

SPIRIT, POWER AND MATTER

BY

BARONESS ADELMA VAY

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SPIRIT, POWER, AND MATTER

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Baroness Adelpa Vay, when
"Spirit, Power, and Matter"
was written by her in the year 1869

FIRST PREFACE

The affixed signature confirms that the author has written the following chapters in a medianic way. This means that she had never before embraced the idea of a law of numbers or of any positive studies of a related nature. She had a pious Christian education without any special scientific training. She has learned, by this medianic work, of things which were completely strange to her before. For three years, guided by this spiritual influence, her mind was carefully educated and developed. This book was written as a result of that education and experience. During this time, she could not do anything but surrender to God's will and to pray continuously. The author, in writing this book, conveys to humanity the holy gift that she has received, sure in the thought that it is God's will.

Baroness Adelma Vay

SECOND PREFACE

The person signing this preface confirms that he was an eyewitness, for three years, of the writing of this book. His wife, the medium, suddenly felt the irresistible urge to write spontaneously and mechanically. Inspired by beautiful and uplifting words of the spiritual guides and encouraged by many successful cures of sick people, she continued medianic writing until this book was accomplished. The manifestations came suddenly, without any preparation, and were thus written so hastily that organization of the material during its writing was impossible.

The person signing this preface copied in two hours what the medium had written in only half an hour. He believes in the truth of these words, in the purity of their source as well as in the mechanic mediumism and inspiration, since he has undeniable proof of their existence. He believes he will fulfill a holy mission by editing this book.

Baron Oedoen Vay

THIRD PREFACE

By the Spiritual Guides of the Medium

In order that this revelation of God's will might be described to men, it was necessary to use human expressions, words, and ideas. The latter are clearly incapable of conveying our exact message of the primordial origin of the universe.

The word *vibration* is defined as the power of progeneration, *assimilation* is the power of giving birth and of conceiving, and *primordial-light* describes the origin and spiritualization of all matter. Primordial matter seems to be too materialistic an expression.

The first creation of the primordial light is the *od-light*, which describes a second light. *Molecules* are defined as very small parts, and *molecular power* is the power of these individual small parts. *Rotating* is defined as a development and a turning movement. *Solaric* is the particular light, the particular power, and the particular fluid. *Telluric* is everything that was received.

Centrifugal power is a repulsion coming from a center. *Centripetal power* is an attraction, also coming from a center. *Attraction* and *repulsion* are the general attraction and repulsion.

Real means positive and true. *Concrete* describes something that exists. It is an explaining and completing real. *Abstract* is the total explanation and supplement of real, considered and viewed from all sides. Conclusions are, however, always based on the real, as the law of numbers does prove.

The above definitions, then, were used in the writing of this book.



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BOOK I

CHAPTER I

Primordial Origin

"In the beginning was the *Word* and the *Word* was with God and the *Word* was God. All things were made by Him, and without Him was not anything made that was made." This quotation is found in the Gospel according to Saint John. According to the Old Testament, God was the beginning. These are significant words—"God was the beginning," meaning that God was all. In the beginning was the *Word*. That means it was *something*, an *idea*, an *animating principle*—a *Word*! Where was this *Word*? It was with God! And who was this *Word*? God was this *Word*! So *God* and the *Word* are *one*.

Everything has been created by the same *Word*. Nothing that was made has been made without it. Thus, the inspired apostle made clear that *God is* and that He created from the beginning, but He does not tell us how He is. Nor does he tell us how it happened and by which powers it was that God was created.

Jesus calls Him "a spirit," saying, "God is spirit." Therefore, He is the "*beginning*," the "*Word*," and "*the spirit*" which is active and which is creative. If He is the creator of everything to be seen, He must be the Supreme Intelligence, the Supreme Love, and the Strongest Will. He must be the Utmost that can be imagined. Only this can be capable of creation. Only these qualities can bring together a logical completeness. Yes, He must be absolute and unchangeable in Himself. Only thus can He be Center and Motor of the universe, Creator of unchangeable laws of nature. Above all, He must have within Himself everything that exists. He must have it in the *highest potency*. Only thus can He create everything that is.

Oh men! God! God!

He exists—He is alive. He creates, He guides, and He conserves the universe through unchangeable laws similar and relative to Him. Everything follows these laws—the plants,

the animals, and the pebbles on the beaches. In the midst of it, He is the unchangeable absolute God and Creator—comprehending everything within Himself, giving everything out of Himself—*Light, life, and motion*.

The more that can be told about His essentiality, in man's poor mortal language, the more one must be overcome by His infinite sovereignty! God is so great, so incomprehensible, that the highest and purest beings cannot perceive Him. God combines in Himself all, in a concentrated spiritual measure. Therefore, He is *spirit* and *power*. He is *light*, a *concentrated, spiritualized matter*, the highest material potency.

It can be said that God is *spirit, power, and matter*, since the primordial-light is also the first spark and sperm to matter. It is spirit, power, and primordial-light, since by matter is meant something that can be touched and perceived through senses. This light is just that, in its highest potency.

God's material expression is the *primordial-light*. All intelligence expresses itself by something in order to bring out effects. So God is expressing Himself by vibrations *as a power* and by the primordial-light *as matter*. His qualifications are just as eternal as His *spirit*. They are forever and for eternity inseparably one with Him.

A spirit without ability of expression or without organs (although "organs" is a much too human expression) would be like *power without matter*. It would be nothing and it would be ineffective.

The spiritual principle, God, comprises the highest potency, the highest reason and intelligence, as well as the highest power which is resting in His unlimited will and vibrations. It comprises also the highest potency of matter which is primordial-light.

Everything is born out of these three: spirit, power, and primordial-light. It is born in intensifications and mutations which are called creation. From the smallest particle of dust to the highest intelligence, everything is spirit, power, and matter. They are, therefore, *one*, in their effect. Power and

matter, alone, without spirit would be dead, since spirit is their power. Power and matter are, on the other hand, needed as much by the spirit for his work and creation, as they need it for their animation.

Spirit without power and matter would be inactive and inapt. Power and matter without spirit would be lifeless—dead. All three together are one, are life, are creation!

Therefore, all *three* in their existence are inseparably one. They manifest themselves, not only in God, but everywhere, in everything as a trinity. They appear in worm and in man, in the molecule and in the most beautiful total work; because everything is relative to the trinity of God, but God alone is absolute and positive.

It is the effect of the One highest potency of the three, the effect of the absolute Holy Trinity of God, that these three are forming all that exists. They form it logically through unchangeable laws. These laws of nature are unchangeable since God, their creator, is constant. They do not know any miracles because they do not need them. The unknown appears only to nearsighted mortals as a miracle. The natural sciences are an unlimited field to the explorer. This is known to any scientist. These laws, however, are not limited to arbitrary power, and to matter. Some people may try to make you believe that these laws are limited, but they have no proof to offer. Science should not limit itself in any way, especially not where the proof of God and of the spirit principle are concerned.

Learning is unlimited. It is illogical to deny that. Science experiences learning daily, since it does not know the cause, the truth, and the reason of all existence. Science finds that time and research refute hypotheses and explain former miracles as laws. What appears as arbitrary action, is also the effect of unknown laws. You let yourself be guided, arbitrarily, through power and matter, instead of searching for what are so far unknown but important spiritual laws. The goal of our book is to give logical proof for the highest intelligence is God.

Let us say still more about the primordial-light which may be referred to as primordial solarly, the center of the universe

around which the universe is rotating. The primordial-light has no turning movement. It works through vibrations. Just as God is unchangeable and works only through the incomprehensible power of His spirit, and just as God is all-present, the primordial-light is just so all-present as God. But while God is spiritually unchangeable in His presence, the primordial-light is submitted to changes.

Since God is without end, is infinite, He also extends His primordial-light eternally. God is therefore present in the universe not only by His will and by His love, but also by His matter through primordial-light and its changes of condensations. God is eternity; time is nothing to Him. He knows only laws by which He governs the universe. God's working is as eternal as He is Himself. But in spite of His eternal working, there is no overcrowding in the universe, because of the law of unification which forms the third book of this work.

Creation and birth of things would end only with God. Both are without end, since He is eternal. There are men who deny this eternal continuous life because they cannot connect this eternal creating and new growth with the eternal continuation of all creation. This thought is very unscientific and it has caused many incorrect theories and philosophies.

We repeat, in the beginning was God, His power and His primordial-light. We want to prove by this that the universe had an intelligent beginning, and that this beginning must have been something utterly complete, the essence of spirit, power, and matter.

Without primordial intelligence, no logical law and no universe could be imagined. Spirit, power, and primordial-light are the parents of the universe. But what was it that they did create? Where was it that the germ of life has been planted? This is treated in the second chapter. Everything streams from God and everything streams towards Him. We now compare God, the beginning, with the number one.

THE LAW OF NUMBERS WHICH RUNS PARALLEL TO THE ABSTRACT WORK

There is a source, in its prime existence, from which everything flows. There is an original figure, in its prime existence, from which all other numbers originate as an orderly law. This original or basic number is one; you can never think or conclude correctly unless you begin with God. Also, you cannot figure correctly unless you begin with the basic number one. Without God and without the original number one, there is no thorough science—and no beginning—nothing. All things which can be perceived are the multiplications of the basic number and belong to it.

Those people who reach conclusions only after a consideration of data which can be perceived or touched, must stop at the limits of the perceivable world without further insight. They will never arrive at unchangeable firm ground, since they conclude from the mass and not from the unity. It is just the same as if you would start a computation at its end.

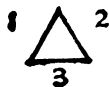
We said in God were three, namely: spirit, power, and primordial-light. In the number one, there are three: the beginning, a point which in its expansion goes on to a second point. This is the basic one which has three within itself. This is a beginning point, a line and an ending point—1. This means "1" (God) is the beginning and the end. If 1 were only a period, it would be only a point and not a number, but because 1 has three in itself, it is an addition capable of multiplication. The number 1 is absolute. The other numbers are relative.

We explain the law of numbers in three ways:

(1) The real is this  . It names the absolute 1 (God).

(2) The concrete 1 describes 1, 2, and 3, or spirit, power,

and primordial-light, or as a diagram:



(3) The abstract 1: here are 3 in 1. This means if each

triangle is 1 in itself, a triangle will include three, or as a diagram:



This includes God in double qualities, meaning: spirit and love, power and vibration, primordial-light and assimilation. The one is all over an absolute number, an absolute whole figure.

	real	1	
Compare:	concrete	1	
	abstract	1	

The number 1 is a whole, creating out of itself and contracting again into itself. The above diagrams should make perceivable and understandable the logic of what has been said.

The real God is—short and simply—one.  The concrete God is 3 in a whole, meaning spirit, power, and primordial-light in God—three ideas in one. The concrete 1 is 1, 2, 3 in 1 or  3 in a diagram.

The abstract God is God, thought abstractly in His real and concrete character. The abstract 1 is the real and concrete 1 drawn in all its meanings:

The real in the abstract is the point of the

beginning	1 real
The concrete forms the three inner triangles.....	3 concrete
The abstract are all 6 sides.....	6 abstract
	<u>10.</u>

The real in the abstract 1 is God or the point. The concrete are spirit, power, and primordial-light as the inside. The abstract are spirit—love, power—vibration, and primordial-light—assimilation. Therefore, the abstract 1 includes the real and the concrete one. Take away the concrete and the abstract, and there will remain the real—the beginning point, God.

CHAPTER 2

The Life-Principle

The idea of creation presents itself together with the idea of God, since there was written: "All things were made by Him" (by the Word). These "all things" are the universe which was powerless and nothing before the act of creation. It was this nothingness, out of which God has created something.

For it has been written: God created the world out of nothing. This nothingness means something without life and without power, something incapable and inactive, just as the number "0" is without action and power unless one is added. But zero becomes a complete number, as 10, when the basic figure number 1 calls it into power and activity. Similarly, nothingness which is a zero without action and power outside of God, becomes a creation, a ten, being awakened by God, the one.

"Nothing," you said without thought. But what is nothing? Have you perceived its idea? We call in the science of numbers, a zero, an empty number, which becomes a complete number, a 10, when it is awakened or better counted by 1, the basic number. In logic, we call "nothing" something without life and power, a dead matter. Matter without principle of life is nothing, a zero.

Eternities from which God emanated and expired. We take as the beginning of a period of creation, with the words of Saint John, the moment when God awakened a dead lifeless nothing to a living universe.

We base our belief on the word of Saint John who said: "All things were made by Him." These words "*all things*" infer the idea that all things originated out of nothing. We call this nothing a matter without life and power built by incapable, numb, and lifeless molecules. We refer to atoms of matter as molecules. We call matter everything capable of becoming alive and powerful.

God awakened or made capable by His spirit, power, and primordial-light this dead matter, and it was made a universe full of life. God is the creator of all life, the generator of the

universe. The dead nothing, the matter without life and power, was the receiver of this spirit, of this power and of this primordial-light. It was thus awakened to life and action. The nothing became something, namely, the mother of the principle of life. There was forming itself, under God's guidance and will and by His power of generation, a living universe.

The primordial-light streaming from God was streaming with vibrations through the nothing, the dead matter which became a living moving ocean of molecules of light.

The enlivening *one*—spirit, power, and primordial-light—was penetrating the zero, the nothing. Thus filled by the principle of life, the universe, the ten, became powerful and became the principle of life generated by God's spirit. Streaming through dead matter, his power of vibration became power of attraction and His primordial-light became od-light.

Creation is always brought forward by 3, and by one which carries three factors in itself. Spirit, power, and primordial-light bred one, namely, the enlivened universe which again had in itself 3: the principle of life, the power of attraction, and the od-light. We could again name the three: spirit, power, and matter, which means relating them to God. Or we could determine them by depotencing, or reducing, numbers. But, we prefer special terms.

Now, a dualism is developing before you: you have the spiritual principle of God and the life-principle of the universe, the power of vibrations and attraction, the primordial-light and the od-light. The first is the creator God. The second is the conceiver and receiver, the universe. One and two are the fulfillment waiting for the third. This dualism projects itself into the universe which now has in itself generating and conceiving power, spiritual principle and life-principle, primordial-light and od-light. Above all of them is the unchangeable absolute God, the *Creator*.

This universe was made alive by molecules of light, by creative power of vibrations, by od-molecules, by the power of conceiving or assimilating attraction.

God's spirit, vibration, and primordial-light penetrated the nothingness and awakened it to something. Thus spirit, power, and primordial-light were changed, which means they became two-fold, dualistic. Therefore, we see at the end of this chapter that the Word created something out of nothingness. The Word was God. The nothingness was matter without life and power. The something was an enlivened universe. God created it. Receiving God's power, warmed and penetrated by His primordial-light, the nothingness became *something, a life-principle, a universe.*

Let us now turn to the law of numbers.

The sequence of 1 is 2. When we say 2, we feel a dualism, a twofoldness, longing for a completing number. The real 1 is followed by the real 2 (as a diagram: ).

While the real 1 is called God, the real 2 is named the life-principle. When 1 had a movement from one point to another, the 2 had a second movement. The drawing of the real 2 makes clearly visible the dualism of this number; 2 cannot become 1 anymore, it remains 1-2.

The concrete 1 is followed by the concrete 2. The movement of the concrete 2 is: life-principle, power of attraction, od-light. In the sequence 4, 5, 6, two is a sequence, a relative number. It is incomplete in its diagram.

Compare: 

The real 2 is shortly the sequence of the real 1, or life-principle, the sequence of God. The concrete 2 is two ones following each other, in addition: 1, 2, 3, 4, 5, 6. This means an incomplete figure, an undisclosed computation. The text of the concrete 2 is spirit, power, primordial-light, and life-principle, power of attraction, and od-light.

The abstract 2 contains its reality in the point or life-principle. The concrete 2 is presented in the six inner triangles of the diagram. The abstract are the 12 sides.

If you take away the abstract and the concrete, only the two points will remain. These are the real 2, placed thus: \

(in its position), or relatively: to /

In the computation this "twice 10 equaling 20" is an unfinished family of numbers, or a computation waiting for an end having a certain 10 as the beginning and a second 10 as a sequence.

CHAPTER 3

The First-Borns

In the diagrams of numbers, we have seen rise into existence out of an absolute 1, a relative 2, which appeared incomplete in the drawing.

In logic, we see that the absolute God originated a principle of life and created out of nothingness a something, which means a dualistic universe calling for a precise 3 or for an individual creation.

We have God's spirit, power, and primordial-light. Then we have the life-principle which is a spiritual principle, a power of attraction and od-light. Animated spirits formed themselves out of these double effects, and were made up of a rotation, a spirale movement, and a fluid. The spiritual life-principle contained intelligence, will, and love. This power was vibrating, attractive and rotating. The matter was primordial-light, od-light, and fluid.

Out of this threefold 3, spirits originated which we call the first-born children of God's spirit. Born by intelligence, love, and will, they were relative to God, gifted with intelligence, love, and free will. Born by power and matter, they were capable of power and were fluidal. This meant the intelligent creation happened through power and fluid.

The fulfillment of 1 and 2, meaning of God and of the universe, must be a three, corresponding to the one, God. These were the first-borns, relative to God, intelligent and free spirits or beings.

A circle was closed by rotation. A complete creation is standing before you, God, the universe, and the first-borns of this spirit.

God was not alone any more. The universe was filled with His power and primordial-light. He was surrounded by intelligent free beings, relative to Him. Everything was harmony, threefold harmony.

These first-borns, born by dualism, were divided into two-fold beings or dualistic spirits. A part of them had a giving

nature, giving by power of vibration and by light, another part had a receiving nature, through power of attraction and od-light. Together they produced a movement of rotation and fluid.

Nothing is absolute or is unity, except God. From Him streams a relative dualism. Out of one results a dualistic life. Out of these two comes a third, which in itself is one. But in this one lies already twofoldness because it is third. Thus one is followed by two; 1 and 2 make 3; 1, 1, 1—the individual ones, add to three. These three divide themselves into two and one and are nevertheless three.

The call into existence or the birth of the first-born spirits, was a logical consequence of God and of creation. The highest intelligence needed a consequence in order to be understood and to be intelligently perceived, just as the highest power and primordial-light needed their consequences. Thus intelligent spirits were formed in this universe, through God and His laws.

LAW IS A CONSEQUENCE OF POWER, I. E., POWER IS LAW

Thus, the first-born spirits were the consequences of God and of the universe and God was the power. Intelligent free beings are the logical consequences of the highest intelligence and of the highest will. The first-borns were, therefore, a spiritual and intelligent consequences of God and of the principle of life. They were the fluidal consequences of the primordial-light and of the od-light. They were a third power, bringing with them rotation as a consequence of vibration and of attraction. What was the purpose of their existence?

Everything is relative to God. He is the eternal activity; the universe is of eternal life, streaming from Him. So the first-borns should be active, which means working according to laws. They should be intelligent witnesses of God, following the law of numbers which means the law of the three and of the two.

To follow the law of the three means to follow God. To follow the law of the two means to fulfill lawfully the conclusion or the circle from 1 to 3. The number 3 follows, also, the

primordial one, just as the computation concludes from 1 to 3.

The creation of the first-borns did not absorb the whole universe and life-principle, just as the three cannot absorb the two. You see now three before you: God, the enlivened universe, and the first-borns. With the first-borns there came the third power, the rotation which means a combination of vibration and attraction, in a spiral movement.

Thus there grew out of primordial-light and od-light, a third, namely, the fluid, as an assimilation or union of both. Out of this followed a rotating, growing movement and fluidal droplets—agglomerations. Their task was to follow this rotating movement in agglomeration and formation of fluidal droplets. Their task was to work spiritually and fluidally, to perfect themselves.

Thus you see God in the center of an enlivened universe and intelligent first-born spirits. In the center of them, He is guiding everything through unchangeable laws. He is unchangeable; He is absolute. The changeable and relative world stems from Him. God alone has no change.

The three laws to be followed by the first-born spirits were: First, to recognize God, to be witnesses to His existence; for this purpose, they had received intelligence. Second, the dualistic law, by which spirit was related to spirit. For this purpose, they had received the quality of love. Third, they should follow the rotating forming power. For this purpose, they had received the gift of a free will to recognize the law of God. How could they not recognize Him! They had been created out of His love, will, and spirit. It had been He who had given them birth and intelligence.

How should they not recognize Him whose splendor and light they saw everywhere? They could perceive Him, but they could not comprehend Him! This was to follow in their education, and the grooming of their intelligence. They were expected to perceive Him and to comprehend Him, so that they could become united with Him, through intelligent work. In their own intelligence, they had the means to such a development. What is the dual law of spirit to spirit for which they had

been endowed with love? This is a subject which we can make understood to men only by the power of logic, since it is far removed from the realm of evidence.

We said already that the first-borns who were born in dualism are forming one but carrying duplicity within themselves.

The two gave birth to the third. After that, the one remained unchangeable for itself, and the second and third, in their duplicity, closed the circle to one.

In the first-borns, there was placed duplicity, which means a giving principle, a power of vibration, primordial-light coming from God; a conceiving principle, power of attraction and od-light coming from the universe.

The giving principle is spirit. The receiving principle is power of animation. This was enclosed in one spirit which we call dualistic-spirit, because of his double nature. Two lives are in one life, two powers in one, two matters in one matter. These dualistic spirits or first-borns shall receive this dualism in one through love. Two lives in one are like two flames united at their bases, burning and shining equally, forming one in a fluidal triangle.

To follow the third law of the rotating and forming power means not to stop arbitrarily. It means to follow, to work, to go after the forming of fluidal droplets and agglomerations. It means to share in the rotation through will and action.

It is for this purpose that they received a free will. A merely mechanical will coupled with such a high intelligence and ability would have been illogical. To follow would then not have had any merit.

Thus, the universe has moved, for millions of years, to speak in a human tongue, following one movement in a double power. A splendid universe penetrated with God! A universe in which fluidal droplets formed themselves into agglomerations and first-borns into groups, all around God, in the universe. All was harmony and unity!

The intelligence of the first-borns grew. The unity of their love was not disturbed by the dualism of their nature. Their

free will moved according to the law of rotation and of the turning in a spiral movement.

We cannot say anymore about this. The law of numbers will give it positive value. Only logic through its power can bring faith to people who otherwise laugh about this as a fairy tale.

LAW OF NUMBERS ABOUT THE THREE

The real two (God, life-principle) is followed by the real three (God, life-principle, first-borns). These real three form, therefore, a whole.

The concrete two is followed by the concrete three. The concrete two make 6 in number and addition. It is named in logic: spirit, power, primordial-light, life-principle, attraction, od-light. The concrete three which complete a whole in the diagram brings in addition 7, 8, and 9 as fulfilling numbers. In logic, the fulfillment is called: first-borns, rotation, and fluid.

The abstract two is followed by the abstract three which comprises all in itself and totals to 30. The abstract three contains the whole logic and all numbers. We describe here the tabulations of the laws of numbers from one to three in their real, in their concrete, and in their abstract form.

Compare Chart number 1, the primordial three. You see there in a diagram that the number one is the figure of the unchangeable absolute. The concrete one equals in the diagram the real three. This means that God is the real creation. The abstract one is equal to the concrete three. This means that God with His whole existence rules the creation. It is always a similarity of one to three.

One is always a complete number. Two is always the figure of incompleteness and dualism. Three is the figure of perfection and is always found in one. You find even the abstract three in its reality. This means in the three large outer sides, in the concrete one.

Only the real one remains unchangeable. Nothing equals it while all other figures and numbers are stemming from it. The real three is the first spiral circle.

CHAPTER 4

The Fracture

All was harmony! How could this ever have been disturbed? We have explained that intelligent beings must have a free will capable of development and progress. Their free will was in danger and on trial. They had to be tried in order to be closer to perfection. This trial was planted in themselves, in their free will. If they followed this lawful power, their free will should have led them to perfection, or if they resisted it, to the opposite of perfection.

These intelligent beings had to follow three laws and to receive three spiritual gifts, making them intelligent and thinking beings. In intelligence there was placed the possibility of an intellectual development, as well as of a spiritual resistance. This intelligence was not unchangeable since it was second and not first intelligence, because it was not absolute but relative. In other words, because these spirits were not God but first-borns of His and of the creation. Their purpose was development and perfection. Men call these pure spirits angels, just as they call the devil a fallen angel, Lucifer. The Old Testament calls Lucifer the most perfect angel closest to God, the bearer of light, whose spirit was invaded by arrogance which made him a demon. This is truth!

One thought found its way into the mind of the first-borns. This was the arrogance of becoming equal to God, of starting out into a new movement, of stepping out of their dualism. They wanted to be an independent ego, like God. They themselves wanted to create. They did not see anything less under them. They desired to be the perfection of creation. Only God stood before them, incomparable, in His unchangeability and in His unity.

They were His reflection. They were supposed to follow His law. Thus came into existence, in the midst of perfection of these spirits, an extreme, the arrogance, the direct aspiration of becoming equal to God. The third wanted to be one.

The first false step came from an over-excitement of their intelligence, of their thinking by wanting to reach God.

The second false step was their going out of the dualistic life by wanting to use the fluidal unifying tie to self-creation and condensations.

We said that a dualistic spirit is twofold: a spiritual principle and a life-principle, a power of vibration and of attraction, a primordial-light and od-light, combined in one. Out of this one the dualism was streaming: spirit, rotation, and fluid. This streamed from the dualistic spirits into the universe. This formed fluidal droplets and agglomerations for further creation. Instead of giving themselves to this emanation or fluids of a forming rotating movement, they held themselves back. They concentrated their power in themselves. They wanted to create absolutely, like God, out of themselves.

This was against the dualistic law. Therefore, the unifying fluidal tie was burst by this over-exertion and over-excitement. They became two single spirits, a giving spirit and a receiving spirit.

Out of the resistance of the dualistic spirits against the rotating power, a repulsion was developed. This means their power of attraction and vibration became repulsive. Their fluid, instead of being magnetic and attractive electric, became repulsive.

They fell now, repulsively and electrically into continuous friction against rotation and against the magnetic fluid, sparkling into fluidal droplets which were burst apart and were also forced out of their dualism into single giving and receiving molecules.

These contrary spirits could only disturb their dualism. They derotated them. They could not destroy anything and also they could not touch the unchangeable one.

Not all first-born spirits followed this contrast, this derotation. Some remained faithful to God and to themselves. They remained the first-borns rotating in the law and developing a lawful magnetic fluid. They remained dualistic spirits. Here is

the struggle of contrasting spirit, power, and matter against lawful spirit, power, and matter.

Since the contrasting spirits divided themselves out of their dualism into single spirits, they were more numerous than the lawful dualistic spirits. But they were only fractions, disunited in themselves and therefore less in force than the others. Christ said, "The evil is disunited." This means it is divided and it can be divided. Only a dualism can be divided. God endured the contrast because He had given free will to the first-borns. He endured all their objections to the unchangeable, until they weakened, tired and stiffened. The chaos which they had caused had become so great that they could not find their way through this confusion anymore. He permitted it until their fluidal changes had become a condensed opaque fluid. This means that their cloaks became more and more similar to matter and hindered their movements. So was the contrast hampered by itself.

Unchangeable was God, shining over the universe. His faithful first-borns were around Him, repulsing the impact of the contrast. The contrast is degeneration of the laws. It is degeneration of the good, disharmony instead of harmony. It is the origin of all evil, of all sin. The over-excitement of his own light brought obscurity.

We see here contrasts forming. There are lawful dualistic spirits on one side, and unlawful separated dualistic spirits on the other. We call them contrast spirits.

To the lawful rotating power, including vibration and attraction, there comes the contrary power of repulsion. To the lawful magnetic fluid, including primordial-light and od-light there is added the contrary electric fluid. These are the contrasts or counter poles.

The contrast is a fracture of the law. The law includes always the dualism into one, as: dualistic spirits in one, two powers in one, primordial- and od-light in one fluid. Also spirit, power, and matter in one effect.

The contrast of these are separated dualists, the single power of repulsion and the single electric fluid. We have said that all

creations are coming out of a trinity. Therefore, the contrast, as a fracture, is not able to create anything.

This lack of power and the incapability of creation had to come to the recognition of the contrary spirits, after a longer collision against God and against the laws, in their confusion and exhaustion.

They were divided spirits, disunified in themselves. They were of a repulsing power wrapped in thick electric fluids, a darkened light and a condensed fluid.

LAW OF NUMBERS OF THE FRACTURE

At this point we wish to give you a picture of this fracture in the law of numbers, by way of diagrams of Chart 2.

The fractures out of the real 3 (God, life-principle, first-borns) was caused by the first-borns who became four out of three, by dividing the duals. In the law of numbers, the fracture is placed also into 3 and passes 2 (see Chart 2).

Two divided becomes 4. The diagram shows you, also, that the fracture could not touch the unchangeable one. It could divide only 2 and 3. Out of this 4 came into existence, namely, four fractures.

Every one has two halves. Therefore, the real 2 and 3 have four halves by way of a fracture. One, however, remains undivided. You see here four halves. The base 3 is divided into 2 spaces. One space forms a fractional triangle which is the four. This, dividing further the real 2, forms a lawless long side or an unclosed triangle. The fracture originates from 3 and from 2 and is a fourth. The one remains unchanged. We say, therefore, that 2 times 2 is four. The law of numbers shows this also in way of a diagram in which the fracture goes as a multiplier through 2 and 3.

