

9th Workbook

PREFATORY EXPLANATIONS TO BE USED AS AN INTRODUCTION TO THE CHAPTERS WHICH FOLLOW¹, AND WHICH CONTAIN SPIRITUAL OCCURRENCES CONCERNING THE CREATION OF THE PHYSICAL, TEMPORAL UNIVERSE AND ITS PRINCIPAL PARTS, THE CREATION OF MAN AND WOMAN, THEIR PREVARICATION AND PUNISHMENT, AND THE PRINCIPAL EVENTS WHICH OCCURRED AMONG THEIR DESCENDANTS UP TO THE AGE OF THE UNIVERSAL FLOOD

By following faithfully, as we have done up till now, the sublime instructions of Moses, that great legislator and friend of God, enlightened and faithful leader of the Hebrew people, we will be able to acquire certain knowledge of spiritual facts concerning the origin and creation of the physical temporal Universe and its principle parts, which he was charged by God Himself to make known and to transmit in all their truth and purity by means of a secret initiation, commensurate with the Particular Elect who were identified to him, and which Holy Scripture makes known to us as men endowed for the most part with great wisdom and high intelligence. We will draw aside for a moment the material veil with which he had to cover its description to the majority of his Nation, composed of coarse and ignorant men and who wouldn't have been able to understand it in all its truth, or who would have immediately abused it; a veil which since then has given rise to so many misunderstandings. We will then judge, by a fair comparison of the versions of that veil which have come into our hands, which ones have manifested most parts of his description, and we will carefully identify the opportunities which will naturally arise to point out the specific causes of those subversions material which, exhausting the intellect of the true faithful, the true scholars, have provided such deadly weapons to the multitude of unbelievers, who grow in number every day.

But, as the need to give some urgent definition could lead us to interrupt the thread of descriptions which we are going to undertake, we believe we should first provide a few explanations and definitions of a few important subjects, to make it easier for friends of wisdom to follow, and to prevent as much as possible the need for such tiresome interruptions.

And so, we will begin by explaining what is meant by those words so often used which normally express a whole, but which sometimes only express a significant part of that Whole, such as the Divine Immensity or the Divine Uncreated World; the creation of the physical and temporal

¹ Since the Chapters referred to are those of Pasqually's *Treatise*, this lesson is clearly intended to be read immediately prior to reading the *Treatise*. In the Rectified Rite's 7th and 8th Grades of Profès and Grand Profès, lectures were given which summarized Pasqually's teachings. However, by inference the title of this section surely tells us unequivocally that the members of the Grand Profès at least, were expected to read the *Treatise* itself. This is a critical point, since in the Elus Cohen only the Réaux Croix were given a copy of the *Treatise* to copy for themselves in their own hand. Therefore one might infer that, firstly, the members of Willermoz' Grand Profès were either Réaux Croix as well, or considered by him and the Rite to be their equivalent. This also lends strong support to the theory that the Grands Profès practiced theurgy as well.

Universe and universal space which contains and encloses all the parts; the formation and explosion of Chaos; the creation of the matter called Evil and of its constituent principles; the three Elements and why there aren't four; the Universal passive life passive which animates all of space, all bodies and corpuscles and all individuals for a time; and the blessing of the Great Work of six days by the Divine Sabbatical Action of the seventh day. However, we will not shrink from repeating these explanations when they occur, when we judge such repetition useful and appropriate, to focus attention on these subjects.

