

## 5<sup>th</sup> Manuscript

### THE EXISTENCE OF GOD PROVEN BY HUMAN REASON

The dogma of the existence of God is so universally demonstrated to sane human reason that it cannot be challenged by any reasonable being. And indeed, everything in the universe both visible and invisible, physical and intellectual affirms to man the existence of that Unique and Necessary Being which we call God; Whom all of Nature feels the need; of this Infinite, Intelligent, Eternal Being Who has neither beginning nor end, whose Almighty Power has absolutely no limits; the Sole Principle, Absolute Creator and Preserver of all that exists and without Whom nothing can exist. The Father full of tenderness and charity for all his creatures, good and just to all, Who punishes and rewards each according to his deeds and Whose Providence, ever active and directed by Infinite Wisdom, governs all things.

When man brings his thoughts to bear on everything that is above his senses, when he considers himself carefully in all his intellectual moral and physical being, or finally when he looks upon all the objects which surround him in the universe, both on animals and their varied instincts, and on the earth and all its creations, everywhere he sees a Creator God, a preserver and an admirable providence Who provides for all. The intimate idea and feeling that man in all times and in all places carries in himself about this important truth, and the need he has felt in all places to surrender himself to this propitious God are compelling evidence of His existence; because it would be impossible for man to have so universally the idea and the intimate conviction of such an abstract dogma if God didn't truly exist, if this great and important truth wasn't innate in the heart of man, if ultimately it wasn't imprinted and deeply engraved in his whole being by Truth itself. Therefore, God exists. Woe and one hundred times woe to the atheist, if one could truly exist, who could deny Him since he would deny existence itself.

Let us say therefore with love and recognition: yes, this Great God exists, and having recognized His existence, let us strive to know Him as much as it is possible in our relationships with him, to learn from Him everything we owe Him.

God is a pure spirit without any form or figure; He is the Being of Beings existing by Himself for all eternity; He is the sole and absolute Principle of all that exists; He is an immense source of light, glory, blessing, and an infinite abyss of greatness, wisdom, power, and all perfection; containing in Himself in His own vastness everything that exists and may exist. He is the fruitful seed and the inexhaustible source of all creations and divine emanations; being the Principle of life and life itself, all beings being emanated directly from Him becomes for that reason participants in His divine Spiritual Nature. He is immortal and indestructible, and cannot cease to be because life cannot cause death.

His throne is in the center of the uncreated immensity, that holy and sacred place, which has neither limits nor ends, which is itself the center, the circumference and the all which His eternal unity fills with His splendor and His divine light; the immensity which ceaselessly grows and will grow without end to contain the infinite multitude of emanated beings, holy and sanctified, destined to live there forever.

It is from this incomprehensible center to weak human reason that God sees all, knows all, embraces all, governs all things through His Providence, His wisdom and His will, and which He sovereignly commands its entire accomplishment by His Almighty Word.

## **THE KNOWLEDGE OF GOD CONSIDERED IN HIS UNITY, IN HIS TRINITY, AND IN HIS QUADRUPLE DIVINE ESSENCE: AND THE MEANS LEFT TO MAN TO ACHIEVE THAT KNOWLEDGE**

The existence of God being well demonstrated to man, as much by himself as by all the works of God which strike the senses and speak to his intellect, can present day man, buried in matter, claim to attain knowledge of God, can he find the means, and are there still certain means for him to achieve this knowledge?

God considered in His own essence of Divine Unity cannot be known, understood, or defined except by Himself, and no created intellect can under this relationship either know or understand Him.

Let us therefore keep from taking too curious a look at that Divine Essence, and let us keep from rashly wishing to fathom Him by the light of human reason alone, which could only lead us astray, and inevitably expose us to just chastisement for our insane presumption.

However, since it has pleased God to show Himself to his creatures through His divine works, His spiritual emanations, and by that multitude of creations of all kinds which He has so abundantly spread throughout the temporal order; since also, following the most venerable religious traditions and the universal education of the Christian Church, God, by creating man intended him to know Him perfectly, so that as a result of that knowledge he might love, serve and worship Him in spirit and in truth; it follows that man undoubtedly possesses in himself the ability and the means necessary to attain that knowledge, since it is meant for his essential nature.