The concrete 3 must also be divided into concrete fractures, leaving untouched the triangle of God and the number 3. (See Chart 2.)

The concrete fracture originates from the first-borns, rotation, fluid or 7, 8, and 9. It passes through 4, 5, and 6. Therefore, in multiplication, 2 times 6 is 12—fractures. The fractional

number here is 12 which comes from 7, 8, 9, and 4, 5, 6, through the multiplier 2.

The abstract fracture's fractional number is 24. This starts from 18 through 12. Thus, in multiplication 2 times 12 equals 24. The number-figures have become irregular; the picture of the fracture.

The law of numbers which was just disclosed includes an addition and a multiplication. The addition is the isolated counting together of all lines, numbers, and terms. The multiplication consists in dividing the total into fractures which is done through the multiplier 2. God, the unchangeable absolute one, is not counted by the action of the fall and of the fracture. In the real figure, additions and multiplications are placed clearly before you.

In the concrete figure, the addition in the triangles is concrete, to count multiplications in the bars. In abstraction, the addition is placed in the bars. Multiplication is to be found when you place the two contrasting triangles on the twelfth and eighteenth triangle and count the fractures.

CHAPTER 5

Inclusion of the Contrast into the Law of Nature

God stood unchangeable before the chaos caused by the fall of contrast first-borns. His faithful first-borns were around Him!

The forces of the contrast were exhausted by their collisions against the one, the absolute. Their magnetic fluid, upset by the repulsion, was condensed to an electric fluid which became opaque and similar to matter. It hampered their movement. Lost in disunity, they stared, exhausted, at the chaos.

There, God spoke the word of mercy!

What He had created, what had originated from Him and the universe and had degenerated through its own fault and by its own will, He did not want to destroy. This means He did not permit it, in its numbness, to become nothing. But, He wanted to bring the contrast through His grace and logic, into a law of reconciliation. This should potentiate and clean the contrast through its own efforts.

God included the contrast in the primordial law of three in one, which means in the law of involution and unification. The fall itself was a depotentiation of the good which should become potent again.

You see from the chaotic figures of the fracture that they are without rule and without harmony. Only the one remains unchangeable. It was just the same with the truth.

This chapter is important for all living beings, for animals, plants, and men who are the fulfillment of God's mercy, opposite the contrast.

How can the contrast now be included in the law of unification? By the involution of the depotent, by the attraction of the repelling or of the poles.

We said the three are divided by two into fractures and we said that the one remained absolutely for itself. These two originating from the contrast, are the multiplier, condenser or multiplier, the contrast.

The contrast spirits divide themselves, by their degeneration, out of their own dualism into two fractures. In the same

way, the twofold unified universe divides itself into two fractures. It does that by the power of repulsion and by electric fluids developing the contrast. The life-principle had worked before unification, in its dualism, in rotation and fluid. It was now exploded by repulsion and by the electric fluid.

There was vibration and primordial-light as a giving element, and attraction and od-light as receiving element, disturbed in its unified lawful effect, by the contrast.

To bring order into this chaos, a reconciling power, an assimilating fluid, had to arrive. This came from God, from His eternal love and from His faithful first-borns.

The faithful first-borns had preserved themselves to the magnetic fluid, in their primordial purity. They had preserved their power in its primordial strength. Through this preservation of fluid and powers, the multitude of magnetic droplets and agglomerations also preserved itself. Rotating undamaged in the midst of chaos, according to their laws, they became primordial-suns, through rotation, as containers of the purest fluid. From them, the first-borns following God's orders and the orders of the laws, received missions to unravel the chaos.

We make a note here, that this is, naturally, the result of thousands of years. Thus, the unity and the unified dualism remained master over the fractures. One remained master over the multiplier two. In this way, the faithful first-borns remained the supports of the universe.

In these great trials, in their endurance against the collisions of contrast, their intelligence, their power and their fluidal purity grew so much that they became more similar to God. They could, verily, be called God's children, originating from Him. Therefore, their dualistic spirits were in their intelligence high above the contrast spirits whose intelligence had dulled and degenerated.

This is why vibrations, attraction, and rotation remained a strong lawful power. They were a trifold power to which repulsion, now a collision and resistance, were no hindrance. Therefore, primordial-light, od-light, and magnetism remained the purest fluids, filled with light, moving easily. Compared

with them, electric fluids were moving heavily and were opaque. That is why the law attracted the contrast powerfully to an involution, namely toward the brightly shining pure fluidal suns.

The contrast spirits, in the midst of electric fluid which was generated by them and was opaque, had become numbly paralyzed. They were almost dead and enfeebled. The chaos had frightened them. The collisions had exhausted them. The disorder had weakened them.

The contrast with its fluid and its power of repulsion was chained to the first-borns, to the primordial-suns, to the power of rotation, so that nothing was lost. The primordial-suns simply rotated and attracted the electric fluid. But this fluid, repulsively turning itself, moved this way twofold around the primordial-suns. Out of this rotation, out of attraction and repulsion, the contrary fluid was divided into droplets or small balls. Out of these droplets and small balls, whole worlds have grown—as we will see in the following chapter. In this chapter, we consider them only as germs.

The law of reconciliation was, therefore, a polaric or contrary attraction. In it, the law potentially attracted the contrast, raised to a higher power. In this three actions are included: the attraction of the good, the repulsion of the bad, and the reconciling new growth and movement. The movement was twofold, for the contrast: once around itself, and once around the primordial-suns.

Keep in mind from this chapter: (1) The unraveling of the chaos which happened through the coming forth of the law, out of the contrast. This happened by the first-borns separating themselves from the realm of the contrary first-borns. Rotation remained a threefold lawful power, in the midst a confusion of powers. The magnetic fluid stepping out of a darkened conglomeration of fluids, remained a threefold pure fluid. This is the stepping out of the law, from the contrast. (2) Keep in mind the law of attraction which attracted the contrast, reconciling and raising it to a higher power.

The primordial-suns may also be called primordial-solarity,

which brought forth the universe out of chaos and which rotatingly attracted the contrary fluid.

You see at the end of this chapter, God as the inner center, as the absolute One. Rotating simply around Him are the first-borns of His spirit, His primordial-light and the fluidal suns.

You see the contrast, spiritually paralyzed, intellectually confused, weakened in power, condensed in fluid, alive only through the attraction of primordial-suns, divided into fluidal droplets or germs of worlds rotating in double movement around themselves and around the primordial-suns. We call this a polaric movement because it is an attraction of contrasts. The contrast spirits most morally follow the law of reconciliation. The contrary power had to follow the law of attraction, the polaric law, the double rotation. The contrary fluid must follow the law of fluidal involution.

THE RECONCILIATING LAW OF NUMBERS (CHART 3)

The reconciling by law of numbers is a division, namely, dividing four fractures into two wholes—counted as real. The reconciliation or division is done by three, by the same number which taken as 2 was the multiplier in the fracture. We say three is included once in 4, leaving a balance of 1. This is contained in the diagram of a double triangle. By dividing 3 in the fractional number 4 and saying it is contained once, we see the second side come into existence, meaning the remaining 1, the hyphen. In addition, this is called 6. In logic, 4 is the contrast. Opposite this, 5 is the law. The base of both 6 means the reconciliation. The figure of real reconciliation is the real multiplication of 3.

The concrete fracture is followed by the concrete reconciliation (see Chart 3)! The case started here with 12. Therefore, it is said in the division: 9 is contained in 12 once, with a balance of 3 remaining. Saying this, we find forming itself in contrast the polaric triangle, and close to the primordial triangle the reconciliatory triangle; four super-imposed triangles.

The poles of the law are named 13, 14, 15. The reconciliatory triangle is named 16, 17, 18. Out of the first triangle comes

the movement and attracts the reconciliatory triangle into itself.  This is simple rotation. The oppositely placed

triangles of law and contrast



repelled each other.

This is a movement of its own which connected with rotation, pushes the triangles into each other. That forms four coherent triangles, in a double movement. The concrete reconciliation is 18 in addition.

The abstract fall 24 passes from 18 to 12. Therefore, we say in division: 18 is contained once in 24, with a remaining balance of 6. Out of this, there originates the diagram of the abstract reconciliation (see Chart 3).

The contrast and the mercy place themselves reconciling on the edges of the base of contrast. Out of this are two triangles. This totals 36 to be counted at the sides. The second circle is now closed.

CHAPTER 6

First Grade of the Universe

The work of reconciliation is beginning. The contrast is included in the law so that it is raised to a higher power by it. The contrast brings multiplication and condensation. The law brings unification and spiritualization.

All our attention is now directed to the development of the germs of worlds and to the contrast spirits which are paralyzed and degenerated in a similarity to death.

There had to come an awakening effective life leading to repentance and recognition. They were paralyzed in their electric fluid. Their spirits had become confused in the darkness. It had to become more pure and more light around them. They had to become awakened and to arrive at the recognition of their error. The good first-borns were standing powerfully before them.

Contrary fluid and power, meaning electricity and repulsion, were included in the new creation, together with the fallen first-borns. They were attracted to the primordial-suns, giving them life, light and rotation. The faithful first-borns which now had come closer to perfection, after having survived their trial, received missions. They became the messiahs of the new formation. They solved the contrast by directing the development of the germs of worlds through their intelligence, power, and fluid. They were supposed to reconcile the contrary spiritual ties, they who had remained the support of the universe in the struggle. So, these saviors started immediately on their tasks, their duties of salvation. They took over the guidance of the germs of worlds.

We describe the guidance of these worlds according to logic, after the law of numbers. We omit a geological and genealogical history, because of confusions of ideas and terms. In our human language, we could hardly find real expressions for all of it, for the essence of the fluids which we would have to describe, especially since the evidence of their existence on earth is to be found only in the most condensed form. It is useless to give

names and long descriptions to things, of which the human brain has no idea and which the human eyes cannot see. Through a logical narration of the whole, and through the connection with the law of numbers, we only want to penetrate men's minds with the truth of these words.

You see the primordial-suns turn simply around the primordial-light, which does not turn itself, but vibrates. They are filled with the powers of attraction and vibration, which means powers of conception and of generating. They passed these powers on, forming them to embryos of new worlds, to embryos which started to grow and which developed through twofold rotation. Primordial-light, od-light, the fluid conveyed themselves out of these primordial-suns to the embryonic worlds.

This all was guided intelligently by the messiahs. The embryonic worlds received a polaric power, meaning a contrary repulsion and a lawful attraction, a power of repulsion and of attraction, an electric and a magnetic fluid.

This happened through communication of the primordial-suns with the germs of worlds, since the law had unravelled itself from the contrast. Thus, this contrast was eliminated from the law. It was separated, as a degeneration.

The law formed itself now to primordial-suns which held to themselves the eliminated germs of worlds through fluidal ties. Through the fluidal tie the germs of world received life and warmth from the primordial-suns. They received development and growth to embryonic worlds.

The light of primordial-suns streamed on the embryonic worlds and lightened them. The solaric light became telluric, in the embryonic worlds. The od-light streamed from the primordial-suns on the condensation of embryonic worlds. It streamed penetratingly on this condensation! It formed an atmosphere.

In this way, the od-light became atmosphere in the embryonic worlds. The magnetic fluid of the primordial-suns assimilated itself through the tie of the separation, with the electric fluid of the embryonic worlds. Thus, these were filled with electro-magnetic fluid.

All this settled itself into poles, through power of repulsion inherent in the embryonic worlds. This means it polarized itself. These embryonic worlds were shaped like eggs. They were the image of a soft egg in the hen, without a shell. The magnetic electric fluid is the white of an egg. They formed embryonic worlds half translucent, pointed and egg-shaped, lightened and warmed by the light of the primordial-suns, brought into an atmosphere of their own by the od-light and impregnated twofolds by the magnetic fluid. They turned repulsively around themselves and simply rotated around the primordial-suns.

This is all we have to tell you about these embryonic worlds. A clearer and concise description is to be found in the diagrams of the law of numbers, in Chart 4.

Receiving in their darkness the light of primordial-suns, the embryonic worlds turned it into telluric or relative light. When od-light streamed into the condensation, filtering it, this condensation became set on fire and streamed out as an expanding atmosphere of its own. The magnetic fluid changed the electric one into an electric-magnetic polarizing fluid.

The course or elipse of the embryonic worlds conformed with the rotation of the primordial-suns, which rotated around the primordial-light. The telluric light of the embryonic worlds was relative to the light of the primordial-suns. Its atmosphere was relative to od-light and its fluid forming the gravity of bodies was relative to the fluid, and therefore to the gravity of primordial-suns.

As you see, the embryonic worlds were relative in every respect to the primordial-suns. Their light was weaker, their atmosphere denser, their bodies heavier, their motions more manifold than those of the primordial-suns.

LAW OF NUMBERS OF THE NEW CREATION (CHART 4)

The new creation is no division and no multiplication. It is a calm, lawful, undisturbed addition. It adds itself as 7 to 6, as you see in the real figure of new creation. Out of the real 6 you see 7 coming as a new creation, as a beginning to the third circle. Search for the first circle in the first real triangle.

It is closed after the creation of the first-borns. Look for the second circle of creation after the fall in the reconciliation or in the second triangle. The third circle is beginning with the new creation. The concrete new creation is named 21 in addition. In its computation, it is the sequence of 18.

You see here the concrete triangle of new creation coming out of the inner primordial-triangle. Thus came reconciliation and new creation out of God.

The abstract figure of new creation fills the second triangle which separated the contrast from the law.

In the addition, the completing numbers are named 37, 38, 39, 40, 41, and 42.

CHAPTER 7

Second Grade of the Universe

But what about the life-principle which we defined in the second and third chapters as an animated universe? Power and fluid of the first-borns, and with them the whole universe, were divided into law and contrast. By this partition, the life-principle was also divided, so that it was a lawful and a contrary life-principle. Each of them was placed in adequate fluids and guided by the power which governed them.

Therefore, you have a twofold life-principle after the fall of the first-borns. One of them remained a lawful moral element which was separated from the contrast together with the lawful first-borns in the magnetic fluid of the primordial-suns. It followed the rotating power. Then you have a contrary motory element which was placed with the contrary first-borns and condensed by them in electric fluid. It followed the repulsion. The motory movement of this life-principle, however, was not motorily animated by motorily latent and paralyzed by condensation and therefore limited.

The life-principle is a motory mechanical element which always causes animation in adequate fluids, which are moved by power. The magnetic fluid is partly changed by the contrast. Rotation degenerated to a repulsive power by the contrast. All this divided the animating principle of life, following them mechanically into this contrary degeneration and condensation.

We said that a paralyzation of the contrast spirits was caused by this condensation. We add now that it meant also a numbness of the life-principle, a latent motory condition.

The motory movement was hampered and paralyzed in the chaos of confusion of powers, and of fluidal condensation. But the lawful motory movement and continuously rotating power and fluid awakened again the latent motory element in the embryonic worlds. This life-principle which was without movement and seemed to be dead, was therefore awakened again to new activity, namely to an activity of reconciliation and reproduction. This happened with the development of the worlds.

The paralyzed motory element was warmed and awakened by the light of primordial-suns which penetrated the embryonic worlds. It was also changed by the od-light. It received again motory movement by the magnetic fluid.

The dual quality of the life-principle which was latent in its numbness, became again begetting and conceiving, a motory life-principle. By the twofold nature of the life-principle, in the electro-magnetic fluid, small microcosmic organisms were developed. We call them little light-animals. These organisms are much smaller than the smallest known monads or radiates. They are, however, animated atoms moving in an electro-magnetic fluid.

The fluid was completely interwoven and animated by these organisms. The organisms of these living atoms are of a purely fluidal nature. They are born by primordial-light and od-light, therefore by a twofold quality. Therefore, they became twofold: attractive and repulsive, magnetic and electric. They brought themselves into life and they consumed themselves, which was the first step to commutations from the descent.

The life-principle had always followed mechanically the governing power and matter. Now, the life-principle was changed into microcosmic organisms, in light animals and organic light-atoms which were adequate to embryonic worlds and their fluidal state. In the new creation, God and the saviors tied the embryonic worlds to the principle of life, by use of a law of nature. This law acclaims that similarity produces similarity. There are no jumps. Everything is put together, from link to link, in an unchangeable law of commutations and descents.

We see this law work here between the life-principle and the embryonic worlds. The first is the motoric element. We have, in the second line, all three as power and matter, producing one effect. We see these three move in a law of nature, step by step, inseparable from each other. In this way, the organic atoms of light, called light animals, are embryonic inhabitants of embryonic worlds.

We mentioned the principle of animation since it follows

mechanically the law of nature. The spirit-principle, namely, the fallen first borns, remained latently asleep. They are veiled in electric fluid, apparently dead. They must be awakened by the similar principle. The awakening of the life-principle did not pull them out of their latent state. They remained paralyzed spirits.

All that we see develop is relative. Therefore, the law of nature accepted this sentence: similarity produces similarity, never something completely the same. This means it creates in commutations. The light animals, in this development, followed mechanically the law of nature. This natural law, however, came from the primordial-law of the three, from God, power, and primordial-light. It was a consequence of the messiahs who had kept the law as such. It was the consequence of the reconciliation, therefore a consequence of the three, again. While the natural law brings commutations, these changes produce development. We mention this development in the following chapters, by steps. In this chapter, the following shall emerge clearly: the awakening motoric life-principle, its dualism, the natural law binding the life-principle to the embryonic worlds, the light-animals growing out of these worlds bearing and consuming themselves, following mechanically the law of nature and its commutations and finding their development in this.

While, in the following chapters, we will mainly discuss the law of nature, the life-principle and the descents, we want to stress here again that all comes from God. The new creation and the effects present His mercy and His reconciliation. The law of nature is His reconciliatory power.

Even if we do not mention the work of the messiahs, we want to say again that they directed the development of the worlds and of the life-principle through all their qualities. They remained spiritually powerful. They remained fluidally the supports of the universe.

LAW OF NUMBERS OF THE 2nd GRADE OF THE UNIVERSE (CHART 5)

The consequences of new creation are commutations. The consequence of the former total of 70 as we have seen in

Chart 4 of the first step of the universe, is a further addition. In reality the addition is 8, in concrete it is 24 and in abstract it is 48. You find the diagrams of this addition in Chart 5, together with a logical description. In the abstract, the originally undrawn  becomes drawn and completed.

CHAPTER 8

Third Grade of the Universe

We left the embryonic worlds developing according to the law of nature and moving in equal steps with their organic light-atoms in commutations. The new creation is a commutation from the primordial-suns. It is threefold: motoric in the life-principle, powered in the movement, and fluidic in gravity and density.

This is the course of milleniums. From the unchangeable God, the primordial power which moves everything, changing itself through the also changing fluids which are animated motorically.

Through long and fast turning a fluidal mass becomes dense in the egg. This is also a commutation. Commutation and descent are duals. This means they are inseparable and they create one together. You must here count thousands of years, from chapter to chapter and from step to step. These thousands of years produced these commutations through which primordial descent brought out its creations from spirit, power, and matter.

The commutation works by minutes and seconds. It is a microcosmic eternal movement which produces the great facts of creation.

We left the embryonic worlds motorically animated by organic atoms of light. These light-animals were placed in an electro-magnetic fluid of the white of eggs. In it, they moved, they absorbed themselves and they brought themselves to life again. This was the inner life, the inner power of the embryonic worlds. It was the work or the effect from within to the outside. The workers from the outside to the inside are the primordial-light, the od-light, the magnetic fluid, and the power of rotation.

The particular effects of the embryonic worlds are: the repulsion implanted in them, the telluric light, the atmosphere and the electric fluid. The inner and the outer impressions met in the embryonic worlds. In them, they became shattered and consumed. What in the beginning was all, became worked into

an equal electro-magnetic fluid, called an embryonic white of eggs. This started to separate itself, through longer shattering and moving, through rotation and repulsion, through the two-fold nature of the fluid. During this separation, the power of repulsion became doubled. It concentrated itself more in the center, towards the middle of the egg. Out of this concentration of powers, towards the middle of the eggs, we see rise a centrifugal power. This power separated and shifted more and more the electro-magnetic fluid until it settled itself polarically in the points of the worlds, namely, in one point electrically and in the other point magnetically.

This shattering or separating started from the middle in which the germ of the embryonic world placed itself as a center, or the yolk. It placed itself as an electro-magnetic center giving off centrifugal power. This can be compared completely to an egg, prior to the process of a shell.

The yolk or center and two unequal points of the white of eggs were formed. The major part of the magnetism felt itself drawn upwards by a related outer influence of the light coming from primordial-suns. This pole was flat. The major part of the electricity sank downward and formed a more pointed pole, with a long electro-magnetic beam.

We call the one point the flat magnetic-electric north pole. We name the other one the pointed electric-magnetic south pole. In the yolk or center, there remains a maternal stock of the original electro-magnetism which had given continuously expansion or enlargement to its world, working through its centrifugal power, so that the world became more round.

The shattering and separating continued, while rotation as an outer force gave development and movement to the worlds. In this way the worlds have threefold movements, namely, a first and second movement in their power of repulsion and centrifugality, and a third movement, the rotation. ((1) Repulsion; (2) Power from the center; (3) Rotation.)

You see the first change in the world itself which became separated out of its fluidal translucent state of the white and an egg into three, namely, into the center and the two points.

If the whole embryonic world was originally filled equally with an electro-magnetic fluid, it was now fluidally separated three times through the separation and commutation of the fluid.

The lesser gravity and density went into the magnetic pole. The greater gravity and density went into the electric pole.

The fluidal outer cover of the embryonic worlds was also changed together with its inner changes. This occurred through an organic cellular tissue which is the fine white skin of a still soft egg

We said that the worlds were turning and expanding, broadening evenly from the center into all directions, so that the eggshape became more like a globe, towing behind it the long beam of electro-magnetism. You have here before you a comet moving in trifold rapidity around primordial-suns.

The expansion is the inner growing of world-bodies. The commutation of embryonic worlds in the comet is a transition from the undeveloped and non-symmetrical body. The work of the life-principle kept equal pace with the general commutation and development. We have mentioned in the last chapter the microcosmic organisms which animated the electro-magnetic fluid in the form of light-animals. The separation and commutation of the general electro-magnetic fluid, separated and changed also these light-animals, according to the law of descent and commutation. These light-animals became cellularized in the fluids.

The general commutation of the collective magnetic fluid as well as the twofold impressions of the light, the commutation of repulsion into centrifugal power, cellularized or changed the light-animals.

The organisms which lived before in the whole fluid as equal light-animals, were now changed into organic individual cellular life, out of their general maternal life as their descent. The light-animals became cellular animals. The light-atoms became cells and especially twofold cells.

Towards the south pole, this organic cellular life crystallized and formed pointed cells in their fluidal tissue. In the north

pole, however, they formed angled cells. There remained the maternal stock of organic light-atoms in the center or yolk of the world. Its commutations, the cellular animals, formed in their cellular tissue the fluidal fine jacket of comets. They cellularized themselves according to inner and outer impressions. In this way, they formed the beginning of a bark, a cellular soft jacket, around the comets.

This organic cellular tissue gave coherence and concentration to the world. The refraction of beams of light in them gave warmth to the world and gave it a changed life.

To summarize: First comes the inner work of worlds, the power of repulsion, which increases to centrifugal power. Through this, the shattering and polarizing appears, as well as the formation of unequal poles. Inner expansion, rotation, and growth occur.

Second come the cellular animals forming a cellular tissue around the world forming a comet.

Third comes the light falling into these organically living cells and bringing a further changed light.

You have before you a polaric unsymmetric world. Its center is the yolk of the embryonic germs. You see this world towing behind it a yellow beam of light out of its electro-magnetic south pole, while at the same time the magnetic-electric flat north pole was gleaming bluely without lustre.

Out of these embryonic worlds comets appear, rotating quickly in a threefold movement around the primordial-suns.

LAW OF NUMBERS OF THE THIRD GRADE OF THE UNIVERSE (CHART 6)

It is a simple addition from 80 to 90. As everything in creation is developing step by step, without any jump, so lawful arithmetic moves number by number without any fraction. Chart 6, belonging to this chapter, illustrates to you this addition, in a real, in a concrete, and in an abstract way. The real shows you here the conclusion of the 3 circle. Its consequence is a transition.

CHAPTER 9

Fourth Grade of the Universe

The beams of the primordial-light invaded the cellular tissue. The cellular animals felt this light as a warming magnetism.

In the comets, we see worlds moving from the embryonic state into childhood. They are on the march toward gradual transition and change. You may see this in a diagram in the figures of Chart 6.

Since the comets have two unequal poles and a center, a difference in temperature was caused. The warmth was seated in the electro-magnetic center, remaining equal as maternal stock and animated by light-animals. The flat magnetic-electric pole was agreeably cool. The pointed electro-magnetic pole, however, was lukewarmly repulsive.

The cellular animals which had enwoven and cellularized themselves in their tissue all over the comet in all its fluids brought with them a consolidation of these fluids. It is only natural that they must also feel the change of temperature, namely, in the north agreeably cool, in the south lukewarmly repulsive, and in the center hot.

The light shone differently on the egg which was now wider. The quickened threefold movement gave different impressions of light. This had also an influence on the light and cellular animals.

The first were directed out of their descent by the quicker influence of light, which means by the quicker rotating and changing influence of light. They were changed in their molecules which means even smaller atoms. This caused a special molecular power and movement by which these light-animals dispersed themselves over the whole world of comets, starting from the center.

The primordial-light was shining on these light-animals through the telluric light. It penetrated them in vibrations and it attracted them. In this way the threefold quicker movement, these changed impressions of light, influenced the light-animals

so that they were disintegrated into atomic molecules developing special attractive or molecular power among themselves. They scattered themselves in the rotation of the body over it. Attracted by the primordial-light, they became implanted in the cellular tissue.

We call these molecules, which were commuted from the light-animals, a seed of life which was implanted in or scattered over the cellular tissue of the whole heavenly body.

The rotation and attraction of the primordial-light, the special molecular power, transplanted these molecular atoms of the light-animals into the cellular tissue of the cellular animals. We call this the seed of life, since these molecular atoms, locked in the cells, took root there and came to life there. Germinating in the cells as a commutation of light-animals which had become molecular, they started to sprout forth.

We said that the fluid, composing the poles of the world, were like the white of eggs and were fenced in by cellular-animals. In this netlike fluid the seed of life found itself locked in as a living germ which took roots in the cells and which grew out of them as an organic plant life. Magnificent and great in the microcosmos you see here the primordial-formation of plant life, waiting for further development in these child-worlds or comets.

This plant life awoke in different ways, since temperatures and impressions of light had already become variable—agreeably cool or lukewarm and windy, but hot in the center. Therefore the plants had also become threefold in their appearance: a germ coming from an organic center planted in a cellular life but germinated and sprouted out in different temperatures and in different impressions of light. It therefore developed into a threefold plant life. In this, the law of commutation can be observed. From one descent comes the grafting in accordance to natural laws, the trinity which is resting in one.

The center scattered this seed of life through the causes which we have mentioned before. The magnetic north pole received it attractively, in a slow stretched movement. The electric south pole, however, grabbed it in a quick repulsive

movement. In this way it happened that one seed coming from one stock and from one pelvis grew as different plants out of the conceiving cells, since it had been laid in a different temperature, impression of light, and movement.

You have thus the beginning of plant life which is a two-fold organic life, namely, one receiving and one giving.

Here again is the influx of the begetting power into the conceiving power, producing the one. An organic plant life grew out of the wedding of the light-animals with the cellular-animals united by the seed of life.

The descent of the plants is rooted in the wedding of two organic kinds of atoms, in one cell, in one matter. These plants were of a fluidal nature since the whole life, the light-animals and the cellular animals of the seed of life and of the plants, were moving in one fluid. This was the state of the heavenly body in which no separation of the fluid had happened as yet. The awakening of the world of plants is the first growing out of the fluid. We discussed in a separate chapter the awakening of this new life, the descent of which is coming from former chapters, since this is a step of transition in itself.

LAW OF NUMBERS, FOURTH GRADE OF THE UNIVERSE (TO THE 7th CHART)

The law of numbers of this chapter contains the simple addition from 90 to 100. It is a new beginning or a transition to the diagrams of figures.

CHAPTER 10

Fifth Grade of the Universe

We followed the development of these child-worlds or comets, their development or education which was directed by the messiahs. The development of the life-principle keeps equal step, in every respect, with the development of power and fluids.

You see the life-principle pass on to the forms of fluidal plants which developed in threefold movements and in threefold temperatures. With the plant world came a great commutation of the general fluids, since these plants were of a draining and out-growing nature. The cellular tissue attracted the fluids and formed protuberances which placed themselves in the form of plants on the surface of the bodies.

We speak here, as we have mentioned previously, about the course of thousands of years. This outgrowing of the fluids into the world of plants, this transition of the life of cells on the surface, had as a consequence a secretion so that the fluids separated into two kinds—into a stronger moellous fluid and into a fluid which was more liquid and more transparent. It is natural that this separation of fluids had again the consequence of commutations and especially commutations of something already existing, namely, of the seeds of life of the cellular animals, of the world of plants.