The immensity of God which we also call the Divine and Uncreated World, which is in consequence indefinable, which rules and separates Universal Space and the created worlds, is an immensity without boundaries and without limits, which is constantly growing and will grow endlessly to contain the immense multitude of Spiritual and Intellectual Beings emanated from the Creator. God is its Center and the Center fills all, being concentrated in His incomprehensible Unity, as long as He manifests it through the actions and creations of His Ineffable Divine Trinity, Whom we love under the names of Father, Son and Holy Spirit, Who together form the eternal Divine Triangle of which Divine Unity is the Principle and the Center.²

That Divine Triangle is surrounded by the immense multitude of Spiritual and Intellectual Beings which are emanated by Him, and together form four Classes distinct in actions, virtues and powers, which the Christian Church reveres under the names of Angels, Archangels, Cherubim and Seraphim. With Moses, we call the First Circle the Superior Spirits, and give them the number 10, as correspondents and immediate Agents of the denary power of the Creator. We call the second, Circle the Major Spirits and give them the number 8, which is the number of the double power which belongs to the Divine Son who manifests that the Father of which He is the image, and operates in His own right. We call them the Octenary Spirits as correspondents and immediate Agents of the octenary power of the Son. We call the third Circle the Inferior Septenary Spirits as correspondents and immediate Agents of the Divine action of the Holy Spirit whose characteristic number is 7. We call the fourth Circle the Minor Ternary Spirits and give them the number 3 as agents and correspondents of the Quatriple Divine Essence, for the manifestation of the operations of the Sacred Divine Ternary. But let us not lose sight of the fact that the numbers of the actions 10, 8, 7 and 3, which characterize these four classes, summed together give $28 = 10$; which demonstrates again that any spiritual action comes from Unity; and if we trace this number 10 like this ⑩, it gives us the Omega, the Principle and the Whole, the one denoted by the central '1', and the other by the circumference which surrounds it. The Spiritual Beings of these four Classes are all equal by nature, but they all differ, even in each Circle as well as in their mode of action, their virtue and their power, we have already said elsewhere; so that each Circle also had its Superiors, its Majors, its Inferiors and its Minors. This immensity is all that existed before the prevarication of the angels rebelled.

The physical, temporal Universe is a huge and immeasurable area, created by the Almighty at the very instant of the prevarication of the rebellious angels for the manifestation of His Glory, His Power and His Justice, and to be the place of exile and privation of the prevaricators. This space is bounded and surrounded on all sides by a huge, igneous and impenetrable circumference, referred

² The diagram which is included at the end of this lesson, but was not part of Willermoz' original writings, refers to the diagram accompanying Pasqually's *Treatise*, and is known as *The Universal Tableau* ('Le Tableau Universel'). The Reader is recommended to refer to it often during the subsequent paragraphs, since they refer to it frequently.

to philosophically as the Central Axis of Fire, formed by the multitude of Inferior Spirits who remained faithful, who received the Creator's Order to defend against any demonic contraction for the duration of the time fixed by Justice.

It is in this wonderful space that, at the time of the explosion of Chaos, all the parts of the created Universe were put into action and motion: space, the stars, the planets, the celestial and terrestrial bodies, and generally all the active and passive beings of Nature, in which all of its parts and each in particular, perform their daily actions with admirable precision, in accordance with the Laws of Order that they had just received from the Divine Creator. It consists of two main parts: in the center of the lower part called the Terrestrial World, the general terrestrial body or what is called Earth is located, surmounted by the three inferior planets called Jupiter, Venus and the Moon, which spread their influence and operate their action more directly on it in correspondence with the four superior planets.

The upper part of Universal space, called the Celestial World, contains the four superior planets called Saturn, Sun, Mercury and Mars, which together form the four Celestial Regions, dominate the Universe, and correspond to the four Spiritual Circles of the Supercelestial World which sits over them and which we will discuss elsewhere. It is at the center of the four celestial regions of this temporal quaternary that Moses placed, along with the Tree of Life, the Earthly Paradise which material Geometricians seek on the Earth. It is in this same central region that He placed emancipated man, pure and holy, the image and likeness of God, and where He established the Seat of his universal domination over all created beings and things.

Above the Celestial World and the four upper planetary regions that comprise it, there is another immense space called the Supercelestial Immensity and World, created at the same time as the lower worlds. This Immensity surrounds, protects and powerfully defends the igneous circumference of the Central Axis of Fire which forever bounds and limits Universal space against any demonic contraction. It separates the Divine Uncreated Immensity from the three inferior created worlds; it is inhabited and filled by the multitude of Spiritual Beings which the Creator has subjected to the Law of Time. There, like the Divine Immensity, they form four distinct Classes by the number of their action, their virtue, their ability and the degree of temporal power in which they are vested.

