Confrontations and Crossing of the Red Sea, the Second Example of the Creator's Virtue

"The second virtue was revealed by all of my work with Ishmael's four sages and Egypt's three magi. The four wise men fought my power. They did the very same things that I did in my four first operations, and I was unable to discern the spirit that made them work until after I had complied with the Creator's will, which proves that it is impossible for man to penetrate the various actions of Divinity by himself. The hideous transformation that the pharaoh's chief magus suffered alludes to the transformation of spiritual power that the minors will experience within the sentient, visual, and rational circles where they will have to act for one period of time, two periods, and half of a period. For the sentient circle, the first period is nearest terrestrial matter. For the second period, the visual circle is nearest rarefied matter, and the half period concerns the rational circle, which is nearest the supercelestial. This is certainly my lesson as occurred to the first magus.

"The first Israelite division that crossed the Red Sea represents the exodus of men from the three parts of the earth when the Creator delivered them from the darkness in which they dwelt and which will take place by means of the Messiah. The three different groups making up this first division represented the three corners of the earth, namely, the elderly

from the western corner, the women from the southern, and the children the northern. This demonstrates the true shape of the earth just as Adam had represented it in the beginning by the division that he made in placing Cain in the southern corner, Seth the youngest of his descendants in the north, and himself in the west at the place of Abel.

“The election of the remaining Israelites who were destined to fight and march behind the first division, and who were likewise illumined by the light of the column which disappeared as soon as the entire Israelite army had crossed the Red Sea, represents the major spirits that the Creator has chosen as your guides and defenders while you make spiritual war against your enemies. These elect are none other than the shadow and the instruments of the major spirits that the Creator has joined to Israel. Observe the Creator’s elect among you; follow them exactly in all circumstances if you want to be vindicated before Him.

209

Egypt Punishes for Its Borrowed Goods, the Third Type of Virtue of the Creator

“The third virtue became evident by the various routes that I asked you to take in the deserts of Egypt, and by the various divine spiritual works that I performed in the four regions of the world to separate the living according to the command that I received, and so that it will forever remain in a state of action against the ordinary laws given to the general terrestrial body. Through this contrary action, the earth will only have impure vegetation and it will scarcely be capable of feeding its most dreadful animals for whom it will become a den. This punishment was carried out to teach you that it was the third time that Egypt acted criminally before the Creator through the abominations that it committed and which attracted to the land and its inhabitants all of the plagues of divine justice.

“The last plague that was visited upon the Egyptian army had been predicted by your borrowing of their golden and silver utensils, thus preventing them from practicing any rites to their false divinity. At the time, these perverse people did not understand the nature of this borrowing. On the contrary, they were flattered to think that their utensils could serve the God of Israel, but divine justice itself stripped them of their worldly goods for which they no longer had use since they were going to be scattered completely among other nations and shamefully destroyed by the decree of the Eternal. Yes, Israel, by so separating the living of this criminal land, I let it fall entirely under the power of the prince of demons so that it only had a mass of demoniacal intellects to give it one life and one operation of contraction.

“May this example teach you to not abuse the worldly goods that the Eternal will provide to you from the land that He promised to your fathers and which He is going to pass into your hands. Above all, do not abuse the power that the Creator has given you, and be sure to reflect upon the horrible punishment which befell Adam and his descendants for having

profaned this same power. Never forget that everything that has happened in the land of Egypt is a reprise of all of the scourges that the Creator had released upon the earth for the atonement of the first man's crime and that of his descendants.

210

Different Punishment under Adam and Noah

“The plague that came upon the earth through Adam's crime was not the same as the one that was sent against Noah's living descendants, because Adam's crime was different. Adam's arrogance reached the point of wanting to be creator. He linked his divine power to that of the prince of demons, and thus brought about the creation of perdition. After this infamy, he degenerated from his state of glory and became subject to divine justice; the inconstancies of temporal events and the planetary bodies were already inferior to him. As punishment, he and his descendants are to remain in divine privation within the circle of matter. His descendants transgress and prostitute their power by associating with the demons so that they can live freely with their material passions. They utterly reject the divine laws to remain within the reconciliation made with their forefathers. In effect, they outraged Divinity by the most horrible of infamies. They were also struck by the cruelest and most disgraceful scourges, and were indiscriminately swallowed by the waters like the other animals. The earth became a horrible repository of the corpses of iniquitous minors and transgressors. How can you doubt all of the facts according to the teachings given to you by your fathers in which the Creator played a part? Let us go back to the crime and the punishment of the Egyptians.

211

The Crime and Punishment of the Egyptians

“The pharaoh, who was an example of the first prince of demons, hardened the heart of his people against Israel. Through his emissaries, he opposed everything that the Creator wanted for the benefit of His elect. In arming himself against Israel, he challenged God Himself, confirming the blasphemies and terrible impieties and all of the vices of matter in which the Egyptians had been soiled for a long time, renouncing, in effect, the Divine Almighty and directly attacking the spirit of the living God. Having floated on the Red Sea for some time, these criminal people, too, were swallowed by the waters, to become a memorable example of horror in the sight of all of those in the heavens, on the earth, and of Israel. And so this was how the people were punished for having transgressed against the spirit of the Creator.

“May everything that I have told you, Israel, about the three kinds of transgression that men upon Earth have committed against the Creator, even though God has wrought different acts of justice against the guilty, never be erased from your memory nor from the memory of your future descendants. Tremble at all of these events and be fearful lest you

become the fourth example of the disastrous manifestation of divine justice, because the plague that the Creator will unleash upon you will be without measure or limit. You shall be as swiftly stripped of divine law as the Egyptians were stripped of their material goods. The law that the Creator has established among you, in preference to other nations, is obvious proof of His trust in Israel, but if Israel forgets herself, He who has granted the law will remove it without them knowing it, silently, and without fanfare or resorting to worldly wars that are used among men.

“There will then be no more question of struggles of power against power, but only the work of justice against justice, and Israel shall fall into confusion. Its memory shall be so obscured that nothing will remain of the divine religion. The name of the Lord will be taken away and pass forever to those in other lands. Israel shall be dispersed to live in servitude among foreign nations in divine privation until the end of time. That is when Israel shall be the opprobrium of all men and the universe. This, Israel, is what I must teach you in the name of the Eternal.”

212

Moses on Mount Sinai

These then are the spiritual works of the Creator for the revelation of His glory and justice achieved through Moses, Aaron, Ur, and Joshua. This is how He works in the eternal for and against His minor, inferior, major, superior, and spiritual creature. I shall not give you all of the details of the specific events which occurred among the Israelites since their exodus from Egypt. The Scriptures speak amply of their various marches and encampments. I shall immediately come to what happened on Mount Sinai (a word meaning “height and the elevation of the divine glory”). Moses gave his spiritual and temporal orders to Aaron, who was entrusted to care for the children of Israel. They promised total obedience to his commands.

Having set his affairs in order in the camp, Moses, accompanied by Joshua, set out to Mount Sinai. At the half-way point, they both saw the glory of God revealed to them, and Moses said to Joshua, “Stay here, for the Creator is calling me to come.” At that moment, a cloud descended half-way up the mountain and separated Moses from Joshua, who did not see Moses again for forty days until he descended carrying two tablets of laws inscribed by the Creator through His Holy Spirit. When Moses rejoined Joshua, they returned to the camp. Joshua walked to the right of Moses, the side on which he was carrying the tablets of laws. They had not traveled a third of the distance when a cry of jubilation was heard coming from the camp. Then, a voice said to Moses:

“Go and see your people who have just outraged me. They are your people, not mine.” Moses and Joshua increased their pace, and upon arrival at the camp they saw the children of Israel dancing with Aaron around a golden calf.

The Golden Calf and Punishment of the Guilty

Moses was so beside himself with fury that he broke the tablets that he brought from the mountain, saying to Aaron:

“Why are these people dancing before a false god, and why did you not keep them within the spiritual boundaries that I established when I entrusted you with this duty? What! Did you yourself put the materials in the crucible from which this false god was formed and then throw it to the people with the same abomination for which the Egyptians have just been annihilated?”

Aaron replied, “Lord, I feared the rage and fury of the children of Israel. In your absence, they threw stones at me and I was forced to follow their wishes to protect them from a greater unhappiness.”

Moses, even more outraged with his brother’s response, said to him, “When the sun sets, come down to the camp of Israel and you will see the just punishment that the Creator has in store for the Israelites.”

He then made an invocation to the Eternal to obtain from Him an indication of the numbers of spiritual elect to avenge the outrage committed against the Eternal. He was ordered to take fifteen men from the tribe of Levi. He divided them into three groups of five and said to them, “May those who love the Creator take into their hands the knives now against their left thigh.” The fifteen elect seized their knives immediately. Moses blessed them and then said:

“The first group is to walk where Simeon and Levi are from the direction of sunrise towards sunset. The second group will walk from the direction of sunrise towards the south, and the third from the sunrise towards the north wind. The three groups will walk back and forth in those directions three times right across the camp. They shall strike down anyone in their path, regardless of age or kinship, and they shall return to me accompanied by Aaron.”

Moses’s order was carried out and a number of Israelites perished as well as there being a number converted to Moses’s law. By this means, the camp of Israel was purified, and the shedding of the blood of the guilty found grace before the Eternal.

Connection of the Preceding Events with the Sacred Story, from Adam to the Christ and until the End of Time

You can easily see the connection between these events and those which happened to Adam until the time of Noah, from Noah to Abraham, from Abraham up to the children of

Israel's exodus from Egypt, from the exodus up to the time of the Christ, and from those events which have happened since the time of the Christ and which will last until the end of time. Moses gathered the rest of the children of Israel who had been spared the divine justice carried out by the fifteen elect from the tribe of Levi, and before going back up the mountain to obtain new tablets of law, he gave his people the following explanation about what had just happened:

215

Moses's Great Discourse: Sinai, Real Picture of the Whole Universe

"Listen, Israel! I have always taught you about the infinite mercy that the Creator has shown you, concerning the love that He had for your fathers who were righteous before him. The Lord has shown the same mercy to your servant Moses, and placed him among the ranks of the fathers of the children of Israel. Yes, I am the temporal father of the spiritual children of Israel, not of the carnal and material children. By the force of my works, you have witnessed the revelation of His glory and justice for your benefit. You have seen how I have led you to this place of freedom. You cannot deny the manifestation of the Creator's action and will in all that I have done for you. You have therefore seen in me the resemblance of the Eternal's thought because I have read and I have seen His glory face-to-face.

"The spiritual mountain that you saw me climb indicates the distance which exists between the Creator and creation, or the Earth. Above this mountain, there are four circles that are invisible to ordinary mortals and which separate the divine spiritual court from universal creation. The mountain is the real picture of the whole universe. It is divided into seven parts, known as the seven celestial universes, and the four circles that I just mentioned are called 'super-celestial' because they limit and direct the action of the seven principal agents of universal creation. Within this super-celestial region, divine thought and will operate. The order, virtue, and power of all of the spirits' actions come from here. The seven heavens receive all of their power and virtue from the super-celestial, and then communicate these to the general terrestrial body. Such is the order which rules the three worlds.

216

Spiritual and Material Clouds

"When I went up to the divine spiritual mountain, I left Joshua behind at some considerable distance because he was not yet ready to see the Creator face-to-face. The cloud which covered and hid me from Joshua and yourselves is the same cloud which hid you from the Egyptians in the desert of Pihahiroth. Know that this cloud was none other than the creative spirit which deprived the demoniacal Egyptian army and its king, the pharaoh, of the use of their corporeal and spiritual senses. In this way, they could only carry

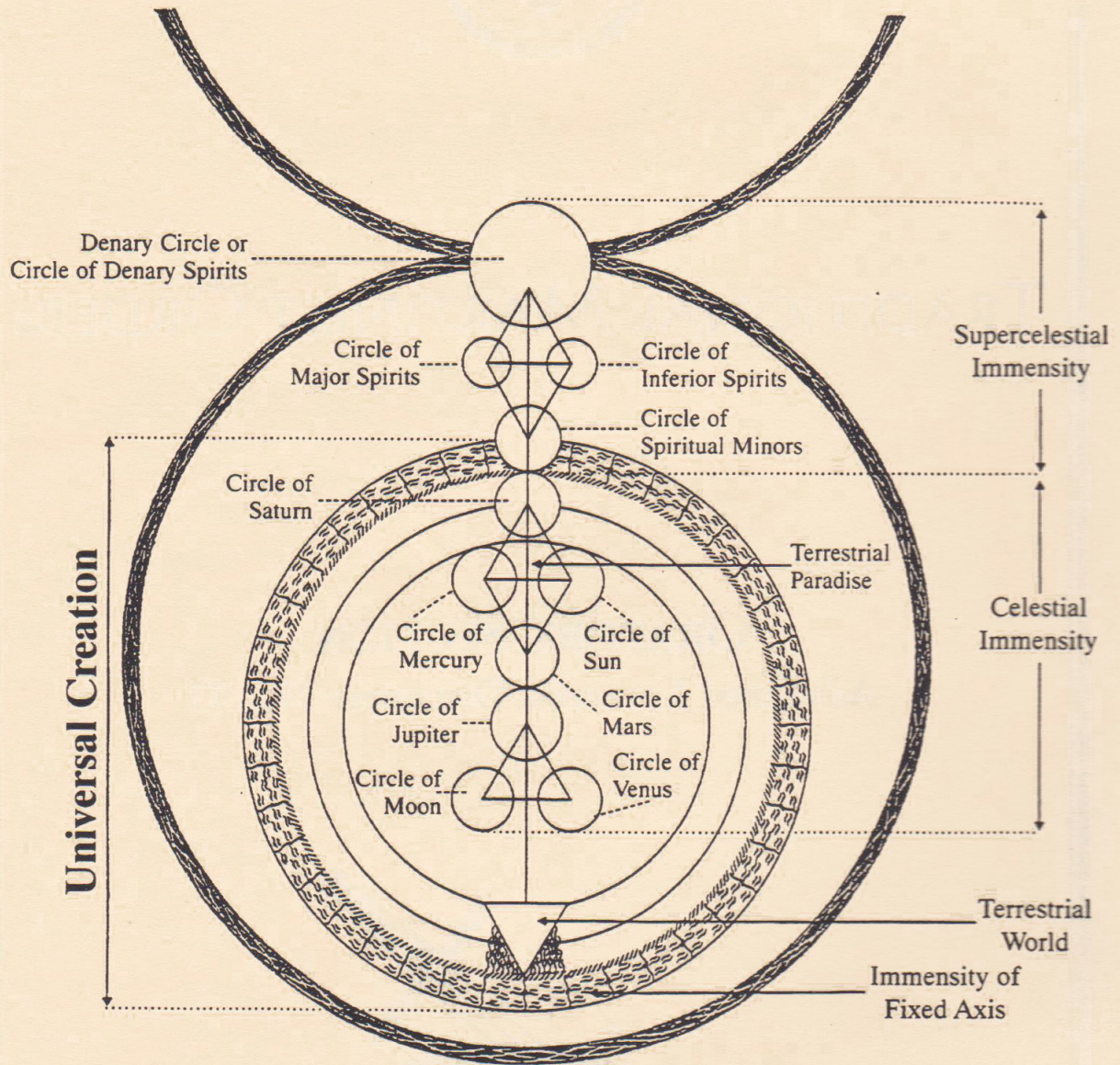
out acts of confusion, and everything that they had done was a total loss because of the surrounding heavy darkness. While the cloud may have appeared opaque to you, it was not subject to the laws directing the normal course of nature in comparison with the material and elementary clouds.