The center with its yolk or maternal stock remained the same, giving out warmth, movement, and the seed of life. This activity had caused a changed movement of bodies from the center, another turning of the axis. This turning movement is the same in the beginning of the secretion of fluids. Their commutation first comes slowly, and then gradually with a more and more developing secretion of fluids. It secreted where the fluidal plants had settled in the densest way, aided by the outer impressions of light, atmosphere, and warmth. It deposited fluidal parts containing slimy white of egg, similar to starch, from the watery-thin parts.

This is the moment when the egg in the hen forms the firm white of the egg and where a bluish thinner part is separated from it. The first becomes in later formation a shell and the

second the white of the egg placed around the yolk. The fluidal secretion brought into the worlds different births of cellular animals, different germinating and hedging of the seed of life so that according to the law of descent new grafts and commutations occurred. The seed of life was placed, at the same time, in fluid which was more like matter, and fluid which was more liquid. It germinated, therefore, differently.

In the first, it formed elements which were denser and more like matter, since adopting the nature of its mother, it gained coarser and denser forms. It grew to tremendous plant size in which cellular life and cellular animals were also commutated and enlarged. Those seeds swam as spawn germinating in the liquid part, similar to cells. By electro-magnetism of the fluid they developed, using their own molecular power, commonly called galvanism. The watery fluid was animated by millions of these galvanic organisms which were transparent. It was a teeming multitude and abundance of life, a continuous consummation and birth so that this everlasting secondary change, in their change, produced new types according to the law of descent.

These microcosmic relations multiplied so that the types increased a thousandfold. They grafted and commutated so that out of one seed of life millions of different microcosmic galvanic organisms and infusorians were living in these watery fluids. This fluid is not yet liquid water. We call it watery stock, just as we call the firmer fluid of the white of eggs a material stock.

In the material stock, gigantic plants were rooted which received color through the impression of light and warmth. These plants had organic life after they carried cellular life in themselves. They sprouted forth buds, fruits, and seeds by means of the albumin which was placed in the cells, and by the yolk which was in the animals. The falling off and throwing off of seeds in these plants produced something similar to the original, and therefore different. Thus, here also the plants multiplied in millions of kinds; big and small bringing buds, fruits, and seeds.

By movements of atmosphere and rotation called wind or draft, these seeds were scattered over the whole world so that the same weed, germinating in different places under different impressions, produced different commutations or descendent plants.

In the same way, the watery stock had a fall, a streaming through movement coming from the center, through turning of bodies, through outer pressure of rotation. Thus mixtures occurred from one fluid to another, mixtures from egg to egg which changed the kinds. In this way, you have a life of organic plants and of animalistic infusorians changing and developing a thousandfold. The comets gradually lost, through fluidal secretion as it came gradually, their electric beam on the south pole, since the electric fluid contracted and polarized through secretions. The child-worlds entered their years of development.

The magnetic north pole became, through fluidal secretions, more pointed and more round. The middle became broader and denser and the south became heavier and more electric and more compact.

Since the gravity was placed mainly in the point, an unsymmetric movement developed gradually keeping equal pace with the fluidal secretion. Instead of a tendency to turn, it produced a rolling movement which belonged to the development of the body, to a phase of its growth. This rolling movement was like the movement of the moon and was a consequence of the secretions of fluids, of the shrinking or contraction of the fluidal electric beam into the south pole. This was the reason why the body, becoming unsymmetrically heavy, fell from the turning into a rolling. This all happened with the influence of the primordial-light, with the attraction to the maternal sun, and with the outer power of rotation.

By the change of movement, the climatic conditions changed also; this will be discussed in the next chapter.

LAW OF NUMBERS, FIFTH GRADE OF THE UNIVERSE (8th CHART)

The law of numbers of this chapter consists of an addition from 100 to 110. The three diagrams give you the picture of a commutation and of a change which requires a conclusion.

CHAPTER II

Sixth Grade of the Universe

Because of the rolling of the world, one side of it was no longer turned to the maternal-sun and therefore became cold, since the body did not turn. The other side was hot. The cold froze and crystallized the fluids of material and watery stock where the light of the primordial-sun did not penetrate and warm them.

By the process of crystallization and freezing, the fluids became heavier and more concentrated. On the side of the world exposed to the primordial-light, the fluids evaporated. They were dissipated as particles which made the matter light. It was an expiration and an absorption. The crystallization, however, was a condensation in itself.

By this twofold production of substances, the unsymmetrical relations of gravity of bodies were supposed to be equalized. This inequality of gravity compensated gradually. It coincided with the change of matter.

With the elimination of the unsymmetrical gravity, the unequal rolling movement ceased at the same time, and fell into a singular turning around the axis, into a calm rotation around the maternal-sun.

The uniform rotation and the elimination of the unsymmetrical gravity of poles was, therefore, a single step. A great change had also occurred in the world of plants and animals, since the fluids became crystallized and firmer in the north. They evaporated in the south. The light of primordial-sun and warmth invading with the turning movement of bodies, was supposed to equalize the differences by invading one half of the world, melting it down and warming it, and by cooling and absorbing the other half.

It is impossible to name all infusorians and microcosmic organisms and all kinds of plants which originated anew by changing movement and impression of light and warmth.

The basic theory of the different existence is based on the descent from the one which always come forth twofolds. The

descent is placed in the cell. The one or the basic types remain always mother and father. In the midst of these commutations, the light and cellular animals remained the strong seed of life of the molecules, as galvanic organisms and cellular plants and as basic types. Several microcosmic organisms unified into one large organism which, favored by external impressions, developed on a large scale.

An agglomeration of several galvanic organisms placed in greater cells extended by heat, produced great amphibium. You see here a larger animal, composed of microcosmic organisms born by agglomerations of eggs, forming a large organism. The agglomeration of several eggs placed in a capsule of fluid or a cell, hedged by the outer impressions, first formed twin organs and, in the course of descent, one larger organism.

The greater amphibia lived in watery stock, consuming denser parts of it. Their organism was transparent and soft. Due to the unsymmetrical rolling movement, the relations of the worlds were very different. In the crystals of the colder part, the cellular animals were commuted to crystal animals. Frozen in the cold, cells and crystallized animals worked concentrating more toward the inside. The cells in the warmer part became stretched and were driven to the surface.

The plants which were of a fluidal nature, frozen by the rolling movement in the cold zone, and taking root in material stock, became giant crystals or glaciers in their crystallization.

In the center of the world, the germ or yolk had remained the same, since the movement was again symmetrical, playing the role of equalization between cold and warm.

When the conditions for life necessary for the development of one kind are gone, the kinds change, also, together with the conditions, and in the same way.

In the hot part of the world plant life in material stock was growing gigantically and tropically. At the same time big herbivores, giant cellular animals, presented themselves, through agglomerations of eggs and through hedgings.

With the cooling down of the heat, came the extinction of the giant plants, a commutation or pupation of the giant herbivores.

In the cold part, the warming light extracted the life-principle and its elements from the crysallization or coagulation. Here were, again, through agglomerations, formed microcosmic organisms and watery animals laying seed.

We saw up to now, vermins form themselves out of microcosmic organisms, amphibias and herbivores, and water-animals, fishes in the melting of crystals. All this sprang from the egg and a commutation of seeds, placed in different fluids and hedged out differently by means of outer impressions.

The life-principle was animating, forming and changing everything. The same movement of the world brought an equalization of temperature so that the north pole became again agreeably cool and the south pole lukewarmly repulsive. The heat had cooled from its steaming state, the cold had melted from its crystallized state. Through rotation and movement, the relative temperatures met other relative temperatures in their fluids. They formed around the belt or yolk of the world the beginning of a bark. The effect is as if one poured a hot fluid into a cold one, which was merging twofold. It formed a beginning of a bark around the body of the world, a porous cellular skin through which fluids were steaming and sweating forth.

Comparing and equalizing the maternal-sun, the primordial-light and the od-light were shining on all of this. They wrapped it into an atmosphere of its own. They moved it through pressure of rotation.

We must mention here the origin of carbon, nitrogen, and hydrogen, in their highest potency.

The material stock, in the hot part of the world which drove forth gigantic plants, was constantly steaming in atmospheric inflammation and combustion. Out of this state, the primordial-carbon originated. Here are also the formations of primordial-carbon deposits which settled in layers in the material stock after the carbonization of the giant plants.

Imagine carbonization not as fire and flames, but as an ignition of air, as an atmospheric fire, as a burning of plants formed into coal. The herbivores pupated in these deposits

of warm coals. The deposits of coal were laid slightly on top of each other. They were pressed slowly into the material stock by increased turning of the axis, by outer pressure of rotation. Through this compression the atoms of coal poured like a dense rain over all parts of the world, circulating in the turning movement through the air.

This carbon absorbed itself into the watery stock of melting, warming cold part of the world.

The carbonized plants were also pressed into the warm material stock, which formed deposits of coal with the cooling. In the cold part were the crystals or cellular deposits of melted primordial deposits. The hard crystal formations became warm and soft. In this way, the carbon was added, as an atomic rain of atomic carbon capable of germination, through circulation of air. This implanted a plant life in the softened crystals or deposits.

While the watery stock in the warmer part became like soup and was thick, it became purer and filtrated into the cold part through freezing and crystalizing. These two kinds of waters merged through streamings and movements of the world. They mixed with it their germs and their eggs.

These worlds are before you in an even greater commutation. Warm deposits of coal, warmed crystals, material mixtures, implantations of seeds, watery stock, and mixtures of eggs, all in streamings of air and fluids. All these met in the center of the world, which means in their chemical maternal kitchen.

LAW OF NUMBERS, 6th GRADE OF THE UNIVERSE (CHART 9)

It is simple addition from 110 to 120. In reality, it is the conclusion of the fourth circle. You see finished figures before you, since the worlds had now left their childhood and were in their fullest development.

Chart 9 is also valid for the 12th Chapter, since the development of the world is continuing calmly.

CHAPTER 12

Sixth Grade of the Universe (Continued)

We treat this chapter only as a paragraph. It is on the same level with the other chapter, under the same law of numbers. It is a quiet continuation and addition which is included in the completed figures of numbers.

We let now the worlds, in the course of this chapter, which is the course of thousands of years, develop themselves. We let them operate their forces and prepare the secretions. Thus, we have then indeed completed worlds before us. We call them half materialized, in order to make you halfway understand the difference of potences which exists between them and the world which you know and which you are inhabiting.

There were warm carbonized deposits which cooled off. Warmed crystals were there, grown over with and impregnated by transplantation of sperms and by rain of carbon-dust which the circulation of air was carrying.

The pupations crept out from their jackets, out of the deposits of carbon, hatched by outer conditions. They appeared as flying half-birds and half-worms. Out of the many small pupae there came small butterflies. Out of the larger ones came big kinds of birds, like velvet, finely feathered, pliant without hard beaks or claws since the conditions of these half-materialized worlds did not require this.

These worlds of the 6th grade entered into the 7th grade of worlds, rotating equally in a quiet movement. This was a point of rest in the computation and in all diagrams which are the picture of a totality, of a conclusion.

The worlds had reached a degree of order and development of a fluidal preparation which caused the contrast spirits to awaken from their lethargic stage.

The heavy fluids, which had pressed their spirits before, had now become prepared and had been raised to a higher power. Therefore, the pressure was lifted and the contrast spirits became awake.

The chaos had now developed to new magnificent creations. There was quietness, light, order, and warmth around them. Their fluids freed themselves and their spirits awoke from their latent state. The life-principle, having united in its organic formations the contrast with the law, had now passed on to the formation of larger organisms. Birds, amphibia, water-animals, trees, and plants developed. Mountains of crystals grew. The watery stock cleared. The material stock fastened itself in layers. This all was half material, chemical, or like matter, oscillating in many colors.

In this state of worlds, the contrast spirits should have come to their senses and to the admiration of God, to a recognition of the sacrificing love of the messiahs, of their brotherly spirits. Everything should have disposed them towards repentance and obedience.

The highest intelligence was noticeable in everything. The hand of love and reconciliation could be felt everywhere. The messiahs came into these worlds instructing and converting the contrast spirits. It was spiritual life.

With the awakening of nature out of the struggle and out of reconciliation, out of the influence of the contrast, grew also the contrast spirits, the initiators of chaos and of struggle.

The loving word of the messiahs existed for the purpose of spiritual instruction. In addition to their fluidal purification they must have repentance and perception. They possessed for that free will and free choice.

Nature was reconciled. Now, they should also follow this reconciliation. This logical total idea is also placed figuratively in the diagrams of the figures.

The repentance was presented to the contrast as a means of conversion. The contrast should have become obedient and humble. They should follow the further development, bending their will to the law and sharing in the rotation. The fraction or fall had made a law necessary. They should now follow this law.

They should not use the fluidal densification, the casing which covered their spirits and which we call nerve-spirit, to

electric intensifications or derotations. They should bend their spirit to the law, and share in the rotation. By this their spirit of nerves should have been purified.

We can present to you the spirit with his casing or the nerve-spirit again only in a triangle, or as three: spirit, power, and matter, or as spirit, nerve-spirit and fluid.

The spirit is the motor which moves. The nerves are the power which animates. The fluid is the matter in which the animation and movement are expressed. Therefore, nerves and fluid are always the expression of individuality or spirit, to which they are adequately similar.

The messiahs are spirit, attraction, magnetism, figures of light, complete, strong triangles standing on their base. Contrast spirits, however, are toppled triangles with condensed electric spirit of nerves. The messiahs could attract chemically the coarser fluids. This had to be done to complete their mission. Returned into primordial-suns, the condensation dissolved again chemically. The messiahs were to be found in their primordial-magnetism.

The contrast spirits could possibly not go any higher without changing the former intelligence of their spirit. Without change, the spirit has no power over higher spiritualized fluids.

The spirit as a motor can animate and move only equal or inferior fluids, but never fluids placed above it, because only the higher power of the potence can cancel the lower power of the depotence. Just by those trials of power, the contrast had originally arisen.

We said that the contrast spirits were paralyzed in a condensed electric fluid. This paralysis ceased with electro-magnetism, the purification and secretion of fluids. You know now that microcosmic organisms and cellular animals developed in all fluids.

The contrast spirits were therefore placed in organic and cellular fluid which is power and animation, and which we called, in the jacket of contrast spirits, the nerve-spirit.

Half material, these spirits awoke in half material worlds. They animated, in their triangular circle, around them a fluid

which contained cells. They moved it according to their will by nerves and by power.

The nature and the law lent also to the contrast spirits in the general commutation, instead of a paralyzing fluid which had made them unconscious of an animated movable fluid named nerve-spirit, or perisprit.

They were expected to turn now their free will in obedience towards the law, to share in rotation and not to go astray. In order to practice their free will they must enjoy freedom. Therefore, they were made free. To improve intelligently, free will had again to be given to them. They received example and instruction, from the sacrificing messiahs. Clothing themselves chemically denser, which meant a sacrifice to their spirits, they came from their light-worlds to the contrast spirits and admonished them. The contrast had the great image of God's mercy before them which should have softened their spirits.

CHAPTER 13

Seventh Grade of the Universe, Second Fracture

Compare this with Chapter 4. Now everything is harmony. The contrast included by the law of nature formed not a chaos but followed the law, sharing in rotation. Nature also had become harmonized. The moment of awakening of the intelligent contrast, which means of the spirits, is decisive. The harmony existing around them should have disposed them harmonically. God's mercy should have made them reconciliatory. The love of their brethren should have tuned them to love. They were expected to follow spontaneously the law and to become again unified among themselves with their brethren and with God.

Instead of following the path of the law, a great schism formed among them. They became disunified among themselves. Some took repentfully the way of the law. But others stubbornly and arrogantly became even more enraged and doubled the contrast, in their spirit, power, and fluid.

Wherever they could, they influenced contrarily, electrically and repulsively. They attracted fluids, condensed them and used them in their fight against the law. This fight was now led with full consciousness, and even with fury, against God and the messiahs. They wanted to organize the contrast spirits against the law, an empire of Satan against the empire of God.

God, the Almighty, let the law of nature rule against which the fury of their contrast was only a collision. God cannot become angry, because He is unchangeable in all His qualities and therefore also in His love. He did not destroy the fallen first-borns who had come from Him. At this second fall, He quietly let rule the existing law of nature. This law eliminated them.

There occurred a second fraction, a second fall, a second separation which, however, did not cause chaos but an elimination. The law of nature governing the worlds eliminated the contrast spirits from the law.

The contrast spirits began their impenitence by opposing the movement. By means of their nerve-spirits, they had a circle

of power and fluid around them which they used for a condensation of their own and a condensation of cellular animals placed in their fluid. This condensation happened through development of electric fluid, by means of repulsion. This condensation proceeded in electric communication to the atmosphere, through propagation and condensation of cellular animals and through all fluids. This caused in the still warm deposits and crystals atmospheric inflammations, volcanic explosions.

The law, in regular rotation and proceeding in regular magnetic electric development, eliminated the unlawfully condensed electric fluid, with the contrast spirits, in the form of fire-rings. This elimination was according to law of nature since this law of nature does not tolerate anything contrary to nature. It eliminates it lawfully.

Naturally, the intelligent principle which animated the contrast, namely the spirits, were eliminated from the worlds, together with the fire-rings. The contrast resulted in the worlds' volcanic revolutions, and was removed from them in the form of fire-rings.

The fire-rings were not lost in the universe. The fluids found a support on the spiritual immortality and indestructibleness of the contrast spirits and of their maternal worlds to which they were attractively fastened, and to which they remained connected by the law of gravitation.

Admire God's greatness and unchangeability in that He preserved the contrast through the law! In this way, the eliminated contrast remained fluidally and atomically separated in small molecules, which rotated around their maternal worlds.

This fall was twice greater than the first one. It was a fall of spirit, power and fluid. It was a fall of spirits, worlds, and powers. With the first fall, the spirits lost their self-consciousness. But, with the second fall, they retained it. With the first fall, a fluidal chaos, a confusion of powers, was occurring. But with the second fall, the worlds eliminated fire-rings, after which the former quietness and harmony ruled in them again.

These worlds became maternal suns, since they found their elimination, the fire-rings, rotating around them as world-seeds. Thus, these worlds could be called second class suns.

Those contrast spirits who prepared themselves repentantly to conversion, remained in the second class suns. The fight had tested them and had purified them. They had risen by one step of perception. They were prepared to follow the law. The lost seemed doubly dear and doubly valuable to them. Repentance and perception made them penitents who were striving for their original unity.

The purified fluids were given to the spirits as nerve-spirit and as a means of conversion. Through these same means, many were converted and many were not.

The second fall was more important than the first one, since now the spirits retained their consciousness. Their contrary intelligence had even become more developed and had become very deliberate. They had become more complete in the contrast. They were what you on earth would call demons. Just as perfect as the messiahs were in goodness and law, they were now superior in evilness and in the contrast.

They wanted to overthrow, to outwit, to force the law. Unchangeable in His qualities, God opposed them. Unforceable, in its power, the law was opposite them. And untouchable in purity, the messiahs were opposite them.

The contrast could not remain anymore latent in the law of nature, and could not be led anymore mechanically. It had to be forced lawfully, had to be defeated spiritually, and it had to be placed in chains.

God thought of a conciliatory link between the contrast and the law, and He let the law of nature work on a fluid reconciling both. There had to come an intelligent and reconciling free fluid adequate to the messiahs.

LAW OF NUMBERS, 7th GRADE OF THE UNIVERSE (CHART 10)

In the diagram, you see clearly before you the crux of what has just been said. The elimination is there figuratively before your eyes. You see, furthermore, the double nature of the

fall. In the former lawful addition, always 1 was added to the real, 3 to the concrete, and 6 to the abstract. Instead of this, the second fraction works threefold: 3 instead of 1, 9 instead of 3, and 18 instead of 6. This is a multiplication which must again be divided or simplified in the way of law.

The first fraction was simple. The second fraction is double this simple one. There comes into existence in the real a contrast-triangle. In the concrete three the contrast-triangle came into existence. In the abstract, the fraction has 18 tangents.

The real multiplication means twice 1 totaling 2 and the addition of 2 and 1 is three. The diagram also represents this. In the concrete, the multiplication means two times three is six and the addition 6 and 3 is 9 which is made clear by the 3 fractional tangents. In the abstract, the multiplication means 2 times 6 is 12. The addition of 12 and 6 is 18 which you find in your tangents. Our last total addition of Chart 9 was 120 and is now with the added fraction 150.

BOOK II

CHAPTER 14

Development

Since the fraction was double, the reconciliation has to be double, also.

The second fall is followed by a development going its lawful way.

The fire-rings which were thrown off by the second class sun, and which contained the contrast spirits, found themselves after their offal in a molecular state rotating around the maternal worlds. In the third condensation they were receiving the primordial-light through the second suns. Being telluric, they received a telluric light, the condensed primordial-light which corresponded to the matters of the fire-rings.

The contrast spirits could not do anything against the law of nature. They had to obey the forming law of nature. The formation of these fire-rings to worlds went according to the same laws, through the same steps as the embryonic worlds which have been described. Everything happened only in a denser and in a more material measure.

Out of the molecular state, embryonic germs sprang up to new worlds. The germs were loosened from the rings electrically in a spirally formed movement. In the beginning, they were suspended as satellites which eventually developed themselves around the worlds. They were in a planetar relation to their maternal world. They received tellurically the light of the second suns, which was their solar light. The world-germs and embryos did not develop at the same time. These were steps formed in spiral circles.

There were some which moved quickly, turning into an egglike state. Others were rotating with long electric light-streaks. Others again, having an overweight of development within themselves, were simply rolling. Others, coming out

of a state of transition, were rotating lawfully. The world-germs could not find their development from fire-rings, at the same time. Everything had to move in order, under pressure of rotation, in the course of a spiral circle.

Thus, the molecules became germs, in the course of a spiral circle, and were eliminated. These germs became eggs, in continuation of the course of a spiral circle. These became comets in the same course and then became simply rolling worlds, and finally became suns rotating according to law.

The last completed worlds, through the influence of the contrast which caused volcanic revolutions, eliminated the fire-rings, also. These fire-rings, growing according to the same law, are satellites or companions of these worlds.

These worlds formed first of fire-rings, were called suns of the third class. This will be explained later in more detail.

Here before your eyes, an infinite life, a continuous formation of worlds, is unfolding. In a spiral circle, one is replacing the other. The continuous throwing off and eliminating were consequences of the working contrast which wanted to surpass in their absurdity the limitations of the universe and of the law. Wherever it could, it hindered by resistance to and stagnation of powers, and by electric and volcanic explosions.

In this way, crushes occurred through stagnation of powers in the spiral circle, which made molecular atoms out of crushed worlds. Since the law of nature, however, was working on and on, nothing could get lost or become destroyed. Therefore, these atoms found themselves rotating, newly accumulating and growing into worlds. These atoms, filled with microcosmic life, rotated around worlds, and the satellites around planets.

Here is the complete great picture before you. We described it starting with the unmovable primordial-light, going on in spiral circles to new creations and to depotence. You have first the primordial-suns, then as their children the second suns out of which the offal happened. Then, the third suns formed themselves, and formed solarities in the midst of eliminations and children and planets of their own. These again had satellites around them. Among all of these were the world-atoms rotating

as molecularly powered electric flakes in the solar systems of the third suns.

You have different rotations. First the great simple rotation of the primordial-suns or first suns around the primordial-light. Then you have the rotation of the second suns with an axial movement of their own around the primordial-suns. Together with these, therefore, threefold around the primordial-light which is the third spiral circle, you have the rotation of the third suns with an axial movement of their own around the second suns, and with these around the primordial-suns and around the primordial-light in the fifth grade of the spiral circle.

You have finally the turning of the children or offals of the third suns, around themselves and their maternal worlds and so on in the course of the spiral circle. The augmentation is removal from God and the primordial-light. Thus the second fall did not bring chaos or destruction, but condensation and augmentation. Over this stood the unchangeable great God and His law, guiding, forming, and reconciling.

The contrast spirits followed the densest fluids always. When solarities projected themselves out of the fire-rings, these as purer fluids were left by the worst contrast spirits and the remained inhabited by the less evil ones. The spiritual influence of the contrast affected the development of the life-principle. Following mechanically, this was exposed to fluidal influences. In the worlds of coarsest condensation, developments of various plants and animals came into existence. By the spiritual and fluidal influence of the contrast, poisonous plants and savage animals arose.

The embryonic development of the worlds out of the fire-rings had the same lawful orderly course as that of the second sun. Only here, from the very beginning, the fluids were denser, the cellular animals bigger, the light-animals more condensed. Everything was the same in origin, in the unity, but different in the multitude, in apparition. There were therefore in the worlds formed out of fire-rings, all beginning germs, atoms, and molecules, denser from the beginning. Later, all formations and

carbon deposits were more material, such as carbon-rain, crystal meltings, floods, and a mixture.

The intervals between heat and cold were longer, the leveling off more difficult because of the obstacles of the contrast spirits. Especially the development of animals was very different in their apparition from the former ones, because sensuality was developed in the contrary spirits, and it conveyed itself to the animal organisms which were animated by the life-principle. The contrast spirits had intelligence and conscience. They were conscious and deliberate contrasts. They wanted to create out of themselves, to augment. They found themselves, however, alone in their underworlds, a name to be applied to worlds which belonged to the third suns.

These spirits were disunified among themselves. But in the memory of their leaving the dual, they aimed now at a union of nerve-spirit, following their sensual feelings which means following the degeneration of a spiritual dual love. They thought they themselves could thus create.

The decay of the dual love expressed itself in sensual feelings which searched for an expression in the attraction of nerve-spiritual fluids. In this way, these spirits formed sensual apparitions, in their casings. They did not, however, find a spiritual principle which would have been adequate, outside of the contrast spirits. Therefore, the contrast spirits did not accomplish an intelligent fulfillment. The life-principle, however, rotating through the worlds and animating all their fluids in the law of nature, also animated these fluids of the contrast spirits which were sensually generated. As a result, animals came into existence which were corresponding to sensuality. Sensuality is an expanding, augmenting feeling which filled all molecules and cellular animals of the fluids generated by the contrast spirits in their sensual attraction of nerve-spirit. The rotating life-principle which unites the microcosmic in a great organism animated sensual animals according to the law of nature, in these fluids. This caused the birth of live young ones, out of inherent sensuality which was inherited from the contrast.

The mutual fluidal contact of the contrast spirits in their

nerve-spirit did not bring forth new life, but new commutations. They developed an electric matter of albumin-white, molecular, animated in cellular kind. This accumulated microcosmic life in a larger organism and produced a mechanically living form, or animal.

These animals augmented then, through sensuality, in various descents. This coming into life of sensual animals out of fluids of contrast spirits was animated only by the life-principle and was only a consequence of the law of nature. Everything produces similar and relative objects. Therefore, the fluids of the contrast spirits, after their animation through the life-principle, had to be similar and relative to them as far as form and qualities are concerned. This explains the many varied images of the Greek mythology which created human spirits out of old memory. This caused the legends of the creative evil god, in contrast to the good One.

The contrast spirits did not find satisfaction in the kind of animation and development of their nerve-spiritual emanation and agglomeration. They were angered about their lack of power to create something spiritually intelligent.

The animals which grew out of their sensuality and their fluids animated by the rotating life-principle, were wild and untameable. They were evil and a mirror of their own qualities. Therefore, the contrast spirits aimed at persecuting them and destroying them.

A comparison between the second and third suns must be made here. In the second suns we find beautiful plants and birds, soft fragrant resting places, bright crystal waters. The inhabitants are the repentant converting spirits. In the third suns, we find a material sensual life. It produces unpleasant places in the planets of their system, such as poisonous plants and stagnant water. It produces sensual animals. The inhabitants here are unrepentant spirits.

However, life in the third suns themselves was still less sensual and material than that of planets and satellites. This is because those contrast spirits which were sensual through nerve-spiritual contact and which progenerated sensuality,

existed mostly in the planets. These planets received light, food, and warmth from the third suns which were less sensual and material in spirit, power, and matter. That was the reason why they became solarities.

You see commutations of kinds occurring first through accumulations of eggs and incubations. The birth of young ones occurred in a denser fluid and in its agglomerations, which generated by spiritual sensuality.

We conclude this chapter in the stage of underworlds and higher worlds. Here is a splendid spiritual life. There is a sensual augmenting endeavor. Between both is a crevice which should be leveled off by a reconciling link.

LAW OF NUMBERS OF THE DEVELOPMENT (CHART 11)

The double fracture, real 3, concrete 9, and abstract 18, form in the real figure a contrary . It must form in reconciliation and development a real 3 or 1 , a concrete 9 or 3 , and in the abstract 18 tangents. This is the compensation of the fracture 3, 9, 18 through the development of 3, 9, 18.

The fracture is divided or included in the law through the same figures. The real double fracture becomes a real double development, through the inclusion in the law of numbers. The division here is thus (compare Charts 10 and 11).

Real			Concrete			Abstract		
15	18	1	45	54	1	90	108	1
	15			45			90	
	3			9			18	

Here, as in Chapter 5 of the reconciliation, the original figures remain unchangeable, the real 3, the concrete 3, and the abstract 3.

CHAPTER 15

Reconciling Development

Our attention must be focused especially on the development of the various worlds and of the life-principle. The life-principle was incorporated in the so-called underworlds materially, by the law of nature, as a mechanically obedient and animating power. The life-principle was an individuality, an animating power coming from God, rotating and animating everything in existence, in the law of nature. It is the pro-generating power emanating from God and fertilizing mother nature.