The fourth Circle, which the Sages have called the Circle of Minor Quaternary Spirits is aligned with the Divine Center with which it is united by its perpendicular Line. It is in this Circle that it pleased the Creator to emanate from Himself and establish the general class of human intellects called men, by the absolute act of His sixth thought of Creation, to be their Seat of emanation, sixth thought which we called a sixth day, as if in God there could be either time, or day, or interval. It was from that same Circle that it then pleased Him to free and bring forth the first man who we call Adam – although that is not his true name – and send him, holy and pure, to live in the center of the four Superior Regions of the Celestial World, there to establish his Seat of universal domination in which he was vested over all created things. It was also in this regional center that all the other men, Minors of his Class, for whose emancipation he asked the Creator to come to assist him in these august functions in order to set themselves against the multitude of rebellious spirits and together curtail their perverse action, should have been enfranchised and sent in their turn.

God, in emancipating Adam and sending him to fulfill his mission at the center of the four Celestial Regions, where everything is subject to the corporeal forms necessary to mutually portray the action of beings which are so clothed visible to those which surround them, had clothed him with a corporeal form which was glorious, impassive and incorruptible, which he could reintegrate into himself and reproduce outside of himself at will, just as our Divine Redeemer Jesus Christ was shown to men after His resurrection to men as a model. While clothing him in this glorious body, God endowed him at the same time with the Word of Creation of glorious forms similar to his, so that he could similarly clothe the men-Minors who would be enfranchised after him, and sent to the central celestial region to help him against the guilty in his mission which would become their common task.

The expression used of a ‘pure Silt from the earth’, which of course indicates a substance which is fine and subtle, from which it is said in our versions that God formed the body of the first pure and innocent man, in no way contradicts what we’ve just said about the nature of the glorious, impassive and incorruptible body. But nevertheless, it has led the translators of the Hebrew text and their commentators to consider the body of Adam only as being terrestrial and consequently material, although it wasn’t; and that is one of the principal causes for the serious subversions which abound in the rest of their description.³

This inference which they transmitted, no doubt in good faith, certainly beguiled the passive reader who was already predisposed by a strong religious respect for the revelation of holy things to accept this without argument; but it was also able to convince those who reflect carefully on facts which are presented to them as well as on the incidentals. We say to all of them that Adam is not to be given a similar status to other animals because of the passive life which was given to him, and that his glorious body was not materialized until, in the depths of the earth in which he was cast by Order of the Eternal One after his crime, and then sentenced to come onto the Earth’s surface, to unite by means of corporeal reproduction with the material fruit which he had drawn forth as a result of his iniquitous operation, when he gave himself over to the treacherous advice of the Chief of the Demons.

Common matter such as we know it, called Nonary because it is a compound of three Elements or basic Principles, called Fire, Water and Earth; all three of which are a Ternary mixture of three substances, simple or spiritual essences called Sulfur, Salt and Mercury, is only apparent; and even this appearance is only fleeting, and will completely disappear at the end of the Centuries. God alone knows its duration, because Our Lord Jesus Christ Himself said that the end of the world is known only to the Father, and that it is not even known to the Son considered in His humanity.⁴

Some are surprised that we only ever speak of three Elements rather than four which are generally adopted, counting in this number common Air, which is almost always overloaded with

³ Willermoz is referring to Genesis 2:7, which in most English version refers to man created from dust, soil or slime; whereas the French Jerusalem Bible refers to clay. Here Willermoz deliberately uses the word *limon*, which refers to fine silt, slime, or mud.

