

3rd Manuscript

TREATISE ON THE TWO NATURES, DIVINE AND HUMAN, INDIVISIBLY UNITED FOR ETERNITY AND FORMING BUT ONE SINGLE AND SAME BEING IN THE PERSON OF JESUS CHRIST, GOD AND MAN, REDEEMER OF MANKIND AND SOVEREIGN JUDGE OF THE LIVING AND THE DEAD

ACCOMPANIED BY REFLECTIONS ON THE CONDUCT OF PILATE, AND A MEDITATION ON THE GREAT MYSTERY OF THE CROSS.

We have seen, in the first explanations of the Doctrine, that primitive man had been clothed with a great power, which made him superior to all the spiritual Agents which had been placed with him in created space, in order to manifest their specific temporal action under his direction; that he had originally been established to dominate the perverse spirits who were kept in deprivation there; that he himself had been placed there, at the center of the four celestial regions of the created Universe to exercise his powerful universal action, and that it was because of this that he could have been a true intellect for good for the perverse spirits, by restoring to them some notions of that good from which they were eternally separated.

But this unfortunate man who was so powerful, so strongly protected against the attacks and ruses of his enemy, so superior to everything that existed with him in that universal circumference and who had nothing above him except his Creator, having been deceived, seduced, and fallen into an excess of misery and condemned to the death with which he had been threatened, what Being powerful enough, pure enough could raise him up from that estate, if not God Himself? But this disfigured image of his Creator attacked His unity and all His powers; this iniquitous proxy, this unfaithful representative of his God united and allied himself with His enemy to betray the dear interests with which He had entrusted him; he horribly abused all his gifts, all the powers which he had received, and in an unheard of excess of ingratitude, he insolently insulted His love and tenderness. And so, a great victim was required to satisfy the Divine Justice¹; for if God's Mercy is infinite and without limit, his Justice is too, and may only be stopped by a reparation in proportion to the offense. Therefore, a pure and unblemished victim was required, of the same human nature as the prevaricator: and since it was man who, by his crime, had admitted death into the world, it was necessary for this holy victim to give himself over voluntarily to death, to an unjust, violent and ignominious death which alone could repair so many wrongs. And finally, through his voluntary sacrifice, the Justified One would endure as conqueror over the death of sin, so that the death which the Divine Justice had pronounced as the irrevocable judgment against the race of prevaricators would be no more than a sleep, and a passing from temporal life to life eternal for all those who, by following his example and

¹ 'Divine Justice', 'Mercy', and other attributes are often used as names for God, which is why in most cases the definite article ('the') precedes the attribute. Note also that all references to God – as well as the Repairer, Jesus Christ – are capitalized, as is usual in English (i.e. 'He').

abandoning their free will for the duration of their individual expiation, their own will to the will of God alone, deserved to reap its fruits.

A second Adam, emanated from God's bosom in all purity and holiness, sacrificed himself and offered himself up as victim to the Divine Justice for the salvation of his brothers, and His² sacrifice was accepted by Mercy. Immediately uncreated Wisdom, the Word of God which is God, the only Son, the image and splendor of the Almighty Father, gave Himself to unite intimately and for eternity to the human intellect of the new Adam, to strengthen him in his sacrifice, to assure and realize his triumph, and through a glorious resurrection to truly make him the victor over death.

It is by the incomprehensible union of the Divine Nature to human nature, the masterpiece of the infinite love of God for mankind, that the Great Work of the redemption of humankind, and the establishment of the holy religion which would teach him to know the true worship to offer his Creator, and the only one which could please Him, was accomplished: a religion which could only be founded soundly upon the revelation of an incarnate God, conversing familiarly with men and Who, for the duration of His temporal mission, would prove to them at every moment His Divinity, the truth of His dogmas, and the purity and the excellence of His morality by means of the most striking miracles of all types. These, then are the two great purposes which, through the designs of God's Love and Mercy for degraded and corrupted man, made the union of the two Natures in the person of Jesus Christ so necessary.

This intimate and total union – and which become eternally inseparable – of the Word which created all beings, with a pure human creature, in order to be able to instruct in public, to suffer and to die in that union, is an act of God's Love for man which is so prodigious, so inconceivable and so firmly beyond all human understanding, that of all the acts revealed to the Christian faith, this is the one which across time has been and is still the most debated. The contemporaries of Jesus Christ, despite being witnesses daily to a multitude of striking miracles which they saw taking place before them, only saw the man in Him, and denied His Divinity; his Disciples, his Apostles even, despite being taught by him and witnessing the same miracles, believed only weakly until three days after His death, when, convinced of the truth of His resurrection which He had Himself predicted and hearing his instructions for forty days, they saw Him rise up divinely into Heavens in His glorified humanity.

Should we be surprised then, if present day man, who admits no witness other than those of his physical and material senses, still denies this great truth to his misfortune. There are many whose minds are less closed who also deny it, or who only admit it to some extent, due rather to a sense of duty to what they have been taught than by conviction, because they still feel no need at all for a direct and personal intervention by the Divinity in the atoning act of expiation which man owes to Divine Justice; and seeing the extreme poles of the Spiritual Order in God and man, now deprived of his glorious estate, they presume there to be spiritual intermediary agents in the angelic classes which are pure and powerful enough to bring man closer to God, without God ever having to submit Himself to becoming incarnate. Their doubt and error comes only from the

² In this manuscript it has been particularly difficult to be consistent in identifying when the text is referring to Jesus the man ('he') or Christ the God ('He'). This is not normally a problem in French, where the capital letters are used rather less frequently, which one supposes shows the German roots of Anglo-Saxon! Hopefully, the reader will be tolerant of any errors.

ignorance in which men have generally fallen for a long time concerning the causal reason for the Universe's creation; God's intentions in man's *Emanation* and *Emancipation*; his high purpose in the center of created space; and finally concerning the great privileges, the great power and the great superiority which were given to him over all beings, both good and evil, which were placed there with him: all things which the heads of the Christian Church, to whom that knowledge was almost exclusively reserved during the five to six centuries of Christianity, had known completely. Being better educated about these important points, they would have concluded from them that to rehabilitate a being which was so great and so powerful, only God Himself could accomplish it. There were also others who, recognizing the need for a great and holy victim who voluntarily dedicated Himself to suffering and to death to satisfy the Divine Justice; but recognizing at the same time that God is impassive in His whole being, and that atonement for the crime could only be worthy if done by a being of the selfsame Nature as the one who had committed it, denied the Divinity of the Redeemer.