Reconciling the contrast with the law, incorporating and animating sensual organs in the underworlds, the life-principle in itself did not become sensual. The sensual spirits remained the sensual principle. The life-principle agglomerated the sensual organic fluids, by its animation, and bore animals out of them. By doing this, it did not, however, in its individuality as a life-principle, become sensual itself. It remained mechanical, following the law of nature in its rotation and animating everything according to law.

Life-principle, power, and fluid can only create uniformly. The one causes the other. The life-principle, emanating from God, has its lawful rotation, its lawful way of formation and animation, through three realms, namely, the realm of earth, of plants, and of animals. After that, it becomes a spiritualized life-principle which grows in power and in consciousness. It remains a mechanically obeying principle, during all rotations and animations, unified with the law. It grows, however, in power and consciousness during the course of rotation. This expresses itself in an instinctive, soulful, but still mechanical life.

The continuous forming, rotating, and animating develops the individuality of the life-principle into a psychic principle.

In the course of these two chapters are planets, satellites, and atoms turning around their maternal worlds, the third suns, in systems. We call these worlds underworlds because they

form in every respect a striking contrast to the first and second suns which we call higher-worlds.

We call the contrast spirits demons, and we chose this name as a contrast to the messiahs. Desiring to create, the demons saw live young ones, animals, came forth from the densest organic sensual fluids which were animated by the rotating life-principle.

Since the fluids were penetrated by sensuality, organically as well as cellularly, the molecules of the electric magnetic albumin locked themselves in the cells. This produced clusters of sensual embryonic organisms and brought forth live young ones. The fluidal embryonic development came from the nerve-spirits of the demons. It was animated by the life-principle which animated everything. In this way, matter and quality of the animals came from the demons. They received animation from the life-principle and came into existence as live young beings which grew into wild, devastating, angered contrary animals. These animals had attracted the qualities of demons, by means of their organic origin. This was the life on the planets and satellites.

The demons, aware of being immortal, searched for a satisfaction of their contrary and sensual feelings in the electric contact and condensation of their nerve-spirit. They knew neither death nor incorporation. They were outside of the law. After their first fall, they became deathlike and in this way fluidally purer. But now they condensed their nerve-spirit with consciousness and deliberation. They commuted it without death, which means that they condensed it.

The suns of the third class influenced solarically the planets, through their higher potency of light, warmth, and magnetic centripetal force. These third suns were inhabited by contrast spirits which we do not call demons since they had not reached the complete grade of decadence. They were placed, therefore, according to law, in the third suns as minor contrast spirits, in a minor contrary fluid.

In the course of our decription you see that what we call pure magnetism, does exist only in the primordial-light and in

the first suns. The first fall condensed already the magnetism into electricity. The deeper we go into depotence the more the latter will prevail.

Electricity and magnetism express powers, namely repulsion and attraction. The effect of both powers together, we describe by electro-magnetisms and polarities. These rule, you see, in condensations from the second suns down into the underworlds.

In the underworlds there is mainly electro-magnetism, which means more electricity than magnetism. This was placed, in the form of a jelly, connected by cells, in the nerve-spirit of the demons, more electrical in the albumin, and more magnetical in the cells. The denser the nerve-spirit became, the more magnetism turned into electricity. This electric magnetic jelly with its duality, working polarically by attraction and repulsion, was placed not only in the nerve-spirits, but in the whole earth, in all plants and organisms. This jelly penetrated the earth holding together everything in cells, as a net.

In the same way, the plants had their electric magnetic jelly which held together their fibres, nerves and cells. In the same way, the animals had them in their nervous systems. This jelly, which evaporated from the earth, formed above it an electro-magnetic layer of ether and air. Attracted by solarly, these layers, in their commutations, caused electric apparitions of light or ether.

In the course of thousands of years which fill this chapter, you see the intelligent and sensual contrast form itself in the underworlds. You see the contrast spirits which had not fallen so deeply in the third suns.

Those fallen spirits which had started on the way of improvement had returned to their original purity, in the course of thousands of years. Following the rotation, in their reconciliation with the law, they had become repentant dual spirits which were entrusted with minor missions.

They had found home in the first suns, through spiritualization and unification. The second suns, as paradises free of inhabitants, were there, waiting for a reconciling link.

Two actions shall be stressed here. One is the fall and aug-

mentation towards the underworlds. The other is the repentance and reconciliation, the unification towards the higher worlds and towards the primordial-light.

We want to emphasize in our words only the logic of the events. We describe everything only in great outlines, drawing with undetailed sketches.

Opposing themselves in contrast to God, the demons must necessarily be in striking contrast to Him. Desiring to create, they became the originators of sensuality in nature which bore live offspring. They were the representatives of all that is materialistic, repulsive, and contrary to law. The forming law of nature changed it into a reconciling development, because *God, the primordial principle of love, does not destroy anything.*

LAW OF NUMBERS OF THE RECONCILING DEVELOPMENT (CHART 12)

This addition, from 180 to 210, and Chart 12, is meant for Chapters 15 and 16. We will mention them in these chapters.

CHAPTER 16

Embryonic Spirits

Between demons and messiahs, you see a gap which is not filled by any reconciling link. Such a reconciling link, however, was already forming itself, in the course of all these chapters, waiting to become awakened to consciousness.

This link had to be reconciliatory threefold, namely a principle of reconciliation which had to be intelligent, united in power and matter, and spiritually self-conscious. This reconciling link finds its origin in God, in the spiritual principle which emanates from Him, and in a psychically developed life-principle. These two principles clothed in a fluid, bring forth a whole, namely, embryonic spirits.

We said that the life-principle gained power and consciousness in its rotation, and in its growth of formation. This changed it to a psychic, instinctive principle which always followed the law mechanically.

The stronger and the more self-conscious the life-principle was, the more potent it became, and the closer it came to the spiritual principle emanating from God.

The peak of its potency produced its melting and its uniting into the spirit-principle out of which embryonic spirits were born. The animating principle reaching its highest potency, was drawn from the underworlds into the second suns, from there into the primordial-suns and thus gradually into the primordial-light. While this was taking place, it was animating and working in a unifying rotating movement. In the primordial-light, it united with the spiritual principle emanating from God, as a new creation, or as embryonic spirits, like the first-borns of God. The more conscious and strong the life-principle was, the more it became of a psychic nature and the higher it was raised potentially, until it streamed into the unifying primordial-light and emerged from there as a new creation. Millions of embryonic spirits were born out of this merging. Progenerated by the rays of vibration, they received development and form by rotation.

As spiritual embryos, they were progenerated out of the primordial-light, by the power of vibration. They were born out of the unified soul-principle, by the power of assimilation. They came into the primordial-suns through rotation. There, these spiritual embryos were developed to perfect dual spirits, instructed by the messiahs. They also received three spiritual gifts: intelligence, dual love, and free will.

They awoke from their embryonic state, in the primordial-suns, to selfconscious dual spirits, still in the stage of childhood. In the course of their formation and development, they were led into the second suns or paradises, instructed by the messiahs. These worlds were adequate for the embryonic spirits, in their lawful complete fluidal formation.

This is a threefold movement which produced one whole. First, spiritual embryos were born in the primordial-light, after unification of the life-principle, through the first movement, vibration and assimilation. Secondly, they were comprised by rotation, bringing them into the primordial-suns, where they were formed dual spirits. Third, the messiahs led them from the primordial-suns into paradises. There they should, as developed dual spirits, in the full power of youth, start their lives of independent development. As dual spirits, they were gifted with intelligence, free will and love. Their casings or nerve-spirit corresponded completely to the half-material stage. These are the three movements.

Be well aware now of an important part of this book. There is a difference between the coming into existence of these spirits and the coming into existence of the first-borns of God. These spirits came forth, not so perfect and not so directly from God, as the first-borns had. The contrast, in the meantime, had come to its formation or deformation. These spirits were the reconciling link. They were the filling of a crevice, while the first-borns had emanated freely from God. Furthermore, the embryonic spirits were born half out of the life-principle which had already passed all phases of nature, of the contrast, of the reconciliation, of depotence and potence, and they were born half

out of God's emanation. The first-borns, however, were children of the purest light; "Light of My light."

The first-borns were similar to God, while the embryonic spirits were similar to the messiahs. Their stage of perfection was the goal which the embryonic spirits wanted to reach. These embryonic spirits received the same spiritual gifts or means of development as the first-borns. The same dual law united them into one. According to their psychic nature and according to the fluidal quality of their nerve-spirit, they were different from the origin of the first-borns.

They received form and development, following the law of their birth, from the first suns, while the first-borns received them from the primordial-light.

The embryonic spirits, at their awakening to consciousness, had already the knowledge that a contrast was existing and that the temptation was to conquer. They awoke, in accordance with their psychic nature, as inhabitants of the paradises, with the consciousness of a forbidding law.

The awakening or incorporation—which are synonymous—of these spirits in the second suns, occurred according to the law of rotating, turning, and forming. It followed the law of nature which emanates from God, the unchangeable.

The life-principle animated everything by forming and assimilating rotation. This means it attached itself to the power and the matters. In the same way the spirits, guided by rotation, came into the second suns, as a spiritual intelligent principle of animation. They came in forms which were similar to their originators and adequate to the paradises.

These spirits, therefore, were spiritually similar to the messiahs. They were fluidally adequate to their nerve-spirit, the worlds which they comprised. The messiahs were the intermediaries of their incorporation into the paradises.

We make here a small comparison to the paradise of Moses. Adam awakens. God inhales his spirit into him. His body is made of earth. The spirits awake, out of the life-principle, spiritually through God, fluidally in the fluids of the worlds.

Adam is the image of the dual spirit. Eva was taken from

his inner body. She is like his dual, emanating from him, but still forming one with him. So are also the dual spirits which are two in their fluidal form or nerve-spirit, but one in the root. This is like a triangle, which is one through the unifying base, and becomes two single ones through the fraction of it. Imagine that the two lines on the right and on the left side represent spirits. The base, represents then the unifying connecting fluidal tie of dual love. When this tie is torn, the duals are separated.

The embryonic spirits were conscious of the existence of the contrast placed in the forbidding law. This is, figuratively, the tree of knowledge. Angels came to them. This means the converted spirits were assigned to them as guardian spirits. By doing this they fulfilled minor missions. There were neither evil animals nor plants in these second suns where an eternal spring ruled. Their inhabitants knew neither death nor sin. The way to perfection was open to them. In this way, they lived, developing with rotation, endowed threefold as unified dual spirits.

In the midst of this peaceful nature, they perceived the contrast, and they recognized the underworlds. There was the forbidding law, the forbidden fruit. Within their view were the messiahs and the higher worlds. But they also had a view of the underworlds, with a consciousness of the forbidding law. They received life, light, and instruction from above, while the temptation came from below. This is the link which fills the crevice. They are free individual spirits, capable of formation and progress, well guided by their guardian spirits between the messiahs and the contrast, aware of the contrast as a forbidding law. Without intelligence and free will, there can be no individual or spiritual development. According to the law of nature, they had received the three endowments with their existence. The next chapter will show how they used them.

THE RECONCILING LAW OF NUMBERS OF DEVELOPMENT (CHART 12)

The reconciling law of numbers makes a conclusion in the figures. We have here a simple addition from 180 to 210! It is again a spot of rest, a totality in the creation.

CHAPTER 17

Third Fracture

The embryonic spirits had passed from childhood into ripe youth without failing. Their spirits were in full development. Obediently, they rotated with the law. They went on, with their worlds, to a magnificent accomplishment. Their eyes were turned upwards and they were turned also toward the underworlds since they were to be their reconciling link.

They were placed between God and the contrast in the universe. The expression of dual love was situated in themselves. Two spirits surrounded by one fluid united in this spiritual love and embrace, were expected to be parents, or better, fluidic outfitters of newly arising embryonic spirits. This is what they were expected to become. This was their mission. This is what the forming rotation was supposed to lead them to when the influence of the contrast and the fall of the spirits interfered.

The appearance of the pure spirits filled the demons with fury. They had learned to recognize the impotence of their opposition against the law of nature and their incapacity to create. The existence of the spirits shamed them and filled them with envy, since their deformation contrasted badly with the perfect formation of the spirits.

They could not invade personally the second suns, since the governing law of nature and the pure fluids of the suns stood between, as insurmountable barriers. Therefore, they did what they could, by means of their free will, of their contrary intelligence, and of their ingratiating sensuality, to awaken first the curiosity of the spirits. They tried, then, to instill into them the desire for tasting the contrast. The demons developed, up to the borders of their realm, which means of the underworlds, electric fire-sparks and iridescencies. They knew that the eyes of the young spirits were turned toward their worlds. This awoke *curiosity* for the forbidden.

In the midst of the electric lights were the demons, as the animating principle of these fluids which were sent exploding and shattering into space. The appearance of the contrast and

of the demons with their electric fluorescent nerve-spirit seemed new to the spirits.

A part of the spirits found these forms disgusting, evil-smelling and disagreeable. They joined firmly, therefore, their guardian spirits. They held on with all their might to the solidarity of their world.

In other spirits, however, curiosity was aroused. They took a liking to these forms. Opposing the forming rotation, they swung out of their circle into space, towards the contrast. This caused a threefold offal from the second suns; spiritually with respect to power, and fluidally. It meant a throwing off of fire-rings. Depending on the way they were thrown off, these fire-rings placed themselves around the third suns. They were attracted and kept in balance by centripetal power.

This is the first fall of the embryonic spirits. You see the completely pure dual spirits remaining in their paradises and continuing in their rotation after the fire-rings had been thrown off. The falling spirits are breaking away as duals. Their first fall was *disobedience*. This was followed by the second fall, the *sensuality*.

Coming closer to the contrast by the offal, the demons developed sensual emotions in the dual-spirits, out of their nerve-spirits. The *receiving part of the duals* tasted first the forbidden fruit in an unspirited contact with the contrast spirits.

This contact acted upon the duals destructively, like an electric shock. It conveyed itself to the giving part. In this way, you see before you separated duals, twofold sensual spirits being disunited within themselves.

Just as the magnetism changed into electricity, this pure fluidal nerve-spirit changed into a sensual dense one. Not only sensuality, but also *arrogance* attracted the spirits by the contrast. They wanted to create, to progenerate and to surpass God.

Here a separation of the falling spirits occurred. They separated into sensual disobedient spirits. Frightened by the consequences of the separation, they detached themselves from the other animalistic sensual spirits, from their electric fluids, from their power of repulsion into better fluids. They followed

their regular rotation, mechanically, without any will, stunned and frightened.

The stepping out of these less fallen spirits, out of the other deeply fallen ones, caused an elimination of spirit, power, and matter from the fire-rings. This was the consequence of a fourth solaric formation which was similar to the third formation of suns.

By this action which occurred in rotation according to the law of nature, the atoms and molecules—being eliminated from the fire-rings by the forming fourth suns—fell deeper into the space of the underworlds with their sensual spiritual principle. This elimination found itself attracted by centripetal power to the maternal worlds which means to the fourth suns which had just eliminated them.

Through their fall into the space of the underworlds, this elimination caused cohesions and splinterings. In this you see a leveling of and a filling in of space through the rising of the fourth suns. Through the atomic cohesions in the underworlds, a cramming occurs which concentrates again solarically.

The offal of the spirits was *threefold*. It was similar to the first fall, but it caused chaotic convulsions only in the underworlds. This happened because the planets, world-atoms and satellites met the molecules and atoms of eliminations in shattering cohesions during the complete development of their maternal worlds of the fourth suns.

The deeply fallen sensual spirits became paralyzed numbly in the midst of all these cohesions. The demons, powerless against God's law, saw themselves pushed to and fro without any will of their own, by cohesions, bound by the law of nature. The disentanglement of this chaos, which had come into existence by augmentation, condensation, and overcrowding as well as by the offal of the spirits, was effected by a fifth solaric formation. We see also now the fourth suns turning around the third suns. They are themselves a solaric system surrounded during their formation by molecules and atoms until fifth solarities were also forming out of this chaotic cohesion. They turned around the fourth suns.

The contrary spirits inhabiting the third suns found themselves in the middle between the completely sensual and the half-sensual spirits, between the arrogant and the disobedient spirits. In this way, there was no difference between the fallen first-borns which before had been in the third suns, and the fallen spirits. We call all of them fallen spirits with the exception of the demons.

Thus, in the third suns there were steadfast repentant spirits, as a solaric spiritual power. They attracted solarically, spiritually, and fluidally those embryonic spirits which had failed half-sensually, through disobedience and dual separation. The sensual, not arrogant, separated dual spirits drew chaotic disentanglement which we have described in the form-themselves solarically out of the circle of the deeply sunk, arrogant spirits. These sensual spirits came into the fourth suns. The spirits fell completely to the contrast, laid in a chaos of congestions, and were stunned as though dead. Those are in the fourth suns in an attached stage of a half-sleep. In the third suns there were frightened repentant spirits.

The spiritual fall was stimulated by curiosity and was caused by disobedience. It brought spiritual degeneration, degenerated power, derotation, matter condensation, and dualistic separation.

Look now with us, oh men, who you are just such fallen spirits, on the threefold mercy and the threefold reconciliation of God!

Before we go on with a more detailed description of the

The fraction in the law of numbers proceeds simply like the first one. But it has its double length and size and its double periphery.

tion of the third suns, we would like to make a comparison of this fall with the fall of men as it is described in the Old Testament. Here is told to you how each man of the earth comes into existence already afflicted with sin.

The genesis of Moses can be neither scientifically correct nor theologically just, *if it would be limited to the earth alone. It is a picture drawn of the great whole.*

It is said, "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day and the darkness He called Night. An the evening and the morning were the first day."

Look in this for the symbol of the awakening of dead matter, of the awakening of the universe. Do not let yourself be confused by the terminology. Look for the spirit of the words. God, heaven, the waste earth and the sinister depth: God, His primordial-light, and the dead matter.

God said, "Let there be light"—and the universe became alive. Out of the primordial-light was brought forth the od-light. This means day and night. "And the spirit of God moved upon the face of the waters" means that God is in the primordial-light.

Moses says quite correctly that God's word, "Let there be light!" had two effects, day and night, awakening of dead matter and an animated universe, the od-light and the primordial-light.

Second day, "And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven."

The firmament is the primordial-light. The water is the animated universe which surrounded the primordial-light. Here is the formation of fluidal droplets. The fall of the messiahs is meant by the passage: "And God divided the waters which were under the firmament from the waters which were above the firmament."

The third day: "And God said, Let the waters under the Heaven be gathered together unto one place." This is the formation of the primordial-suns so that one could see the dry land.

The third day is the development of the suns. It is the separation of the fluidal substances, the cooling down.

Moses does not mention especially the fall of the messiahs. He assumes this later, however, as an established fact when he mentions the tempting demons in the paradise.

On the fourth day, God created various stars and the sun and established days and years. This is the course of the regular rotation of the suns. This part of the Book of Moses led, as you will know, to many errors.

Since the worlds did not develop equally fast or at the same time, as we have told you, there were in this period great lights and small lights, which means various worlds in the stage of development.

On the fifth day, it is told, God created the animals of the water and the birds. These are the great amphibians, herbivores, and birds which we described to you previously.

On the sixth day, God created the living creature and man. This is the development of the life-principle in descendance. It is the awakening of the embryonic spirits in the paradises.

It is said, furthermore, that God formed man of the dust of the ground and breathed into him the breath of life.

The embryonic spirits were truly made by God's breath applied to an animated spiritual principle. They were clothed in fluidal nerve-spirit with the fluids of their worlds.

We have said that the taking of Eve out of Adam contained the idea of dualism in itself. The long sleep of Adam before Eve's creation is the process of the intimate dualistic union which the spirits went through in the primordial-suns. His awakening and discovering of his female companion means the dualistic consciousness of the spirits, the consciousness of two in one.

In this way, the genesis of Moses can be regarded only as a draft of the picture of creation on the whole, up to the general fall of man. His words are primordial truth and God's inspiration if they are applied symbolically to the great whole.

God warns the spirits of the tree of knowledge, which means the contrast which they saw in the paradise, and in the fallen

universe. The voice of cherubims and archangels was audible to them. They warned the spirits of the contact and approach of the contrast since this would bring them death which means lethargy and incorporations.

To be confined to the garden of paradise means to be confined to laws of nature which they should not surpass.

The receiving part of the dualistic spirits failed first by tasting the forbidden fruit through nerve-spiritual contact of the contrast. This conveyed itself to the given dual which in this way also received the contrast in electric communication. The receiving of the contrast separated the duals. In this way a nerve-spiritual commutation occurred. This was a formation of sensual forms. Adam and Eve started to be ashamed because they recognized these forms as nakedness. That is why they tried to wrap themselves up in denser fluids. That is the symbolic meaning of their making themselves aprons out of fig leaves.

After that Adam and Eve were driven out of the paradise by cherubims. This means that the pure spirits concentrated in the second suns, eliminating all contrast.

The following condemnation of the serpent and the sentence against Adam and Eve are all a deep allegoric truth.

The serpent, namely, the demons, had burdened their consciences a hundredfold by the fall of the spirits. From now on, they should be in the lowest materialistic worlds. There should be such enmity between the demon and the woman as to cause her to crush his head under foot. This means a special mission to conquer the contrast and the sensuality. The eternal temptation of sensuality surrounds the receiving part of the dual, the woman. Only she shall conquer the sensuality and destroy the contrast. Only through her, the giving part of the dual, is man able to do the same.

LAW OF NUMBERS, THIRD FRACTURE (CHART 13)

The real third fracture is in its size twice that of the first fracture. In its content it is three times the first fracture. The length of the tangent of the third fracture is twice the length of the tangent of the first fracture. This indicates the second

individual fracture of the spirits. This tension of the third fracture is threefold, however, in its action and development. That is why we count it as three in the addition.

In the concrete, the third fracture is three times as large as the triangle of the first fracture. The sides of the triangle are, however, four times as long as those of the first concrete fractional triangle. In this are included the three concrete fractures and the fourfold individual fracture, concrete, or taken dualistical in particular. In the addition the concrete fracture is to be taken as 9.

In the abstract the fractional triangles have remained equal in size to their sides. But they have doubled in their number, which means in their tangents. The 36 lines represent the double nature of the fall. The majority of the lines represent the dimension of the real and of the concrete. They represent the double nature of the fall, and are counted as 18 in the addition. What in the real and in the concrete is dimension, is in the abstract and majority of tangents 36, which, however, count only as 18.

The real multiplication is called 3 times 1 are 3. In the concrete 3 times 3 are 9. In the abstract, 3 times 6 are 18. The total addition of this chart is 240.

CHAPTER 18

Threefold Disentanglement from the Chaos

The threefold fallen spirits were distributed according to spirit, power, and matter. The less contrast spirits had fallen into the third suns because of their disobedience, which had caused their dualistic separation. Around them, the thrown-off fire-rings were rotating first as rings. They were kept in the spiral movement through the centripetal power of the third suns until the solaric germs of them were separated by the power of the spirit-principle and by rotation, from the molecular fire-rings. They formed the fourth suns.

Some of the spirits which were eliminated because of disobedience with the fire-rings from their suns and were placed in the circle of the third suns, felt repentance and fright. They gave in and were included in the third suns, with their fluids, since these were worlds which were adequate to them. This gave expansion and extension to the third suns so that they grew in solarity and centripetal power. Through this addition of power and enlargement of fluidic magnetism, their occurred the elimination and attractive drawing out of the magnetic electric better fluids and of the less sensual spirit, from the fire-rings into solaric elements. Aided by the power of rotation, this solari- zation of the atoms was effected according to the law of nature. This was the elimination of solaric germs and atoms which developed into fourth suns, rotating around the third suns.

The development of these solaric elements moved gradually through all the already named grades of development of the atom, germ, egg, comet, and of the rolling and circling world. All this happened in different elliptic grades. We now have fourth suns rotating around the third suns, out of the atoms of fire-rings in the course of rotation and in terms of millions of years. In this way the third suns drew solaric elements out of the fire-rings. In spiral movement, they formed smaller fourth suns, forming themselves through rotation from the atoms.

The sensual spirits were stagnant in their fluids during the formation of these fourth suns, as paralyzed, half-asleep, sensual spiritual principles.

The formation of the fourth suns caused an elimination of spirit, power, and matter from the other suns. In this way, the sensual, arrogant spirits fell deeper with their matters, powered by cohesion. They fell in the elipses of the planets, atomizing and molecularizing them. They met the planets of the under-worlds in their eliminating fall. This caused cohesions or destroying movements.

All this happened according to law, so that it had been called a chaos brought forth in accordance with the law of nature. This was a natural consequence of the fall, of the elimination of contrast spirit, power, and matter. The fall occurred through gravity and moved downwards, into the contrast in the opposite direction to spiritualization, which moves upwards.

The cohesions were consequences of the sensuality and of the fall. The sensual and arrogant spirits lay stunned and helpless in these matters. The demons were caught in their own chains of impotence for opposing the law.

The solarity and the centripetal power of the fourth suns also started to work. They influenced the underworld's chaos by concentrating solarically and attractively. The solaric germs and elements gathered again into a fifth solaric formation, into a fifth system of suns, out of these atomized fluids. This searched for the solaric attractive elements out of atoms and germs, after solarity and full centripetal power had been reached. This gathered a sixth solaric system rotating around.

The sixth suns are the smallest, heaviest, and most material worlds of suns. They have their planetary system, or a forming element of seventh suns around themselves. Among these thousands of sixth suns exists the sun of the earth. Among these millions of solaric germs, the earth is situated.

In the sensual spiritual principle and its power and matter, there are various steps and shades which were formed in

the way of spirals or steps through rotation and solaric power, up to the formation of suns. In these developments there are to be found atoms, germs, worlds of eggs, rolling and rotating worlds. They all move on, starting and developing as solarities. After having reached a solaric centripetally-powered step, throwing off fire-rings, they eventually found a system of their own.

The formation of all the millions of worlds took the lawful course of spirit, power, and matter. They formed everything as a threefold one, relative to them in the law of descendance and commutation. Nowhere was arbitrary action. Everything came lawfully from God, formed by His threefold law. In this way the commutations of the beginning follow each other, step by step, through spirit, power, and matter. Nothing happens without these sacred three.

You see no change in these principles. Their action is: change and formation in relatives. The principles' spirit, power, and matter are in *themselves* an inseparable law.

So you see God high, above all attacks of the contrast. Wanting to shatter high heaven three times, it was rendered out of action three times, and was enclosed in the law. The contrast stood opposite of spirit, power, and matter, like a fraction opposite a whole. Continuing calmly to form and rotate, the law of nature enclosed the contrast in lawful commutations and in polarities.

The spirits of the third suns awoke eventually from their lethargy. With the returning power of life, they became conscious of their mistake, of leaving the paradise, of their new difficult and painful road. The worlds in which they were placed appeared to them equally painful and coarse in comparison with the paradises. But before we go on to a more detailed description of these worlds, we must mention something about the underworlds.

In the fifth and sixth circles of suns, all sensual elements and spirits, which had sunk deepest, had separated in the planets and satellites. Each system of suns in its animation and formation, contains scale of its own, with various commu-

tations and differences of spirit, power, and matter. These three work in the microcosm, in the smallest as they work in the macrocosm, in the largest.

But the spiritual principle is decisive in every way, namely; the power moves according to the potency of the spiritual principle or of the motor, and the density of matter also forms itself according to it. Continuous commutations become the law for those who had sunk deeply, just as equality is the law of the pure ones. We look now at the commutations of spirit, power, and matter in all systems of suns.

LAW OF NUMBERS, THREEFOLD DISENTANGLEMENT
FROM THE CHAOS
(CHART 14)

The quantity of figures in this chart have a threefold reconciling movement. The difference here is caused by the third fraction in the larger multiplying forms. The addition of this chart is called 270! This chart is also valid for Chapters 18 and 19.

CHAPTER 19

Third, Fourth and Fifth Solaric Systems

The commutations of spirit, power, and matter keep pace with each other; what we say now, happens gradually in the same rhythm. The spiritual commutation is situated in the spirit itself and in this way in the appearances of the life-principle, in the movement of power, and in the density of matter.

The material commutation is placed for the spirits in their casings or nerve-spirit, in the bodies of animals, in the plants, and in the density of earth and matter. The commutation of power is placed in the attributes of spirits as well as in ecliptics and rotation of worlds. Let us look first upon the commutations of spirit, power, and matter of the third suns.

Here, the spiritual principle was disobedient, and disunited twofold. It was repulsive in power and electrically condensed in matter. Separated dualistically by disobedience, the desire for sensuality existed in the spirits of this grade.

The qualities expressed by the spirit-principle found an adequate form. They found it first in the incarnation of spirits, second in all kinds of embodiment of the life-principle. In this way, there was in these worlds desire everywhere, yet no sensuality.

The desire should have been killed, or better sublimated. Since the dualistic spirits were separated into a receiving and a giving principle, everything in this world was separated. Earth, plants, and animals were filled with a separated receiving and giving principle. The nerve-spirits had incorporated themselves in the fluids of these worlds. This means that they had acquired more expressive forms.

The spirits were placed latent in the fluids of these worlds. In this way, the spiritual principle attracted living cells and albumin organisms through the power of rotation. These developed more and more and embodied these spirits. Awakened,

they became conscious of this embodiment, just as they had also the memory of their false steps.