But since his awful degradation, which was the necessary consequence and the fair punishment for the terrible prevarication of primitive man, whose disastrous effects which were so disastrous to his physical being have darkened his intellect, man who is now incorporated into matter not being able to read what God is as he evidently could in his primitive state of purity and innocence, now only the most painful and secondary means remain to him to attain this precious knowledge.

Thus, the man who sincerely wishes to acquire it will not neglect any of the means which Divine Providence has placed in his means to achieve it. Before all, let him constantly invoke from the bottom of his heart the aid of the Divine Light which alone can establish him and support him in the path of truth and protect him from error in his search; and thus directed by a pure intention, and free from any motive of curiosity, he gives himself over to the careful study of the religious traditions reflected in our Holy Books of the Old and New Testament, and with the aid of them and a sincere desire, if Divine Providence truly desires to give him the means, he will meditate with the same disposition of mind and heart on everything which the pure and ancient religious

traditions which are unwritten, yet preserved and mysteriously transmitted from age to age, teach us about the nature of God, about the spiritual beings emanated from Him, about all the Divine creations, and about the great events and changes which the two great ages of prevarication have caused in spiritual nature and in the whole of Nature.

**THE TRUE MEANS TO COME TO A KNOWLEDGE OF GOD,  
EITHER THROUGH THE STUDY OF WRITTEN RELIGIOUS  
TRADITIONS, AND THOSE UNWRITTEN, OR BY A DETAILED  
EXAMINATION OF MAN AND HIS OWN NATURE AS THE IMAGE  
AND LIKENESS OF HIS CREATOR**

There will no doubt be men among those who are today particularly and almost exclusively charged with the public education of religion, who will express astonishment to see us following the same path, and recommending equally the study of written religious traditions and those traditions which are unwritten, secretly preserved and transmitted throughout the ages with the greatest caution and coming down to us: but they would be less surprised by it had they not lost sight of the foundations on which our recommendations are based. So, while it will be welcomed as wise and useful by some, it could be criticized, even scorned by others. The source of that difference in how they approach it will be their personal inclinations, which are often affected by how ingrained their prejudices are, and almost always by the moral character of each.

The first, directed by a special calling which inclines them this way without effort, are animated by a pure and burning desire to know everything that can inform their reason, inflame their heart, elevate their spirit, enlarge their being; they search for and seize with ardor everything which can strengthen their faith, their love, their gratitude and make them truly useful to others which increases their own joy; inflamed with the love of Truth they joyfully offer Him all the sacrifices He requires to become more faithful worshippers, their minds and hearts confidently open to everything which might lead them to this goal.

Others, more timid and cautious, believe that they should remain exclusively attached to the written traditions, which according to the teachings given by theological studies today, alone deserve their confidence: they don't know and moreover don't wish to know any other source of Light, because they have been taught to doubt it. So, rejecting their own reason which they hold captive in the bonds of a servile docility, they fear to let themselves be led by the love of novelties which would alarm their conscience. However, more tolerant of others, they have at least the prudence not to condemn those who experience a more compelling need, because they know that it would be to show pride, and even folly to condemn what they don't know. While praising the purity of their motive we pity them for making themselves victims of their prejudice, which becomes all the more injurious by keeping them away from them – perhaps forever – valuable and quite essential knowledge, especially given the situation they have embraced.

We wish we could have avoided having to speak here of another class of negative men, unknown during the first centuries of Christianity, but who have since become very numerous. They were unknown when the holy priests and bishops of those first times who were continually

exposed to the danger of the greatest persecution, and avoiding with extreme care through their humility being self-aggrandized by the Episcopacy, following their ordination and episcopal consecration which marked them as today with the fullness of the indelible character of their sacred ministry, were almost all admitted and initiated into the sublime secret knowledge which we are talking about here. It was there that after submitting to the preparations and the prescribed trials, they also received the fullness of the instructions and all the explanations concerning the High Mysteries of the Religion, which were intended and reserved for them for the management and education of the people entrusted to them.

But when a significant part of the clergy and particularly of the high clergy became too focused on ambition for honors, grand ecclesiastical offices, and the wealth which soon accompanies them, they began to lose sight of the humility and selflessness that had till then made them so venerable; and when they had recourse to the favor of Princes and powerful Protectors in order to obtain them, the secret initiation took another direction, and became rare for those to whom it had previously been specifically intended. Since that cause, over the passage of time, became more dissipated the effect also became more dissipated. Is it any wonder then, that having doubted for a long time that religious initiation had existed, nowadays and for a long time now it has come to the point where its very existence is firmly and dogmatically denied, despite the many testimonies of the Holy Fathers of the primitive Church, who so often in their books speak and act like initiates.