“Material clouds are composed of a gross and subtle mixture coming from the general terrestrial body. They are formed by the action of the various planetary agents, the solar being the main one which acts specifically on these clouds. These agents, through their strong attraction, raise the grosser and subtle moisture from the earth some distance from their circles, and they hold them by attraction and equilibrium until they have linked together the gross and subtle globules. When they are linked in this way, they form a body that is impenetrable to material man who cannot see beyond it and so is deprived of the enjoyment of the sun’s action. The usefulness of these clouds is to modify and temper the influences of planetary forces so that their action is more benign for the general earthly body and its inhabitants. In fact, every kind of body is formed by a number of complete and perfect globules. No body can exist with there being a vehicle for the central fire, which acts continually on the inhabitants of this axis as though to suggest that the actions came from themselves.

“Now, the strongest action and reaction occurs upon these cloudy vehicles because all of the globules must be perfectly divided so that once dissolved, the cloud can spread through the entire circle surrounding the earth. In this way, Israel, clouds are formed which provide manna or rain upon the general earthly body, but it is not the same cloud which prevented your enemies from seeing you. This cloud was an apparent body produced by the action of an infinite multitude of pure and simple spirits which were sent out by the Eternal from the denary circle. This divine spirit traveled in front of us in a column of fire, and the column of cloud followed the same path according to the laws of order, action, reaction, and attraction that the divine spirit operates on all of those who conform to the Creator’s will, to Israel’s benefit, and to the disadvantage of the demons. Formed by the spirits’ power without the assistance of matter, this cloud was a truly glorious body. The agents of the central axis could not work on this spiritual cloud in the same way that they act on material and gross clouds.

“Although these kinds of glorious bodies are still more impenetrable to the eyes of ordinary men than elementary clouds, this spiritual cloud never deprived Israel of the sun’s action. And while the Creator manifested his justice against Egypt, Israel was never deprived of temporal light. The Egyptians, on the other hand, were plunged into heavy darkness which caused them to travel into the abyss of the Red Sea. The same body of glorious cloud separated me from Joshua and Israel when I went to the summit of the spiritual mountain of Sinai. I prostrated myself at the center of this mountain and while in this position, my soul was suspended above my body and I became a true thinking being. In this state, my spiritual being received the orders from the Creator.”

Divine Immensity



Universal Figure

About the Three Circles Where the Minor Operates, and the Seven Planetary Circles

Moses continued, “I will tell you, Israel, that the summit of the spiritual mountain is to be understood as the rational circle, the most elevated of all celestial circles. It is called the circle of Saturn, or the Saturnian circle, 1. This superior planetary circle separates all of the celestial circles from the four super-celestial circles. The distance between the mountain summit where I was and where Joshua remained behind represents the solar planetary circle called the visual circle, 2; all of the other lesser planetary circles are included in the sentient circle, 3. They are: Mercury, Mars, Jupiter, Venus, and the Moon. The order of the seven celestial planetary circles is: Saturn, 1; the Sun, 2; Mercury, 3; Mars, 4; Jupiter, 5; Venus, 6; and the Moon, 7. This renowned spiritual mountain therefore explains the distance from the divine spiritual court to the celestial part and that of the celestial part to the terrestrial.

“You can see that we can divide the mountain in two ways; first, into three parts and secondly into seven other parts. The first division is that of three different circles where minor spirits carry out their simple and pure spiritual work according to the immutable order that had been received from the Creator so as to attain their reconciliation and integration into the super-celestial. Have you not noticed that I have selected your camp and established its boundaries? The material earthly circle that you inhabit is the true type of sentient circle in which every minor pays tribute to the Eternal’s justice. The various places that Joshua and I occupied on the mountain illustrate clearly the various works to which minors are subject during earthly life within the sentient, visual, and rational circles. I have told you that the body in which you live is an example of the sentient circle because, in effect, it adheres to it directly. The sentient circle adheres to the visual, which in turn is attached to the rational, and the rational adheres to the super-celestial. This already gives you a glimpse of the universality of the quaternary number that dominates, presides over, and directs all things. The second division of the mountain into seven parts is that of the seven planetary circles that enclose the seven principal agents of universal nature.

Sinai is 10

“What is more, by joining the ternary division, 3, to the septenary division, 7, you will find the powerful denary number of the Creator from which all created things have issued. And you will learn that this spiritual mountain, bearing the denary number or 10, occupies the center of the general receptacle and that, since the earth has a triangular form, the mountain must be to the earth what the point or a center is to a triangle. You know that this mountain rests on the general terrestrial body; does this not demonstrate to you that the earth has a living being within it emanated from the Creator and is similar to what is found

in the apparent form of all minors? What I am saying is confirmed by the regularity and the infinite order of everything which acts on the general terrestrial body. The virtues and powers of the Eternal operate and will continue to operate on this mountain until the last days. From there, they will spread all over the general terrestrial body to make themselves felt in the three parts of the earth and the forms of all its inhabitants, either general or particular. The word *general* here is linked to non-rational animals, and the word *particular* indicates those which are animated by a divine spiritual being, celestial as well as super-celestial.

219

About the Immutable Laws for the Whole Universe

“Following the sublime matters that I have imparted to you and which can be understood by every spiritual minor, I shall tell you about the immutable laws governing the entire universe. There can be no being, either created or emanated, who can exist or act within the universal circle without being subject to these same laws. To make myself better understood, I shall take you as an example and ask you whether, when you were in the heart of Egypt, were you not directed by law, and if you were, was it the law of the divine spirit or the one governing animals? I know that you cannot give me a clear answer to my question because you were not aware of the state in which you were during the time of abomination in that land. Know, then, that you were with the prince of demons and his followers in the demoniacal circle. You did not exist under your own will; you did not have within you a personal life and action. You could not have been governed by divine laws because you had been thrown into the abyss of Egypt. Nor were you guided by the simple and pure laws of the beast, because animals lived and acted with complete freedom and were entirely instinctive; they cannot nor will they ever be able to remove themselves from the natural, immutable laws which govern them.

“And so you were, in effect, below the level of the brute because, while you had laws, they were entirely material and demoniacal. They were directly opposed to the spiritual divine laws of the minor. Rather, they were laws of privation and were quite pernicious to those who embraced them. You can judge for yourself how dangerous they are by what the Creator wrought against them, their leaders, and their followers. I don’t have to remind you what you have seen with your own eyes, but take it from me that the princes of the demons, despite being in charge of their own laws of abomination, are nevertheless subject to the immutable law of the Creator from which everything has emanated.

Moses, Representative of the Eternal, Transmits the Law

“Without this divine law, they would not exist. Without the principle of spiritual being, they would have neither thought, will, nor action because they can neither escape from the eternal law of their emanation nor avoid the justice inherent in this law. You were exposed to this divine justice while in servitude in Egypt, but the Creator’s mercy returned to you your first principle and degree of glory which you rejected, and so it was taken away from you. You have seen all of the things that I did to reestablish the rights that you received from the Creator. You know, Israel, that I am the Eternal’s representative of the revelation of His glory and justice. You can therefore look upon me as an example of the Father’s will.

“In taking Joshua, who is to be my successor as the Eternal has indicated, with me up to the mountain, I represented the major divine spirit to make you understand that every minor will be led before the Creator by his particular spirit. I also represented the major spirit that the Creator released from His divine spiritual circle to be the guide, supporter, leader, adviser, and companion of the minor who has emanated and descended from the divine immensity to be incorporated into the circle of elementary matter. Joshua, who came down the mountain with me, perfectly represented the spiritual minor that the Eternal emancipated from His immensity to act according to his free will within the terrestrial circle.

“More amazingly, what divine mercy did for you was to send you the two tables of laws that I brought down from the spiritual mountain. The tables, upon which the laws were written, were the symbol of the body of man in which are imprinted the characters of the Creator’s law. The spirit of the Eternal Himself inscribed the law upon the tablets; in the same way, the spiritual minor has the characters of the powerful law traced upon the heart of his physical form as received from the Creator at the time of his divine emanation. However, despite all of the benefits that you were to gain from these inscribed laws, your transgression forced me to break them before you, and no single piece remains, just as nothing will remain of universal creation when it is reintegrated into the first principal emanation.

Unfaithful Israel Reproached

“O Israel! Will your soul always be inflexible towards the Creator? Will it always harden after you have been filled with His blessings? Scarcely have you come out of your servitude and slavery from the demons that you find every means to fall back under their law. You seek to create a God who will lead and govern you according to your will and whim. In

the Eternal's eyes, you have gone about this in an impure and prohibited manner. You have sought to have the Creator act on behalf of your iniquitous crime. You tempted Aaron who was entrusted with your spiritual welfare. All of Israel lifted up its stones against him and threatened to kill him if he did not place the metals into the crucible for your iniquitous work.

“But what success did you hope to achieve by this and what did you achieve? You intended to produce an image similar to man's body and then to erect it as God. Don't you know that no bodily form whatsoever can exist or have a place unless it comes from the laws of reproduction that the Eternal gave to nature? This has been the unexpected fruit of your transgression. You intended to see the birth of a form both in the image of the Creator, and in your image. Your pride was humiliated when you obtained only an inanimate form of a beast without any substance of action.

“That, Israel, is all that you can ever expect from the demoniacal intellect and the prince of demons, and yet you keep seeking to link yourselves to them to live forever under the laws of abomination that are contrary to those of the Creator and divine spiritual humanity. The resulting bodily form of a calf indicates what animal in the future that you shall offer in sacrifice to the Creator, and the blood of this animal shall have to be spread upon Israel and upon the world, so that Israel will be washed from its stain and the world will be purified of Israel's blemish.

222

Power and Snares of the Demons

“I shall now instruct you about the power and the faculties of the great prince of demons who enslaved you in Egypt. The transgression of the chief demon caused him to fall into such great privation that he could never again receive divine intellect, but he has and always will have the faculty of thought. The will connected to this thought forms his general demoniacal intellect. Through his word of command, which we should look upon as his action, he spreads bad thoughts among his spirit followers who then communicate these to minors whom the prince of demons constantly seeks to seduce and submit to his laws. The bad spirit followers, although inferior, have the same faculty as the prince of demons, because they, like he, are thinking beings and are detached from all material forms. As a consequence, they have their particular emanating intellect just as their leader, the prince of demons, has his.

“You can see from this that the bad spirit has only two powers of command – namely, its own determined one and that of its followers. You can also see that just as the demoniacal prince has the general bad spiritual intellect within his control, so do his spirit followers have theirs. Know, Israel, that this particular instinct surrounds every created body and

every minor as soon as it emanates from the circle of Divinity. It tempts, attacks, and fights the divine spiritual minors, and most often causes them to succumb to their perverse desires as you can judge for yourself by recent events. Know, moreover, that, independently of the snares that the perverse inferior spirits set for minors, the minors are no less exposed to the pitfalls that the chief of the demoniacal court continually sets. Therefore, you can never be too much on your guard against the infinite dangers surrounding you.

223

Power of the Good Spiritual Major Spirits

“The good spiritual major spirits likewise have the faculties of thought and will which form the good spiritual intellect. They also have the faculty of communicating this intellect to lesser yet good spiritual agents, who in turn communicate it to minors; but since these divine major spirits have a perfect correspondence with superior spirits and these in turn with Divinity, there can be no comparison of the faculties of major spirits with the limited powers of the prince of demons. To make clearer this correspondence which rules between all good spiritual beings, I shall return to the super-celestial circles about which I have already spoken. The four circles are also referred to as divine spiritual circles because they are connected to the circle of Divinity and they contain only spiritual beings deprived of their material bodies.

“These spirits are not all denary, but each spiritual being living in these circles received the particular divine laws by which they must operate. So no being living in any of these circles can carry out the same actions or powers of those living in another. Consider, Israel, the picture that I am about to show you. You will recognize the groups which make up the court of Divinity, and you will clearly see how the quadruple essence of the Creator works, not only within all spiritual beings emanated from Him, but also throughout all of creation. You will come to know that at every moment the Eternal created and emanated all things by fixed and immutable laws – that is, by weight, by number, and by measure.

“These three features represent law, precept, and commandment that are given to divine spiritual beings. They signify, moreover, the virtue, faculty, and power that the Creator gave to the minor, from the time of his emancipation so that he can operate according to His thought, intention, and word in the four celestial and the three terrestrial regions. All of this is illustrated by the same picture. You will recognize that, up to now, you were only a being of darkness to whom the Creator has truly wanted to restore the light that you lost entirely. You will also realize that your spiritual emancipation and your power are infinitely greater than those of every spiritual being emanated before you. Listen carefully then, Israel, to the demonstration and the explanation that I am going to give you about the different circles and parts which make up the universal picture that I shall put before you.

An Explanation of the Universal Picture

“I am not going to talk much about the divine immensity, because you would have to be Divinity itself so as to comprehend the place where even the most perfect spiritual being could not enter without being God Himself. The first part of this picture is made up of the four circles. The first circle, having the denary number, 10, is the divine spiritual circle; the center is the type or the symbol of Divinity from whence every emanation and all of creation comes. From this center, you can see a triangular form emerge with two circles placed on the ends. You can further see from the denary circle a fourth circle from whose center another triangular form emerges, and whose two end sides are the base of the first triangle. Those four circles are the true representation of the quadruple divine essence in which the first circle, by its denary number, represents the absolute unity of Divinity. From this divine unity, all thought of spiritual emanation, all temporal power, and the principle of action of every form of bodies of apparent matter emerged.

“The second circle, bearing the number 7, is that of the major spirits. It is the first spiritual emanation that the Creator emancipated from the circle of His Divinity. The spirits are also depositories of the Creator’s law. The third circle, having the number 3, is that of the inferior spirits. This is the second spiritual emanation freed from the circle of Divinity, and its spirits also possess the Creator’s precept. Finally, we have the fourth circle of minor spirits, which bears the number 4. It represents the third spiritual emanation liberated from the circle of Divinity, and it is the one that also contains the divine spiritual commands. They have complete power over every spiritual being emancipated by the Creator within His super-celestial immensity.