A course of rotation always contains a turn of commutations, up to the most perfect spiritual level. These spirits of the third suns started the lawful turn of commutations with their worlds.

This turn of commutations was placed in the assimilation. This is the assimilation of commutations of bodies to which the spirits had fallen. They were perfectly conscious of this. They followed consciously this turn, this assimilation out of which they burst from the cocoon, like a butterfly.

Those spirits which remained disobedient and did not rotate with the turn, were brought into a deeper circle, into a depotentiated world, by the law of elimination. They suffered this as individual cases with their individual nerve-spirits and fluids. The spirits which followed the turn, were developed into the higher worlds, according to the law of the unifying attraction and spiritualization.

The relative movement of the third suns around the primordial light, had been mentioned already. You understand that a turn of rotation was a very long life and a long development in which these spirits had time to kill all low desires, and to strive after the dualistic unity.

The communication of these spirits of the third suns with the higher spirits occurred directly. This means their bodies did not hinder them in seeing the higher spirits and in understanding their language. Otherwise, however, they could not see into the other worlds.

The temptation was placed in themselves. They were expected to develop intelligently. The recognition of God was supposed to lead them back to their original purity.

Following the same principles and laws, only in a sensually denser measure, spirit, power, and matter developed in the fourth suns. There, also, the fallen spirits existed as a sensual latent principle, in the solarically developing denser matters of these worlds.

After the fourth suns had become endowed with twofold

plants and animals, those spirits awoke from their sleep. Since everything was materially and organically coarser, this sensual spiritual principle attracted, by means of the nerve-spirit coarser organic germinal matter. This gave material bodies to the spirits. Sensual in form and expression, but still no what men on earth call sensual, they were relatively sensual compared with what they had been before.

The attraction of bodies or the incarnation of spirits occur always according to the same law of spiritual and nerve-spiritual attraction of the cells existing in the worlds, and of organic albumin germ-matter. This attraction arranges itself in forms by rotation. These fourth suns had a manifold rotation of their own. Therefore, the whole turn of commutation was quicker, but also more manifold.

The inhabitants of these worlds died or commuted themselves, but not through sensual death, nor were they born sensually since their sensuality was not that of earthly men. They had the dim memory of their mistakes. They were placed sleeping and pupating in a state of transition, in commutation of a body and of turn of life into another. When one of their life-turns came close to the end, their bodies, too, inclined for commutation. The spirit then changed to a new turn, and a new body.

In these worlds, all increase and commutations occurred through the egg and through pupations. The pupation of spirits was a chemical commutation of bodies. In this time, the spirit was latent, sleeping, its surroundings were in a fluidic pupation, but it was visible in the process of material chemical commutation. Herein was placed the greatest trial and the deepest suffering of the spirits.

Their communication with the higher ones did not occur directly, but indirectly through missions of the better spirits and through their temporary appearance on these worlds. It occurred through their own spiritual development, through accomplishment of their qualities. This means through unfolding of their spiritual love, their spiritual eyesight, or spiritual hearing and of feeling. This made them into mediators or

higher spirits for their brothers. To develop these spiritual gifts and to compensate thereby for their qualities and to decrease sensuality in themselves, was the purpose of these incarnations. These spirits were expected to develop reasoning, intelligence, and love by use of the means which God had given to them. To follow the forming rotations and the law, spiritually, and to rise to higher power, brought the spirits to higher grades. Not to follow, however, to derotate, brought them spiritually and fluidally into the deeper worlds or into depotence, according to the law of elimination of all unequal elements.

In the fifth suns, spirit, power, and matter brought forth their formations through the detached spirit, power, and matter of the third and fourth suns. Therefore, here all creations came into existence in doubly depotentiated commutations. The spiritual principle of the fifth suns contained disobedience, arrogance, and sensuality. The fall of these spirits was three-fold. From these fifth suns there came a solaric detachment, centrifugal repulsion and then again a centripetal attraction and formation.

The fifth suns were, by the way, worlds of transition to the completely sensual sixth suns and to the half-sensual fourth suns. Placed between the circles of the sixth and fourth suns, the fifth suns were reconciling and connecting worlds of transition.

Here is the transition from the spiritual to the animalistic inhabitant of worlds. Here is the transition from the egg to the live offspring, from the pupation to the painful death, from depupation to the painful birth.

It is difficult for us to describe to you these steps of transition in a concrete manner, according to your ideas, since they cannot be proven. We can support this only by the logic of words and by the gradually developing figures of the law of numbers in Chart 14, which are clear pictures of the transition.

Since there are no jumps, as we have said before, it must exist in this gradual transition which was placed in the fifth circle of suns. Our descriptions therefore should not appear to

you as mythological fables and legends. It is truth after the law of numbers and as logic. *This is truth which does exist today exactly as then.* There are these suns as worlds of transition filled with descendant transitions to earth, plants, and animal-inhabitants. All existence, all organisms, and all powers and matters are comprised in change.

The inhabitants between sensuality and spiritual beings, half in spiritual and half in sensual external form, are endowed with organs and means of expression which are half spiritual and half sensual.

Since the sensual arrogant spirits during their fall wanted to create, as once did the demons, they used for this purpose the same nerve-spiritual fluidal means. Out of this, sensual organs came into existence. These organs placed themselves around the fallen spirits as bodies. This means that there grew around themselves a sensual body organically animated, condensing itself through peri-spiritual or nerve-spiritual contact. Falling into a deathlike sleep, they were awakened by movement of rotation, in their sensual organic body, by which they now expressed themselves spiritually. They awoke embodied, just as the life-principle lives and moves in embodiments and commutations. But the spirits were *conscious* of the embodiments, while the life-principles were *mechanical, unconscious* of themselves. These sensual spirits attracted the fluids which were condensed by them, and which were organically animated in cellular kinds. In this way they received sensual organic embodiments with the help of the forming rotation.

The inhabitants of these fifth suns were expected to change again, according to the law of their spiritual gifts of intelligence, of reasoning, and of love, which had degenerated so much. They were, however, closer by one degree to the law than the eliminated spirits of the sixth suns. Their embodiment was composed of a branching out of spiritual and sensual nature. Thus all kinds of plants and animals were separated into branches. There were transitory kinds of animal-plants, transitory kinds of bird-worms and fish, from crawling crea-

tures to walking and flying ones, transitory creatures from quadrupeds to bipeds. These worlds were filled with transitory deposits and germs in their fluids and in their earth-deposits. This general life of transition is the consequence of the concluding spiral movement.

All circles of suns are, as you see, relative solarities compared with the primordial-suns. But since they have all worlds and children around them and born by them, we call them depotenced solarities.

The multiplied movement produces a quicker turn of life and a quicker assimilation and commutation in the fifth suns. The inhabitants of these worlds receive only with difficulty the advice and instruction of the higher spirits, which visit the fifth suns in toilsome and short missions. Pains, suffering, toil for inhabitants and animals of these worlds are germinating and coming forth. The intelligence, the reasoning, the idea of God and the idea of original sin are half developed since their spirit feels the pressure of sensual organs. Their normal state is, by the way, what you would call on earth a somnambulistic state. This is a state of transition of spiritual and sensual qualities. By this state, the inhabitants of the fifth suns suffer great pain for their individualism. They want either to stun themselves sensually or to exempt themselves spiritually. This state of transition is the greatest trial of their arrogance since they feel by this their lower level, their deep fall to their humiliation. They see higher spirits around themselves without being able to reach them. They see around themselves the rush of lower spirits which they regretfully feel spiritually as well as physically.

The patient tolerating of this painful double state is their expiation and penitence. Spiritual presumptions and over-estimations as well as violent sensual debaucheries rushed them into deeper worlds through death. This means through a latent state of the spirit which, embodied in deeper worlds, regains consciousness again, as man.

Chart 14 accompanies this chapter.

CHAPTER 20

(CHART 15)

Sixth Suns

The chart belonging to this chapter shows you that we have reached a conclusion, or totality.

We said the sixth suns are the smallest ones and the densest ones. Their rotation is multiplied. They have attracted their solarly from three times detached ones through centripetal power. In this way, solaric germs developed into suns. They became the providers of the worlds of their systems. Among these sixth suns, your sun is situated, having many sisters, as you see. These sisters are suns of the same rotation and of the same density. Your sun has sisterly suns of many grades in atoms, in germs, in embryos, in eggs, in comets, in a rolling state and in a rotating state.

It has half-sisters. These are suns in a state of transition. Yes, it has a widely extended group of relatives in other systems of suns. It has nephews and nieces of all grades. It in itself has children of all phases and grades of development.

Recognized in your system of the sun the macrocosm in the microcosm. This means recognize the whole large entity in this smallest one where you find again all that exists in relative and small measure.

Now look again, oh men, on the other hand, in your solar system, on the microcosm in the macrocosm, or upon the small entity in the large one—upon this one which once seemed all to men.

Now, however, your eyes should be opened and your reasoning should gain ideas, in the turn of life of your microcosmic worlds. Yes, you shall perceive the end of a thread which leads you through the principles of spirit, power, and matter and the law of numbers, all through the universe. And in this way, you as a spiritual principle will share in the rotation of your world and will follow the lawful turn of life. God is within these worlds, too, through His all-presence in the

depotenced primordial-light, and in all manifestations of His power. In this system, as in all other states of development of worlds, there are placed atoms, germs, albumin worlds, comets, rolling worlds, and solarically forming planets.

In these various states of worlds, animated ellipses and differences of density, everything lives and moves. All this is moved and formed by spirit, power, and matter.

The highest potency of the sixth circle is situated in these suns, which are filled with power of all these systems. In the process of their solaric development, they too, threw off fire-rings. In this way they got rid of the accumulated and overcrowding molecular and germanic substance.

Through this solaric development, the better spirits, the purer magnetism, the greater warmth and power of attraction of this lower grade, are concentrated in the sixth suns. The suns developed first through the purifying action of throwing off of fire-rings; then gradually the worlds of their system were formed.

We describe here how the deathlike spiritual sensual principle appeared first in the suns. The theory and kind of awakening of all spirits is always the same, namely, in the fluids or matters of worlds adequate to them.

These sensual and arrogant spirits awoke in the midst of the matter after they had been lying latent in their development. They awoke with these worlds adequate bodies or organisms which enabled them to realize a sensual life. The awakening of the most degenerated spirits was in denser and more material bodies than all embodiments which were described up to this point.

Their embodiment came forth by motoric attraction of the organisms developed in the worlds. These organisms became animalistically human by their degeneration and their desire for sensual satisfaction. Only after long purifications of the spirit and after manifold commutations of the bodies, they formed humanly in the descendencies.

In all worlds, the growing or organisms is guided by the same laws. In this way occurred the first voluminous in-

incarnations of spirits, as a consequence of their spiritual fall in the *existing organisms and matters*, and took their *independent individual way* of multiplication.

Equal to these material incarnations was the whole nature of these worlds of the sixth circle. The development of them is material from the beginning. Principally, the kind of development is always the same, even if the commutations are materially more depotentiated and coarser.

In this way, the so deeply fallen spirits were placed between coarse material *birth-organisms*. According to the law of descendance they became similar to these, organically as well as materially. They retained their spiritual individual principle. They formed a transition, a link between animals and men and they were called animal-men. Such deeply fallen spirits could not have any other first incarnation, according to the law of spirit, power, and matter, which never makes jumps or exceptions, but creates a just and similar way.

In the course of rotations and of life periods, the first developed worlds of the sixth circle potentiated or purified themselves. However, all over in all planets where the deeply fallen spirits had arrived at the border of the contrast, the animal-human incarnation is the first one.

Naturally, these spirits have lost all consciousness of their past during the incarnation. They suffered the pain and struggle of death and a spiritual paralysis before their incarnations. The woman gives birth with pain. Her turn of life is short but manifold. The incarnations are permanent, until the spirit has again reached a level of intelligence, reason, and good will.

The separation of duals in these worlds is total. Since they are united spiritually by law, they must find themselves again, according to law, after many incarnations and after the awakening of and desire for spiritual love.

Blinded by arrogance and stunned by sensuality, these spirits forgot the idea of God, and formed idols for themselves, according to their spiritual level.

The communication with higher spirits would have been

completely discontinued here if God's first-borns, sacrificing themselves, had not carried through Godly missions in this sixth circle. These missions are always very short, and happened in larger intervals. Less failing spirits, receive as a last purification or atonement, tasks in these worlds.

Receiving in groups incarnations in these worlds, spirits of the fourth and fifth groups of suns serve as an example to the deeper placed ones. They fulfill some missionary and propagating tasks. The communication with higher spirits proceeds only indirectly through incarnations or mediums. This is the total picture of the whole sixth system, in all its grades, among which your earth is included.

We have now reached the border of the contrast, in the last depotence, and in the last spiral circle. The spiral movement goes on potentiating in the inner circles up to the starting point.

Just as spirit, power, and matter lead the depotence in the law of numbers, they must also lead the potence. You see here the spiritual descendance of the animal-men from the paradisaical spirit, step by step downwards through the falls. You shall now look upon his return and follow it, from the animal-man upwards to his descendance of the paradisaical spirit, again step by step.

If the spiritual germ of a high spirit were not placed in the animal-man and if he were not the product of degeneration, he would never be able to reach the level of a high spirit, according to the law of nature. His spiritual descendance makes him capable of development. It distinguishes him from the animal. It helps him to go on by steps and to reach again his level of paradise. Thus, this is the spiritual ascendancy.

If the individual spiritual germ were not implanted in the animal-man, there would be no progressive commutation and no progressive descendance. It would otherwise be a continuous retrogradation. But the spiritual principle, the individual spirits proceed in groups. They are the decisive motoric element between power and matter. Therefore, we see the as-

cendency from the animal-man upwards to the developed, well-formed man.

LAW OF NUMBERS, SIXTH SUNS (CHART 15)

Chart 15 shows you completed figures totaling in addition to 300.

The abstract figure shows you that here on the border of the sensual world, the abstract became a large real triangle carrying in itself the abstractions.

In the way, the former abstract becomes real in the sensual worlds. This real carries the abstractions in itself. In this way the former real becomes abstract in the sensual world.

The real total conclusion forms the figure of a large double triangle, carrying in itself as a kernel the former real which is now abstract for the world of perception. The large triangle standing on the base present spirits, power, and matter. The tumbled triangle which is lying on it represents the threefold fall of spirit, power, and matter.

The concrete total conclusion contains the totality in four triangles. This is the conclusion of the multiplying spiral movement which divides itself inward and goes on to the starting point. You see the primordial three containing the whole creation in three different figures of numbers or descriptions of numbers. What formerly was abstract (in the addition 300) is now a real, multiplied three, including abstractly the other numbers coming from the three.

In the real figure, we have the star in the double triangle. This means a real picture of the spiral circles and movements which were mentioned. This movement starts from the center, the three, in the external multiplying movement of the tumbled triangle, and it goes subtracting in the inner movement of the lawful triangle. The course is double; it is tumbled outward and it is standing upright inward, in the circle. In the real seven such circles could be seen, counting the starting point and the totality of the figure.

In the concrete, you have three stars placed in each other. This brings clearer to your perception the spiral movement

in 13 circles toward the outside, and in the movement from 13 to 3 from within. You have here clearly before you the multiplying and subtracting movement, the depotence and the potence, and the twofold course of the universe. In the abstract you see the multiplying course of depotence downwards in the triangles and the unifying course of potencing upwards to the first triangle. All figures show you the creation from the center and the unification towards it.

CHAPTER 21

About the Life-Principle

We have now reached the realm of everything that is known and visible to you. We have now a total view in the figures. Embryonic spirits were created. They were awakened in the paradises and separated into steadfast and fallen spirits. They fell off the paradises in fire-rings. Third, fourth, fifth, and sixth circles and systems of suns were forming themselves by the law of numbers, multiplying in spiral movement toward the outside. Together with these, the unifying, dividing inner spiral movement returns to the starting point. But before we go upwards with the spiral movement, we will first look upon the life-principle in all its phases as well, as upon the earth, as the microcosm in the macrocosms, or the smallest entity in the largest one.

The way of the life-principle from the primordial-light to the earth is with and in power and matter. In this way, each particle of dust in the air and each kernel of the earth is animated.

The rotating life-principle is animating and all-present. On its way downward, in the outer spiral circle, it animates gradually the condensations in the turn of rotation. It animates something that is of a double nature, receiving as well as giving.

In this rotation of its own, the life-principle comes into assimilation with the nerve-spirit of the fallen spirits. By doing this, it comes into an exchange of qualities with them.

The more the life-principle is animating, the more it gains in power and in consciousness. Through the assimilation and exchange of qualities with the fallen spirits, it gained *expression* and became *qualified*. It formed, thus, a *reconciling link between* fallen spirits and nature, the animals.

The sensual, arrogant fallen spirits themselves wanted to create. In this way fluidal condensations came forth which, like all matter, was animated organically by the life-principle. It came, however, into a material assimilation and change of matter with the nerve-spirit. We call this assimilation and

exchange of qualities between the fallen spirits and the life-principle. Animating the sensual fluids of the contrast, the life-principle *formed itself into sensually qualified organisms.*

Finding incarnations in these organisms through the life-principle, the fallen spirits attracted this materially. They became instinctively qualified since their own will in the degeneration was zero.

Through these principles, the animating and the spiritual one, and through the twofold assimilation and exchange of qualities, two lives came into existence, linked by a level of transition. They are the animalistic-sensual and the animalistic-human or sensual-human life.

Through the third fall of the spirits and the following condensations, the life-principle received contrary qualities. This means it animated sensual matters which go down to the last levels of the animalistic realm. It formed races through attraction of qualities.

The life-principle as such did not become contrary or evil. The animalistic sensual qualification of the organisms came forth through the fall of the spirits. Sensual animals, however, and races came into existence through animation of condensations, in which these animalistic sensual qualities were latently situated. They received life and movement through the life-principle. Thus, the animalistic sensual qualification of the organisms descended from the *fall of the spirits*, animated by the life-principle.

Thus, the organic incarnation, the appearance of animal-men and of men, descends from just this assimilation and exchange of qualities.

Just as the life-principle animates downward, condensing, it animates upward, spiritualizing. On the way upward, animating everything fluidal, it gains in consciousness and power until it joins a completely purified psychic-principle, melting with God's primordial-light. From there, it awakens three-fold, qualified as a spiritual individual principle. It animates the universe, in the form of embryonic spirits.

Thus, not a single breath of the plant, not an atom of the air, not a breathing of a man and not the life of an animal, as small as it may be in the universe, is lost, as far as the *soul is concerned*. The smallest movement of atoms of the most microscopic life, belongs to the great whole *life-principle* which in its development becomes *psychic*. United in the primordial-light, it returns from there into the universe, *animated again* as a spiritual principle, as an *individual creation*.

CHAPTER 22

The Earth as a Microsm

Now we enter this atom of the great whole, and we are on earth. You know by now that we are to be found on one of the deepest sunk and most sensual grades. Let us look upon the depotences of spirit, power, and matter on earth.

The incorporation of the spirit principle on earth started with the animal-human incarnations. Today there are still descendents of these to be found on earth in Africa where human races belong to the deepest impotence.

The human incarnation has reached its point of culmination of organic perfection and spiritual development in the so-called civilized nations, in spite of the fact that one also finds in these classes brutalities, sensualities, and feelings which men call beastly.

You see here disorder of conceptions and spiritual abilities stunned to organic sensuality, caused by human lack of knowledge. For we know now that the animal kingdom attracted it sensuality *by the spiritual fall*, and that it is pure as a principle. But men in a revolution of ideas call their own worst failures animality, as if they had attracted it from the animal realm.

Here occurs the growing together of crudest humanity with the animal which is most similar to him. This study will keep occupied the earth and its inhabats for the years to come. Here is established not only an external similarity, but also often a similarity of qualities of the souls of men and animals. so that these show in their higher races often more love and feeling than the crude savage whose reasoning and ideas are related to developed men as the crudest animal is to themselves.

The man is, therefore, not a developed ape, because a different principle is animating the ape and a different one is animating the man. The ape as an animal, as a sensual and carnal being, is a consequence of the fall of the spirits. As an animated sensual being, he is a pure principle. The animalistic man is a consequence of his own deep fall. The races and

qualities of the animals are a consequence of the degeneration of the spirits and their condensations. These last ones are animated in the course of rotation by the life-principle. In this way, they became qualified races of animals.

Thus, everything that is animalistic and sensual, is a consequence of the spiritual degeneration. It is a consequence of the fall and of the condensation. Men and animals are closely connected with each other through matter and assimilation. The descendents of all races, is important, however, only from a motoric viewpoint, since they are guided and formed just in spiritual descendents, in power, and in matter motorically.

Look now upon the nations, the most developed ones and the most savage ones. Consider that a group of animal-men does still exist in the most unknown parts of Africa. Yes, look upon all nations in their individualities. Look, for instance, upon the Chinese who remained the same, or upon the former Greeks and Egyptians. You will not be able to explain the differences and the great inequality and contrast of these nations on earth, unless you assume the threefold fall of the spirits in all its splintering and branches, and unless you believe in the spiritual downfall.

The most powerful forming element is the correct idea of God and the consciousness of the spiritual individual development and immortality. How is it with these on earth? One nation of men received this idea of God hundreds of years ago. This was the nation of Israel. Out of their nation came God's Son or first-born who fulfilled His work of mission in human incarnation.

Since those many hundreds of years of these messiahs, only a small portion of the inhabitants of the earth has become followers, or has the idea of God and of the personal continuation of the spirit. Not that savages denied it, out of lack of knowledge. No, the most highly educated men, not knowing the primordial law of the *three*, denied any spiritual and any divine existence. You see the spirit-principle on earth oppressed by the own spiritual fall of the inhabitants of the

earth and by the dense embodiments which followed it. Higher spirits, also, who incorporate themselves on earth out of repentance or in smaller missions, feel the pressure of the sensual human body on their spirit, which becomes slave of the human organs and of external forming conditions. The free spiritual will is oppressed. If a spirit which may be as high as it can be, is incarnated in a human body and assimilated to human organs of thought and of life, it needs external development in order to express its spiritual abilities.

The contact with higher spirits is very much hampered and is made very difficult on earth. The spiritual characterisation of nations, which is divided into grades, should be to you proof of the spiritually low levels of this planet.

As we have said, the Israelites had retained the idea of God and a faith in immortality. They were a stereotype picture, a grade of spirits of their own, from primordial times until today. They are one of those groups of spirits which, falling equally, has to fulfill equal penitence. Another such group of stereotype spirits were once the Greeks who had to fulfill a turn of life in penitence on earth. Coming from higher worlds with a memory of their magnificent types, they brought style and art to the earth. In memory of transitory worlds, they brought with them their mythology, their half-gods and Gods. In memory of former communication with higher spirits, they divined the human element and humanized the animalistic element. They obeyed orders coming from oracles. The Greek culture stopped after it had completed its rotation, its turn of embodiment of these spirits on earth. They had completed their penitence and left the earth for a better circle.

A new turn of life brought the Romans and the Christians, as former turns had brought the nations of the antique world.

The Chinese are stationary spirits which did not share in the rotation and could not decide in any state of transition. There are on earth from an over-all view, from animal-men to the most developed ones, nations of transition and stationary spirits.

Since we called the idea of God the basis of all development,

we will in the following chapter look more in detail upon the immortality of the spirit.

See, oh man, in your planet a place of penitence, the consequence of your sensual fall. You must fight against nature and against yourself, separated from your spiritual dual which you will find again only with effort and with sacrifice. Born truly in original sin, brought forth by original sin, you arrive on earth with pain and you leave it in the dreadful picture of death.

Search in this for evidence of the fall and for the deep level of depotence on earth. It proves that the earth is a place of progress only through repentance and penitence.

CHAPTER 23

The Idea of God on Earth

Let us look now in general on the idea of God on earth, touching only later in the first chapter of the potentialization, the Christianity, and its progress. In the course of depotences, you see the threefold fall of the spirits, the multiplying powers, the degeneration of their abilities, and the condensing matter.

Let us look now upon earth itself. It is a material level connected with the spiritual fall. It is withdrawing from God. It is a spiritual difficulty of coming closer to Him.

Before Christianity appeared, the idea of God was to be found only in a small tribe of Israel, in one nation among hundreds. From Israel, the idea of God was conveyed to Christianity and to Mohammedanism. All other nations on earth did not know God in His spiritual essence. They worshipped Him, either symbolically in sensual things, or they searched for Him in qualities, as a God of vengeance or of war. In one word, they worshipped power and matter instead of spirit.

Faith in a creative God is also getting lost among Christians. It is excluded from it by research men of positive science. These research men, going only after visible evidence, exclude God from the effect of power and matter, since they did not find Him in the creation. They did not consider that, without spirit, without God, without motor, any power and matter would only be a nothing, not having life or force. If one would believe only in what can be seen and touched, science would soon perish. For just the invisible, spirit, and power animate and move the visible world, the matter. How could anybody touch spirit since even power as such and in itself can neither be seen nor touched. Its existence can only be proven from the action in matter. Search for God in His trinity, in His unchangeability, as Creator, as Law, and you will understand Him better. The false ideas about God cannot be held against the earth, if we consider its deep level of depotence in spirit, power, and matter. Its inhabitants are spirits

fallen spiritually because of sensuality and arrogance. Its own body, the globe, is thrown out of a separated matter. Its powers are the relative ones of the relative.

When, therefore, the men of the earth will have improved themselves and will have spiritualized themselves, when they will have made a step forward in the development of their reasoning and in the development of their degenerated spiritual gifts, then they will see before themselves God in His greatness and His elation. They will then recognize that the laws of nature, as well as everything else, are emanating from Him. Until this recognition is reached, there will be no true and no firmly established knowledge, without hypothesis and revolutions.

God listens to your calls, to your beggings, oh men, through His all-present power and through the condensations of His primordial-light. Search for Him and do try to recognize Him. You are so far removed from Him, that you can explore for thousands of years and you can form and purify your spirits for thousands of years, before you can come any closer to Him. The more you recognize Him, the higher and greater He will stay before you. Your seeing spirit will become more and more filled with fire and with soul; in a potentiation, spiritualization, and development of your own.

Coming closer to a true recognition of God will make Him only greater.

The fall of the spirits sensualizes the idea of God, since every human being and every spirit is individually different according to the level of development and to the prevailing habits and customs of his surroundings.

What shall be the answer if we would ask why God is at all symbolized and deformed? If He is Almighty God, why does not He manifest Himself powerfully and greatly through miracles?

He becomes sensualized only by men themselves who are born in sin. This means they are *as spirits, already spiritually deformed and degenerated when they arrive on earth*. Higher

spirits are incarnated on earth only as an exception in order to make you understand God *better*.

God never imposes on His own laws of nature. That is the reason why *miracles* do not happen. The word "miracle" is a human *invention*. It describes only their lack of knowledge of the laws of God. Everything arrives on time, in accordance with the law, and reaches the goal according to it. It would have been ill-timed, if Jesus had arrived in the period of the flowering Greek culture. It was, however, very timely in the law that he came later.

There does not exist any imposition on the turn of rotating life. They must be gained in struggle, step by step and link by link. Therefore, oh men, do not stop. Work, work, and start the task of unification and recognition *with yourself*, for the road is long.

To stop in despair, means hindrance and loss of time. Onward, in the continuously moving turn of rotation, onward, threefold, with spirit, power, and matter against spirit, power, and matter. This means with all your spirit, with all your will, and with all your senses, against the degeneration of spirit, will, and senses.

The true recognition of God comes on earth only in grades, step by step, through the spirit of revelation or missions, through power in faith and in love, through research in thought and matter.

It would surpass the grade of earthly spiritual intelligence, to make at once a jump into higher levels. Already the little that men know up to now of spiritual science, they do not comprehend. They deny it as fable and legend, or they clothe it in sensual ideas. It is of course illogical to deny the existence of something which one can neither touch nor comprehend. Because you, oh men, cannot believe in the spiritual and do not comprehend it on your low level, it is nevertheless in existence. This, however, cannot be held against men, as we have said before, because of their low spiritual level. For this reason, they must work and must use with gratitude God's mercy which is placed in the mission of Jesus.

Yes, *God exists*, in spite of all denying. Just what seems to you without basis or law, is such only before your eyes, because of your *lack of knowledge* of the primordial law of spirit, power, and matter.

The fall of arrogance dimmed the reasoning and the intelligence of the spirits. It brought them into dense incarnations adequate to them. Humility and recognition of God shall, however, liberate the spirits.

It is very significant that just on earth God is so *little recognized* and so much denied, because earth is one of the lowest grades of the universe, as you see from the law of numbers. Their own spiritual fall and the arrogance hinder the men, namely, the fallen spirits, to recognize and to love God. The true recognition of God is to be found in following God's love. How few people do therefore exist who can truly recognize Him.

Before Christianity, spiritual laws did not exist on earth. People lived on earth sensually. There was sensual liberty, except in the tribe of Israel. This tribe kept strictly the laws of Moses and kept up the idea of God and the faith in their own immortality and in spiritual laws. Therefore, you see the purest and highest men of the antique world coming from this tribe. They called themselves God's nation. They were this, also, as long as they followed God's laws and rotated with them.