Therefore, we couldn't pass by in silence that class which has become the most intolerant and obstinate in its world view; and the most dangerous, since it is sometimes even glories in its own ignorance. Those who compose it, bold and peremptory in their decisions, presumptuous in their claims, and ruled – perhaps without even questioning it – by a certain priestly pride, which has often taken hold of even the most humble hearts, who leads them to identify themselves with the sacerdotal character with which they are vested, and too often affect the disdainful tone and language of theological arrogance, which reveals the secret resentment of being ignorant of that which is known, revered and sought for by other estimable, educated and very religious men. Finally, they deceive themselves to the extent of wishing to argue that everything that is no longer known to them nor to the teachers of their first studies is false and illusory and is only a tissue of errors and dangerous novelties against which one cannot too much on one's guard. Let us hope that they will recognize their error, and turn back from their deadly prejudices, which can only deprive them forever of what was the strength and consolation of their predecessors in the holy ministry which they exercised. But we have said enough to justify the counsel we gave at the beginning of this section, to examine with care the religious traditions which were written down, and those more secret ones which were not. Now let us return to the personal means left to fallen man to come to the knowledge which is so necessary for him concerning his God and His works, and the no less important knowledge of all the essential connections which bind him to his Creator.

Regardless of the resources we have indicated to everyone at the beginning, the Man of Desire possesses one whose success is infallible, and which is even more easy for him since it is always found in him and with him. It is recognized clearly through the teaching on which our religious belief is founded: that man was created in the image and likeness of God. It therefore certain that a thorough study of that image, although disfigured, should lead to an understanding of what truly exists in his Creative Principle. Now, since his prevarication has separated him from the place of

Great Light, man, as we've already said, can no longer read directly in God what constitutes his resemblance to Him, yet he can and should consider his own spiritual nature with the full confidence that what he recognizes in himself also exists in the highest degree of perfection in God: because everything that exists essentially in God must necessarily exist to a lower degree in His image, and everything that exists in that image, which can procure nothing by himself, must also necessarily exist to a higher degree in his Creative Principle; otherwise it would be a great error to teach that intellectual man is in the image and likeness of God. And so, it remains proven that a profound study of man's spiritual nature is the surest ladder by which he can go back up to God, and come to know Him essentially. Therefore, it is the study of that ladder scale which should be the daily object of our most profound meditations.

God is One in His essential nature. It is this absolute Unity, indivisible and concentrated in Himself which is incomprehensible to any created intelligence; as long as He doesn't manifest Himself externally by means of His creations and His spiritual emanations.

But in this ineffable Unity exists an active Trinity of distinct actions and creative and personified powers, which we adore under the names of Father, Son and Holy Spirit; that great and incomprehensible mystery of Three In One which astonishes human reason, which reduces it to a respectful silence in subduing it, and which decreases the magnitude of the sacrifice required of him by the very nature of the Guarantor Who gives it the certainty of this dogma. For it is the second person to this adorable Trinity, it is the one who is Truth Himself, that is, Jesus Christ in person who revealed to men this Great Mystery at the instant where He rose up to heaven by His own power in the presence of his Apostles and the multitude of his Disciples, to demonstrate His Divinity to them once and for all. With such a Guarantor, could we therefore still retain the slightest doubt concerning the truth of this dogma? Let us recognize at the same time the great goodness of God Who, to support and strengthen our ever-faltering faith wished to engrave in man who was His cherished image, some ineffaceable traits of similarity and resemblance with His Sacred Divine Ternary, as we shall soon see.

But can we recognize in God an active Triple Divine Essence, and three Active Powers which ceaselessly operate, without necessarily seeing there a Quatriple Essence and four Divine Powers which are distinct in their effects? Can we conceive three Powers operating so actively within God, without it resulting in life analogous to their own Nature and arising from Their operations? No, without doubt. However, these beings, these results of life do not and cannot exist separately outside of the Generative Principle Who contains them because they existed in power beforehand. Their individual existence outside of the bosom of the Creator is therefore the manifestation of a fourth Power innate in God, that we call Power of operation to distinguish it from the first three which operate. We will soon make this more evident in the application we will make of the four Divine primordial numbers to each of the Divine Powers to which they belong.