“It is not difficult, Israel, to understand how much more superior the power of the minor spirit is relative to all of the other spirits emanated and emancipated before him, whether they act within the super-celestial immensity or within the universal creation. To illustrate this, think of the position of the two triangles that I have mentioned. You can see that from the center of the quaternary or minor circle, a triangle emerges with its sides being the base of the first triangle, and that on the extremities of this base two circles are placed – that is, those of the major spirits, 7, and of the inferior ones, 3. This clearly demonstrates the power and the word of the commandment given to the minor over the inhabitants of these two circles. You can further see the subjection of the two circles to minor spiritual beings as shown by the close junction that exists between the base of the upper triangle and the lower one. This junction also teaches you that there is a perfect correspondence that all spiritual beings have with the Creator.

“As for the rest, the superiority of the minor’s power will not surprise you if you think about the reason that it was given by the Creator. The two circles over which the minor has control were tainted by the transgression of the major spirits who were cast out from

their circle, thus having taken with them many spirits from the circle of the majors, 7, and the circle of the lesser ones, 3. They were cast out from their spiritual haven because they caused such terrible discord through the enormous crimes that they attempted to carry out and for having seduced the majority of the inhabitants of these two circles who acquiesced to the will of the principal demoniacal spirits. The corruption, however, did not reach the quaternary circle of the minor, and for this reason the Creator gave the minor such absolute power over the other two circles in order to manifest His divine glory and justice against the transgressor spirits.

“The Creator was no more satisfied with the power that He had given to the minor as He was with the power that he had given to the first perverse spirits. On the contrary, the first minor had become infinitely guiltier than the demons had ever been. The Creator had stopped the action and the thought process of the demons, but not those of the iniquitous minor. The minor carried out everything that his bad thinking had conceived, and this made him criminal in the eyes of the Creator. This is how the minors became subject to those who had been subject to the minors’ power and commands to be spiritual. This would not have happened to the first minor or his descendants if he had not put into practice his iniquitous thought contrary to the Creator’s will.

“Yes, Israel, this is the plain truth: in your first principle as spiritual minor, you were very powerful in relation to every spiritual being living in the super-celestial and in the whole universe. Your power reached to the highest realms of the Creator’s glory. Your place was in the light of Divinity just as you will notice that the minor circle is in the light of the denary or divine circle. It is not surprising that the minor circle has been raised to such power since it has not been tainted by the transgression of the first man. Know that this same place exists and shall exist for eternity with all of its characteristics. It was spoiled by Adam’s transgression but purified by the Creator, as the reconciliation of the first man affirms. It is in this sacred place that Adam’s spiritual minor’s posterity must be reintegrated. It is the very first place that the minor inhabited after his divine emancipation and after the transgression of the first man excluded him from it for the duration of all time.

“Observe, therefore, that it is the emancipation from the minor circle that designates and completes the quadruple divine power without which the minor would have no perfect knowledge of Divinity. Emanation from this circle would not have taken place without the transgression of the demons; without this transgression, there would not have been any temporal universal creation, either terrestrial or celestial. Having neither one nor the other, the super-celestial immensity would not have existed; every act of spiritual emanation would have taken place within the divine immensity, just as every kind of creation of power for spirits emanated within the same immensity. Consider, therefore, what the transgression of the bad spirits has caused. Reflect upon universal creation and reflect upon your own emanation.

“You will realize the necessity of every created thing and of every emanated and emancipated being. You will see that all of these things were commanded by the Creator to be and act in an intimate connection as the direct line emanating from the center of the denary circle teaches you, and which corresponds exactly from the super-celestial and celestial to the general terrestrial and the center of central fiery axis. This fire is the principle of life in all created bodies and holds in equilibrium all forms, whether general or particular, and without which no being could have life or movement, a fire that limits the vastness of the universe and the course of movement and action of every being within creation.

225

How Everything Here Below Comes from the Divine Quadruple Essence

“I should now instruct you about how everything that exists in this lower world comes from the powerful divine quadruple essence. Notice the correspondence and the intimate link that exists between the Saturnian circle and those of the Sun, Mercury, and Mars, and see how together they reflect the true image of the super-celestial. These four circles are also called major celestial circles, which are stronger in action and reaction than the three planetary circles beneath them. This is so because of the proximity of the four major planets to the super-celestial. It is therefore not surprising that, by their powerful virtue, they influence and rule the three lesser planets that are attached to the three angles of the last celestial triangle.

“Through these three planets, commonly called Jupiter, Venus, and the Moon, the general terrestrial body is given substance to act according to its nature, and is also maintained in its appropriate movement and action of its inherent vegetation. Jupiter, as the head of the other two planets, presides over putrefaction for there is no reproduction without it. Venus takes care of conception, seeing that without conception the reproductive fluid of each being remains ineffective. The Moon, as a sentient circle in which humidity is enveloped, presides over the modification and the countering action and reaction of the two main principles, namely the central axis and the solar body that vitalize the corporeal elements. These two principles, through their link and intimate correspondence, are the first to work together to give action to all bodies within this universe.

226

Two Principal Heads of Corporeal Animation, the Central Fiery Axis and the Sun

“The head of these two principals is always the uncreated fiery axis which gives life and movement to every body, and the Sun is the second that gives action, reaction, and life to the vegetation of all particular bodies and to the general terrestrial body. In this universe, the Sun is considered to be a superior star to all others because it most appropriately represents the uncreated fiery axis. From this, we can say that the Creator placed His tabernacle in the

Sun. This, as you can see, is not surprising since the Sun is the star that divides the distance between the divine, or denary, circle to the most inferior planet, the Moon. Isn't it found below all of the super-celestial spiritual circles, and isn't it below even the Saturnian circle? Does it not carry the number 6 by the rank that it occupies starting with the super-celestial?

"If you start counting with the lunar circle, does not the Sun still have the number 6? By this number and place, the Sun complements the six thoughts that the Eternal used for universal creation. You already know that the Creator had finished all of His works in the span of six days, and that, on the seventh day, the whole of creation was perfected. In the same way, the Sun perfects the vegetation which came from the terrestrial circle because, in joining six other planetary circles, the Sun is found to have a septenary action, type, and image that the Creator employed to accomplish all temporal things.

227

Of the Six Days of Creation

"The names of the days, to which I give the six acts of creation, can belong only to the Eternal as an infinite being without time, limitations, or extension. However, the six days make the length and limitations of the course of matter known – that is, that matter will last six thousand years in all of its perfection and, on the seventh, it shall start into a terrible decline where it will remain until its entire dissolution. Understand, therefore, by what I have just said that the septenary number, which gave perfection to every created being, is the same number that will destroy and abolish all things.

"In the same way that it has operated as the principle to sustain all that exists, it shall act until the end of time to destroy its work. Also bear in mind that the six thousand years that I have given for the length of universal creation may seem very short to you and even shorter to the Eternal, because, for Him, a thousand years is like a day. But, I repeat, do not look upon this day as time nor as one of our earthly days to which the Eternal cannot be subject. Each of these days, or six thousand years, must only be considered as the duration of the action of the six divine thoughts. When the result or the operation of each of these thoughts is accomplished, the Creator will draw them back to Himself with the same speed and ease with which He conceived of them for the creation of His works. Just as everything has subsisted as a succession or in degrees through divine command, so everything will draw to its end gradually and return to its first principle.

"I have shown you that the Sun bears the number 6, in encompassing everything from the divine circle within itself. Take the terrestrial circle and come back to Mercury, and you will again find the number 6. Add these two numbers and you have 12. It is through this number that you come to know the intervals of our days, weeks, months, seasons, and years which have always been of the same nature as we know it (this will be explained a little

later). On this basis, Adam and his descendants regulated time and the seasons for divine devotion. The number 12 gives you 3, the number that is the principle of every corporeal form, just as the last triangle of the diagram resting on the central fiery axis illustrates.

228

Saturn Acts in Conjunction with the Central Fiery Axis and the Sun

“With good reason, the Sun is still regarded as the principal agent of the perfection of all vegetation, because it alone, as an aspect of the central fiery axis, allows us to harvest and to enjoy the fruits of our earth. Moreover, it is the Sun which maintains the principle of passive life of all lesser spherical particular bodies. Its powerful action also allows us to make out the most elevated celestial bodies of the firmament; without the Sun, everything would be deprived of elementary light.

“To convince you that this star is, after the central fiery axis, the principal agent of this universe, know that, in conjunction with Saturn and the central fiery axis, it directs and regulates the course of all stars. Through these three principal agents, all of the laws given by the Creator operate during the period of universal creation. Learn to recognize how much this harmony accords with ours, because, since these beings have a correspondence with Divinity, why shouldn’t our spiritual soul correspond equally with the Creator? Each being has, in fact, a different faculty and property, each having received a different law for its operation as the Creator intended. However, it is still from the same Creator that every principle of life has come for each living thing, be it corporeal or spiritual.

229

About the Central Fiery Axis

“The central fiery axis best enables you to sense this truth. This general, particular, and universal agent, which adheres to the super-celestial circles, is the organ of the inferior spirits who inhabit and act in it on the principle of life and apparent corporeal matter. For their part, the lesser spirits, having only one limited power, must be the vehicle of the major divine spirits, which are then the vehicle for Divinity. You can thus see that the correspondence of the central fiery axis with Divinity is quaternary in nature. The vehicle of your body corresponds directly with what I have just said. Has not your body come from this first principle of apparent matter? Does not this body contain a vehicle for the non-created fiery axis which is the principle of material life and without which your form would not be able to exist? If your body contains the vehicle for passive material life, it must have the same organic property as the central axis from which this passive life came.

“Hence your body becomes an organ that is necessary for your spiritual soul, just as the central axis is for the lesser spirits which inhabit it. Now your soul is the vehicle for the major spirit, and the major spirit is that of Divinity. You therefore can find within

yourself a reflection of the quaternary number which connects you with your Creator. You therefore have the same power and property as the universal central axis, and both have the quaternary number – namely, the central axis, 1, the vehicle for lesser spirits, 2, the vehicle for major spirits, 3, and the major spirits as a vehicle for Divinity, 4. In the same way, Israel, your body, 1, is the vehicle for your soul, 2; your soul is the vehicle for the major spirit, 3, and the major spirits are the vehicle for Divinity, 4. Add these two numbers on both sides from 1 to 4, and you will see clearly that everything has come and exists by the famous divine number, which is the denary number.

230

Essences and Corporeal Forms Belonging to the Emancipated Spirits in the World

“As I said a moment ago, by drawing a line from the terrestrial to the divine circle, you will find the number 12, which is the principle of dividing time, and the number 3, which is the principle of all corporeal forms. If you multiply 3 by the quaternary, you will get the same number 12 (or 3), as a product, which confirms that the corporeal form of all existing beings within these three worlds comes from the three principles of sulphur, salt, and mercury. In fact, no being can re-clothe itself with the substance of an apparent form if it is not composed of these three principles.

“You may well be surprised to hear me speak about the corporeal form of those in the super-celestial realm. You must realize, however, that in order to operate the Creator’s will, every emancipated being has a corporeal envelope which serves to veil his worldly spiritual action. Without this envelope, he could not perform anything upon other temporal beings without consuming them by his innate faculty of pure spirit, thus dissolving everything that he approaches. This glorious envelope of those in the super-celestial realm is the result of their own fire. In this regard, these spiritual beings have the same property as the spirits of the central axis. They have within them the ability to emanate from their fire the three fundamental essences that are inherent in all material bodies. Others have the same ability.

“Nevertheless, there is one significant difference in the action of these sorts of spirits: the spirits of the axis each have only one kind of action, and so they can produce only one kind of form. Moreover, they can operate this sole action and form only after the instantaneous action of a superior being who commands and uses them according to its whim and the Creator’s will. But the spiritual beings who live in the three worlds, and who have to carry out more significant and extensive actions, are able to produce an infinite variety of forms at any moment according to their need and purpose. It is true that they, along with the spirits of the axis, cannot act without having received a command from the Creator; but, once received, they have everything within their means to carry it out. The spirits of the axis, being simple subjects, act only as directed because they do not have the intelligence to do otherwise.

About Pure Spirits within the Divine Immensity

“These facts should make you understand how much purer and more subtle the essences and corporeal forms of the three worlds are compared to those which come from the spirits of the axis. If you were to ask if these same spirituous essences of the axis exist within the divine immensity where an infinite number of spirits dwell, I would answer by saying that the four classes of superior, major, inferior, and terrestrial minor spirits have only ever had to operate there without any mixing of material action whatsoever. For this reason, no spirituous essence has ever been able to nor will ever exist in this divine place of pure spirits where every divine emancipation occurs and from where all kinds of emancipation comes.

“Of the four classes of pure spirits, the superior and the major have never had any law of production of spirituous essences within them, and this is why they are called superior, pure, and divine major spirits. Their action is infinitely greater than that of the other two. In contrast, the spirits of the two latter classes had the law of the reproduction of temporal spirituous essences within them, but received the power to operate only at the moment of their emancipation for the formation of the temporal world. They used this power to maltreat the transgressor spirits. I shall talk more about this after I have instructed you about the different laws and powers that the Creator gave to the various emancipated spirits within His immensity.

“You know that the first class of these spirits is the superior, and that it carries the denary number; the second is the major, and its number is the septenary; the third is the inferior with its ternary number; and the fourth is the minor with the quaternary number. These four demonstrate to you that the quaternary belongs directly to the Creator, and that all emanated and emancipated beings, along with their laws and powers, come from this same number, or from the quadruple essence of Divinity that encompasses everything. If you add this number to 12 (a product of the quaternary of the three temporal worlds by the number 3), you will get the number 16 (or 7), which is a spiritual number that proves that nothing exists nor can exist other than by the spirit.

“You see that the spirits within the divine immensity have purely spiritual actions and powers. This could not be otherwise given that every divine spirit cannot be subject to time. But the spirits that act and operate in the super-celestial, celestial, and terrestrial domains, destined to accomplish the worldly manifestation of the Creator’s justice and glory, have their powers and temporal spiritual activities limited by their subjection to time. When time ceases to exist, these spirits will still remain. Only their actions and activity will change; that is, they will return to their first principle of purely divine spiritual operations, much like the spirits who presently dwell in the divine immensity.

Mystery of the Divine Immensity

“You must not think that the places that these now temporal spirits occupied within the divine immensity before the establishment of time stayed empty after their emancipation for their temporal spiritual work. There can be no void with regard to the Creator and His boundless immensity. Every spirit has its place from the moment of its emanation, and this immensity expands as the Creator emanates the spirits. It seems impossible to suppose neither emptiness nor fullness of the divine which grows and will always grow through the continued emanation of the Creator.