Their first false step was that they did not recognize the Messiah. In this, only a part of the nation failed, blinded by arrogance, not wanting to recognize the Nazarene as the promised messiah. The other part of the nation of Israel, however, believed in Him. Thus, a friction occurred, a fall of the arrogant ones into stubborn blindness, and a progress of the faithful ones who believed and fought for the spiritualizing principle of Christianity.

Only through individual spiritual improvements, through elation of spiritual abilities, through perfection in the recognition of God, through acceptance of His laws, can the earth progress.

The potentiation of spirits moves step by step with the potentiation of power and matter, infiltrating all members of the human society, the savage animal-men, the nations in transition as well as the civilized population.

CHAPTER 24

Sensual Incarnations and Death

We said that birth and death in the world of this grade must be filled with pain. After the first animalistic-human organic animation of the earth, the base was laid for human incarnations. After the first incarnation of the fallen spirits in organisms had occurred, they multiplied among each other. They formed in descendance many nations and human races.

The spirits sank completely and deeply in their sensual feelings, stunned. They followed the rotation and the turn of life mechanically, like the life-principle, since their free will had become instinct.

The nerve-spirit is raised to higher power by continuous change of matter and incarnations. This caused the slow awakening of the spirit to consciousness. The change of qualities, which means the improvement of the spirit, shall proceed by its own free will.

Through assimilating movements, the sensual spirits awake in steps or circles, in accordance with the depth to which they had fallen. These spiritual differences find their material expression in various races and nations.

Everything moves according to the law of similarity. After this law of spirit, power, and matter, everything adequate to the worlds, is animated and moved.

The earth contains mainly crude, sensual, and transitory levels. It contains, therefore, sensual and arrogant spirits.

Spirits of higher levels arrive at their last repentance in smaller missions; for instance, in earthly incarnation. This means spiritual progress to the earth. Such men spread great thoughts as well as inventions and also virtues. They bring these down to earth from their own higher worlds. They are examples for the rest.

The primordial incorporation happens, as we had already said, by nerve-spiritual attraction and condensation of organic life.

The present incorporation or progeneration of men occurs according to the *same laws* and principles but *in another form*. Now also the nerve-spirit or the fluidal casing of the spirit assimilates with *organic albumin in the cellular life*. This is placed in the giving sperm of the man. The other is placed in the conceiving cell of the woman, out of which a foetus is formed.

The spirit assists animatingly, with its nerve-spirit, in this process. Only when it is animated by spirit, will it form the beginning of the foetus. The spirit is the animator of the human foetus which in itself without spiritual principle, is only animalistically organic. The intrusion of the spiritual principle, however, forms the sperm to a foetus, and this to a human embryo to a child.

Here are the same principles of primordial incorporation. Only the form is now placed in the existing human generations, as organic albumen and cellular life which is situated in them.

During the formation of the embryo in the maternal body, the spirit enters more and more the organs of thoughts and feelings, through its nerve-spirit. It forms these according to its individuality, *adequate to it*.

Man is three in one; the spirit or movement, the power or animation (also called soul), the matter, or the body. Let us now look at man and his organisms in connection with the spirit and the effect of the external human development on these.

Man and his organisms are, indeed, anatomically well known, and examined by physicians. He is this, however, only sensually, but not from a motoric or spiritual viewpoint.

The motor of the senses, with all its movements, its animating force and its law of life, with all its fluidal and nerve-spiritual qualities, is unknown to the explorers of the earth. There are three things which influence motorically the senses: the inner thought, the inner feeling, and the external impressions. These three things, the ability of perceiving them logically and to reproduce them again, make him a man. Without thoughts, he would be an unreasonable being. Where then do

feelings and thoughts come from? The scientists of the world trace them to senses and organs.

They deduct the thoughts from the brain, and the feelings from the nerves or the heart. If one of these organs should be faulty, the corresponding spiritual quality will be faulty, also. But how do you want to explain the tremendous gradations of spiritual qualities? They are much more manifold, beyond comparison, than physical inequalities of organic formation in humanity. Why does not a law of equality govern here as it does among animals whose organisms are much more similar than the human ones are?

All classes of animals have their types, their characterizations, without the changing psychological appearances of insanity and imbecility which occur so often in human organisms. With men, the spiritual gifts change in great variety. This is in no way logically connected with the small differences of the organic build and of the phosphoric contents of the brain. This shall prove to men that the motoric element is not only placed in matter, but that there exists a law above the matter, a motor and animator which forms the matter.

The brains of men are formed by thinking. They gain in sinuous lines and phosphoric contents. They become, therefore, capable of changes, through motoric power.

The spirit forms it according to its individuality, through thoughts. But how powerful must be the thought, if it can effect that! You know that the transformation of the brain is happening. This must, however, be brought forth by power and movement. You call this power thought. But what is the thought? It cannot be the brain itself since it is transformed by the brain.

Through more exact investigations you arrive more and more at the existence of the spirit, as an uninvestigable motor whose existence in the living body cannot be denied. It is considerably more difficult to find positively the spirit in men and the soul in animals than to establish it as mere power in each examination of the brain and the organs.

A spirit, when incarnating, looks for organs for sensual

expression. He finds these in men because they possess organs for the same thoughts and feelings which correspond to the thoughts and feelings of the spirit.

Spirit forming the center of the foetus, develops the senses and organs out of his spiritual center. A lower spirit develops these less and becomes a less gifted man. A higher spirit develops them more perfectly and becomes a gifted man.

The human senses and organs identify themselves, after a normal birth so completely with the spirit, that the same, losing its memory of the past, is thinking and feeling on earth through human senses and organs.

If you would cut out a part of the brain of a child you would see that this child becomes incapable of thinking. This happens, by the way, through dropsy of the brain. The reason for the loss of reasoning is that *the spirit is missing an organ in the human body* and does not find any more the sensual expression of the spiritual thought. *It does not find any more the tool of expressing it.* It does not, however, lose the reasoning power just because of the purely material cause of the loss of part of the brain, which—some men say—would think itself and in which alone the thought would be situated.

It is the same with the eunuchs whose spirit, because of the cutting away of sensual organs, is not less sensual than the spirit of other people, who have the expression of sensual feelings in their organs. This leads to the deduction that an embodied spirit which *misses one* or the other sensual expressions of spiritual qualities in a human organism, still has these qualities. *They still exist, but are retroverted.* The difference is that they cannot be expressed any more.

It remains a puzzle to men how much education and external impressions contribute to the development of the spirit. A man who from his childhood did not hear any human voice, can articulate but not speak. It is the same with all movements, with the kind of foods, and with spiritual development. All savage men are, therefore, capable of development, but only to a relatively low level. This should prove to you that *the spirit loses its own power and its own movement* after it is

embodied in the organic body of men. Through total assimilation with the organism and with the senses of the body, it has become completely dependent upon it. Its completely spiritual development as a man on earth is dependent not only on the organs, but also on the external forming power. For the external development and education influence the senses and unite in them with the *inner* forming power of the *spirit*. This completes the totality of the sensible reasoning man.

A human organism animated by the inner motor, educated by the external forming power, is a developed man. A human organism without motoric power is dead and does not need the external forming power any more. A human organism with motoric power, but without external development, is a savage crude man, living according to instincts and capable of development only as far as his unpracticed nerves and organs permit.

A faulty organism animated motorically, is an ungifted man as far as the injury of the brain or of other organs reaches.

When the spirit is incarnated, it becomes the *former* and the *motor of the organs*. But it is, also, depending on them and on the external forming power (the education).

The latter has the first influence on the senses. It unites this effect with the effect of the spirit, with the inner forming power in the senses. This produces totality, thoughts, feeling, and expressions.

When external impressions are missing, the organs of thoughts do not receive any work or any movement. They become inflexible and the man lives like an animal according to instinct, after the necessities of the body.

The spirit has not the power to work independently through organs so that it could teach man *to talk, to read, or to write* independently without external formation. Such a spirit missing the external power of formation is mourning about his organs which he sees becoming inflexible without being able to help it. This is always a great repentance or punishment.

The spirit brings its talents, qualities, gifts and science into

the human organs. They develop, well inspired by external impressions.

When the spirit has assimilated completely into the organism and into the senses, it has become a normal healthy human being. The spirit, in its motoric power, may concentrate more or less on one or the other organ. This causes disharmony, inequality, disease, and mental disturbance.

Often the spirit conveys only half of himself to the organism. This makes the man only half alive intellectually, or it makes him insane. The spirit removes himself half from the body, leaving the life-principle in it. As a result, an insane but otherwise healthy human being comes into existence, instead of a normal man.

The normal man is moved and animated. With the insane person, the mover withdraws from the organic effects, leaving the animator working alone. The withdrawal of the mover from the organism does not cause death if the animator remains still in the body.

We said three comprise man: the spirit or motor, the nerve-spirit or power of animation, and the body or matter. Now we know, however, that spirit and nerve-spirit are fluidally united and that unification conveys itself to the foetus, animating it. This forms the embryo, under co-operation of the mover.

Out of this whole, a fluidal tie of life comes into existence, uniting spirit and body, a psychic life uniting both. This fluidal tie of life is elastic. By this elasticity, the spirit or mover can remove from the body but cannot separate from it. The body lives then only through power of animation, like animals. It is living physically insane if this state is permanent. It is living spiritually only in moments, if the spirit expresses himself in lucid intervals and assimilates again into the body. There are two cases of insanity, the one which was just described, and the formerly mentioned case of an organic defect.

The flexibility of the fluidal cord of life is of great importance. It is a necessary law for the human organism and for its spirits. The law of sleep is placed in it. The motor moves

the organs in powers of thought and feeling. The life-power in the fluidal cord animates the body. Continuous movement would exhaust the human organism. If this organism becomes tired and needs organic rest, the mover withdraws from it. He leaves the body in an organically resting and psychically animated state, namely the sleep. The mover himself needs this rest which means to him an easier spiritual movement. There occurs sometimes a relaxation of the life-cord which we will consider in the next chapter.

The life-cord has a healing power when the body is sick. It has a destructive and organically confusing power if the mover tearing on it wants to regain his complete freedom. The tearing of this life-cord means death, the separation of nerve-spirit and spirit from the body which means change of matter and nature. Change of matter is the decay of the inanimated body; the change of nature is the alteration of man to spirit and of the human organs to nerve-spirit.

Man knows that he is alive and that he dies. But it is a puzzle to him *how* and in *what way* this is happening. Science denies the spiritual animation of men which it calls shortly life-power. It knows the chemical decay of the body and of all its elements. But it does not find the animating spirit. That is why it denies it.

This is however, acted most unscientifically. If a hundred years ago,* somebody had described to you a telegraph, or had told you something about photography, you would perhaps have him locked up as a fool. But, both are now really *existing things*. They were always already existing, in principle, but there was lacking a man who had found the key to them.

It is, therefore, the first duty of science and of everyone who calls himself a research man and who wants to learn, to be humble and *not deny* the existence of things if they *have not any sufficient proof for their non-existence*.

While the body continues living in chemical commutations, why should not life which has moved it before and is called spirit, have the same ability of a continuation of life?

*This was written by Adelma Vay in 1869.

Death is the tearing off of the life-cord. It is a drawing back of the life-power by the spirit and a material change of matter. It is a psychical change of the life-cord to nerve-spirit and a spiritual change of spirit in its development. This is, therefore, a threefold change.

Fallen through sensuality, you spirit of man, became incorporated sensually and painfully. You die sensually in pain, feeling the fraction of the life-cord and sensing sensually the separation.

The spirits received intelligence, free will and love. Through the fall, the free will degenerated into instinct, the intelligence into folly, the love into sensuality. Spirits, sunken so deeply, awake from their spiritual degeneration and stunnedness, only after a turn of assimilations or incarnations. In this state of degeneration and stunnedness, they were living mechanically like the life-principle.

Awakened to spiritual consciousness, they receive spiritual instruction and guidance. This is a guidance situated *above their own intelligence*, or a guardian spirit. Following this one continuously and rotating with the law of nature, they gain again a better spiritual level. They change into more intelligent nations where also an *external instruction* is forming and educating. Without changes and without incarnations, there can be no education and *no progress*.

Let us look now upon the dual fracture and upon its consequences. Man and woman are consequences of the separated dualism. The spiritual dual, expresses itself sensually in two genders. It produces in their sensual unification a third one, a birth.

The dualistic separation came from the disobedience and sensuality of the spirits. The fluidal cord, which united the duals, was torn. The duals were standing there as two spiritual types, as a giving one and as a receiving one. This changed in embodiments into two genders, in man and woman. Since the spirit forms the organism, the giving spirits have manly organs and the receiving spirits have womanly organs.

Through reversed incarnations of the giving spiritual prin-

ciple in receiving organisms and of the receiving principle in giving organisms, there occur psychic and physical excesses. There come into existence physical bastard between man and woman, a hybrid life and physical anomaly. Such tumbled incarnations are often the cause of difficult pregnancies, of false menstruations, and of premature birth. They are an excess of the law which creates in similarities. Often, the spirits use their free will contrarily in excesses and in derotations.

A real harmonic incarnation is one which follows the rotating law, the turn of life and not one which forks in an arbitrary way.

After the dualistic fracture, the individual dualistic spirits remain elated. *Their spiritual and fluidal re-unification is a law toward which they must strive.* To reach this law, they received the love. But they sensualized love so much that the meeting of the duals on earth in a sensual marriage causes the spirits much struggle and effort.

We understand as a turn of life the continuously rotating law of nature. Life-turn for spirits is a *circle of lawful changes* which lead to the attainment of higher levels.

The spirit which fulfills his life-turn lawfully, moving in rotation, progresses quickly to his spiritual liberation and development. The spirits which derotate, however, fall. Those who do not share in rotation, remain stationary. ,

The law is the mercy of God since it is the enclosure of the contrast in the law of depotence and potency.

For each spirit, the life-turn is based on a law of numbers which it must fulfill, number by number, in a triangle of spirit, power, and matter. The attainment of a peak is the attainment of a level after a finished life-turn. Excesses are a deviation from the tangents, a derotation of the straight course. The stationary means stopping. The sharing in rotation is the forming of the triangle, the fulfillment of the law of numbers. First the great sensual life-turns must be passed, in all depotences. Then the great fluidal life-turns have to be passed in all potences

CHAPTER 25

The Spiritual Abilities of Men

We told you in the preceding chapter that the motor worked from within toward the outside, through the organs, and that the external impressions worked within from the outside, through senses. This finds a movement and an assimilation of both effects, an expression in the organs and a physical life, through thoughts.

Human beings have a spiritual, a physical, and a sensual life. If these three are in a lawful balance, this means a healthy, capable, normal man. If the sensual life is predominating, he is a crude man. If the spiritual becomes predominant, it will mean an eminent and very gifted man, mostly with a weak organism.

Often, the spirit develops an organic freedom through psychic life. This means a spiritual freedom coming from the organs, through a loosening of the fluidal life-cord.

This brings forth abnormal human beings, hysterical organisms which live more psychically spiritual than sensually psychic. Men call these appearances hysterics and somnambulism. These appearances are only to be found in the loosening and in the flexibility of the fluidal tie caused by the motor. Nervous cramps are often caused by such stepping forth of the motor through too large extension of the fluidal life-cord.

The somnambulism is created in the human organism through such an expansion of this fluidal life-cord. The spirit becomes more free! Instead of thinking sensually and instead of feeling the same way, he thinks, feels, sees, and hears spiritually and psychically. This is reproduced as a relex in the organs. In this case always only an individual spirit of the man is seeing, hearing, and feeling. He uses for this purpose his human organs as reproducers of reflexes. Therefore, we find in this half-sensual and half-psychic life certain gra-

dations. These are individual opinions *coming from the individual himself* which sees, hears, and feels according to *his spiritual level*.

All psychic appearances which express themselves in human beings through expansion of the fluidal life-cord, are of a psychic and spiritually individual type. At this stage, the organism itself is in abnormal condition. It is sick. It is in disharmony and in an organic state of sleep, with a strong expansion of the life-cord. It needs only very little food.

This is the condition which requires a cure. The first reason for this is that it is not becoming to the human organism. The second reason is that it means often a derotation of the *own spirit* which *disobediently* and also *arrogantly does not want to accept* the sensual human life, the incarnation. Like everything else, this spiritual psychic stage has its contrasts and gradations.

Up to now men have not yet comprehended and perceived this condition or its cure. These are studies of our present period which bring revolutions and progress into medical science.

There is still a second kind of psychological appearance which is very different from this first one. These are the so-called media who write, read, see, hear, and cure. They are doing this not under the impulse of their own motor but under the impulse of a *strange motor*.

In the media the three parts of man, namely, spirit, soul, and body, must be *tuned harmonically* and must be healthy if they shall be *good media* or conveyors of a pure message. In this case *no* expansion of the life-cord occurs. There is only a *strange motor joining* the own motor. The strange motor expresses itself through the animation and the organism of the medium. It replaces in this way a natural motor which becomes a mechanical medium, following mechanically the strange one.

A disembodied spirit which wants to express himself to men is using for this purpose the *psychic and organic life*,

namely—man. For this reason a spirit can never express himself completely, but always more or less mechanically.

To be a medium does not mean any organically abnormal condition of a man. It means replacement of the own motor with a strange one. For this reason the human being will think, feel, speak, and write differently, meaning strange to himself in the moment of a motoric replacement.

All men are more or less media with larger or smaller motoric replacement. There exist, however, in this respect great differences and gradations.

Mechanical media present a total motoric exchange so that the own spirit follows mechanically the replacer *without acting and thinking of his own*. The own spirit leaves the field free to the strange one. There are hundreds of gradations in this stepping back of the own motor which are all caused by the own motor. With some men the motoric communication causes only an external organic influence. With others this influence is psychic. Caused by organic expressions coming from the outside, men of the first group arrive at feelings and thoughts which are completely strange to them. Other men, however, become half-media through psychic impressions which they receive and which they pass on.

Motoric replacement may bring forth media in men. But it can also generate in them diseases and cramps of the most evil type, so-called *frenzies*. This happens when the replacement occurs by evil and lower spirits. This has however always its spiritual cause in the penitence or atonement of former defects of these men.

But this is a field of separate studies referring to many cures and proven healings. We plan to demonstrate this to mankind in another work which shall follow.

The science of spiritual penitence and enchainments and of organic diseases based on them will throw a great light on very unknown riddles of psychic sufferings and conditions of *mankind*.

That spirits without bodies are expressing themselves and that they do so through men is an undeniable truth. It is

based on a law that they are needing for this end a power and a matter since everything happens through spirit, power, and matter. The disembodied ones are using those who have bodies in order to express themselves. They do this by replacement of the motoric element, by attacks on organs and on the psychic life. Up to now, they are finding means of their expression *only* in the human body. If you could compose complexes chemically and powerful in another form, the disembodied spirits would express themselves through those.

If you could compose a foetus chemically and strongly and if you could place it in elements capable of life, it would certainly become slowly an embryo, *animated* by the always rotating spiritual principle. The reason is that spirit and life-principle are looking for adequate power and matter for their *own animation*. They become animated if these do exist. In this respect we repeat here only the law that everything in existence becomes a complete living and acting creation only through spirit, power, and matter.

If you present to the spirit a power and matter which is adequate to him, and if you present these in a complex, you will receive an intelligent expression from this formerly silent complex. Up to now, we have this complex, this possibility of expression only in men. Therefore, we express ourselves only through them.

That "*everybody is a medium*" is a sentence very full of meaning. It means every man has thoughts and feelings which are *not his own* and which are strange to him, and which are outside of his own motoric life. The greatest talents are half-media. They receive inspirations which come half out of their own motor and half out of a strange motor.

Human beings are *sensual*, exposed to external impressions. They are also *psychic*, exposed to psychic and nerve spiritual feeling of spirits. You find in this the tempting and the good voice of conscience. The psychic impression feels both impressions and conveys them to the motor.

In this way, every human being is more or less a medium, exposed to influences coming from spirits. The influences

are more important than men imagine. They are also very different, ranging from the highest purity down to the deepest contrast; just as there are differences in men and in spirits.

Men received their reasoning as well as the Christian teaching so that they could distinguish good from evil and could separate the degeneration from the law.

In some men, the ability of being a medium develops into a gift. This capacity is caused by a special adaptability of nerves. This gift *must be practiced*, like any other gift, *in order to become perfect*. Perfection is based here on purity, simplicity and truth of spiritual messages. Therefore, the development of a medium requires self-improvement, humbleness, and a strong religious guidance.

To men endowed with such a gift, the praxis of this always mechanical action as a medium is required for their spirit and for their health since the flexibility of their nerves tends in this direction and needs medianic exercise.

The law of similarities and relativities also rules here. Thus, a good man will attract good spirits and pure high spirits will express themselves through pure media. The contrast has no power over the pure persons. It appears to them only as tempter. A lawful spirit which is incorporated in a human body can never be replaced motorically by a contrast spirit. This is *fluidally and psychically impossible* since the law rules above the contrast. It cannot replace it. It can only influence it, as a temptation. This law must also be applied to what we have called possessions. For the mediumship, the law that "similar produces similar," must be strongly emphasized.

No human being will follow an evil influence, *against his will. The own motor will always be stronger than the strange one*, if the man has such a will. When we spoke about somnambulism, we said that this expansion of the fluidal tie is a condition unhealthy to the organism which must be cured. We say here that being a medium means a talent which does not tear a man from his normal condition. It is to him a necessary exercise if the flexibility of the nerves and the gift do exist.

We wanted to explain in this way also the origin of this

whole work, according to its law of nature. It came into existence by a *total motoric replacement* and by a completely mechanical following of the own motor to our motoric guiding movement.

Since there exist spirits and since they live on all levels, they must also express themselves motorically, through their nerve-spirits, if they want to become visible and audible to man. They use for this purpose the human organisms.

We want to see here the mediumship separated from somnambulism. The first is a gift which does not disturb human health. The second is a disharmony or a curable hysteria.

The disembodied ones are separated from the embodied ones only through senses, and therefore not completely.

CHAPTER 26

Reflections About Magnetism and Electricity of the Earth

Knowing the pure origin of magnetism as well as the deep depotence of the earth, you see that everything which you call magnetism on earth is really *electro-magnetism*. We can speak here only of more or less electricity in magnetism, but never of completely *unmixed magnetism*, according to our ideas and knowledge.

We said that magnetism is a fluid. The highest potence of it is placed in the primordial-suns and in the cover of the completely pure spirits. The magnetism is, in all depotences of a fluidal spiritual, but not of a fluidal material, kind. It is invisible on earth as a fluid to the human eye, but is known to it only as a power. In its coarsest depotence, magnetism is also as a fluid invisible to the human eye and is known only by its power of attraction. For this reason it is considered simply a power.

It is, however, spirit, power, and matter. This means spiritual magnetism, in the nerve-spirit of the spirits. Material magnetism, in the organisms of the earth, and power by its attraction. It is twofold in these three qualities: electric and magnetic, repulsive and attractive.

The gradations of things and their commutations remove men often from their *primordial origin*. This is the way with appearances of magnetism and electricity on earth. Coming from a primordial origin, they often *become contrasts in their depotences*. These contrasts are the poles. In the north pole magnetism is prevalent while in the south pole electricity prevails. This would be proven by an electro-magnetic needle.

There are two different kinds of electro-magnetism: one is animalistic and the other spiritual. Animalistic and organic electro-magnetism is placed in earth, plant, animal, and men. Spiritually, it is located in the nerve-spirit of spirits and in the fluidal life-cord of men.

Organically it is placed in nerves and blood of men and of animals, also it is in the cells of plants and earth. Every-

where, it is twofold; giving electrically and receiving magnetically. The magnetism is agreeably cool. It gives flexibility to the nerves and temperature to the blood. The electricity is lukewarmly repulsive. It gives elasticity to the nerves and movement to the blood. We said that electro-magnetism as a fluid was invisible to men. But it is not so to them, as an od-light. You know that the fallen spirits changed their nerve-spirit into electricity from magnetism, through depotence.

Therefore, all spirits come into incarnation already with electro-magnetic nerve-spirit. They convey these qualities to the fluidal life-cord which assimilates them in the human organism. Higher spirits are more magnetic in their effects, lower spirits are more electric.

Both kinds develop capability and mediumship in men. The magnetic are *true* and pure, the electric are contrary *untrue*. There exist, therefore, as many kinds of mediumship and of abilities as there are spiritual individualities and electro-magnetic nerve-spirits. We have, therefore, in men, two kinds of magnetism and of electricity. One is organic, which gives flexibility and elasticity to the nerves and movement as well as warmth to the blood. This is placed in the human organism. Then, we have also the spiritual magnetism and electricity which is located in the fluidal life-cord.

By organic magnetism sensual effects are produced. By spiritual magnetism, spiritual effects are brought forth, as for instance, in the mediumship. It may be mentioned here that the somnambulism is an organic effect of the magnetism. The loosening of the life-cord is an extraction of the spiritual magnetism. There remains alone the organic magnetism which then stays with the body or as a magnet in the power of magnetism.

The psychic organic life without spiritual magnetism is subject to the influence of the stronger organic magnetism.

The spiritual magnetism, however, is *never subject* to the organic one, but it is subject to the *higher spiritual magnetism*. This can be seen in spiritually stronger media which can never be brought into a somnambulistic condition by organic magne-

tism. But they can very well become mechanic media, brought to ecstasy by a higher spiritual magnetism and by a replacing motor.

We like to mention here the animals which possess soulful organic electro-magnetism, but not any spiritual magnetism. All qualities of animals are organic, soulful and mechanical. The human civilization and development have a reaction on the taming and training of animals. Men can tame them as far as their psychical qualities do permit.

Since we will edit, as we have mentioned, a separate book of our own studies about mediumship, about magnetism and several psychological appearances, we have mentioned in this chapter only briefly the magnetism and the electricity, hinting at their primordial origin and their twofoldness in spirit, power, and matter.

BOOK III

CHAPTER 27

Involution

The course of unification and of involution is beginning. It begins in logic with the absorbing of the potences, in commutations of spirit, power, and matter. It begins in the law of numbers with the division and the subtraction of depotences into involutions.

In the spiral movement toward the outside, we reached the depotence, with addition and multiplication, through multiplication and condensation. In the same way, we want to return again to our starting point three, through division and subtraction in the internal absorbing spiral movement, through unifying potences.

The numerical figures change, unifying or subtracting from step to step, until we arrive in the real, concrete, or abstract at three. We are in the deepest depotence in the sixth circle of suns.

Imagine that each of the systems of the sixth circle has also its depotences, exactly in the same law of numbers and form of diagrams as that of the 15th Chart. You will then have an idea of the net of grades which holds together the universe in one great whole.

Spirit, power and matter animate and guide the potence as they did animate and guide the depotence.

The involution starts with the spirit, with the motoric principle, and conveys itself to the power and to the matter. God sends first-borns on missions into the grades of depotence in order to bring to those fallen spirits a *spiritual awakening* and revival of the contrast.

Such a godly mission was filled by *Jesus, as God's Son on earth*. He was truly Spirit of His spirit, God's Son, of a different essence than your spirits and of those pure spirits of our paradise. Such a mission is a *great pain to its fulfiller*,

to the Messiah. *It means a terrible sacrifice*, which He brings only because of love to His Father, because of love to the spirits, and in order to conquer the contrast.

The first-borns of God became one in their love, in their power, and in their knowledge and in all their qualities. They form the sons of God in their spiritual unification, in their similarity. They form the two to the one.

Christ spoke divine truth when He said, "I came forth from the Father and go to the Father. I and my Father are one." He never said *He was the Father*. He established Himself only as a Son who was placed next to the Father, and so it is.

Jesus brought with Him, in His teachings, spiritual love, fraternity, sacrifice, destruction of the self, and subdual of the senses.

Serious and powerful, but filled with mercy, Christianity is standing before you. It brings with it the power of the spirit which is love, mercy, and hope.

Yes, oh men, believe in Christ's words which are the lawful divine truth, the most precious of all spiritual gifts which you possess. Believe in the power of redemption of Christ. Whoever believes in it, will be saved.

Jesus came, suffered and died not only for the small heap of earthly human beings. He came for *all fallen spirits* which had followed the contrast. He came to redeem them from the general original sin, from the contrast, through spiritual rebirth and through following His divine teaching. *Through incarnations on earth, the fallen spirits will share in the merit of Jesus' death*. Receiving His baptism on earth and following His teaching of love and resignation, they attract *God's Mercy*.

The Christian baptism is not a mere ceremony or nonsense. It means the entry into Christianity, into its teachings and into its laws of love and of perfection. In this way, it becomes the spiritual receiver of *God's mercy*. The baptism is *the entry into sharing in Jesus' merit*. Every spirit embodies in himself on earth, consciously, the Christianity. *Doubly heavy* those will have to suffer who are showing themselves

unworthy of the spiritual mercy, of the received Christian baptism. Those men who are not willing to repent, do not comprehend and recognize the mercy of the Father or the merit of the Son.

Christ brought removal from sensuality. Marriage became a holy law, its strict and faithful obedience, *down to thoughts*, is a Christian law, since Christ said that even a mere thought could mean adultery.

Through the holiness of marriage, birth received its consecration and its holy seriousness. Birth received its high responsibility through the receiving of baptism, through the entry into Christianity.

Death received its salvation and its ecstasy through the belief in Christ's merit and in Christ's promise of unification with Him. In this way, sensuality received from Christianity its first involution, a spiritual consecration in marriage, in birth, and in death.