Because these three creative powers, these three Divine Persons operating in God form in the uncreated immensity the eternal Divine Triangle, in which Unity is the Principle and the Center. They are so inherent to the essential nature of Unity and so identical with Him, that although always separate by Their individual action, together They form with Unity only one God. That is why we often speak of a triple essence in God, and never say three essences because there are not three Gods. It is by the simultaneous action and concourse of these three Creative Powers that Unity is

manifested out of it in all His Divine creations and in the constant emanations of spiritual beings which He contains within Himself for all eternity, although without any distinction or individuality until the moment when it pleases Him to give them a specific existence outside out of Himself, which from then become eternally distinct and individual, so that they might render Him in His immensity the worship of love and gratitude due to Him. It is also, as we have said, through the separate existence of these beings contained in power in God which manifest in themselves the Quatriple Divine Essence which completes the Divine Quaternary whose properties is it most important for us to know.

The Divine Powers all have a particular number characteristic of Their personal action. They also have a name or denomination that also characterizes the nature of Their particular action and of the distinctive attributes which are especially specific to each of Them.

The first of the powers operating in God is thought or Divine Intention, Who creates, designs, and paints in Himself all His plans for emanation and creation. It is the First Agent of manifestation of Unity, being the Unique Principle, the Eternal Generator of everything that is, and everything that might be; and the number 1 belongs to Him essentially.

We call Him the Father, the Creator of all things, and we particularly assign to Him the term Almighty.

The second power is Divine Will, the Second Agent of the manifestations of Unity. This is the Word and the expression of Divine Intention as generated by Him, since the Son can only exercise His second action on objects which are presented to Him and transmitted by the First, which is reflected in Him, and of Whom He is the image. That is why we call Him the only Son of the Father Creator. The number 2, which represents a double action essentially belongs to Him, and we particularly assign to Him the Infinite Wisdom Who knows, determines and coordinates all things in accordance with the intention of the Father.

The third is Divine Action, the All-powerful Word, the Grand *Fiat* which commands and operates the perfect accomplishment of all the plans and designs of creation and spiritual emanation conceived in the mind of the Father, adopted and determined by the will of the Son. He is the direct agent of the first and the second from Whom He proceeds, because He does not operate His own action, in which are reflected the first two but in in the third place, and upon the objects which the Other Two submit to Him. The number 3 belongs to him essentially. We call Him the Holy Spirit because He is truly the spirit of Divine Unity and of all His powers united. It is this Ineffable Spirit Who creates and vivifies, Who enlightens and warms, Who nourishes and preserves all the living creations of Divine Love and Who unites them to each other and to their Principle by love and for love.

Let us stop here for a few moments to consider, since the opportunity has presented itself, a subject which deserves further attention.

The distinctive numbers of the three Creative Powers of Unity: 1, 2, 3, brought together and summed in their representative value gives the number 6, which is the expression of the six actions of Thought, Will and the Divine Operative Action, Who ordered and directed the creation of the

temporal Universe, operated in His time by the Spiritual Agents to which the Creator had given the order and all the means. That is why Genesis teaches us that the creation of the Universe was performed and executed in 6 days, that is to say, by the Divine Senary Action<sup>1</sup>; for we all know well that for God there are neither days, nor time, nor intervals in the sense that we calculate ourselves, and that for this creation executed by Fiat, it took less than an instant<sup>2</sup>.

The number 4 which immediately follows the previous three is the characteristic number of the fourth Power which we call the Power of Divine Operation, because it is, as we have already said, the manifestation of the individual existence outside the bosom of God of Spiritual Beings preexisting in God's Power. That is why this number 4, by which the Quatriple Divine Essence is manifested that is the number which fundamentally characterizes all Spiritual Beings, both the Angelic Classes and human intellects emanated from the bosom of the Creator. This characteristic number is, and will forever remain engraved in each of them, on those who remained faithful as well as on those who prevaricated, and even on the most guilty, because that sacred number, though denatured by their criminal enterprise in wishing to join a particular Unity which resulted in the Quinary Demonic Power, is the eternal and indelible Seal of the purity of their Divine origin; a Seal which will be forever for the obstinate guilty ones the irrecusable proof of their crime and the ever-present object of their despair.