“Neither must you think that these ceaselessly emanated spirits are placed in a confused and disorderly manner, like a group of men or animals, scattered here and there according to their whim. They receive laws and powers according to their faculties of divine spiritual activity when they are emanated, and, consequently, they find their proper places in the various spiritual classes so each can accomplish their work. That is what this great divine immensity consists of, incomprehensible not only to mortals but even to every emanated spirit. The knowledge belongs only to the Creator.

Emanation of Man

“Take note, Israel, that among these spiritual classes established within the divine immensity before time, the minor ternary class was not that of the quaternary divine spiritual minor or man. In fact, you should understand that the minor had not yet been emanated, and that the emancipation of spiritual minors commenced only after the transgression and the fall of the perverse spirits. To allow you to understand this spiritual emanation, as well as change the demons’ crime brought about in the actions and the work of the inhabitants of immensity, I shall tell you in truth and by the word of the Eternal that as soon as the perverse spirits had been banned from the Creator’s presence, the inferior spirits and ternary minors received the power to activate the law within them to produce spirituous essences so as to contain the transgressors within the dark boundaries of divine privation. In receiving this power, they were immediately emancipated. Their pure and spiritually divine action was changed the instant that the spirit transgressed. They became temporal spiritual beings intended to operate the Creator’s prescribed laws to accomplish His will. That is when the quaternary spiritual minors were emanated from the bosom of Divinity and occupied the class within His immensity from where the ternary minor spirits were emancipated to be active in the temporal world.

Changes Caused by the Transgression of the Perverse Spirits and the Intervention of Man

“You need to know, Israel, that the change brought about by the transgression of the perverse spirits was so great that the Creator had to enforce the law, not only against the transgressors but even within the various spiritual classes in His divine immensity. This can be understood by the creation of time, by the life of confusion that you lead here below, and by the various actions carried out in the super-celestial, celestial, and terrestrial worlds where everything is an indication of the universal change produced by this transgression. However, since this occurred before the minors were emanated, they could not have received any stain or communication whatsoever. No change occurred at the time in their class, and for this reason they were the possessors of Divinity’s greater power.

“Yes, Israel, they were granted the awesome quaternary power, and it could not have been otherwise. The minors were pure spirits, emanated without blemish from the bosom of justice and sanctity to reveal the glory and the power of the Creator. They had no direct or indirect knowledge of evil. It was fitting, therefore, that the Creator filled the righteous with all of His gifts and grant them powers according to the pureness of their spiritual nature. Here then is from where the great power and virtue of the minor comes, and why his laws of action and activity were not disturbed by the change that the transgressions of the perverse spirits had brought about within the other classes of His Divine immensity. Man’s power was so great that, despite his transgression, it is still superior to every other spirit, whether emanated or emancipated.

“In fact, you can see from the diagram that no other spiritual being has so distinctly retained such direct correspondence with the Creator. Look at the perpendicular line coming down from the center of the first super-celestial circle to the center of the general terrestrial body represented by the triangular figure. This perpendicular line marks your superiority to all other beings. The Creator wanted so much to maintain the minor’s powerful authority that, despite his transgression, He separated the force of the law that He used against the minor and used that against the first transgressor spirits. The latter were condemned by an Eternal decree to exist only within divine privation for the whole of temporal eternity, and to have no communication with the Creator or His agents. The minor, on the other hand, did not lose this contact; he retained his faculty and the initial power received from the moment of his emancipation. However, not being able to allow man’s error to go unpunished, the Creator truly changed the laws of action and spiritual activity with which the minors had to operate in this universe. That is how the Creator’s law acted against the minor.

Change in the Minor's Laws of Action and Operation After His Transgression

“If you were to ask me what the changes to the minor's laws of action and operation were, I would answer by saying that the minor was restricted to act like a purely temporal spiritual being, subject to time and its difficulties, instead of being free from it, as was the original God-man. He subsequently gave birth to material corporeal forms that were subject to temporal suffering, instead of to impassive spiritual forms in which the Word existed. This then was the change that took place in the first minor. In his earlier state of glory, he had the power to make use of the purely spiritual essences for the reproduction of his glorious form, as opposed to later being condemned to reproduce himself in a material form only.

“I have told you that Adam had the powerful word of his glorious spiritual creation within him. You can readily agree that this is so by reflecting on the fact that to activate the reproduction of your material form now, you need the inner word that activates, emanates, and emancipates the spirituous essences outside of yourself according to the temporal spiritual nature of law. To procreate your corporeal likeness, you have no recourse to any other principles of spirituous essences other than those within you. If you wanted to use the principles that are opposed to your substance of action and to divine temporal spiritual operation, no reproduction would occur; or, if it did, it would be one without any participation of the Divine and would be on the level of the animals. It would even be regarded as a supernatural being and be repugnant to all of nature.

“Do not doubt, Israel, that although you have within you a power of material reproduction, your first father had only a power of glorious spiritual reproduction. This terrible change to which the Creator subjected Adam was the least painful that He could inflict upon His transgressor minor, because his crime was so violent and extensive that the abomination and scandal of this iniquitous act went right into the divine court. The first spirits' transgression had already tarnished this place, as I have pointed out to you, and consequently precipitated a change of the laws of action and operation upon all spiritual dwellers within the various classes of this court. But seeing that the first man's transgression was infinitely greater than the demons', these spiritual dwellers felt yet a stronger attraction than the first time.

“This cursed operation of man, Adam's crime, activated a new change upon them, and the Creator brought His full force against the spiritual beings within His immensity. Their laws of action and spiritual operation were no longer the same as they had been before the transgression of the first spirits and from the time of the emanation of the first man. The Creator again carried out His law upon the temporal divine spirits as well as upon His transgressor minor. Let us now examine the consequences that this terrible transgression imparted.

Divine Law and Human Law

“Never, Israel, presume to make a comparison between the force of the laws that men use and those that the Eternal employed against the whole of his spiritual and temporal creation. The force of law that men established is entirely material and is founded upon human conventions only. So true is this that it could never be applied without the assistance of a number of men commanded by a temporal chief. The force of temporal law is never always complete or perfect, whereas the force of divine law requires only the will of the Creator to see it accomplished. Whomsoever He places in divine privation is neither dependent upon help from His divine court nor from temporal divine spiritual beings, and even less so upon the use of gross matter that is in use among men. He needs only His thought and will for all to act according to His wishes. This then is the infinite difference between the force of the eternal, immutable divine law and of human law, which comes and goes as swiftly as the corporeal form disappears from the earth the moment that the minor spirit separates and leaves it.

Two Transgressions, Two Changes within the Divine Immensity

“No doubt, Israel, you will ask me to instruct you about the changes of action and operation that came upon the inhabitants of the immensity as a result of the transgression of the first spirits and upon all spiritual beings, whether divine or temporal, through the transgression of the first man. Since there were two transgressions, there were likewise two changes. Those previously purely spiritual beings became more or less subject to the temporal, as I will explain. Through the first transgression, time and the material universe were created, and so the dwellers of the various classes of immensity were employed to contribute to the maintenance and the fixed duration of the universe. But through man’s transgression, these same spirits were then also subject to work towards the reconciliation and purification of the minors by acting upon the spiritual soul of men and of other spiritual beings about which you will learn shortly.

“Yes, Israel, I repeat, without man’s transgression, the divine spirits would only have been subject to the temporal. Without the first transgression, no change would have come upon spiritual creation. There would have been no emancipation of spirits from the immensity, no creation of divine limitations, whether super-celestial, celestial, or terrestrial, nor any spirit sent to act in the various parts of creation. You should not doubt this, because ternary minor spirits would never have left the place that they occupied within the divine immensity in order to carry out the formation of the material universe. Consequently, Israel, minors as men would never have possessed this place and would never have been emanated from their first abode where, if it had pleased the Creator to emanate them, they would never

have received all of the actions and powerful faculties with which they were clothed in preference to all other divine spiritual beings that had been emanated before them.

238

Man's Superiority over All Classes of Spirits

“To persuade you that man's power and faculty are as I have described, remember, Israel, that the minor was named the Eternal God-man and commander over all temporal and spiritual beings. Remember that the Eternal had unreservedly placed all his kindness and affection in man and had endowed him with complete divine spiritual power as an act of the quadruple essence of Divinity. You can also see from the diagram that he was placed as part of the denary superior circle, the center of which corresponds to Divinity. This demonstrates to you that the first minor's power was considerably greater than that of other minors who dwelled in the various planetary bodies and the general terrestrial one.

“Observe the placements of the different bodies that make up the universal figure in which all of minor, inferior, and major spiritual nature operates. You can see that, in the celestial world, as well as the terrestrial, the minor circle is in aspect of its superior, but that neither of them is immediately in aspect with the denary circle, of the super-celestial, and that it is only man, or the spiritual minor, that is given this place by Divinity. You can also see that the circle of minors forms the salient angle of the lower super-celestial triangle. Besides that, you can see that the other two circles – namely, the majors, 7, and the inferiors, 3 – are only in aspect with one another so as to communicate directly the orders that they receive from the Creator until the end of time. This proves to you, therefore, the superiority of man over all minors dwelling upon the terrestrial and planetary bodies and all classes of spirits.

“You will especially comprehend how the major and the inferior spirits are inferior to him by observing their power of action. These two classes of spirits have been especially appointed to preserve time and matter, meaning that they can operate only within universal latitude. The minor, on the other hand, whose purpose was not to do the same task, had command over these spirits and his power extended over the longitudinal immensity. That is why the circles of the majors and of the inferiors are alongside the perpendicular which only belongs to the God-man. To finish my argument regarding the inferiority of these two circles, observe how they are marked by the septenary and the ternary numbers. They cannot complete the perfect denary of the Creator by themselves; for this, they must be united as follows: $7 + 3 = 10$.

“The minor, on the other hand, shows its superior power by the quaternary number. In fact, having been emanated from the quadruple essence, it carried its number of emanation, distinguishing it from all other spiritual emanations made before it, which places it above all other spiritual emanations. It was the purest and most perfect being without speaking

of the distinct action of the Eternal, which is the Christ, nor of his activity which is the Holy Spirit. Neither of these is included in any kind of emanation or emancipation. Their actions and work have always been and always will be purely spiritually divine without any limitations of time.

239

Man Bears 4

“And so, Israel, the first minor carried the formidable number of its origin, a number coeternal with Divinity which I represent here as a number on its own. This figure clearly indicates the quaternary number by the three base lines joined together and the point in the center. Further divide this number by others within it and you will find not only the denary number of Divinity, but you will find that it is from this same denary number that every spiritual, major, inferior, minor, and every law of action arises, be it spiritual or spirituous. The addition of the four numbers of which the quaternary number is comprised gives 10 as follows: $1 + 2 + 3 + 4 = 10$, and it is through the various combinations of these numbers that you will understand how all things came about.

“Unity, 1, is the Creator. The number 2 is of the perverse spirits and is where men join their intellect to these spirits, which results in confusion. The number 3 indicates the three spirituous essences which make up every form; it further indicates that the direct action of inferior spirits is ternary and from which mercury, sulphur, and salt are emanated for the structure of the universe. The number 4 represents the minor, his origin, and his power.

“Add 2 to the number 3, and you will have 5, which the demons use to counteract the purely spiritually divine action. In their emanation, the number of the demoniacal spirits was a quaternary number like the minor’s number – namely, the Eternal Father, 1, the Son, 2, the Holy Spirit, 3, and the emanation coming from these three divine ones, 4. But the perverse spirits, by their private authority and will, joined an arbitrary unit to the quaternary, which altered the nature of their spiritual power and transformed it into a limited and purely material power under the control of a leader among them. That is why the quinary number is the demons’ number.

“Add 2 to 4 and it will give you 6, which is the number of divine thought which brought about the construction of the temporal universe. The number 3 joined to 4 gives rise to the number 7, which constitutes the power of action of the major spirit and which is double. That is, it activates the forms by the number 3, and it activates the soul of the minor by the number 4.

“Add unity with the ternary number and join their product with the quaternary number and you have the number 8, which is the number of the double divine spiritual power which was entrusted to the first minor so that it could reveal the Eternal’s glory and justice against the transgressor spirits. This divine power was known to your fathers named Abraham,

Isaac, and Jacob. However, Adam, through his crime, lost this double power and was reduced to the single power of a minor. His descendants became wanderers of darkness like himself, and man could no longer obtain this double power from the Creator without an enormous amount of effort and suffering of body, soul, and mind. And so this number is the one that the Creator intends spiritual beings to have, beings who are favored and appointed to reveal His glory.

“Join the quinary and the quaternary numbers and you will have the number 9, a number of the subdivision of the spirituous essences of matter and of the divine spiritual essences, or a combination of the imperfect and corruptible quinary number with the perfect and incorruptible quaternary. By this junction, man degraded his divine spiritual power by allowing it to become demoniacal. Adam carried out his crime this way, a crime which brought about an inconceivable revolution among spiritual beings.

“Judge therefore, Israel, by all that you have just seen, how much greater the minor’s power was because he was the possessor of the quaternary number from which all temporal things and all spiritual action came. You know that, in his glorious state, the first minor had no action or spirituous activity, even less material ones, but rather had all of the spiritual actions and activity of a glorious nature. And you further know that these were not subject to time like Adam, although he and all of his activities went to great lengths to use the temporal.

240

About the Quaternary

“Never forget, therefore, what I have just instructed you about the great power of the first man and his quaternary number. I am going to outline to you the characteristics of the various things that issue from this respected number. You would do even better to believe that this number has been given to you, and that therefore you are superior to animals and other creatures. Furthermore, Israel, remember that no minor being can be wise without a perfect knowledge of the great denary number of the Eternal and of all its contents of emancipation and creation:

$$1 + 2 + 3 + 4$$

“First, the result of the total sum: one and two equals three, plus three makes six, and that added to four makes ten; thus $10 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 1 = 55$. Observe, Israel, that unity is adjoined only to the ternary number to form the double power with the quaternary number. Moreover, unity is counted with all of the numbers coming from the quaternary subdivision to arrive at the total sum of all of its terms. You can see by the addition of all of the individual numbers from the quaternary that the sum is 55, which shows you the division of the denary number into two quinary, demoniacal numbers.

“In fact, the transgression of the first spirits is to have desired to divide and subdivide the quadruple divine essence by their own spiritual faculty. Through their pure will, they conceived an intention and an act of thought contrary to the laws of action and operation with which they had been endowed by the Creator at the time of their emanation. Far from being able to carry out this act with success, they were mistaken and surprised at the impossibility before them which was to take away from Divinity the quadruple essence and the great denary number which was innate within them. They recognized perfectly well this impossibility when they each, in their own way, wanted to assume the product of this subdivision of the great quaternary number because their intention was to make only one quaternary unity from this product, or only one denary unity. But far from achieving this, they found neither the simple quaternary nor denary unities, but instead two quinary numbers.