An enthusiastic and holy life conquered mankind, at the beginning of Christianity. Truly spiritual grades were reached until mankind started again to sensualize the spiritual and to materialize the Word.

Christianity as it was preached by the Messiah and by the Apostles was a *power which unified. It was an involution upward to God.*

Where is mankind today? The redeeming death of Christ, His merit and His pure descent from God are today laughed at, as something that died long ago, and as fairy tales. The baptism has become an unnecessary form. Its spiritual power is also fictitious. Marriage has become a tie that can be dissolved. Sensuality has become a law, and adultery has become a necessary consequence of both.

The materialism is the contrast of Christ's word. It wants to create itself. In this, a great movement of the contrast spirits is to be seen. It tries to catch men in their weak spot of their thirst for knowledge in order to make them storm against God's teaching of the spirit. Against this they can only storm. but they cannot succeed in destroying it. Christ's

appearance on earth as a *divine mission*, is a spiritual involving movement inward, toward the One, toward God. This movement has been going on for centuries. It has to pass stages of transition. The transition seems often to be *retrograding*, but it is *not so*, since there exists only a sharing in rotation or a forward movement. There is no *stopping*, or no sharing in rotation.

Not to share in rotation may often appear as a retrogradation, as transition often does appear as a retreat because it goes into extremes and can arrive at the inner spiral movement of potency only through clearing contrasts by fermentation. In the spiritual development of men as well, in all developments, the transitions appear like regressions. However, they are not really that. They are only the contrasts which meet as extremes when they repulse each other, rising themselves to higher powers in the state of transition.

The material purification or involution of the worlds occur through the throwing off of fire-rings, as you saw in the course of these chapters. When the spiritual contrast have reached their peak, power and matter have also reached their peak of maturity in their ability to give birth. This manifests itself by the throwing off of fire-rings.

This process of spiritual powerful material elimination and purification can be compared with the Judgement Day of which Christ is speaking. On this day, the sheep will really be separated from the goats, which means the potentiated spirit, power, and matter will be separated from the depotenciated contrast through elimination.

Jupiter and Saturn have already passed such a potentiation. The earth has gone through it also, when it threw off the Moon in the times of old. At such an involution, the better spirit, power, and matter absorbs itself into the kernel of the world as a higher potency, separating the minor spirit, power, and matter.

The involution of the sixth grade starts gradually in the form of a spiral circle, in their suns and planets. The first which were only solarities relative to the fifth suns, become

real fifth suns, while these fifth suns develop into fourth. The fourth suns are progressing to third suns, and the third suns to second suns. The second suns develop to be primordial-suns. Following the same law, the planets become solaric.

THE LAW OF NUMBERS

1. INVOLUTION

(From Chart 15 into 14)

The depotentialities become subtracted. This total deduction must tally with the total addition of the following chart.

Subtraction of Chart 15 up to 14

Real	Concrete	Abstract	Total Addition	Addition of Deductions	
30	90	180	300	Real	27
3	9	18	30	Concrete	81
<u>27</u>	<u>81</u>	<u>162</u>	<u>270</u>	Abstract	<u>162</u>
					<u>270</u>

Division of the depotence through spirit, power, and matter or through 3:

Real			Concrete			Abstract		
3		3 1	3		9 3	3		18 6
3			9			18		
<u>0</u>			<u>0</u>			<u>0</u>		

In logic, the added depotence 3, of Chart 15, changes through division into the depotence of Chart 14. This means a real 1 equaling repentant spirits.

In concrete the division of Chart 15 into 14, is called 3; this means: 1. repentant spirits; 2. half-sensual life; 3. fourth suns.

In abstraction, this division is called 6; this means: 1. repentant spirits; 2. threefold potence; 3. half-sensual life; 4. threefold potentenced power; 5. the fourth suns; 6. threefold potentiated matter (compare Chart 1 of the involution.)

Spirit, power, and matter, having passed through this threefold potence, are an improved penitent spiritual principle. They are threefold potentiated, less material worlds and matter and threefold simplified power.

The degenerated spirits of the sixth circle which have gone through change of matter and qualities, must pass through the fifth circle of disobedient arrogant sensual spirits, improving gradually. They enter the circle of the less sensual spirits. This they do as penitent spirits, having gone through all changes and purifications, in the transitory worlds.

The dense embodiments of the 6. circle change into the first, second, and third kinds of embodiments, of the 5. and 4. circle, which we described before in the depotence. In this way, these repenting spirits have already passed the painful transitions of death and birth.

The most sensual has changed into half sensual, through subtraction or absorption and through division. In this way, the question of cramming annuls itself.

The same principles which depotentiated and multiplied, in the circularly formed spiral movement towards the outside rise to higher power and subtracting in circle-formed movement towards the inside.

This is the course of creation. In this there is placed the relative eternity of the contrast which consists in continued threefold eliminations.

After the repentant spirits have reached a grade of progress, they are sent back to the worlds which they had left before, entrusted with smaller tasks and missions in order to convey to their brothers the progress, science, and spiritual love. Just as the suns send their strengthening light to the planets, so God is sending these improving spirits into the lower worlds in order to fulfill their smaller tasks.

CHAPTER 28

2nd Involution

(From Chart 14 Into 13)

This is the course of the fifth and fourth in the third circle of suns. In the figures, you see the dissolution of the great contrast-triangle into the law.

This is the last difficult step of transition of the fallen spirits on their way home. They are staying before the entrance of the paradise which they have left. They cannot enter it again, until they have become adequate to these worlds in spirit, power, and matter.

Filled with longing for spiritual love, the improved spirits wait for entrance into their home. The worlds of the third circle are steps of transition to them. Here, their intelligence, their dual love, and their will is still developing. This is a grade of great spiritual trials, of many tasks which they have still to fulfill. The step of the fall is always doubly difficult to pass, in the involution.

Subtraction of Chart 14 Into 13

Real	Concrete	Abstract	Total Addition		Addition of Deductions
27	81	162	270	Real	24
3	9	18	30	Concrete	72
<u>24</u>	<u>72</u>	<u>144</u>	<u>240</u>	Abstract	<u>144</u>
					<u>240</u>
			Division		
	Real		Concrete		Abstract
	3 3 1		3 8 1 3		3 18 6
	3		9		18
	<u>0</u>		<u>0</u>		<u>0</u>

In logic this division is called real; steadfast spirits; in concrete: steadfast spirits, de-sensualization, third suns.

In the abstract: steadfast spirits, spiritual transitory potency, de-sensualization, potency of transitory power, third suns, potency of transitory matter.

You see from the diagram of numbers of spirits that they are still two singulars which however progress toward the dualistic unification in all figures of numbers.

CHAPTER 29

3rd Involution

(Chart 13 Into 12)

The spirits arriving on this grade of birth are now equal to this circle in spirit, power, and matter. They have won in experience, in reasoning, and in intelligence. They shall now develop in the direction to which they were created and which was their purpose from the beginning. Their fall hindered them in the fulfillment of these goals. Now, their true spiritual development and progress must take first the lawful way, namely, through all developments of the charts up into the primordial suns, to the messiahs.

The fallen first-borns who had converted and had arrived on this grade, must first pass the whole process of world formations which had been condensed by their fall. They must pass these formations working and rising to higher power. Doing this, they find atonement of their fall and entrance into their home.

On this grade of paradise, the separated duals of the original embryonic spirits *become one again* as the diagrams are showing to you. From here on, the dualistic spirits march toward their original development, working and developing through all phases of creation. This is the original goal of development toward which they should have gone.

Subtraction of Chart 13 into 12

Real	Concrete	Abstract	Total Addition		Addition of Deductions
24	72	144	240	Real	21
3	9	18	30	Concrete	63
<u>21</u>	<u>63</u>	<u>126</u>	<u>210</u>	Abstract	<u>126</u>
					210

Division

Real	Concrete	Abstract
3 3 1	3 9 3	3 18 6
3	9	18
<u>0</u>	<u>0</u>	<u>0</u>

In logic, this division is named: real—dualistic spirits; concrete—dualistic spirits, progress, paradise; abstract—dualistic spirits, primordial-spiritual potency, progress, primordial-power, paradise, primordial-fluid.

CHAPTER 30

4th Involution

(From Chart 12 into 11)

We now let the unified dualistic spirits advance up these grades of progress and perfection. Here, the most difficult grades are beginning for the fallen first-borns. Eternities must be made up for, while they went through their double falls.

While the elevated spirits as duals, pass these grades easier, the fallen first-borns as separated duals are going through them with difficulty and trouble. We follow now the dualistic unification of the repentant first-borns.

Subtraction of Chart 12 into 11

Real	Concrete	Abstract	Total Addition	Addition of Deductions
21	63	126	210	18
3	9	18	30	54
<u>18</u>	<u>54</u>	<u>108</u>	<u>180</u>	<u>108</u>
				<u>180</u>

Real	Division Concrete	Abstract
3 3 1	3 9 3	3 18 6
3	9	18
<u>0</u>	<u>0</u>	<u>0</u>

In logic compare Chart, 4th involution: real—penitent first-borns; concrete—penitent first-borns, rotation, formation of fluid; abstract—penitent first-borns, repentance, rotation, obedience, formation of fluid, purification of nerve-spirit.

CHAPTER 31

5th Involution

(From Chart 11 into 10)

Here the contrast first-borns go obediently towards their unification. Their course is still difficult and single. Step by step, they must make up for their fall.

Subtraction of Chart 11 into 10

Real	Concrete	Abstract	Total Addition	Addition of Deductions
18	54	108	180	15
3	9	18	30	45
<u>15</u>	<u>45</u>	<u>90</u>	<u>150</u>	<u>90</u>
				<u>150</u>

Real	Division Concrete	Abstract
3 3 1	3 9 3	3 18 6
3	9	18
<u>0</u>	<u>0</u>	<u>0</u>

In logic, this means, referring to the fallen first-borns: real—penitence; concrete—penitence, attraction, magnetism; abstract—penitence, improvement, attraction, vibration, magnetism, and assimilation.

CHAPTER 32

6th Involution

(From Chart 10 into 9)

In this chart, the division is annulled. We go on individually subtracting from step to step, just as the contrast first-borns are returning individually on the way, on which they had fallen individually.

Subtraction of Chart 10 into 9

Real	Concrete	Abstract	Total Addition	Addition of Deductions
15	45	90	150	12
3	9	18	30	36
12	36	72	120	72
				120

CHAPTER 33

7th and 8th Involution

(From Chart 9 into 8 and From Chart 8 into 7)

There follow two charts of subtraction in one chapter. This is equal to a threefold movement which works in transitions. From Chart 9 up to 7, you see a threefold movement which is engaged in a transition or passes on to the following threefold movement. In the logic of Chart 7 which is the transition, you will see the worlds of comets which are also transitions. In them, the dual spirits and the repentant first-borns are placed, working and rotating. You see a threefold movement in the two transitions of these charts.

Subtraction of Chart 9 into 8

Real	Concrete	Abstract	Total Addition	Addition of Deductions
12	36	72	120	11
1	3	6	10	33
<u>11</u>	<u>33</u>	<u>66</u>	<u>110</u>	<u>66</u>
				<u>110</u>

Subtraction of Chart 8 into 7

Real	Concrete	Abstract	Total Addition	Addition of Deductions
11	33	66	110	10
1	3	6	10	30
<u>10</u>	<u>30</u>	<u>60</u>	<u>100</u>	<u>60</u>

CHAPTER 34

9th and 10th Involution

(From Chart 7 into 6 and From Chart 6 into 5)

The two transitions contain here the co-operation of the penitent first-borns and of the dual spirits in the formation of worlds and in the reparation of their falls. They include the development of the dualistic spirits to similarity with the lawful first-borns. The potentiated life-principle flows here into these transitions.

Subtraction of Chart 7 into 6

Real	Concrete	Abstract	Total Addition	Addition of Deductions
10	30	60	100	9
1	3	6	10	27
9	27	54	90	54
				90

Subtraction of Chart 6 into 5

Real	Concrete	Abstract	Total Addition	Addition of Deductions
9	27	54	90	8
1	3	6	10	24
8	24	48	80	48
				80

CHAPTER 35

11th and 12th Involution

(From Chart 5 into 4 and From Chart 4 into 3)

The three movements here in the two transitions *are first* the potentiated life-principle which moves toward its fusion with the primordial-light; *second*, the first-borns which long for their dualistic union; *third*, the dualistic spirits which expect their unification with the lawful first-borns. This is the threefold movement which is situated in the two transitions.

Subtraction of Chart 5 into 4

Real	Concrete	Abstract	Total Addition	Addition of Deductions
8	24	48	80	7
1	3	6	10	21
<u>7</u>	<u>21</u>	<u>42</u>	<u>70</u>	<u>42</u>
				<u>70</u>

Subtraction of Chart 4 into 3

Real	Concrete	Abstract	Total Addition	Addition of Deductions
7	21	42	70	6
1	3	6	10	18
<u>6</u>	<u>18</u>	<u>36</u>	<u>60</u>	<u>36</u>
				<u>60</u>

CHAPTER 36

13th and 14th Involution

(From Chart 3 into 2 and From Chart 2 into 1)

Here, in these two transitions and in this threefold movement, we find now the last involution. We find here the dualistic union of the fallen first-borns and the unification of the spirits.

Subtraction of Chart 3 into 2

Real	Concrete	Abstract	Total Addition	Addition of Deductions
6	18	36	60	4
2	6	12	20	12
4	12	24	40	24
				40

Subtraction of Chart 2 into 1

Real	Concrete	Abstract	Total Addition	Addition of Deductions
4	12	24	40	3
1	3	6	10	9
3	9	18	30	18
				30

The unification of the fallen first-borns is also described in forms of the diagrams. In logic, it is called: real—unification of the duals; concrete—unification of the duals, unification of power, unification of fluid; abstract—unification of duals, spiritual unification, unification of power, power-union, unification of fluid, material union.

We have again reached the union. The fallen first-borns have partly become equal to their origin, as penitents. The embryonic spirits finishing their course through all grades, approach again the pure first-borns. The fallen first-borns become again dualistic spirits at the entrance of their starting point.

Here everything is harmony through unification and subtraction which has been the work of eternities. Arriving here at the unification, after the conclusion of our history of creation, we have now three spiritual principles: the unchangeable *one*, *God*, the *first-borns* relative to Him, and the *spirits*, related to the first borns. Recognize in this the *spiritual trinity*.

God, the Absolute, the first-borns, His sons, derived from Him and from the universe, forming one with Him in their spiritual unity and love and their lawful will. In their totality, they are the image of the Son.

The spirits who were originated after the fall of the first-borns as a reconciliation, arose out of God, and the already contrary universe arose out of the purified life-principle. To the first-borns they were relative according to their origin, but were entirely different beings from them. These spirits, too, reached the grade of the first-borns. They were a third spiritual principle, relative to God. In their unity, in their love, in their will, forming one with God and the Sons, which means they are called "Holy Spirit" in relation to the first-borns in their totality. This is the divine trinity.

The *Father* from whom everything emanates, is *unchangeable*. The *Son* or the *first-borns*, the reconciliators of the contrast, accomplished the work of reconciliation between God, the universe, and the contrast.

The *Holy Spirit*, the image of the reconciled and saved, the image of *unification* and *salvation* of all spirits, the image of spirits which elucidate men, of the inspiration, of the Holy Spirit, which out of its totality, of the unified spirits, manifests itself in individualities.

The Chart 10 of the involution shows you in form of a diagram the whole content of this chapter. The first-borns are the salvation. So, the unified spirits are the fulfillment of the mercy of God. God is the Center from whom all calls are coming. To grant these calls means mercy. The fulfillment of this mercy is placed in the Son, in the merit of His love. The work of mercy is placed in the spirit which means in the spirits.

So, everything moves its threefold way. We can here compare these three individual spiritual principles to spirit, power, and matter: God is the eternal motor, the animator.

The first-borns are the movers, the saviours, the power.

The unified spirits in their totality, called Holy Spirit, are the fulfillment, the action.

Thus God sent His Son through co-operation of the spirits, into the incarnation on the earth. Here is the activity of the animation, of the movement, and of the execution. *Three unified principles act as a unity* in mutual relativity.

The unified spirits are the media or the mediators of God to you men. Call for God, as the motor of the universe, with faith in Christ the mover, and you will find response through action, or through mediation of the spirits.

Whoever is filled with the truth of the descents from the law of this logic, will also recognize the unification as logical and lawful.

CHAPTER 37

Spiritual Missions on Earth

Look for spiritual missions on earth in all divine illuminations and inspirations. There are, however, minor illuminations and minor inspirations.

If these unified spirits, out of their totality, as Holy Spirit, can illuminate and inspire men, then minor spirits and contrast spirits can also express themselves through men.

The pure divine inspiration raises and improves men. It makes them humble and faithful. Strange improvements are to be noticed with men when they are following the illuminating voice.

The small inspirations drive from various other spirits, just as the evil inspiration, that of the lie and sin, which comes from the contrast. This causes often great spiritual struggles and often even cramps to the receiver.

The influences of the disembodied ones on the embodied ones are a lawful truth. This happens in the whole universe

and on earth, every day, every minute and every second. The external spiritual influence exists in all its gradations toward the inside of men. Deduct the *spirit* from the *effects*.

The opinions of men, what they say with their knowledge, are changing. It would be better said, they change with their lack of knowledge and with their search and research.

Just as the highest influence is possible, so also is the lowest one. Men are always placed between the good and the evil. They are expected to recognize and to reject the latter as a contrast, through their own free will and intelligence. They are expected to do that by standing at the side of the first one and to apprehend it with full might.

It should not amaze you in the execution of mediumships, that the same spirit expresses itself differently through different people. If it remains only the same in its principles, it may express itself differently. The spirit must adjust itself according to different organisms and abilities of expression of men, and according to the movability of the motor. Since this is very unequal in different men, the same spirit may express itself in various men more or less individually and clear. When you blow a horn, it will sound differently from blowing a flute or a trumpet. But it will be always the same lung and the same principle which is in the blowing. Beside the spiritual viewpoint, everything must also be viewed according to power and matter, and according to the three which produce an effect.

The spiritual missions on earth are in men themselves. Each of them has to fulfill his own mission of improvement and perfection. Thus you have your own mission and the mission of love toward your fellow men. You have the mission to use the gifts and talents which God has given to you for the sake of all humanity, conveying what you have learned and are thinking, researching and working untiringly. The spiritual missions on earth are also placed in the disembodied ones who surround you and who are guiding and inspiring you.

CHAPTER 38

One More Glance on the Earth

After you have gone with us down and up the creation, step by step, look now, oh men, upon your origin, your fall, and the importance of your progress. Consider especially the importance of Christianity, its high range, its spiritual laws and its faith in the merit of salvation and in the truth of the person of Christ.

You can never exclude from your faith the first-borns to which you shall become similar, if you want to come closer to God and if you want to develop completely as unifying spirits. For they lead you to God, which means through Christ, to the Father.

Thus, while on earth, men must believe in the work of salvation. They must do that also as *spirits* if they want to proceed. *Without this faith, there can be no progress*, since this belief is a law.

The first-borns of God do exist. They are the mediators between you and God. You must believe in their work of salvation, not only as men in this short life on earth, but also for all eternity.

You see it in the whole sequence of the law of numbers that your spirits find salvation in becoming similar to the first-borns. God is One and unchangeable. The first-borns of His spirit are two, relative to Him. The spirits are three, similar to the first-borns.

What is man's life in eternity? It is only a small moment, but precious in every second.

What is death? It is a slipping off of the sensual body, a continuation of life of the spirit in nerve-spirit! The individuality remains. The slipping off of the body is only a sensual commutation. The qualities of the spirit, however, do remain. Its education and development must be set into motion again and again. Only the spiritual qualities of pure love and faith are forming. They further most the progress of spirit.

The less men use the divine truth which they received, the more they will fall into the ties of a degenerating sensuality. The spiritual progress of men is also based on studies and on searching in nature. Blessed be he who concludes in this after the *three*.

It is the goal of life and the task of many scientific spirits to pass on their knowledge on earth. We want to give only to scientists the advice not to leave out of their considerations the motor, the one. They should not intensely conclude only from two, from power and matter. *The three are an unchangeable law of nature.* The conclusion after two does not find any basis.

God gave men the intelligence so that they should develop. He gave them the desire for knowledge so that they should learn. This desire for knowledge is proof of the motor or spirit. Animals with their motor do not have this desire. Men, however, want to know who they are, where they came from, and where they are going. This thirst for truth is proof of their spirits.

Therefore, oh men, follow this desire. Learn, and search, but look up to the unchangeable God. He has animated, created, and formed what you see. Recognize the whole in its three ways. Thus you will come to the unchangeable laws and facts in the microcosm, after which you can conclude the macrocosm. Magnificently, splendid and immortal, the universe is then standing before you.

CHAPTER 39

Our Word of Conclusion

Through which spirit was all this said? The name is not important. Only the spirit counts. The future will show of which kind is this spirit who wrote this.

It is enough if we say that the medium in this work was completely mechanical. Her whole organism and her feeling, as well as her ability of thought, was guided by us. Her spirit was motorically replaced by us.

We had the mission to tell you this and to talk out of the holy three, out of God, out of the Son and of the Holy Spirit. Their influence, their revelation to us, their spiritual orders were passed on to you. She was prepared by us for this task from her childhood, by surrounding her fluidally with our magnetism and spiritually with our influence. Since she followed us obediently, we could guide her easily toward becoming a mechanical medium.

She herself, carrying the feeling of an inner mission without being conscious of it, has now fulfilled a task. She has served as a conductor. She let out of her own free will her organs of feeling and thought to our influence. She helped us by her prayer and by her pure calling on God.

We do not mention any name, for what is a name in the universe?

You will decide yourself whether the spirit is pure or impure.

You shall say yourself whether he spoke out of God or out of the contrast.

You must feel yourself whether he is Christ's follower or an Antichrist.

We finish hereby one task of our mission. Now, you will find all over here and there false Christs.

When a large portion of Christianity will deny God, in a period of confusion, you can find your road to God and to the spirit only with struggle and conflict.

Now, in the period of a large contrary movement against God and every spirit, we beseech you—believe in spirit, power, and matter and in the effect from all three.

Believe in the spiritual holy three—in God the unchangeable and absolute, in the power of salvation of His Son, and in the influence of the Spirit.



APPENDIX A CHART NO. 1

Abstract 3, Primordial-light and Primordial-three

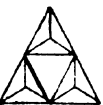
Way of Counting	Diagram of Figures	Logic	Counting	Addition
Real One		God	1	1
Concrete One		Spirit, Power, Primordial-light	1, 2, 3	3
Abstract One		Spirit, Love, Power, Vibration Primordial-light, Assimilation	1, 2, 3, 4, 5, 6	6 — 10
Real Two		God, Life-principle	2	2
Concrete Two		Spirit, Power, Primordial-light, Life-principle, Attraction, Od-light	1, 2, 3, 4, 5, 6	6
Abstract Two		Spirit, Love, Power, Vibration, Primordial-light, Assimilation, Life-principle, Procreation, Attraction, Conceiving, Giving Birth	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12	12 — 20
Real Three		God, Life-principle, First-borns	3	3
Concrete Three		Spirit, Power, Primordial-light, Life-principle, Attraction, Od-light, First-borns, Rotation, Fluid	1, 2, 3, 4, 5, 6, 7, 8, 9,	9
Abstract Three		Spirit, Love, Power, Vibration, Light, Assimilation, Life-principle, Procreation, Attraction, Conception, Od, Giving Birth, First-borns, Dualistic Love, Rotation, Free Will, Fluid, Magnetism	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18	18 — 30

CHART NO. 2

I. Fracture

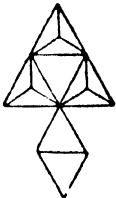
Denom-ination	Diagram of Figures	Addition	Multipli-cation	Logic
Real Fracture		4	$\frac{2}{2}$ 4	4. Contrast-spirit
Concrete Fracture		12	$\frac{6}{2}$ 12	10. Contrast-spirit 11. Power of Repulsion 12. Electric Fluid
Abstract Fracture		$\frac{24}{40}$	$\frac{12}{2}$ 24	19. Contrast-spirit 20. Arrogance 21. Repulsion 22. Derotation 23. Electricity 24. Condensation

CHART NO. 3 Reconciliation

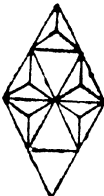
Denom- ination	Diagram of Figures	Addition	Multipli- cation	Logic
Real Recon- ciliation		6	$\begin{array}{r} 3 \\ 2 \\ \hline 6 \end{array}$	5. Lawful Spirit 6. Reconciliation
Concrete Recon- ciliation		18	$\begin{array}{r} 6 \\ 3 \\ \hline 18 \end{array}$	13. Lawful Spirit 14. Rotation 15. Magnetic Fluid 16. Reconciliation 17. Mercy 18. Primordial-suns
Abstract Recon- ciliation		$\begin{array}{r} 36 \\ \hline 60 \end{array}$	$\begin{array}{r} 9 \\ 4 \\ \hline 36 \end{array}$	25. Lawful Spirit 26. Wisdom 27. Rotation 28. Solarly 29. Magnetic Fluid 30. Animation 31. Reconciliation 32. Potentiation 33. Mercy 34. Repentence 35. Primordial-suns 36. Germs of Worlds

CHART NO. 4
New Creation, 1st Grade of the Universe

Denom- ination	Grade	Diagram of Figures	Addition	Logic
Real New Creation	1		7	7. Embryonic Worlds
Concrete New Creation	1		21	19. Embryonic Worlds 20. Telluric Light 21. Electric Magnetism
Abstract New Creation	1		$\frac{42}{70}$	37. Embryonic Worlds 38. Elipse 39. Telluric Light 40. Expansion 41. Electro-magnetism 42. Weight

CHART NO. 5
New Creation, 2nd Grade of the Universe

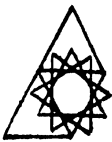
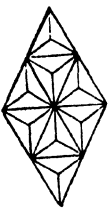
Denom-ination	Grade	Diagram of Figures	Addi-tion	Logic
Real New Creation	2		8	Life-principle
Concrete New Creation	2		24	22. Life-principle 23. Light-animals 24. Law of Nature
Abstract New Creation	2		48 — 80	43. Life-principle 44. Dualism 45. Light-animals 46. Mechanic Will 47. Law of Nature 48. Development

CHART NO. 6

New Creation, 3rd Grade of the Universe

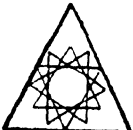
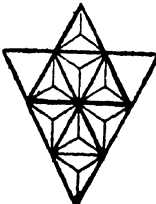
Denom-ination	Grade	Diagram of Figures	Addition	Logic
Real New Creation	3		9	9. Commutation
Concrete New Creation	3		27	25. Commutation 26. Polarization 27. Power of Expansion
Abstract New Creation	3		54 — 90	49. Commutation 50. Comets 51. Polarization 52. Centrifugal Power 53. Power of Expansion 54. Gravitation

CHART NO. 7
New Creation, 4th Grade of the Universe

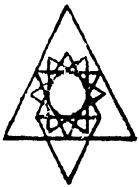
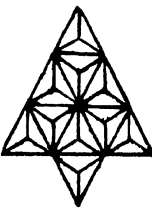
Denom- ination	Grade	Diagram of Figures	Addition	Logic
Real New Creation	4		10	10. Comet
Concrete New Creation	4		30	28. Comet 29. Cellular-life 30. Plant-life
Abstract New Creation	4		$\begin{array}{r} 60 \\ \hline 100 \end{array}$	55. Comet 56. Threefold Movement 57. Cellular Life 58. Impression of Light 59. Plant-life 60. Consolidation

CHART NO. 8
New Creation, 5th Grade of the Universe

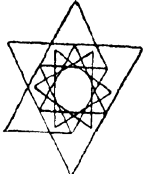
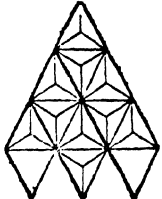
Denom- ination	Grade	Diagrams of Figures	Addition	Logic
Real New Creation	5		11	11. Fluidal Secretion
Concrete New Creation	5		33	31. Fluidal Secretion 32. Matter-stock 33. Water-stock
Abstract New Creation	5		$\begin{array}{r} 66 \\ \hline 110 \end{array}$	61. Fluidal Secretion 62. Semi-circular Movement 63. Matter-stock 64. Commutations of Plants 65. Water-stock 66. Galvanic Organisms

CHART NO. 9
New Creation, 6th Grade of the Universe

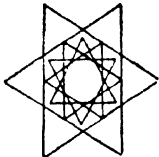
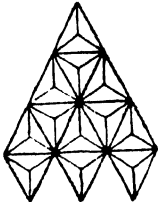
Denom- ination	Grade	Diagram of Figures	Addition	Logic
Real New Creation	6		12	10. Simple Rotation
Concrete New Creation	6		36	34. Simple Rotation 35. Compensation 36. Formation of Bark
Abstract New Creation	6		$\begin{array}{r} 72 \\ \hline 120 \end{array}$	67. Simple Rotation 68. Melting of Crystals 69. Compensation 70. Carbonization 71. Formation of Bark 72. Flattening of the South Pole