⁴ It is interesting to note both that only 3 Elements are used in this system, each composed of differing compounds of the 3 main alchemical ‘elements’; and that the product of $3 \times 3 = 9$ is also the number of matter, as we shall see later. Saint-Martin wrote at length on this topic in *Of Errors & Truth*.

the grossest exhalations of the other three Elements. We indeed only count three; the Principle of Air, which is so subtle, isn't included: it is far too superior to the other three to be able to be assimilated or mixed with them. It is the vehicle of Elemental life which nourishes, maintains and vivifies the Elements. It is the central point of the Elemental triangle whose angles it intimately unites for its temporal conservation; one should give careful reflection, therefore, on what we have just said about the Principle of Air, and then the astonishment on what we have been shown to us will soon cease.

To keep ourselves from becoming very confused, we must never confuse the simple spiritual essences which are the fundamental basis of bodies of all kinds, with the Elemental Principles from which they arise, because each of them have distinct origins, and different destinies which man's prevarication was able to change but not destroy.

Matter doesn't and cannot have any reality, nor absolute stability, for only God can give this reality to the immediate creations of His Divine Essence, as He has indeed given them, and will continue to give forever to the Spiritual Beings and human intellects which are all emanated from Him, where they draw the individuality, the activity, the intelligence and the immortal life which characterizes them, and thus become by their emanation from the Divine Center, participating in the very nature of their Generative Principle Who is God, yet still carrying within them the freedom to remain forever with Him, united by love and gratitude; or to separate from Him by disregarding His Laws and His gifts, as happened to Lucifer and his followers.

We call these three fundamental essences spirituous, because they have nothing of the spiritual, being only the result of the action of Spiritual-Ternary Beings who are inhabitants of the Divine Immensity of God which, at the origin of temporal things received from the Creator the order to descend into created space, there to produce from themselves, according to the ability and power with which they had been endowed, these three essences. They cannot even be considered to be material, since they aren't yet, although they are destined to become so when Divine Justice establishes the time He deems suitable for incorporating the prevaricating spirits which repent into material forms; those which, stimulated by the intellect and good intentions of the Minor-man⁵ would desire that status of satisfactory atonement without which nothing guilty can hope to return to Good.

Such was the purpose of Mercy acting in concert with Justice; and that was the moment when man, exercising his powers according to the will of his Creator would have created matter for the purpose of incorporating them into those forms by a wise combination of the spirituous essences which were their principle. But primitive man, misled and subjugated by the treacherous advice of his enemy who knew the purpose of matter, and still only desiring the means to lead him and his colleagues further astray, had led him into crime, deceiving in his turn the intentions of Divine Justice and destroying those of Mercy, boldly and prematurely anticipated the time which had been decreed for the creation of matter, and made his crime even worse. By this he crowned his misfortune by bringing down on himself and all his descendants the just atoning punishment which had originally been intended for his seducer, since by that guilty anticipation he had just created his own prison.

⁵ This indicates fallen man who is in a material body, but in which the Minor Spirit which is man before his fall is contained.

Men, seduced by appearance which constantly affects their senses, whose completely material eyes only see matter in everything and everywhere, which because of this have fallen into a kind of brutishness which no longer allows them to discern any sign of spirituality in their thinking being, will rise up against our assertion – which will appear to be error and madness to them – that matter is only apparent and has no reality at all. But it is not them whom we are addressing; for we know that they are deaf and blind and unable to understand us, and so we let them be buried in the high science with which they are so strongly infatuated. Yet there is a multitude of others who, still floating in uncertainty, are better disposed towards grasping the truth when it is presented to them and are in need of aid to help them see it. Here we say to those people: investigate the sources which contain it, and do not neglect that research.

They should know that, in Nature, everything worthy of occupying man has its radical principle in the basic numbers from 1 to 10. Investigate them with good guides to keep you from error. Matter also has its own number which is shown to be 9; to know its value seek it in that of its products, by multiplying this number 9 by itself, and continue this multiplication as far you wish to: add up the numbers which result, reduce them to their root, and you will have as a result the same number 9 which will demonstrate to you that the matter can only produce matter⁶.