“By this act, they were convinced of their atrocious pride and madness and of the impossibility of dividing or subdividing the divine quadruple essence or its denary unity, because only the Creator, who will never have His equal, has the right to do so. For having attempted to oppose the Creator’s immutable laws, the demons discovered that they had no other power but the quinary power of confusion, and they were deposited into the abyss of divine privation for all eternity.

“Tremble with fear, Israel, as you hear about these terrible activities, lest you succumb to the same pride and ambition! Flee from whoever desires to persuade you to perform various divine acts by the power of the quinary number! If you ever succumb to such a temptation, your inner divine spiritual action would become merely material; your minor being would become a demon’s intellect, and your powers would be destroyed. You would only have the quinary power of perverse spirits. Israel, this is how the quinary power of the demons arose. By this number, all other spiritual beings are forever distinguished in their actions and their material, temporal, and spiritual activities. By this number are the minor being and all other spiritual beings able to learn about the transgression of the perverse spirits.

241

Usefulness of the Super-celestial Immensity

“I shall now instruct you, Israel, in the usefulness of the super-celestial immensity. The Creator established it so as to set the order and the ceremonial laws that the emancipated spirits would have to operate throughout the extent of the three temporal worlds. The first circle, which is the salient angle of the upper triangle, marks the super-celestial chief and the immensity of the superior denary spirits. It should not be thought that these spirits are the same as the others or are any of those who had been emanated in the first denary immensity of Divinity. No, Israel, the divine denary spirits have never left the place that they first occupied within the divine immensity; the only change that they experienced by

the transgression of the perverse spirits and by the first minor, as I have outlined to you, is to have been in part subject to the temporal even though they are not limited by time. The Creator therefore emancipated within the denary circle only the major spirits whose acts and operations are distinguished from those of the other classes of spirits in the same super-celestial immensity.

“The second circle, on the right side of the diagram, represents the immensity of the septenary major spirits who, through their acts and activity, are below the denary spirits. The third circle, on the left side of the diagram, represents the immensity of the inferior spirits. Their actions and operations show them to be below the denary and the septenary spirits, and for this reason they are called inferior. The circle which is at the salient angle of the lower triangle represents the immensity of the divine spiritual minors. Their acts and operations are superior to all super-celestial spirits which is clearly illustrated by the direct spiritual link of this circle with the denary celestial circle, and by which everything takes effect between man and God, each subject to the other. This similarity allows you to conclude that the Creator, not the pure will of the spirits, established the force and power of the super-celestial immensity.

“What may convince you further of this is the same arrangement that is repeated in the celestial by the circle of Saturn, the Sun, Mercury, and Mars which distinctly mark out the four celestial horizons. The Creator did not establish the same order in different immensities in vain, Israel. Its purpose was not for the preservation of time nor for the various permanent bodies in the universe; its purpose was not for the preservation of the acts and operations of the temporal spiritual agents nor even for the grandeur and glory of all beings that I have just mentioned. It was only for man that all things were thus arranged, and because they had to serve as boundaries for the perverse spirits. They also subjugated the minor so that he could exercise his power and command over them, according to the laws and the will of the Creator.

242

Man's Privileges

“Note then what privileges the Eternal has granted man. The three worlds of the divine, super-celestial, and celestial give you the knowledge of the three spiritual realms of Divinity. The abode of the first minor was to be in the last of these worlds, the celestial. If the minor had not transgressed, he would still have dwelt in the center of the four celestial regions, and as the most powerful being, he would have acted and operated in the celestial world like a pure divine spirit. Every spiritual being would have obeyed his thought and will.

“Yes, if the first minor had not transgressed, he would never have become an inhabitant of the material world, he would not have disunited his quaternary divine power to make it simply inferior and ternary, as the sentient triangle – to which are attached the planetary

bodies of the Moon, Venus, and Jupiter – shows. But this transgression caused man's descent onto this earth and precipitated him into a world quite opposed to the purpose for which he had been emancipated.

“You can see, in fact, that the celestial world still preserves the form of its origin and similarity to the super-celestial and to the divine, but that the inferior world has only a material form and is different from the three superior worlds. By this division in the double triangle of the sentient world, you can understand the first minor's privation and of those who dwell in this place of darkness, a privation that subjects spiritual minors to the suffering of the body and the spirit. The sentient circle is to minors what the super-celestial immensity and the universal space are to the demons.

“Nevertheless, you know that the advantage that men have over the demons is the ability to break the limitations as they please and desire, and to act like pure spirits, even though subject to time. This is the idea of man's actual power that you should understand. As for the super-celestial spirits, it is timely that I instruct you about their emancipation, their various faculties, and their power so that you may clearly see the true connection and correspondence that they have with the divine immensity, with the celestial world, and with the minors living on the earth's surface.

243

Emancipation of the Super-celestial Spirits

“Learn then, Israel, that the emancipation of these spirits took place immediately after the transgression of the perverse spirits had been committed. There was no interval other than the Creator's thought, an order by which the spirits left the divine immensity to perform the laws given to them in the super-celestial immensity. These laws were to make a connection between man and the Creator, and to serve as a double boundary to the demons who govern the celestial and the material worlds in which the transgressor spirits are held. The space found between the extremities of the material and the celestial worlds forms the longitude of the fixed boundaries of the transgressor spirits in which they carry out their virtues as they will. The expanse of the same latitudinal boundaries is the entire horizontal surface of the material world.

“The celestial world is the envelope of the material world. You should understand that the longitude from one world to the other is larger and greater than the horizontal surface of the material world, given that the material world has only three noticeable horizons – north, south, and west – while the celestial world has four regions without a horizon. I say that the celestial world has no horizon because, in fact, horizons only belong to the material world whose inhabitants are subject to the need to have sustenance through the material elements and are exposed to seasonal changes. The inhabitants of the celestial world, however, being of a different nature, have other faculties and do not have all of these constraints. Far from

requiring material elements, they contribute to the action of these elements, they enjoy a constant temperature, they receive no vegetable materials whatsoever because their bodies are not formed to nourish themselves in this way. The inhabitants' bodies of this world form a sphere that is maintained and sustained directly by the fire of the spirits of the axis from where these bodies were emanated. That is why their duration is fixed for a time that is like eternity in comparison to the duration of the bodies of the inhabitants of the material world.

“Understand moreover, Israel, that the terrestrial and the celestial expanses, where the material and the spiritual inhabitants dwell, form what must be called the world. These inhabitants of whom I have just spoken cannot form the world themselves. You should know that they are only particular beings, and, in the two spaces that they occupy, there are simple spiritual beings who must equally fulfill their mission in the universe on behalf of the spiritual dwellers of the celestial and the terrestrial worlds. You should make the same differentiation between the super-celestial world and its inhabitants.

244

Operations of the Super-celestial World

“The faculty given to the super-celestial world to serve as a double boundary to the bad spirits will become more intelligible to you by observing the work of the dwellers in the super-celestial world. They do not act and react upon the celestial and the material worlds alone, as I have described, but also upon the circle of the universal axis. You should realize how much you are, of necessity, contained by the superior spirits appointed for the preservation and duration of the universal form in which perverse spirits are held in privation. That is why you should recognize a dual action in the faculty of the super-celestial spirits. However, it is not only in the dual action upon the universal form of these spirits that demonstrates their faculty, but that, through their rank and mission, they have the act of dual power because they are under the domination and command of the Eternal's direct action.

“In the super-celestial world resides the Creator's every action and operation for or against the spiritual, temporal, or material creature. Yes, it is the super-celestial dwellers who act as the dual fortress against the atrocity of the demoniacal works. I tell you honestly that they have the dual power because they are sanctified. The demons could not tarnish the super-celestial world as they have tarnished the inhabitants of the divine immensity. For this reason, it is said that the demons could never prevail against the Creator. What I am telling you here was truly represented by Abraham, Isaac, and Jacob, who are temporal figures of Divinity's thought, action, and work.

“Since these three minors obtained their complete reconciliation and sanctification, the demon has been unable to make any impression on them and has been unable to prevail

against their divine spiritual actions. You can therefore see, Israel, that the actions of those in the super-celestial are infinitely greater than of every spiritual being of the two inferior worlds. The rays of fire coming from the different circumferences making up the super-celestial immensity illustrate this. This superior action should not surprise you because the space of the super-celestial immensity is more extensive than the space of the two inferior worlds even if they were joined together.

245

All the Inhabitants of the Various Worlds Are Different

“I have to teach you, Israel, a truth of which you have certain and physical proof under your very eyes. This is that, among the inhabitants of the various worlds, there are no two completely equal in ability and spiritual power. They are different from one another in this regard which is amply demonstrated to you by the differences that exist among all corporeal forms and the actions that they perform. It is not, however, by observation of the material world that the certainty of this came to me but from the Creator Himself, who made me clearly see that these differences exist even among the spiritual dwellers of the divine immensity, who, by divine decree, have actions and operations quite distinct and superior from others.

“And I tell you, moreover, that this divine decree will exist forever and eternally, that it will be maintained exactly for the duration of time among emancipated spirits even though their virtue and power may not be the same as those that they had within the divine immensity before the transgression of the perverse spirits. Their error forced them to share what should be their purely spiritual activity between the temporal and the spiritual. Everything that you observe should make you understand this.

246

About the Doubly Strong Spirit

“You can more easily comprehend what I have already told you about the change that came over the powers and virtues of the emancipated spirits within the divine immensity if I tell you that the Creator emancipated from His divine septenary circle a sufficient number of spirits that He determined should carry out temporal spiritual actions within the super-celestial. The laws of power for this purpose were distributed to the septenary emancipated spirits as follows: one part of these spirits received the denary power, another part received the faculty of the septenary power, and yet another part received the ternary inferior power. To these three groups of spirits was added the minor who, through his power and virtue, was infinitely superior to them because, as I have told you, the minor was a pure being which no spiritual scandal had tainted. Moreover, he was the only one who had the quaternary power, and its action was very different from the three other classes in the super-celestial.

“The Creator did not place a special octonary class in the super-celestial as they were formerly within the divine immensity. In effect, they no longer exist within the divine immensity because, through the transgression of the first spirits, the Creator, having applied His law upon all spiritual creatures, emancipated His action of dual power to carry out His justice and glory within the three immensities without distinction. This is why you are instructed that the doubly strong spirit is within you when you deserve it, and that it becomes fainter when you become less worthy of it. You have seen this power operate in Egypt for your benefit; its action was divided in two parts, one to destroy your enemies and the other to protect you spiritually and physically. That is why there were two columns that always accompanied your march and followed you in all of your triumphs. This explains how the doubly strong spirit is no longer fixed within the divine immensity.

247

The Divine Immensity and Super-celestial Immensity

“You know very well, Israel, that the super-celestial immensity resembles the divine and that the same faculties of spiritual power exist in both. But there is one distinction to make; the divine spiritual agents work within the infinite immensity of the Creator while the super-celestial agents operate in a limited immensity. The super-celestial immensity is also passive because it is subject to time. The divine immensity, on the other hand, is and never will be subject to time. It can have no more limitations than the thought and the power of the Creator have. As I have told you, this awesome immensity consists only of a multitude of spirits emanated from the Creator’s bosom. Through the continuity of spiritual emanation this divine immensity is infinite.

“Each spirit, from the moment that it is emanated, finds a suitable place to put into action the power that it has received from the Eternal. In fact, the Creator cannot emanate a spirit without giving it a power, and this power could not act unless it had its special space. This implies that since emanation is continual, the divine immensity must also be growing continually. If this were not so, the power of all of its inhabitants would operate in confusion just as those of the material world. What makes for confusion among the inhabitants of the material world is limited space, which can hold only a fixed number. The number of inhabitants of the divine immensity, however, grows and will grow ceaselessly and infinitely, without ever reaching boundaries. Time is not necessary for the emanation of these spirits as it was needed for the temporal world, because these spirits, having received all that was necessary to act according to their laws, have no need to use the power of the inferior spirits as minors must do in their temporal world.

“You can clearly see then, Israel, that the infinite cannot in any way consider itself finite, and through this infinity I demonstrate to you the eternity of the Creator just as the eternity of the spirits is shown by their emanation. Within the eternity of the spirits, however, I do not include the action or the temporal power that operates before you today. Everything

that is subject to time cannot be regarded as eternal. As the pure spiritual powers have become temporal through the transgression of the first spirits and of man, so will these powers cease to operate in the world after the last judgment. They will be restored to their original strength and vigor according to their first laws.

248

The Being of Dual Power Acts Eternally

“However, Israel, the being of dual divine power will not be reinstated to its first state of stability within the divine immensity in the way that it was before creation. Rather, it shall be forever busy in operating its dual power for the two classes of spirits, which shall be distinct for all eternity – namely, the first righteous spirits who are sanctified, and those who are not sanctified nor reconciled. This distinction shall remain forever, even when all spiritual beings shall be reconciled. The sanctification of the first shall always be superior to the last. Minors, who, at the end of time, will still need to be reconciled, shall be called the last by the Eternal, and the justice that He will exercise against them shall be infinitely greater than that exercised against the demons because the Eternal had bestowed an authority and a power upon the minor which was superior to that given to the perverse spirits. The minor received more, and so more is demanded of him.

“You must understand that the more the righteous minor hopes for recompense from the Eternal, the more the impious minor must fear His justice. Therefore, Israel, understand well that, as I have just said, the law of the being of dual power will not return to its first fixed state of immutability in spiritual divine action because it will have to operate its powerful faculties within the various classes in which the first and the last blessed and reconciled are to be found.

249

Inner Weakness of the Minor and God’s Mercy towards Him

“If you ever have the misfortune, Israel, to be among the last reconciled, you will neither have the time left to re-examine your abominations nor the power to plead to the Creator to lessen your suffering, for I tell you in truth that the Creator is immutable and that He never turns back from His decrees. That is why the minor’s faculty here below is one thing and it is another when he faces the Eternal’s justice. You must surely know, Israel, that it is impossible to hide from the Supreme Being the freedom employed, either for or against His laws granted at the time of emanation and emancipation. The Eternal will judge all minors on the use of this freedom because every spiritual being was emanated with dual power.

“The Creator, who is not weak, did not emanate impure beings or those having any weakness in their power. Weakness is a word that the impious and wicked man uses to cover himself so that he can indulge in the iniquitous thoughts of the demoniacal intellect.

But all of man's vices and passions operate within him according to his own free will. Freedom gives birth to will, and will adopts either good or bad thought. When will has made its choice, it will determine the minor's liberty to activate good or bad thoughts, and when it has reaped the results, the minor will reflect upon himself and will meditate on the fruit of his effort, becoming his own judge on the good or evil that he has committed.