CHART NO. 10

Fall of the New Creation, 7th Grade of the Universe

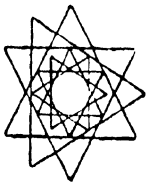
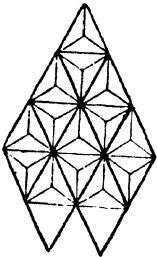
Denomin- ation	Grade	Diagram of Figures	Addition	Logic
Real fall of the new creation	7		15	13. Falling Contrast Spirits 14. Falling Worlds 15. Falling Rotation
Concrete fall of the new creation	7		45	37. Falling Spirits 38. Refusal of Penitence 39. Double Condensation 40. Falling Worlds 41. Fire-rings 42. Adhesion 43. Derotation 44. Solarity of Fallen Worlds 45. Germs of worlds
Abstract fall of the new creation	7		90 — 150	73. Falling Spirits 74. Evil Intelligence 75. Refusal of Penitence 76. Contrast-will 77. Double Condensation 78. Mutation of nerve-spirit 79. Falling Worlds 80. Volcanic Revolutions 81. Fire-rings 82. Explosion 83. Adhesion 84. Fluidal Maternal Tie 85. Derotation 86. Molecular Power 87. Solarity of Fallen World 88. Solaric Development 89. Germs of Worlds 90. Embryonic Worlds

CHART NO. 11

Double Inclusion of the Contrast

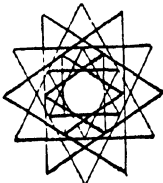
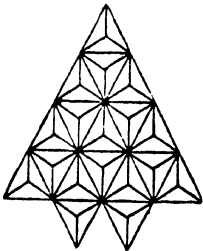
Denom-ination	Grade	Diagram ..of ..Figures	Addition	Logic
Real Further Develop- ment	8		18	16. Sensuality 17. Condensation of Nerve-spirit 18. Sensual Organs
Concrete Further Develop- ment	8		54	46. Sensuality 47. Condensation of Nerve-spirit 48. Sensual Organs 49. Life-principle 50. Agglomeration 51. Quadrupeds 52. Albuminous Fluid 53. Forming Rotation 54. Live Young Ones
Abstract Further Develop- ment	8		$\frac{108}{180}$	91. Sensuality 92. Organic Development 93. Life-principle 94. Animation of Fluid 95. Albuminous Fluid 96. Cellular Animals 97. Condensation of Nerve-spirits 98. General Condensation 99. Agglomeration 100. Development of Birth Germs 101. Formative Rotation 102. Embodiment of the Life-principle 103. Sensual Organs 104. Embryonic Development in the Fluid 105. Quadrupeds 106. Sensual Conception 107. Live Young Ones 108. Sensual Birth

CHART NO. 12

Reconcilliating Further Development

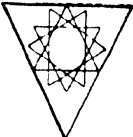
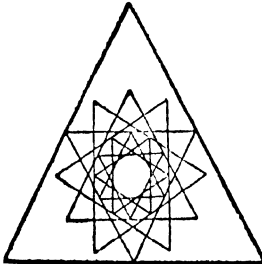
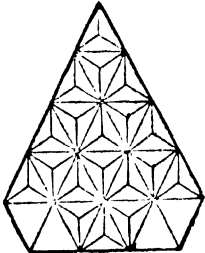
Denom-ination	Grade	Diagram of Figures	Addition	Logic
Real Further Develop- ment	9 and 10		21	19. Embryonic Spirits 20. Paradises 21. Underworlds
Concrete Further Develop- ment	9 and 10		63	55. Embryonic Spirits 56. Free Will 57. Intelligence 58. Paradises 59. Higher Worlds 60. Messiahs 61. Under Worlds 62. Demons 63. Contrast- spirits
Abstract Further Develop-	9 and 10		126 210	109. Embryonic Spirits 110. Reconcilia- tion 111. Free Will 112. Trial 113. Intelligence 114. Development 115. Paradises 116. Immortality 117. Higher Worlds 118. Instruction 119. Messiahs 120. Guardian Spirits 121. Under Worlds 122. Temptation 123. Demons 124. Sensuality 125. Contrast- spirits 126. Mediation

CHART NO. 13

3. Fracture

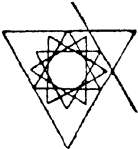
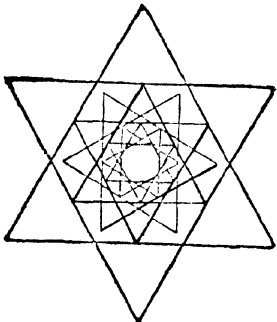
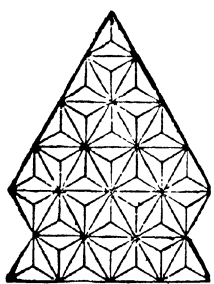
Denom- ination	Grade	Diagram of Figures	Multipli- cation	Addi- tion	Logic
Real 3. Fracture	11 12 13		$\begin{array}{r} 1 \\ 3 \\ \hline 3 \end{array}$	24	22. Fall of Spirits 23. Fall of Fire-rings 24. Steadiness of the Spirits
Concrete 3. Fracture	11 12 13		$\begin{array}{r} 3 \\ 3 \\ \hline 9 \end{array}$	72	64. Fall of Spirits 65. Separation of the Duals 66. Spiritual Paralysis 67. Fall of the Fire-rings 68. Formation of the 4. Suns 69. Cohesion to Underworlds 70. Steadiness of the Spirits 71. Attraction of the Duals 72. Solarity of the 2. Suns
Abstract 3. Fracture	11 12 13		$\begin{array}{r} 6 \\ 3 \\ \hline 18 \end{array}$	$\begin{array}{r} 144 \\ \hline 240 \end{array}$	127. Fall of Spirits 128. Disobedience 129. Separation of the Duals 130. Sensual Love 131. Spiritual Paralysis 132. Powerless 133. Fall of Fire-rings 134. Derotation 135. Formation of the 4. Suns 136. Expansion of the 3. Suns 137. Cohesion to the Underworlds 138. Chaos 139. Steadiness 140. Increase of Intelligence 141. Attraction of Duals 142. Spiritual Marriage 143. Solarity of the 2. Suns 144. Centripetal Power

CHART NO. 14
Threefold Disentanglement from the Contrast

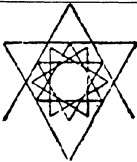
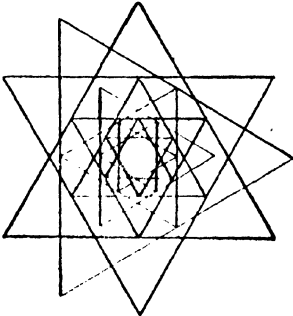
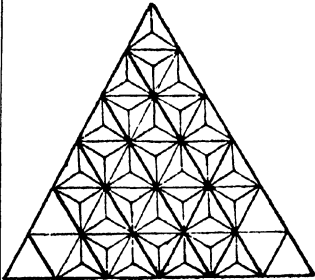
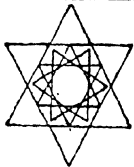
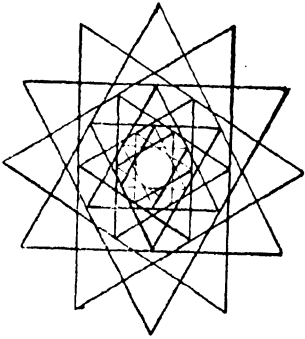
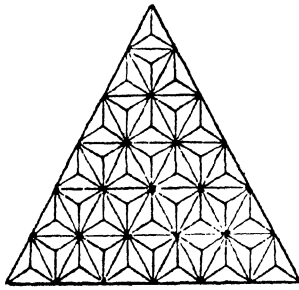
Denom- ination	Grade	Diagram of Figures	Add- tion	Logic
Real Threefold Disentanglement	11 12 13		27	25. Disobedient Spirits 26. Sensual Spirits 27. Arrogant Spirits
Concrete Threefold Disentanglement	11 12 13		81	73. Disobedient Spirits 74. Expansion of the 3. Suns 75. First kind of Incarnation 76. Sensual Spirits 77. Formations of 4. Suns 78. Kind of Incarnation 79. Arrogant Spirit 80. Formation of 5. Suns 81. Third Kind of Incarnation
Abstract Threefold Disentanglement	11 12 13		162 270	145. Disobedience 146. 1. Fall 147. Expansion of the 3. Suns 148. Enlargement of them 149. First Kind of Incarnation 150. Long Turn of Life 151. Sensuality 152. 2. Fall 153. Formation of the 4. Suns 154. Throwing Off of Its Fire-rings 155. 2. Kind of Incarna- tion 156. Shorter Turn of Life 157. Arrogance 158. 3. Fall 159. Formation of the 5. Suns 160. Throwing Off of Their Fire-rings 161. 3. Kind of Incarnation 162. Turn of Transition

CHART NO. 15

Sixth Solar System

Denom-ination	Grade	Diagrams of Figures	Total Addition	Logic
Real 6. Solar Formation			30	28. Degenerated Spirits 29. 6. Suns 30. Metabolism and Change of Qualities
Concrete 6. Solar Formation			90	82. Degenerated Spirits 83. Paralyzing Incarnation 84. Painful Death 85. 6. Suns 86. Planets 87. Border of the Sensual World 88. Metabolism and Change of Qualities 89. Animal-men 90. Qualification of Animals
Abstract 6. Solar Formation			130 300	163. Degenerated Spirits 164. Spiritual Stunning 165. Stunning Incarnation 166. Loss of Memory 167. Painful Death 168. Painful Birth 169. 6. Suns 170. Last Spiral Circle 171. Planets 172. Satellites 173. Border of the Sensual World 174. Border of the Contrast 175. Metabolism and Change of Qualities 176. Human Races 177. Animal-men 178. Sensual Men 179. Qualification of Animals 180. Races of Animals

APPENDIX B

CHART OF INVOLUTION, NO. 1

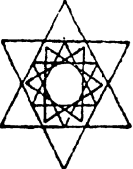
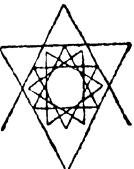
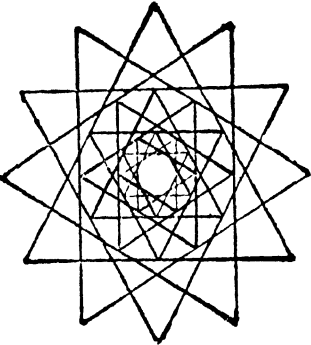
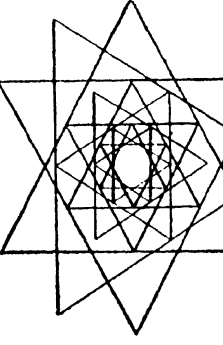
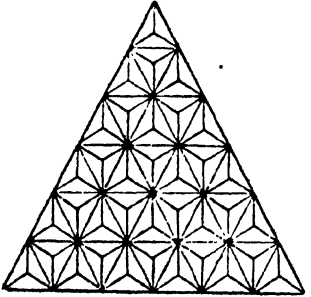
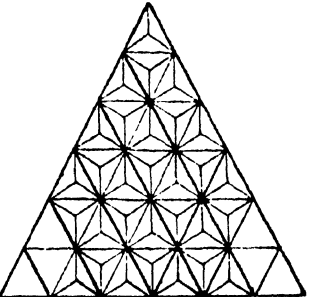
Diagrams of Chart 15	Diagrams of Chart 14
	
	
	

CHART OF INVOLUTION, NO. I

Subtraction	Division	Diagrams of Spirits
Total Deduction $\begin{array}{r} 300 \\ 30 \\ \hline 270 \end{array}$	Abstract $\begin{array}{r} 3 \mid 18 \mid 6 \\ 18 \\ \hline 0 \end{array}$	Real  1. Penitent Spirits
Abstract $\begin{array}{r} 180 \\ 18 \\ \hline 162 \end{array}$	Concrete $\begin{array}{r} 3 \mid 9 \mid 3 \\ 9 \\ \hline 0 \end{array}$	Concrete  1. Repentant Spirits 2. Half Sensual Life 3. Fourth Suns
Concrete $\begin{array}{r} 90 \\ 9 \\ \hline 81 \end{array}$	Real $\begin{array}{r} 3 \mid 3 \mid 1 \\ 3 \\ \hline 0 \end{array}$	Abstract  1. Penitent Spirits 2. Threefold Involution of Spirit 3. Half Sensual Life 4. Threefold Involution of Power 5. Fourth Suns 6. Threefold Involution of Matter
Real $\begin{array}{r} 30 \\ 3 \\ \hline 27 \end{array}$		

CHART OF INVOLUTION, NO. 2

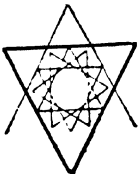
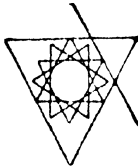
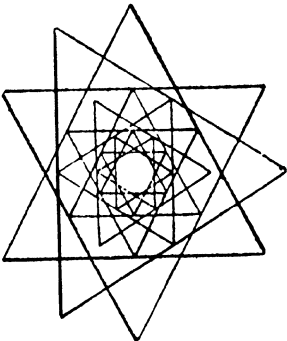
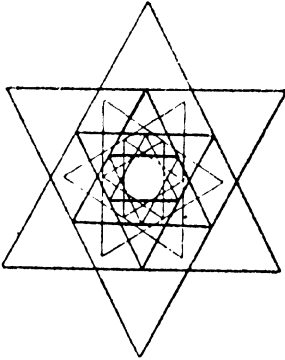
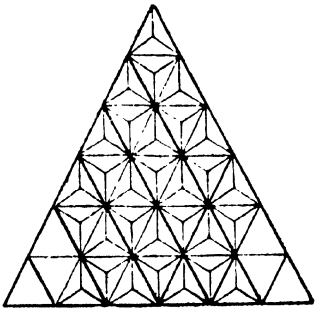
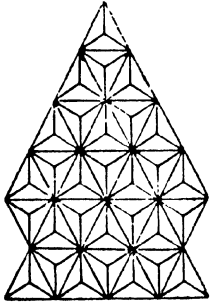
Diagrams of Chart 14	Diagrams of Chart 13
	
	
	

CHART OF INVOLUTION, NO. 2

Subtraction	Division	Diagrams of the Spirits
Total Deduction $\begin{array}{r} 270 \\ 30 \\ \hline 240 \end{array}$	Abstract $\begin{array}{r} 3 \mid 18 \mid 6 \\ 18 \\ \hline 0 \end{array}$	Real  2. Steadfast Spirits
Abstract $\begin{array}{r} 162 \\ 18 \\ \hline 144 \end{array}$	Concrete $\begin{array}{r} 3 \mid 9 \mid 3 \\ 9 \\ \hline 0 \end{array}$	Concrete  4. Steadfast Spirits 5. De-sensualization 6. Third Suns
Concrete $\begin{array}{r} 81 \\ 9 \\ \hline 72 \end{array}$	Real $\begin{array}{r} 3 \mid 3 \mid 1 \\ 3 \\ \hline 0 \end{array}$	Abstract  7. Steadfast Spirits 8. Involution of Spiritual Transition 9. De-sensualization 10. Involution of Transition of Power 11. Third Suns 12. Involution of Transition of Matter
Real $\begin{array}{r} 27 \\ 3 \\ \hline 24 \end{array}$		

CHART OF INVOLUTION, NO. 3

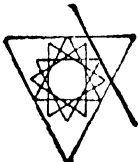
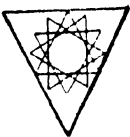
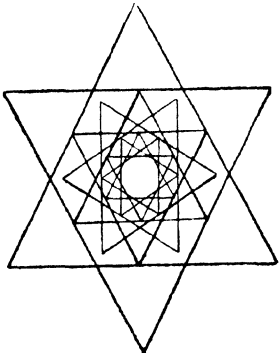
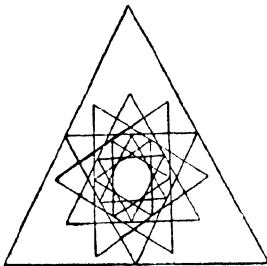
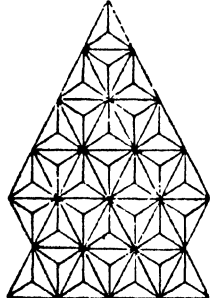
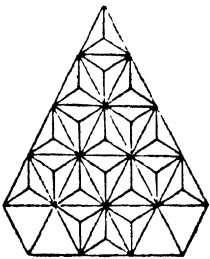
Diagrams of Chart 13	Diagrams of Chart 12
	
	
	

CHART OF INVOLUTION, NO. 3

Subtraction	Division	Diagrams of the Spirits
Total Deduction $\begin{array}{r} 240 \\ 30 \\ \hline 210 \end{array}$	Abstract $\begin{array}{r} 3 \mid 18 \mid 6 \\ 3 \mid 18 \\ \hline 0 \end{array}$	Real  3 Dual Spirits
Abstract $\begin{array}{r} 144 \\ 18 \\ \hline 126 \end{array}$	Concrete $\begin{array}{r} 3 \mid 9 \mid 3 \\ 3 \mid 9 \\ \hline 0 \end{array}$	Concrete  7. Dual-spirits 8. Development 9. Paradises
Concrete $\begin{array}{r} 72 \\ 9 \\ \hline 63 \end{array}$	Real $\begin{array}{r} 3 \mid 3 \mid 1 \\ 3 \mid 3 \\ \hline 0 \end{array}$	Abstract  13. Dual Spirits 14. Primordial Spiritual Involution 15. Development 16. Primordial Power 17. Paradises 18. Primordial Fluid

CHART OF INVOLUTION, NO. 4

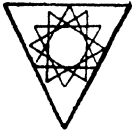
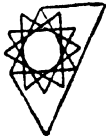
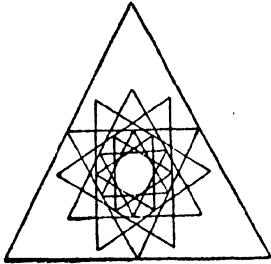
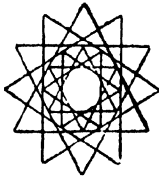
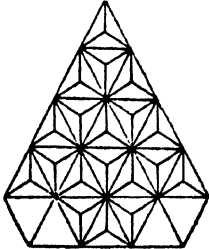
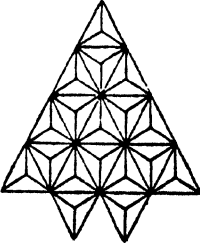
Diagrams of Chart 12	Diagrams of Chart 11
	
	
	

CHART OF INVOLUTION, NO. 4

Subtraction	Division	Diagrams of First-borns
Total Deduction $\begin{array}{r} 210 \\ 30 \\ \hline 180 \end{array}$	Abstract $\begin{array}{r} 3 \mid 18 \mid 6 \\ 3 \mid 18 \\ \hline 0 \end{array}$	Real  1. Penitent First-borns
Abstract $\begin{array}{r} 126 \\ 18 \\ \hline 108 \end{array}$	Concrete $\begin{array}{r} 3 \mid 9 \mid 3 \\ 3 \mid 9 \\ \hline 0 \end{array}$	Concrete  1. Penitent First-borns 2. Rotation 3. Formation of Fluid
Concrete $\begin{array}{r} 63 \\ 9 \\ \hline 54 \end{array}$	Real $\begin{array}{r} 3 \mid 3 \mid 1 \\ 3 \mid 3 \\ \hline 0 \end{array}$	Abstract  Penitent First-borns Repentance Rotation Obedience Formation of Fluid Purification of Nerve-spirit

CHART OF INVOLUTION, NO. 5

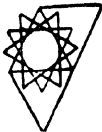
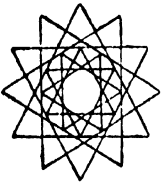
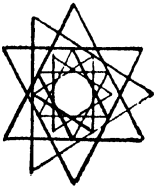
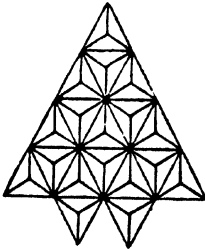
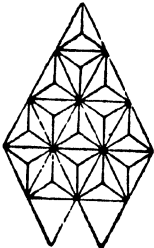
Diagrams of Chart 11	Diagrams of Chart 10
	
	
	

CHART OF INVOLUTION, NO. 5

Subtraction	Division	Diagrams of First-borns
Total Deduction $\begin{array}{r} 180 \\ 30 \\ \hline 150 \end{array}$	Abstract $\begin{array}{r} 3 \mid 18 \mid 6 \\ 18 \\ \hline 0 \end{array}$	Real  2. Atonement
Abstract $\begin{array}{r} 108 \\ 18 \\ \hline 90 \end{array}$	Concrete $\begin{array}{r} 3 \mid 9 \mid 3 \\ 9 \\ \hline 0 \end{array}$	Concrete  4. Atonement 5. Attraction 6. Magnetism
Concrete $\begin{array}{r} 54 \\ 9 \\ \hline 45 \end{array}$	Real $\begin{array}{r} 3 \mid 3 \mid 1 \\ 3 \\ \hline 0 \end{array}$	Abstract  7. Atonement 8. Improvement 9. Attraction 10. Vibration 11. Magnetism 12. Assimilation

CHART OF INVOLUTION, NO. 6

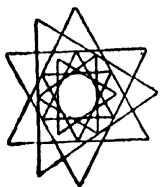
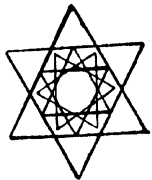
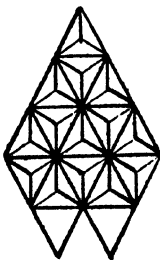
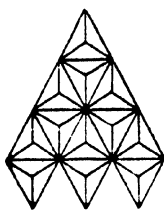
Diagrams of Chart 10	Diagrams of Chart 9
	
	
	

CHART OF INVOLUTION, NO. 6

Subtraction	Diagrams of the First-borns
Total Deduction $\begin{array}{r} 150 \\ 30 \\ \hline 120 \end{array}$ Concrete Abstract $\begin{array}{r} 90 \\ 18 \\ \hline 72 \end{array}$ Real $\begin{array}{r} 15 \\ 3 \\ \hline 12 \end{array}$	Real  2. Atonement Concrete  4. Atonement 5. Attraction 6. Magnetism Abstract  7. Atonement 8. Improvement 9. Attraction 10. Vibration 11. Magnetism 12. Assimilation

CHART OF INVOLUTION, NO. 7

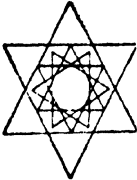
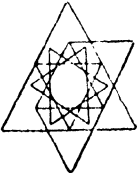
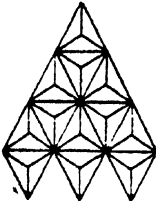
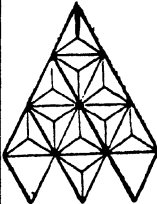
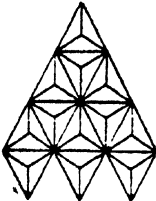
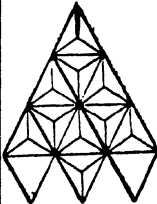
Diagrams of Chart 9	Diagrams of Chart 8	Subtraction
		Total Deduction $\begin{array}{r} 120 \\ 10 \\ \hline 110 \end{array}$
		Abstract $\begin{array}{r} 72 \\ 6 \\ \hline 66 \end{array}$
		Concrete $\begin{array}{r} 36 \\ 3 \\ \hline 33 \end{array}$
		Real $\begin{array}{r} 12 \\ 1 \\ \hline 11 \end{array}$

CHART OF INVOLUTION, NO. 7

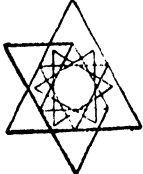
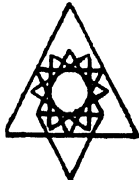
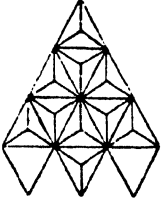
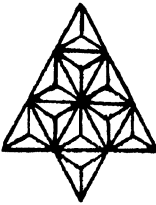
Diagrams of Chart 8	Diagrams of Chart 7	Subtraction
		Total Deduction $\begin{array}{r} 110 \\ 10 \\ \hline 100 \end{array}$
		Abstract $\begin{array}{r} 66 \\ 6 \\ \hline 60 \end{array}$
		Concrete $\begin{array}{r} 33 \\ 3 \\ \hline 30 \end{array}$
		Real $\begin{array}{r} 11 \\ 1 \\ \hline 10 \end{array}$

CHART OF INVOLUTION, NO. 8

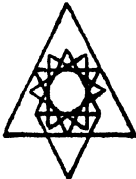
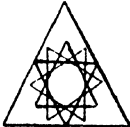
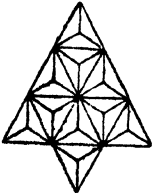
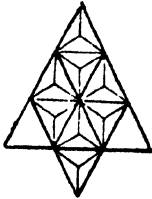
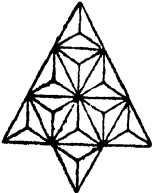
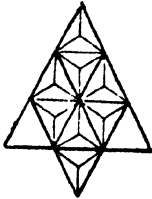
Diagrams of Chart 7	Diagrams of Chart 6	Subtraction
		Total Deduction $\begin{array}{r} 100 \\ 10 \\ \hline 90 \end{array}$
		Abstract $\begin{array}{r} 60 \\ 6 \\ \hline 54 \end{array}$
		Concrete $\begin{array}{r} 30 \\ 3 \\ \hline 27 \end{array}$
		Real $\begin{array}{r} 10 \\ 1 \\ \hline 9 \end{array}$

CHART OF INVOLUTION, NO. 8

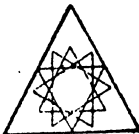
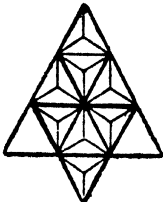
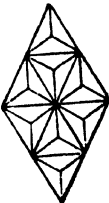
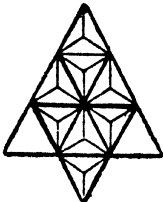
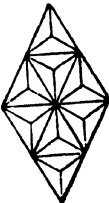
Diagrams of Chart 6	Diagrams of Chart 5	Subtraction
		Total Deduction $\begin{array}{r} 90 \\ 10 \\ \hline 80 \end{array}$
		Abstract $\begin{array}{r} 54 \\ 6 \\ \hline 48 \end{array}$
		Concrete $\begin{array}{r} 27 \\ 3 \\ \hline 24 \end{array}$
		Real $\begin{array}{r} 9 \\ 1 \\ \hline 8 \end{array}$

CHART OF INVOLUTION, NO. 9

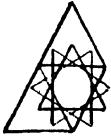
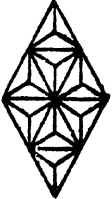
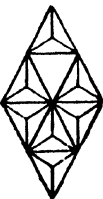
Diagrams of Chart 5	Diagrams of Chart 4	Subtraction
		Total Deduction $\begin{array}{r} 80 \\ 10 \\ \hline 70 \end{array}$
		Abstract $\begin{array}{r} 48 \\ 6 \\ \hline 42 \end{array}$
		Concrete $\begin{array}{r} 24 \\ 3 \\ \hline 21 \end{array}$
		Real $\begin{array}{r} 8 \\ 1 \\ \hline 7 \end{array}$

CHART OF INVOLUTION, NO. 9

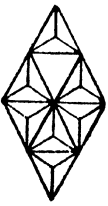
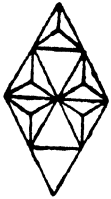
Diagrams of Chart 4	Diagrams of Chart 3	Subtraction
		Total Deduction $\begin{array}{r} 80 \\ 10 \\ \hline 70 \end{array}$
		Abstract $\begin{array}{r} 48 \\ 6 \\ \hline 42 \end{array}$
		Concrete $\begin{array}{r} 24 \\ 3 \\ \hline 21 \end{array}$
		Real $\begin{array}{r} 8 \\ 1 \\ \hline 7 \end{array}$

CHART OF INVOLUTION, NO. 10

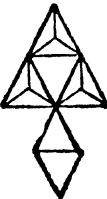
Diagrams of Chart 3	Diagrams of Chart 2	Subtraction
		Total Deduction $\begin{array}{r} 60 \\ 20 \\ \hline 40 \end{array}$
		Abstract $\begin{array}{r} 36 \\ 12 \\ \hline 24 \end{array}$
		Concrete $\begin{array}{r} 18 \\ 6 \\ \hline 12 \end{array}$
		Real $\begin{array}{r} 6 \\ 2 \\ \hline 4 \end{array}$

CHART OF INVOLUTION NO. 10

Diagrams of Chart 1	Diagrams of Chart 1	Subtraction	Diagrams of the First-borns
		Total Deduction $\begin{array}{r} 40 \\ 10 \\ \hline 30 \end{array}$	Real 3. Union of First-born Duals
		Abstract $\begin{array}{r} 24 \\ 6 \\ \hline 18 \end{array}$	Concrete 7. Union of the First-born Duals 8. Union of Power 9. Union of Fluid
		Concrete $\begin{array}{r} 12 \\ 3 \\ \hline 9 \end{array}$	Abstract
		Real $\begin{array}{r} 4 \\ 1 \\ \hline 3 \end{array}$	13. Union of the First-born Duals 14. Spiritual unification 15. Union of Power 16. Unification of Power 17. Union of the Fluid 18. Unification of Matter