The three Creative Powers, or Divine Persons, forming a single God in His Unity are, as we have already said, a mystery so incomprehensible to present-day man, but whose knowledge is nevertheless so important to him that, in order to put him ever present in the spirit, God etched indelible letters upon his being, and made him to some extent aware of His Intelligence by imprinting in him a trinity of active and intelligent abilities – thought, will and action – which constitutes him in the image and similarity of the divine Trinity, by which he may, as well as God, produce actions and results analogous to his own nature, and without which he would be, to all the beings who surround him, as if nothing and non-existent, being devoid of all means to physically manifest his existence to them; but in God those powerful abilities are completely equal.

Through their particular and distinct action, they operate all divine manifestations for all eternity; but always in Unity of Action, because in God, Will always wants what Thought has designed, and Divine Action always operates what Thought has designed and Will has determined; because it is certain that God thinks, wants and acts, and that these three powers of the Divine Unity necessarily produce the results of spiritual life, analogous to His own nature. That is why we said above that we cannot conceive three Active Powers in God without recognizing at the same time four: namely, the three Creative and Operative Powers, and the Spiritual Beings emanated from God's bosom whose existence operated by the first three manifests the fourth, which is innate in God.

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<sup>1</sup> Pasqually, Saint-Martin and Willermoz used a specific form of Theosophic Addition in their explanations, and also used words which don't strictly exist in French: Quaternary (Quatriple), Quinary, Senary, Septenary, referring to the powers of 4, 5, 6, 7. As mentioned previously, in their theosophy God didn't create the Universe personally, but assigned 6 Spiritual Agents whom He commissioned to perform the work on His behalf, before He inspected it and blessed it on the 7<sup>th</sup>.

<sup>2</sup> Willermoz would indeed have been surprised to learn that, some 200 years later, the literal interpretation of the Scriptures, word for word, despite centuries of exegesis and scholarship, still had a strong hold on Christianity.

It is therefore with good reason that religion ceaselessly presents to man the Three Divine Creative Powers, to be and necessarily being the constant subject of his worship and adoration; because Divine Thought is truly God; and Divine Will and His Operative Action are also each truly God, in God and of God.

These three innate Powers in God are so identical with His essential nature, that without them God would not be God, as well as without them, or to put it better without their similarity man, the image of God, would not be man.

## **THE FOUR PRIMORDIAL AND COETERNAL NUMBERS WHICH FORM THE DIVINE DENARY, AND THE UNIVERSAL DENARY**

The four primordial numbers which we have just applied to the four Divine Powers have always been esteemed and named by the wise men of all times, divine primordial numbers, because it is by these numbers that the Creator emanated, created and directed all His creations; and also because these four numbers contain within them, in power not yet manifested, the values and properties of all the simple numbers which form and constitute the Universal Denary. You can easily verify this, for if you add together the specific values of these four numbers 1, 2, 3 and 4, their addition will give you Ten as a product which is expressed by the figure 10 or by this 1, which reduces to the same, and both demonstrate that everything which exists in the temporal order comes from Unity and returns to Unity: because in the first, the zero – 0 – has no value of its own, and receives any which is applied to it here, from the number which precedes it, which is One; in the second which is the Alpha and Omega, or the Principle and the All, the circle which represents all the creations of the Generative Principle only has the same value or reality as the central number which is One. And if you want to take the demonstration further, add together the specific values of the ten numbers that make up the Denary. This addition will also give you the number 10., but by 2 times 5. and again Unity; the first indication of the form of the prevarication of the rebellious Archangel who attacked the Divine Unity by wanting to divide and make himself equal to God and was only able to divide the temporal Denary 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 = 55. Or ten.<sup>3</sup>

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<sup>3</sup>  $4+3+2+1=10$ , and in Theosophical Addition, 10 can be further decomposed into  $1+0=1$ . Read *Of Errors & Truth* or *Natural Table* by Louis-Claude de Saint-Martin for more detailed explanation of this. God is the point (1) within the circle (10). Willermoz goes further to explain how the prevaricating Demon, formerly the Archangel, who wished to make himself like God, attempted this by trying to divide God's power, but his approach was false: he took the sum of all the numbers between God and His creation ( $1+2+3+4+5+6+7+8+9+10$ ) which made 55, and split this number into 2 Theosophically, by creating  $5+5$ . As we know, the number '5' or the pentagram has sometimes been taken to be the symbol of evil. An intriguing argument indeed! However, it is important to remember that different numerical systems give different meanings to the same numbers, and in other systems the number '5' is seen as Spirit entering into the four physical Elements, or the letter Shin entering into the Old Testament name of God, thereby creating the Christos (that is,  $\psi$  into יהוה, creating יהשוה or *Yeheshuah*).