"Are you going to tell me, as an excuse for your transgression, that your weakness stems from your corporeal form of matter that holds the minor deprived of his spiritual power? This, I say, is very false because all minors, such as Adam, Abraham, Isaac, Jacob, and several others, who were restored in their first divine spiritual powers and virtues, and who found grace before the Eternal, did not transgress after their reconciliation even though they were still in their corporeal forms. As soon as these minors were blessed and reconciled, they put their freedom in the power of the One from whom it came. The freedom of the reconciled only gave birth to a pure will from then on, and it only adopted spiritual thoughts which allowed them to carry out acts of surprising and incredible power in the eyes of transgressors. And so the reconciled were no longer likely to succumb to the demons' traps or to adopt his intellect of abomination because they could read the profound thoughts of the demons, interrupt their criminal enterprises, and thereby deprive them of the glory that they promised.

"Do not believe, Israel, that weakness is given directly to man and that it is his corporeal form of matter that makes him succumb to temptation. This form is not capable of directing itself; it is merely an organ of the minor. It only carries out the good or the bad will that the minor receives from the good or the bad spirit. And so when man succumbs, he should not blame his fall on his corporeal form but attribute it to his own free will. Naturally, there is innately within him a faculty and an act that can be regarded as weakness, but since it leads him to do good, it cannot displease the Creator. It arises from a true spiritual humanity; it teaches him to do good instead of evil. It gives rise to charity, and, through this charity, the transgressors are reminded of the abyss to which the demons are banished. This is the minor's innate weakness. This is so true that, if I were allowed to tell you of the great charity and divine weakness used by the Creator on behalf of his spiritual creature, you would shudder with shame.

"But the time will come when you will be told what I cannot explain now. You will be your own judge about the things of which I must now be silent. You will clearly know, however, that there are no other innate weaknesses in the minor, other than those that I have mentioned and which is best called mercy. Beware therefore, on the pain of death, of regarding the minor as a weak being. If he had been emanated as such, it would have been useless for the Creator to grant him liberty. If he had not the strength within him to use that liberty, not only would he be an impure and contradictory being, but so would the Creator in that He would be part of two opposing actions when, in fact, He has only one action infinitely subdivided for the good and the advantage of His creature.

Actual State of the Divine, Minor, and Perverse Spirits

“To further convince you that what man calls inner weakness does not arise from his material corporeal form, I put to you the question: Did the first perverse spirits have material bodies when they transgressed? You know very well that they did not and yet they had the weakness to fall into error. So you should not attribute the minors’ weakness to the perverse spirits’ form. What is more, this kind of weakness is not in any way within their power because the first transgressors were not susceptible to any kind of communication from the good or the bad intellect, not having any at the time. As long as they remained within the righteous state, they could read the Creator’s thoughts perfectly. So, I repeat, it was not because of any influence caused by the corporeal weakness or the good or the bad intellect that the transgression of the first spirits occurred. It was because of their own free will and their ambition, which made them conceive such a heinous crime for which they are now in divine privation.

“Do not tell me that you do not understand how all of these things of which I have just spoken worked. That is the talk of irrational animals and not of beings who bear the likeness and similarity to the virtues and powers of Divinity. You need not doubt that you have all of these things within you, because everything that you saw me perform for the Creator’s glory and for his minors is granted by the Eternal to all minors, and not to any other spiritual being. Yes, Israel, the Creator experiences greater satisfaction from the actions and good work of his minor in privation than from other spiritual beings who may be temporal without being subject to time. The difference comes about because the minor was emanated and emancipated to satisfy the Eternal’s justice and glory, while the pure spirits only have the faculty to contemplate and report to the Creator all that transpires between Him and the minor. Minors also have superior innate virtues and powers compared to other spirits.

“You may ask: Could the Creator not have ensured the same things if these powers had been given to all other spirits within His divine immensity – be it denary, septenary, or ternary? Do not be surprised about the preference shown to the minor. Remember that, although the scandalous tarnish that the pure spirits received was cleansed, and that those spirits who had been tainted were blessed by the infinite goodness and power of the Creator, this did not necessarily shelter them from the temporal. The Creator gave preference to His minor as though he were pure and unblemished. His transgression did not occur until after that of the perverse spirits. Also do not be surprised to learn that the dwellers of the divine world still feel the first transgression deeply and will do so until the end of time when their action will no longer be part of the temporal.

“Yes, Israel, I tell you in truth that there are dwellers in the divine world as there are in the terrestrial; just as they pay their debt to the Eternal’s justice regarding the first minor’s

transgression committed in the center of the temporal world, so those in the divine world atone for the first spirits' crime. I am telling you the truth regarding the debts that the two classes of spiritual beings are paying and will continue to pay to the Creator until the end. And what may surprise you more is that all of the spirits that the Creator has emanated in His divine immensity since the time of the transgression are subject to the same debt.

“To make you see that this is so, observe the emancipation of the minor in this world below. Surely, when he descends here, he is neither tainted nor impure, but as soon as he is clothed with a material body, he becomes subject to the law of time. There is no doubt a great difference in the subjection in which the minor finds himself and that which the dwellers of the divine immensity experience. The minor is in a considerably greater state of privation and punishment because the first man's transgression is infinitely more serious than the demons', as you know. The minors are also limited by time while the divine spirits are not. Man travels through the various immensities only by thought while the divine spirits can actually cross them throughout its infinite extent. However, despite the difference in subjection of these two classes of spirits, man's speech gives him superiority over all inhabitants of the divine world. It is greater and more powerful than theirs, and the area that it can cover surpasses even more than what the divine spirits can travel.

“These, Israel, are the actual states of the divine spirits and of the minors. The state of subjection to which they have been reduced is nothing compared to the terrible privation to which the perverse spirits have been condemned. The Creator's law against them is such that they are infinitely more tormented and molested than any other spirit. Their torment is having to be confined to do evil and to be condemned by Eternal decree to live for an eternity in their iniquities. They cannot change their evil and act contrary to the divine. This is what the Creator wanted us to understand when he announced through His representatives that the transgressors would be punished by their own crimes. The minor, on the other hand, even though subjugated, has the complete freedom to do good or evil. He has the faculty to change good into evil and evil into good. That is why there is no comparison between his privation and that of the perverse spirits who can only do evil.”

251

Moses Receives the Creator's Command to Build the Tabernacle

After Moses gave the inspired instructions to the people, he returned to Mount Sinai and brought back the second tables of law. While there, he also received the Creator's command for the construction of a tabernacle in which the new tables would be placed. When he, with Bezaleel's help, had completed all of the things that he had been asked to do, he again spoke to the people and gave them instructions regarding the shape and dimensions of the tabernacle.

First Allusion of the Tabernacle, to the Super-celestial World

Moses said, “Listen, Israel, to what I have to say to you about the different dimensions that I have observed in the construction of the tabernacle of spiritual divine power, and the various correspondences that it has with all that exists. In its perfection, the tabernacle alludes to four kinds of spiritual classes: the first to the super-celestial world, the second to the celestial, the third to man’s body, and the fourth to the world or universal circle. You will recognize the first by observing that the interior of the tabernacle is the true image of the super-celestial. In this sacred place, I see a part of the action of spiritual inhabitants of the super-celestial, without any mingling of other spirits. When I need to communicate directly with the divine will, the Creator requires me to enter this holy place by the eastern portal. I go there every time that I have something to ask of the Creator for the good of Israel. But, on these occasions, my fear and work are infinitely greater than at other times that I operate for the benefit of Israel, because in this kind, as I have just said, I have direct communication with the Eternal and with the pure spirits of the super-celestial.

Second Allusion of the Tabernacle, to the Celestial World

“The second allusion, to that of the celestial, is shown by the four doors of the tabernacle; they represent the four celestial regions. One door faces the east, another the west, another the south, and the remaining the north. They are a true representation of the four spiritual powers that the Creator gave to the minor. By these, he can use the power of the four regional chiefs and everything that they have at their disposal. That is why, when I am inside the tabernacle to receive instructions about temporal spiritual matters, I leave open the door that faces the celestial region to whose chief I am addressing.

“These, Israel, are the different requests and operations that I make in the celestial part. The dwellers of the super-celestial, who act over all that exists spiritually, are not limited by the universe or by matter, and cannot be subjugated or assigned to any elementary region. And, so working with them, I do not leave any door open because these sorts of spirits have the power to push aside all kinds of material boundaries to communicate with minors. The same does not hold for the dwellers of the celestial part; since they occupy elementary regions and forms, I must open the limitation that contains them. And so this is the true connection of the tabernacle with the celestial and the super-celestial worlds whose inhabitants each come to work with distinction and clarity in the presence of he who has action and power over them as the Creator commands.

Third Allusion of the Tabernacle, to the Particular World or Body of Man

“The third connection is with the particular or small world – that is, the body of man. Yes, Israel, the tabernacle that I had constructed with Bezaleel in your presence, and in which I have enclosed the divine laws that the Creator gave me directly, is the true representation and likeness to man’s body, or the corporeal form of apparent matter in which the minor or divine spiritual soul is enclosed. Just as the spiritual dwellers of the super-celestial, the celestial, and the universal circles each operate in their special way in this formidable tabernacle, so do they work and operate with the minor within the body of man.

Fourth Allusion of the Tabernacle, to the Universal Circle

“Fourthly, the tabernacle truly alludes to the universal circle in which all inferior, major, and minor spiritual beings act as they do in the universal immensity. Yes, Israel, the tabernacle built before your eyes by man’s faculty ensures that you can observe the power and ability of the spirits who cooperate to maintain the universe. You can observe those who have cooperated in its formation by arranging the first matter from which all forms emerged and by retaining the impressions that the inferior spirits were given according to the Creator’s laws.

“Judge for yourself: isn’t it true that, when I came down from the mountain, I did not carry with me any material suitable for the construction of this formidable tabernacle? In fact, the Creator simply gave me the plan of its corporeal form to house the divine laws. He had deigned to confide this in His servant Moses, but I was not appointed to build it. I was only His representative to transmit Divinity’s command to Bezaleel in the first place, and secondly to give him the apparent form that the spiritual tabernacle had to assume. You have not seen me lay my hands on this building; this was reserved for Bezaleel and two other associates. Moreover, you know that as soon as I had given the order of the Divine and the plan for the spiritual tabernacle to Bezaleel, it was then best to recount to you everything that has happened since the formation of the universe.

Details of the Ternary Construction of the Tabernacle

“Just as I communicated to Bezaleel the Creator’s commands for the construction of the tabernacle, so the Creator communicated the law of the creation of spirituous essences directly to the inferior spirits. Just as I gave Bezaleel the plan for his work, so did the inferior

spirits receive the image of the apparent form of the universe from a superior representative. And lastly, just as Bezaleel had no trouble finding all of the necessary materials to build the tabernacle, so did the inferior spirits produce from themselves the three fundamental essences of all bodies with which they formed the universal temple.

“In this operation then, I have been symbolic of the Creator and the major spirit, while Bezaleel has been symbolic of the inferior spirit who has the construction of forms within his power. For this reason, Bezaleel is called the great worker before the Eternal. The incorruptible matter of which the tabernacle is composed is the true type of minor spirits who contribute to the maintenance and sustenance of the universe. Like the universe, this tabernacle is also incorruptible because it is maintained and sustained by purely spiritual beings. This is how these two temples will remain until the end of time.

“Try, Israel, to likewise make your personal form as incorruptible by leaving it under the guidance and power of these same spiritual beings who will preserve it in all of its pureness during its assigned length of time. You will no doubt understand that the three persons who worked on the construction of the tabernacle – namely, Bezaleel and his two associates – allude to the ternary number that constitutes the powerful faculty of the inferior spirits, who are the producers of the three spirituous essences from which all corporeal forms arose.

257

The Tabernacle and the Body of Man

“These then, Israel, are the important illustrations that can be discovered in everything regarding the tabernacle. Above all, do not forget that the tabernacle is the image of the minor’s corporeal form. In fact, let us see whether the minor’s tabernacle has within him the four doors shown in Bezaleel’s, and if there is a perfect connection between both. The tabernacle’s eastern door, through which I enter to invoke the inhabitants of the super-celestial, represents the heart of man’s body. It is through the heart that the minor receives the greatest satisfaction and favors from the Creator, sent to him directly through the super-celestial dwellers. The western door relates to the second of the minor’s doors, which is the eye. The southern door alludes to the mouth, while the northern door alludes to the ear.

“But despite the connections between the four doors of these two tabernacles, it must not be thought that they are equal in virtue and property. No, Israel, Bezaleel’s tabernacle is only a reflection of the minor. The Creator attaches all of His affection to the minor, and so it is not surprising that it is superior in power to Bezaleel’s tabernacle. The minor’s tabernacle effectively contains the divine law that the Creator confided for a second time to His servant Moses, but does this sacred law not exist within the nature of the minor’s tabernacle, and should it not truly manifest there?

“Neither believe, Israel, that Bezaleel’s tabernacle makes any allusion to the tabernacle of Adam, our first father, when he was in his glorious state. You know that in that state he

was a purely spiritual being, not subject to any material form because no pure spirit can be contained within such a form. Furthermore, you know that Adam had the ability to construct his glorious corporeal form, to dissipate it, and to change it as he wished according to the work that he had to do. And so, from the moment that this form was variable, it could not be considered a tabernacle like the one of divine law innate within the first minor. This first minor, as a pure spirit, was the true tabernacle of divine law that he had received either at the time of his emanation or of his emancipation. So you can see, Israel, the impossibility of there being a tabernacle of gross matter in regard to the minor, who is simply pure spirit.

258

The Four Doors of Man's Corporeal Tabernacle

“I shall now instruct you in the properties of the four doors of the tabernacle belonging to the bodily minor of whom I have already spoken and demonstrated to be a superior being to those of Bezaleel's tabernacle. The first of these doors, the East, is the heart of man's body. It is through this superior door that the spirit of passive life enters the tabernacle to prepare him to receive and support all of the effects of divine spiritual work that he must carry out conjointly with the minor. When the tabernacle is appropriately arranged, the most sublime spirit in man, either good or bad, enters through this same portal. The minor joins them to carry out the good or the bad as his free will dictates. The spirits that are inclined to divine work with the minor dwell in worlds from the super-celestial to the ends of the temporal. You can see by this the infinite number of spiritual communications that this involves through his corporeal tabernacle.

“Yes, Israel, it is within the heart that everything is done for or against his welfare. The other three doors of man's tabernacle are equally superior to their corresponding parts in Bezaleel's tabernacle. They are the organs of the principal spiritual functions of the minor – namely, the eye as the organ of conviction, the ear that of conception, and the mouth that of the powerful word of man. These three doors, along with the first, teach you the four distinct operations that the minor can carry out through his power over the super-celestial, celestial, terrestrial, and universal worlds. You can appreciate the same for Bezaleel's tabernacle whose four doors represent the four worlds. Since each of these worlds is a tabernacle itself, each has its own special divine function.