In a second experiment combine any number with the number 9, the characteristic sign of matter; add these two numbers, their product remain the actual number which you united with it, and that of matter will be erased and will totally disappear; which will also show you that matter has no reality.⁷ We leave it to the learned materialists to explain why of all the numbers which make up the decade, the one which characterizes matter is the only one which disappears completely before all the rest.

We talk so often about the active spiritual life that is the life of the spirit, and the passive universal life that it would be a good idea to define both of them, since this definition is still needed for many thinking beings.

There exists in Nature and principally for Minor-man, for degraded and punished Adam, two very distinct lives which we can never confuse without falling into the greatest danger: one is the active spiritual life or that of the Spirit, and the other is the passive universal life which is that of matter.

The life of the Spirit is not created but emanated along with the Being which possesses it from God Himself, from whence He drew it forth. It is immortal, indestructible, intelligent and active; it thinks, desires, acts and discerns, which constitutes it as the image and likeness of its Generative Principle. It is strengthened in the exercise of Good, and can only weaken and darken in exercising Evil.

⁶ So, for example, taking 9 and multiplying it with itself three times, $9 \times 9 \times 9 = 729$. $7 + 2 + 9 = 18$. $1 + 9 = 9$. Through Theosophical addition of the product of 9, however often you multiply it by itself, you will always end up with 9.

⁷ Again, as an example, take the number '8' and add it to 9. $8 + 9 = 17$, and $1 + 7 = 8$, showing that the involvement of the 9 has disappeared, and only the 8 is left.

Passive animal life, also called the Universal Soul of the created world, is only temporary, only being emanated for a time by the Inferior Spiritual Beings, the Agents of the Senary Power of the Creator, which received from Him at the instant of the origin of things created, the order and the potent ability to emanate from themselves and produce from their own fire that general life which animates, maintains and preserves the entire mass of creation for the time appointed: all its parts and every species of individual intended to inhabit the space created for the duration of the centuries and which are only moved in this space by a repository of that general life which is inserted into them. It was completely alien to man in his primitive state of purity and innocence, but when, following his prevarication he lost his original rights and was caused to resemble other animals, he was condemned to live temporally in the same life which was common to all the others, and forever distinguished from all the animals which had never participated in that life.

All animals, from the largest to the smallest grub, are endowed with passive life by the Author of Nature, with a particular instinct as varied as are species and individuals, to conduct their daily action in all the Classes in which they are placed, both to preserve their being and to reproduce and increase their species. This instinct, always proportionate to their need, is very loose and subtle in several species, and it sometimes surprises even the attentive observer who knows their limits, and is almost imperceptible in animalcules⁸, but always sufficient to their need. This great variety has its principle in the same Divine Cause which presents to our eyes the astonishing diversity which amazes us in the trees, in their leaves, in the strands of grass and in all of Nature's creations.

Intellectual man, in his state of innocence, was not subject to the Laws of instinct which were foreign to him; but following his fall, being caused to resemble other animals, his animal nature was endowed with the instinct proper to his nature which remains united to his being up to the end of his existence in time. But he was endowed by his emanation with an active and very powerful ability which we call reason. This reason is a ray of the Divine Essence itself, it is a flame which had been given to him to direct him in the exercise of the sublime functions with which he had been charged, and which was preserved in him in his second estate to inform him of his new needs, and in the use that he would now have to make of the animal instinct which he had just been endowed. But given over to the attractions of the senses and to the passions which made him their slave, the prejudices and the bias which resulted, and the more or less entrenched habits which he adopted greatly obscured what remained to him of that Divine Ray, so that he often seems lower than the animals which only have instinct for their guide and habitually follow it.