## AN EXPLANATION OF NUMBERS

It is very difficult to make progress in the divine science if we don't previously admit that of numbers, as well as the rules which determine their value and their property in the various applications to which they are open; because the values they express in the Divine and Spiritual Orders are and can no longer be the same in the temporal and material Order, since in the first it is the peaceful reign of Unity, rather than the second and the place of unities, and subsequently of the discordance that they necessarily produce.

Divine science and that of numbers are intimately linked to one another, one of which prepares the understanding of the other; it is very broad and very simple. It is very broad, as it embraces all things divine and spiritual, corporeal and material; and very simple since it is concentrated in the ten simple numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10, which derive from the four fundamental numbers 1, 2, 3 and 4, because any number composed of two figures or a greater number, only expressing values which are also composite and conventional, can only express simple things of the original Order. If in specific instances, of which we can even find a few examples in the Holy Scriptures, those numbers composed of several figures perhaps designate a useful value which facilitates the understanding of things to which they are applied, this can only be accomplished by bringing them together by addition, or by reducing them to their root of a simple number. Let us take for example the number 666 used in the Apocalypse. These three numbers added together produce two others which are 18 and are still compound. These two latter, when added together, produce the single root number which is 9. This explains matter and everything which relates to it.

However, we wouldn't want to lead any person astray by the explanations that we have just given, by suggesting that numbers contain any occult power in themselves to produce remarkable effects, as some have imagined and ridiculously advanced. No, we formally declare that numbers in themselves have no particular ability. They are only the representative signs of the nature of being and things. They are a kind of intellectual language, cleaner than any other to express and to render understandable to the human intellect the value of powers, abilities and properties of these beings and these things; as well as the kind of particular action with which each Class of Spiritual Beings is charged to operate in the providential Order where Wisdom and the Will of the Creator has placed them; which however can be changed as often as He wishes through His same desire. For while the Quaternary Number of the Divine emanation of these beings is immutable, the number of their action and spiritual operation is as variable as it pleases the Creator to change the nature of their action, giving them a new destiny when He considers it necessary for the fulfilment of His designs. It is even certain, for example, that the number of the action which the Spiritual Beings operated in the Divine Immensity prior to the prevarication of the first emanated Spirits is no longer the same since that prevarication, for those who remained faithful have nevertheless been subject as a result to time and the temporal, in order to contribute to the completion of the designs of Justice and Mercy upon the guilty ones, until the consummation of the ages.

## **SPIRITUAL BEINGS EMANATED IN THE DIVINE IMMENSITY IN FOUR DISTINCT CLASSES OF ACTION AND OPERATION**

God is sufficient absolute in Himself, has no need, like created beings, to have any witness, anyone to contemplate the perfection of His being to enjoy fully his Eternal Beatitude; He only conceived the thought to emanate pure Spiritual Beings from Himself because of His love for them; and it is only for their own and eternal happiness that He gave them being through having a separate and individual existence. Yes, it is only for a great love for them that He joined them in some manner to His own happiness, admitting them to the contemplation of His glory, His Almighty Being and His Endless Perfections, so that, endlessly stirred up by this pure delight, they will discover their happiness in glorifying Him through the continual homage of their love and gratitude.

Since God is an inexhaustible Source of creations and Divine emanations, only He can know the innumerable multitude of Spiritual Beings that He has emanated and will continue to do so without end. But do not think that these beings, in receiving a separate and distinct existence will remain placed at random and pell-mell in the Divine Immensity. No: in this Immensity reigns the most perfect and regular order. All those beings receive at the very instant of their individual existence, which then becomes indestructible, the specific Law of the order which will direct their spiritual action, and those Laws all relate to the different grades of power, virtues and spiritual abilities with which it pleased the Creator to endow them; for there exists in spiritual nature between the emanated beings as great a diversity as that strikes our senses in the elementary physical nature which is its image, where two plants, two leaves, two blades of grass are not absolutely identical; and it is in this amazing and immense diversity that the Almighty and Infinite Wisdom of the Creator bursts forth.