“If you were to ask me what the key to these doors is, I would answer that it is none other than the spirit who guards each. He alone can open or close them for the advantage or otherwise to the minor. However, if the minor cannot open the doors by himself, he can get them opened or closed whenever it pleases him. It is up to the minor of good spiritual desire to be the true owner of that unmistakable key and so become the possessor of spiritual heritage and the warden of transgressor spirits. You can therefore see how the minor's tabernacle is superior to the one built before you.

“The minor’s tabernacle is the living tabernacle in which the Creator has enclosed eternal life. It was also the first constructed, and nothing can prevail against Him if the minor does not give his consent. The tabernacle is, in other words, a real representation of the world because it contains within its confined space everything found in the immensity. It is incomparably above other particular tabernacles because man’s tabernacle contains four things while others contain only three. The three things contained in the inferior tabernacles are the ceremonial law of divine worship, the precept, and the operation. The minor’s tabernacle contains a fourth, which is divine spiritual power. This then is the allusion of Bezaleel’s tabernacle compared to man’s tabernacle and why the latter is superior to all others. This will be more amply explained in time, with the will of the Eternal.

259

The Conventional Name of Bezaleel

“Israel, I have not told you the true name of the builder of this formidable tabernacle and you know him only by the name of Bezaleel. This is only a conventional name. It foreshadows only the productive origin of corporeal forms and does not explain the true name of those who inhabit them. I must tell you, therefore, that the true spiritual name of this worker is Beth, which means operating the action of divine spiritual thought. This is also indicated by the second letter of the Hebrew alphabet. The first, which is aleph, expresses divine thought while the second, beth, expresses its action.

260

Temporal Surnames

“I should warn you that temporal surnames do not have any spiritual power because they are given by men and not by the Creator. You have never seen any temporal spiritual work produced by the private names of material bodies nor by any of the faculties of corporeal beings. When forms carry out some virtues, it is not by themselves but by the powerful property of a spiritual being that dwells in them – that is, by the faculty attached to the divine spiritual animal name, as I have related to you.

261

About Man’s Name Before and After His Transgression

“You know about the covenant that the Eternal made with the God-man of the Earth, like He made with the first man’s progeny after his first reconciliation. This God-man in his state of glory had his own name attached directly to his spiritual being. He manifested every temporal divine spiritual work in the universe by the virtue of this name according to his wish and to the Creator’s pleasure. But from the moment of his transgression, he lost

memory of it and became only a temporal material being. The change of his form affected his law, and the changing of his law changed whatever work he carried out.

“Does this not demonstrate to you that all changes of necessity had to bring about changes in the name of the first man? In fact, the name given by the Creator after his temporal spiritually divine reconciliation was very powerful but it was nevertheless inferior to the first name of his emanation and emancipation. O people cherished by the spirit! To understand the truth of the change that had been made to the name of the first human creature, observe what happened to the name of the temporal father of the children of Israel. For his temporal material operations, he was named Adam, which means man raised in matter. The Creator removed this name and substituted Abraham, which means father abundant in divine spiritual multitude. It was in his descendants, in effect, that the Creator’s glory and justice was manifested in preference to all other nations.

“But, Israel, do not boast of these advantages, for just as the Creator changed the minor and the material spiritual faculty of Abraham into a superior one by changing his name, so could he annul all of those virtues by abandoning him to fall into the same degree of inferiority from which he was taken. Regarding this matter, you should know that every spiritual minor, or every spiritual soul, really has a name distinguishing him in his virtues and powers related to his temporal work. Thus, since the first period of man’s transgression and from the time of his reconciliation, the Creator changed his name Aba 4 to Reau 6, surnamed Adam. Adam also changed the name of his third descendant by giving him the name Seth. This name did not simply come from the will of the first man, but was suggested to him in thought by the spirit as you will understand by the following.

262

About Abraham’s Circumcision

“The circumcision or bloodshed of Abraham was a true example of the purification of corporeal matter. It further served to purify the passive life and to prepare it to retain impressions of the various spiritually divine operations that the Creator had again enjoined to his servant Abraham, so as to turn him away from the incorrect rites of worship that he practiced and which worked against Divinity. There is no doubt that through this inherently spiritual act, the passive life, or animal soul, would have been intimately linked to the impassive life, or the active spiritual soul.

263

Passive Soul and Impassive Soul of Man

“Despite this reason, however, the passive and the impassive soul had always had their particular number distinguishing them in their temporal virtues and powers. What

demonstrates this is the difference in numbers. The passive soul bears the imperfect ternary number, 3, and the impassive soul has the quaternary number, 4. Then, to illustrate that these two inferior and minor lives come from pure spirit and that their connection is intimate and perfect, you have to add the two together which make up their temporal spiritual faculties. The sum will give you the septenary number, 7, which is the major spirit from which they emanated.

264

It Is God Who Changes the Spiritual Name

“As for the change of name made by the sole will of the spirit and of the Creator, and not of man, you will no doubt observe that no patriarch bore the name of his material origins; each is different. There are ten patriarchs and ten spiritual names that carry out the divine religion by its proper denary number. Further observe that since Noah, you will not see any material name among their descendants, whether Noah’s, Ishmael’s or Heber’s. This shows that the change of spiritual name comes from God and not from man.

265

Meaning of Baptism

“The spiritual name given to the impassive soul tells you more about the joining of a distinct spiritual being or particular major septenary spirit that the Creator subjugated to the powerful virtue of the minor quaternary spirit, just as he joined him to the first God-man after his reconciliation. By this joining, the Eternal God of Israel makes it clear to all of his creatures the precept to love one’s neighbor as oneself. This liaison, this friendship, this intelligence must only connect from spirit to spirit and not from the temporal material to the spirit. You should consider and cherish this following point: In truth, Israel, this work of election, or the giving of a spiritual name to the minor, will continue to be done by the Eternal among the idolatrous peoples more in the dark about knowledge of the true devotion of Divinity (which is clearly evident today in the Christian church through the Sacrament of Baptism where the new-born receives a spiritual name that is quite different from the one that he bears from the material world).

266

The Name of Seth and the Name of Bezaleel

“Having explained to you, Israel, the origin of the spiritual name that the Eternal gave to the soul, as well as the changing of one’s original name to a spiritual one, you may like to hear an explanation of the name of Seth. This name means ‘admitted to the true divine devotion, or perfect executor of the manifestation of divine glory and justice’. And so, Seth’s descendants were called children of God and not children of men. The latter was given to the female descendants of Cain who were brought into the world by the demon’s

work, because Cain's first corporeal origins came from the only faculty of operation of the first man who transgressed. If you want to know why the builder of this formidable tabernacle did his work under his first name, I answer by saying that the first name of Bezaleel remained unchanged to make all of Adam's descendants understand the intimate connection of the spirit with matter, while not supposing any confusion between the two.

267

Man Is within His Body like the Spirits in the Tabernacle

"This is what the corporeal form of the tabernacle constructed by this great builder teaches about the plan formed in his imagination as the abode of the blessed spirit, the spirit of reconciliation, of preservation and the all-powerful protector and defender of the children of Israel. Yes, Israel, what I have told you concerning the dwellers of the tabernacle should make you understand that the minor spirit living in his corporeal tabernacle is no longer mixed with matter. Nor are the spirits that I have mentioned mixed with the matter of the spiritual tabernacle that Bezaleel constructed for the greatest glory of the Eternal and for the happiness of Israel. This clearly demonstrates how Bezaleel's tabernacle is a true representation of God-man on Earth.

268

Israel Put on Guard against Unfaithfulness

"Everything that I have told you, Israel, about the great manifestation of the glory and justice that the Creator has exercised against the enemies He shares with you teaches you what your transgression and punishment would be if you contravened everything that He has taught you. If your heart hardens against the Eternal and His elect, your spiritual numbers would be infinitely divided, without hope of joining together. Your memory would become confused, your virtue and power diminished, and your face would fade away as quickly as the light dissipates the darkness.

"I tell you, Israel, with a contrite and grieving heart that I see the time will soon arrive. When it comes, the Eternal's cherished friends will no longer live with you; all your clamors, invocations, and works shall be in vain and fruitless, and the punishment will be great. And this pain of the spirit will be yet greater when you see the devotional rite of the Lord pass to other nations, much to your shame and loss. Moreover, I tell you, in truth, that by virtue of this same devotion, various nations will subjugate you, your works, your actions, and your operations, and you will become their subjects and dependents.

"But whatever the case, Israel, never despair; remember the Eternal's mercy. Always remember that you have been the immense theater for the first revelation of divine glory and justice. With you, all things spiritual were born. A day will come when Abraham's descendants, heir to the Eternal's work, will be reintegrated into their first state of splendor

and magnificence. When you are scattered among all nations, you will remember that this spiritual disgrace is the true design of future events that will arise among temporal spiritual successors who will have tasted the sweet satisfaction of this devotion for a moment.

“If they do not follow it with more sincerity than you, Israel, and carefully preserve this great heritage without blemish or tarnish, then they will be punished more severely and be more pitied than you. The Creator will see them as impure beings and their heritage will be taken by other nations. They will only be treated like an instrument for the scourge of His justice and be discarded forever when it is no longer needed. I am pointing out to you, Israel, that the time is approaching when you will walk without me to the Promised Land. Joshua, servant of the Most High, will be heir to the divine devotional rites. In accordance with the command given me, I must transmit to him the necessary powerful virtues to carry out the manifestation of divine glory and justice.

269

Confusion and Dispersal of the Tribes of Israel

“But, Israel, is not this handing over another indication that the inheritance of the Promised Land will not always remain with you? Yes, this example should teach you from time immemorial that the true worship of the Eternal will also be handed over to foreign nations at your expense. From that time onwards, your memory will be significantly obscured so that you will neither remember the Eternal’s name nor your own spiritual name. Your dispersal will be complete and will serve as an example to the entire world.

“For a second time, you will enter into slavery and servitude to the land of Egypt from which you will not emerge until the end of time. It is then that the manifestation of the glory and justice of the All Powerful will act for the benefit of the righteous and to the shame of the criminal demons and the non-reconciled guilty minors. You should know, nevertheless, that before those last days, there will be great confusion among the tribes of Israel. Desolation will force them to separate from one another. The superior number will withdraw far from the inferior number which, in turn, will be divided from its first heirs to be a striking example of the justice that the Eternal manifested against the children of Israel. Their promised land will remain uncultivated and barren.

“You know, Israel, that the septenary number, 7, is a temporal spiritual number and that the quinary number, 5, is a material spiritual number that is susceptible to confusion and divine spiritual prevarication. The superior septenary number of the tribes will therefore become detached from the inferior quinary number and will be relegated to a place in this apparent universe that ordinary mortals will be unable to find. There, the righteous will complete paying the debt that Israel’s crime still owes the divine justice and, in so doing, they will carry out the just reconciliation of the children of Israel. The Ark of the Covenant

of Israel with the Lord will also travel with this septenary number, along with all of the virtues and spiritually divine powers of which it is the guardian. The other tribes will degenerate into beings of darkness.

270

Israel without a Spiritual Leader

“I tell you, moreover, that when you have suffered the effects of divine justice and have lost your main spiritual leaders, you will make every effort to find others, but you will only find ordinary beings who are simple temporal leaders and more materialistic than spiritual. They will lead you back down the terrible path of darkness, and leave you to moan in the shadow of your crime. Consider and tremble, Israel, about all of the misfortunes of which I am forewarning you. You will call upon Moses and Joshua but to no avail, because the more you do so, the more you will distance them from yourselves. That is when the Creator’s justice shall be yet greater against Israel than it has been. And so this is how the immutable decree that He pronounced against the transgressors and their accomplices in this cult will be accomplished.”

271

Realization of Moses’s Threats

By all that you have just seen of the actions, reflections, and good and bad works of Israel, as well as the regularity of the works of its principal leaders, you may realize that everything predicted to happen to these people has happened already. I will not describe all of the details of the scourges that the people suffered as Moses had foretold before his departure. Sacred and profane history demonstrates the facts amply, such as the lost ark, and the scattering of the tribes under Rehoboam who lost seven entirely and let the other five fall into slavery and servitude, without any hope of recovering them.

272

Return to the Separation of the Tribes of Israel

However, the scattering of the tribes merits some serious reflection on your part. Seven of them were separated from Rehoboam, the son and heir to Solomon. The place of their retreat, or the route that they took to get there, was neither known to Rehoboam himself, to the men of the five other tribes, nor to any other nation. Reflect on the reduction in the number of the twelve tribes into two parts. The major septenary number withdrew into a place of peace and tranquility, away from any human and profane contact, while the inferior quinary number remained wandering and vagabond, shrouded in shame and confusion, in servitude among all other nations where the unfortunate tribes were deprived of all action and spiritually divine work.

What can such an event represent among men on Earth other than the true assertion of good and evil coming from two sorts of good and bad spirits? See if what I am telling you is not clear since the number 2 is that of confusion. Look at the separation of the tribes of Israel into two parts and see whether the septenary number of which men on Earth lost sight is not the true example of the fortunate spiritual minors that the Eternal has withdrawn from the profane and impure, who are permanent on Earth. In so doing, He protected them from all intellectual communication with ordinary mortals. Moreover, the Creator allowed these ordinary mortals to lose complete memory of these fortunate beings over time. By not knowing their abode or the route they took, they also do not know their works, actions, or spiritual and temporal operations. More importantly, they themselves do not know the conduct that they should follow to reach this ability, now lost as an idea and a memory.

273

This Separation, Image of Natural Death

You can also see that this separation presents a true picture of natural temporal death as a separation of the soul from the body. The twelve tribes, through their intimate connections, formed one single body, but when this unity was divided into two distinct parts, one experienced privation while the other fell into a spiritual nothingness and ignorance. In a similar way, when the soul is united to the body, it forms a temporal and perfect unity, but as the soul separates from it, two distinct divisions are formed. One, repeating the major septenary number of the tribes, remains under the divine protection and wings of the Eternal's glory. The other, repeating the quinary number of the wandering tribes, remains on Earth until its perfect reintegration.

274

This Separation Also Images the Promised End to Matter

This observation allows you to understand the event and the revolution that will come over the whole universe when He who gives it life separates Himself from it, because, in the image of particular bodies, this matter will remain wandering and inactive until it has entirely dissipated. This is the law which will put an end to all temporal things. This should now convince you that the first matter was conceived by the good spirit to contain and subjugate the bad spirit in a state of privation. Truly, this first matter, having been conceived and birthed by the spirit but not emanated from it, was there for the sole purpose of the demons. Recall to mind the appearance of the chief of the demons in the presence of the Christ, the divine God-man upon Earth. This perverse being would not have appeared before him nor attacked him if the God-man had not been clothed in a material body.