Present-day man is therefore a ternary composed of three substances which are: the immortal spirit which is his essential being, the passive soul with its instinct, and the material body which it animates. The brute animal is only a binary composed of the two latter substances of the passive life with its instinct, and its material body. In man, when the vital principle that animates his material body has ended his personal activity according to the Laws of Nature or by accident, he escapes and goes to reintegrate with the general mass from where he originated; therefore the spirit, which had been forcibly united with the material body by that vital principle, becomes free, rises or descends into the sphere which he chose during his union through his feelings and his habitual actions, and the remaining corpse is given over to dissolution by the separation of the Elemental

⁸ Remember that it was only towards the end of the 1600s that Leeuwenhoek first observed bacteria, sperm, protozoa and blood corpuscles under a hand-held microscope and called the *animalcules*, initially to the ridicule of his contemporaries.

Principles that go to reintegrate into their primitive source, as was more completely explained and demonstrated in the earlier lessons.

But how can it be that, given a subject which is of the greatest importance and whose foundations are based on evident principles which are generally recognized, there still exist today a discrepancy and darkness among Christians supported by so many subtleties which can only confuse all the more. This wouldn't surprise overt materialists and unbelievers at all, who in order to be freer in their conduct and their errors are not remotely embarrassed by resembling other animals, and principally those whose industrious and instinctive path excites their admiration all the more, but there are so many others. And indeed, if we ask educated men, who are even very often open to the religious instruction of others, what the characteristic difference which exists and should exist between man and brute animal is, they reply without hesitation: God being the Creator of everything that exists, it is therefore him who has created man and the animal. But He gave man a reasoning soul and to animals an unreasoning soul, and that is the essential distinction between them. This reply establishes an absolute parity of origin which can nevertheless only be relative; yet have those who make it and who are so strongly attached to it observed that, by this term, they confuse the Divine *Fiat*, which is an order given by the Creator to make, with the *Faciamus* which expresses the very personal action of the Creator and His will to operate Himself, which is clearly manifested in the creation of man alone, and that immense difference must have immense results, for the reason with which we contend that man is endowed and which we recognize that animals are deprived of, is only an ability of the Spiritual Being, and is not at all a real and distinct being in itself, and the most subtle definitions which modern Theology uses to support this opinion will never manage to prove the truth of what is not, while the question which concerns us is reduced by St. Paul to its simplest terms, and such that we profess it establishes a doctrine which is pure, simple, bright and irrefutable, since it impresses our very senses.

St. Paul said clearly in his 1st Epistle to the Thessalonians, Chapter V verse 23: “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless at the coming of Our Lord Jesus Christ.” Now, these are the three distinct substances which we recognize in man. Why would anyone persist in holding to another language than that of this great Apostle, preferring instead one which is ore human which habit alone has encouraged, and which is more contentious and responsible for so much darkness. We suggest these reflections to the meditation of true friends of Wisdom.

Genesis teaches us that on the sixth day, the Lord God completed His work of the universal creation of the Firmament and the Earth with all their embellishments, and that, after considering them once more, He found them very good. That is to say in accordance with His plans, His will and His orders. This simple statement gives fresh witness to the fact that it wasn't God Himself who directly operated this Creation, and that it was rather through those Spiritual Agents responsible for the enforcement of His Orders; for there would have been no need of that verification if He had done it Himself. It teaches us further that the Lord God, having completed it, rested on the seventh day, that on that day He accomplished all the works which He had made, and that He blessed and hallowed this seventh day to complete it.

There was therefore something still remaining to be done on this seventh day, and Genesis doesn't explain this to us; but we know from Moses that the stars, the planetary bodies, the comets

and all the celestial and terrestrial bodies which, through the explosion of Chaos came out of it animated by passive life, had not yet received the spiritual life which the Lord God would emancipate from the Circle of the Septenary Spirits existing in the Divine Immensity which Lucifer had just soiled by his rebellion, those Spiritual Beings who had remained faithful in that Class, to which He wished to give the superior control of the stars, the planetary bodies, the comets and the celestial and terrestrial bodies which He had just created, and that He would place them in the middle of each of His creations to govern them, and maintain them both in their own action and in their daily progress during the full duration of the centuries, in the wonderful harmony which He had just established; which would mark the complete accomplishment of His Great Work, and was at the same time the Blessing and the Sabbatical Sanctification of the seventh day.