The spiritual beings first emanated were all equal by nature; but they all differed, as we have said, in their virtues, powers and properties of particular actions. All together in the Divine Immensity they formed four Classes or separate circles which are in correspondence with the Quaternary and Quatriple Divine Essence, and each of these circles was in immediate correspondence and like a special Agent of the specific the Divine Power to which it was especially connected, to manifest its actions and Laws. And so, the number specific to the particular action of each of these Classes was always relative to the kinds of manifestation for which each was responsible<sup>4</sup>.

With regard to those Words which were first emanated, we are not seeking in any way to know if, in the Divine Immensity there were or were not different periods of emanation of Spiritual Beings. God alone knows, and we have no interest in knowing that. In talking about that first Word which was emanated, we understand only all Spiritual Beings who were emanated before the emanation of the general class of human intellects, which in this particular connection we consider to be a second emanation.

The ancient sages called the first class the Circle of Superior Denary Spirits, as Special Agents and Ministers of the Universal Denary Power of the Father, the Creator of all things.

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<sup>4</sup> All this is written in the present tense, to imply that this is still going on. Also, it is worth noting that only a close reading of the *Treatise* by Pasqually will explain these concepts, which are too broad to be summarized here.

They denominated the second class the Circle of Major Octenary Spirits, as Agents and immediate Ministers of the Word of God, who bringing together in Him His own Divine Quaternary Power and the Quaternary Power of the Father of which He is the expression and the image, is called the Being of Double Universal Power<sup>5</sup>.

They denominated the third class the Circle of the Inferior Septenary Spirits as Agents and direct Ministers of the operative Divine Action, the third Creative Power of Unity which unites in Himself His own Divine Quaternary Power and directly operates the triple Creative Essence and distributes them to all beings emanated as sanctifying gifts<sup>6</sup>.

Finally, they denominated the fourth class the Circle of the Ternary Minor Spirits as the Agents of manifestation of the Quatriple Divine Essence. We will point out as well that it has the number 3, which characterizes their particular action which had only been completely manifested for the creation of the temporal physical Universe in time for which were charged by the Decree of the Eternal One, and to maintain, defend and preserve it for the duration of the time prescribed to it.

It is that astonishing hierarchical coordination of the first Spiritual Beings, emanated in four distinct Classes that Moses has perfectly known, taught and transmitted, and on which after obtaining from the Creator on Sinai his perfect reconciliation, he operated in Egypt, in the Tabernacle of the Covenant and elsewhere with such fanfare the power of man restored to his primitive rights through the aid of that strong faith which Jesus Christ so often criticized his Apostles for lacking.

These are also the four Classes of Spiritual Beings which the Christian Church honors and reveres, and has given the names of Angels, Archangels, Cherubim and Seraphim; but these apparent collective names of each Class are much less strong in virtues and powers than the true names of the beings inhabiting the four Spiritual Circles which we are discussing here.

We only recognize, as we have just seen, among the multitude of originally emanated Pure Spirits, four distinct Classes, and that number must be invariable since it complements that of the Divine Powers with which they directly correspond. But we should note that the numbers 10, 8, 7 and 3 of the Spiritual Action of each of them together gives through addition the number  $28 = 10 + 8 + 7 + 3 = 28$ , which demonstrates again that all Power and all Spiritual Action come from the Divine Unity.

By letting you know about the division established in the distinct Classes among the innumerable multitude of Spiritual Beings emanated in the Divine Immensity, and the characteristic number of the general action of each of those Classes, guard against concluding that the beings that comprise each Class are all perfectly equal; for we have already told you the opposite. The Spiritual Beings comprising each Circle are, we repeat, all equal by nature; but they all differ in power, virtues and specific properties. Also, just as the four general Classes are

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<sup>5</sup> The number '8', or double Quaternary, is often associated with the Christ or the Repairer, being the double of the number of man in this Theosophical argument.

<sup>6</sup> One may read in this the action of the Holy Spirit, the Power which implements the Thought and the Will of the Father and the Son.

distinguished by the names Superiors, Majors, Inferiors and Minors; so also, each of these four Classes with its individual Superiors, Majors, Inferiors and Minors differ in power, virtue and specific properties. This explanation may be necessary to help you recognize in which of these four Classes occurred the first Spiritual prevarication, and what was the great power of him who created Evil, and Who through his own free will, by opposing Good, became the Principle of Evil.