Satan Wanted to Corrupt the Christ, Body, and Soul

You might ask me: Did the chief of the demons, in appearing before the divine man, have the intention of tempting and corrupting His material body or spirit? My answer would be that he intended to do both. Firstly, he wanted, through his demoniacal intelligence, to corrupt the material corporeal form and render it susceptible to retain an impression of all of the wrong actions that he proposed to communicate to him. In the second place, he desired even more ardently to tempt the spiritual being within the body, believing that there would be nothing more glorious than such a conquest. He knew that these works would have put an infinite number of minor beings, or souls, under the influence of the power of demoniacal justice.

Victorious Resistance of the Christ

However, the body and spirit of this regenerator being did not succumb to the demon's guile. On the contrary, His virtues held Him back from entering the place of subjection and divine privation. Everything within Him was free from blemish and transgression and forced the chief of the demons to immediately depart from His presence, and to carry out the commands given him. At this shameful time, the chief of the demons understood all too well that he would be even more humiliated by the God-man in the future because the steadfastness and purity of this divine being stopped all scandalous operations. No habit or diabolical impression prevailed. Peace and calm remained within His spirit. This shows you that the strongest part of action, conduct, and works of men of matter are due only to the habits that they develop and which become second nature during their life, whether good or bad. Scandalous works and habits corrupt the God-man, whereas good operations result in excellent habits that produce a marvelous spiritual effect to the benefit of the one who gives them.

XI. SAUL

Since the Royal Election of Saul, Israel Bereft of Spiritual Authority

Moses's prophecy for Israel, that it would no longer find leading spiritual authorities as perfect as those that it had abandoned, no doubt came to pass. In fact, when its people gave their trust to an ordinary mortal named Saul, king of the children of Israel who was elected by the Hebrews, it is certain that this conventional election by men and not by the

Creator or His representatives was more material than spiritual. Everything that happened to its people under King Saul's leadership proves this. The sad fate that he suffered should make you truly understand the difference between a divine election and a worldly one. One is pernicious and the other is invincible and without danger. Saul had chosen his abode among the tribe of Benjamin, who pledged his trust to Saul and advised him regarding all of his work on behalf of Israel. Yet the preference that Saul gave this tribe above all others would not have taken place if his election had come from the Creator rather than men, because then he would have learned from the spirit itself that the cherished elected one from On High gives no preferences and treats all of the righteous equally. This would have prevented him from making such a distinction between the tribes and prevented him from favoring Benjamin's tribe, whom he regarded as his only support and guide.

278

The Name of Benjamin

What is more, if this election had been made by the Eternal, Saul would have understood the spiritual interpretation of Benjamin's name, which means "son or child of my sorrow." He would have seen that this tribe had been tarnished long ago by a criminal pride and greed. He would have rejected its impious counsel rather than embrace it. Its counsel was fatal for Saul and brought about his unfortunate destiny, making him and his progeny an immemorial and horrible example in the eyes of mortals.

279

What Was Saul's Breach of Trust?

Perhaps you would like to know the nature of the breach of trust of Saul, as the first temporal king of Israel. I am going to explain it to you as plainly as the truth of wisdom dictated it to me. The king's transgression was to have allowed a great number of Gabaonites to perish miserably. It was to have brought all of his strength and hate to bear against these unfortunate people who had been reconciled with the Eternal and absolved by Joshua, according to their oath of loyalty to the worship of the Divinity. The cupidity of Benjamin's tribe urged Saul to wage war against them, with the view of profiting from their spoils after their defeat by Israel's army. Although last in rank, they had to follow the king's orders and march at the head of all the other tribes because he regarded them as the principal basis of his power, relying as much on their strength as on their counsel.

280

Saul Consults The Seer of Endor

In moments of madness, man no doubt has the occasional hint of good thoughts suggested to him by the good spirit to draw him back from error. And a moment of doubt arose within Saul about the goodness and validity of his cherished tribe's advice, which Israel could see

by his behavior. After some reflection and wanting to clarify this doubt, he conceived the idea to consult the Seer of Endor, man of the Eternal although a woman. He sent orders for her to come and inform him of the likely success of his plans against the Gabaonites, whether victory over these people would be achieved. The Seer of Endor, who was a truly spiritual type, refused to come before the king because she knew she would not be safe. She believed that he wanted to have her killed at the behest of the tribe of Benjamin, who swore to ruin the Gabaonites and who feared that the Seer of Endor would discover their dark scheme and attract the same scourge of justice.

Saul's representatives brought him the Seer of Endor's answer but he sent them back with the order to seize her and bring her back by force. Informed of the evil intentions of the king and the tribe of Benjamin, she avoided capture by escaping to a faraway house in the city of Golboa. Unable to find her, Saul was told of her escape and he was acutely distressed by this. After some thought, he sent others to search for her with greater diligence, by making them promise that his reputation or wealth would not be damaged in any way. One of his former representatives, who had the gift of divine wisdom, soon learned of the Seer of Endor's whereabouts. He related to her what Saul had said would be to her advantage. The Seer of Endor answered the representative, saying:

"May the wish of the lord king, your master, be done according to that of the Eternal! Tell your king to come to my new home. There, I will fulfill his request."

The deputy informed the king of this response in the presence of the main leaders of Benjamin's tribe. They realized then that the traps that they had schemed against the spiritually virtuous the Seer of Endor were not going to succeed, and that, on the contrary, they themselves were going to become victims of their own calumny and deceit. This is what effectively happened; evil never succeeds and calumny eventually shames the slanderer, from which truth emerges stronger and more unshakeable.

281

The Seer of Endor Attempts to Dissuade Saul

When Saul made his way to her house, the Seer of Endor said to him, "My Lord, what do you desire to learn from the Eternal, and what do you wish me to teach you?"

The king answered her, "I am told you are a seer. Tell me then if I will win the battle that I must wage against the Philistines and the Gabaonites who have allied themselves against Israel. Tell me if these two nations shall surrender to my justice."

"Lord," said the Seer of Endor, "allow your servant to speak to you a moment before answering your question. I say to you in truth that you were elected king of Israel by the people, and not by the living God. And so, it is not surprising that you are constantly in doubt and fear of the success that your actions and temporal operations will bring. The

ancient leaders of Israel had no such doubts and perplexities. They did not enlist the aid and advice of ordinary earthly men, because, being elected by the living God and protector of Israel, they had no other counsel than the Eternal's. By this means, they were sure of the success that all of their actions and temporal operations would bring to their own benefit as much as to Israel's.

"I say to you, moreover, lord king, that your advice is false and purely material, because it comes from wicked and impure men. They have seduced you to act against the spiritually righteous of Israel and of other nations. The Seer of Endor, who speaks to you, has known of all of the demonic ambushes plotted against her by the main leaders of the tribe of Benjamin, who have become intellects of the demon since your reign. They have persuaded you to have me killed. You have even pronounced my death sentence, but know this, my lord king, that the God of Abraham protects the just before Him and ignominiously throws into the deepest abyss the impious and the persecutors of the just.

"Heed the words that I tell you according to the spirit which endows me and which gives you life. The leaders of the tribe of Benjamin will be shamefully overthrown. This tribe will become divided. It will continue to wander, be vagabond, and mingle amongst those of Israel for time immemorial. This will happen after your reign; its standards, its colors, and all other marks which distinguish it from the other tribes of Israel will be taken away. They will be defiled by the Egyptian people fleeing from Israel after the fatal episode that descended upon the pharaoh and all his army. For, lord king, the events that came upon these foreign people and their kings in the past are only exactly the kind which the first temporal king of Israel must endure. The ignominious destruction of the pharaoh and the greatest part of his people, even the servitude and dispersal of the few remaining ones, augurs for you the fate threatening you, your descendants, and your cherished tribe, lord king, if you do not make peace with the God of Israel. This cherished tribe of Benjamin will be sacrificed in part. The hapless remainders will wander and mingle amongst the children of Israel without having any particular leader, like the rest of the Egyptians newly converted to the living God of Abraham, according to the law of Israel.

"Your crime, lord king, is yet greater before God and men, because you have unjustly put to death a large number of Gabaonites who were reconciled with the Lord God of Israel and who were blessed by Joshua under oath in the name of the Eternal. Some of these people were prepared by the sages of Israel to continue the divine worship, to teach it, and to practice it as a nation. Through your conduct towards these people, you have contravened the decrees of the Eternal who cannot leave any crime unpunished. Learn therefore from the one who speaks through my mouth that if you do not heed the mercy of the Eternal and if you persevere with your desire to destroy the rest of the unfortunate Gabaonites allied with the Philistines, your torment will strike the heart of all of the nations of your region. All of the children of Israel will bemoan your fate and their pain shall be

unbelievable because they will have served the instrument of the unjust scourge with which you will have overwhelmed the newly converted.

“I must further say to you, that in the entire world, there is neither seer nor prophetess, nor one who can read into the past but through the present. Having a perfect knowledge of both, it is not difficult for the man of God to read the future, more or less. Know, moreover, lord king, that when any work whatsoever is needed to read into all of the operations, actions, contractions, growths, revolutions, and other temporal and spiritual matters which are carried out in this universe by the spirit or by man, the one who is able to achieve this cannot for this reason call himself seer or prophetess. It is only possible to obtain this knowledge after arduous physical and spiritual efforts. Only then will the pain of the body, soul, and spirit be keenly felt after work on the magnificent universal force. Therefore, do not believe any more in these so-called seers, magicians, and sorcerers about whose existence the common people have deceived you. Recognize that none of these merit your trust since man can only be instructed in knowledge of the universal operations by undertaking enormous and arduous work.

“In this regard, consider the works of Moses and those of the seven sages of Israel; reflect on the prodigious fruits that they harvested from their operations in Israel’s favor: they fought, conquered, and annihilated the enemies of the true divine cult. So here, lord king, are the powerful spiritual and temporal virtues which are manifest in the elect of the Creator, and which do not show in the elect of mundane men. As for what you desire to know from me, prepare to listen, to hear me and understand me (these three things are allegorical of the three words “seek,” “knock,” and “ask”). No human respect or material weakness, for your soul will be strong, if it has not already submitted to the spirit of divine limitation. Then your soul will enjoy the fruits of the operations and works that I shall undertake at your earnest request.”

282

Saul’s New Moves, The Seer of Endor’s New Warnings

Struck by everything that the Seer of Endor had said, Saul asked for time to reflect and then left from her place of work, as did the Seer of Endor. Saul’s requested time expired and he went back to the same place to meet with her as prearranged. Still intent on his original material plan, he asked her, “Seer of Endor, I have reflected on everything that you have told me. Tell me if I should wage battle against our enemies, and if they will yield to my force. To find out, evoke the spirit of the prophet, Samuel, to tell me what I seek to know.”

The Seer of Endor, outraged by the pride and persistence of the king to do evil, said to him in a firm voice, “Saul, unrighteous king of Israel, you are tempting the Eternal God by appealing to your feeble servant. Yes, lord king, I am the servant of the living God of

Israel who conceived of the horrible thought against the superior, major, inferior, and minor creature. Yes, I shall accede to your reckless passion by invoking Samuel's spirit, wise prophet of peace and conciliation, but dread his answer."

After these words, the Seer of Endor called upon the Eternal, and took her place to start her work. But, as soon as she started, the king said, "Seer of Endor, stop. I feel a disturbance welling up in my soul. I do not know where the fire surrounding me is coming from or the fear that is gripping me. Just prophesy those things that I first requested."

"All this," answered the Seer of Endor, "arises because you are insulting the Creator as well as your servant. I have already pointed out to you clearly that the spiritual science of the Eternal is not the art of divination, as you believe. That is why this so-called art is not to be found among His creatures. If it was within the God of Israel's power to be a seer, he would be the only creature of good and evil. He would have to be a cruel being and a tyrant to allow evil to exist among His creatures, and then to punish them for what He could have prevented Himself. No, lord king, the God of Israel is not like that. Before you, before His entire divine spiritual court and temporal court, I dare to challenge this all-powerful God to perceive and conceive of the action, operation, or any event that the spiritual minor must endure if the minor has not thought of these things himself first.

"I want to say to you that the Creator plainly reads His creature's deepest thoughts. Lord, king, I repeat; I challenge this all-powerful God to read any thought of which has not been conceived. If that were within His power, He would be truly unjust for not stopping the disastrous events that He knows His creature would have to endure. He alone would be culpable. But, since He established everything that there is in the universe upon immutable laws, and left His creature with complete freedom of choice, there is no more prescience within Him nor does He take part in any secondary causes active in the universe. Whoever calls the Creator or His creature a seer insults both, sins against the spirit, and shall be punished terribly. Understand, lord king, that just as an operation and a powerful work was necessary for the Eternal to manifest everything within Him and His power, so does the temporary spirit have to form thought so that the good or bad action which comes from it is known by the Eternal. If it is good, He accepts it; if it is bad, He rejects it, but He does not oppose the free will of His creature."

283

The Seer of Endor Evokes Samuel to Saul

Saul, who was struck even more deeply than the first time by the Seer of Endor's words, saw that her resolve was unshakeable, and said to her in a submissive but prophetic voice, "Woman of the lord king of Israel, call up my God with the spirit of Samuel so that I may be informed about the battle that I plan to wage against our enemies."

The Seer of Endor prepared as Saul requested, but as soon as he saw her in the process

of her work, he started to tremble and shake like a leaf on a tree. The Seer of Endor, who saw that he was fighting against the force of the operation, said, “Saul, king of Israel, you are in fear of the Lord’s spirit. Your crimes make you shudder before the divine justice.”

Saul was so perturbed that he did not understand her words, and asked her to repeat them. While revealing to Saul Samuel’s spirit enveloped in a glorious apparent body, she said to him, “Lord, here is the one who knows more than me, who will interpret what I have told you and which you have not understood.”

Saul, gripped by pain, prostrated himself before Samuel because this prophet’s spirit was warding off the demoniacal spirit that possessed the king. In this position, Saul asked him if he could wage battle against his enemies that day. Samuel replied, “I say to you that you and your friends shall be around me tonight, that your army will fall, that several shall perish miserably, and that the tribe of Benjamin shall serve as a memorable example to the children of Israel.”

After the prophet had spoken, Saul stood up, bowed towards the Seer of Endor as if to thank her, and went to his army to march them against his enemies. He and his kind experienced the sad fate that The Seer of Endor and Samuel’s spirit had predicted.

284

Saul, Benjamin, and The Seer of Endor Are the Type of Past History and Predict Future History

Consider Saul’s conduct as well as the conduct of Benjamin and of the Seer of Endor, and recognize that all of these events are symbolic of a bad curtailment of good action and of man’s transgression, torments, and reconciliation, as well as of the prediction of all events, past, present, and future, which are coming and will yet come upon the whole universe.

END OF THE TREATISE OF REINTEGRATION

Note: The author did not go further in this treatise which should have been much longer, especially up to the advent of the Christ, which is the most important part as he himself told his friends.

www.martinists.org