Indeed, undoubtedly God is impassive, and nothing in His Divine nature can suffer or die; for it would be a huge blasphemy to dare suggest otherwise.

That is why Christian orators who, giving themselves over to excessive zeal and inappropriate expressions in the pulpit of truth, which they believe gives more power to their thoughts, so often exclaim: '*God died for mankind!*', fail their fundamental purpose, for they shouldn't expect to persuade their listeners when they try to make them believe the impossible. But in Jesus Christ, who unites in His single person, and in an eternally inseparable manner, Divine Nature and human nature in its highest degree of perfection, only the pure man suffered and died; and along with His human mind, when it abandoned His body, He emanated the divine essence which it was indivisibly united. The power of the Word of God which resided in all its plenitude in His holy humanity, and being concealed by it, sustained him during his frequent mortal battles, increased his strength, confirmed his will, his submission, his perfect resignation until the consummation of his expiatory sacrifice; and ensured his triumph over all the powers of Hell unleashed against him, bequeathing him all the honors of victory; and as a reward for the good use he had made of his own means and powerful relief which he has been afforded, He resuscitated him from the tomb, He glorified him, He deified him, He raised him up to the Highest Heavens, where He caused him to sit with Him on an eternal throne, and where as it were He joined together with him, and established him as the Sovereign Judge of the living and the dead, and the God eternally visible to angels and to sanctified men whom He recognized to be his brothers³.

The two Natures that we have recognized in the person of the Divine Universal Repairer are so united and confused together in appearance, they apparently seem to perform their general activities simultaneously. However, they each have their own distinct actions, which in many

³ This paragraph is particularly hard to translate, since, while English tradition uses the capital 'H' in 'He' to describe Jesus Christ, this Arian mix of Man-god in one being, especially where they are treated as separate beings rather than one substance, requires the distinction of referring to the human part as 'he' and the divine part as 'He'. This makes the paragraph a little awkward, in that the passage almost seems to describe a separation where the Divine part is raising the human part from the dead, taking him up to heaven and there merging with him to form a composite, which is not exactly orthodox theology, nor precisely what Pasqually said in his *Treatise*. Also, since the previous section described the Divine part as departing the body along with the human mind at the crucifixion, it appears they must have returned to the body at some point. There is clearly some confusion in this image.

cases they work separately. It is therefore very important for the true Christian, to whom one of them is proposed as an exemplar, not to confuse them all the time and to learn to distinguish between them. This exercise can only strengthen the faith of believers, and it may be especially useful to that large number of cowardly and careless Christians who, to excuse their laziness endlessly repeat: *'It isn't possible for a man to imitate the ever wise and blameless conduct of a God.'* No, without doubt, it isn't possible for a man who is so frail to be as perfect; but as frail as he may be, he must still strive ceaselessly to imitate - so far as possible – the pure man, united to God, whom God Himself offers as a model.

The Divine Reconciler of men, the Desire of Nations, the Messiah promised to the faith of Abraham, father of believers, predicted by the dying Jacob to his children, and so clearly foretold by a great number of Prophets who succeeded one another over many centuries as being born of a virgin of the race of Abraham and the family of King David, finally appeared on Earth at the end of the fourth millennium of the world⁴, at the time determined by Uncreated Wisdom for the fulfilment of the great designs of His Divine Mercy.

The Archangel Gabriel was sent by God into the small town of Nazareth, to the Virgin Mary, to announce to her the glorious maternity through which she was meant to cooperate in the Great Work of mans' redemption; but the sudden appearance of the angel sent to her troubled the mind of that pure Virgin, and alarmed her modesty with regard to the maternity which had been proclaimed, declaring that she had never known a man, and only gave her consent after being completely calmed down as to the means it would be accomplished, with the angel telling her that her maternity would be the work of God Himself through the operation of the Holy Spirit alone, and that her virginity would remain intact.⁵

At the very moment of her consent the fulfilment of the Great Mystery began; because at that same instant the Word of God, Who is God himself, the Second Person and Power of the Holy Trinity, compelled by His ardent love for his human creatures united indissolubly and for all eternity with the pure, holy, human soul of Jesus, who for love of his brothers, and to reconcile them with God by satisfying Divine Justice for them, gave Himself over to ignominy, suffering and death.⁶ The almighty Word of God, the image and splendor of the Eternal Father descended from Heaven to come to be joined with the human soul of Jesus in the chaste womb of the blessed Virgin Mary, to be forever joined together in one and the same Person of two distinct Natures. This was therefore at the time of his consent that the Man-god was physically formed in the virginal womb of Mary, from her pure substance, from that true and pure quintessential mud of the virgin earth of his mother: there he was formed and composed, as all other men who have come for a time upon Earth, of a triple substance: that is to say of a pure Spirit, intelligent and immortal; of a passive Soul passive or fleeting life; and of a Body of matter, but a pure substance

⁴ Referring, as Freemasons will immediately recognize, to the calculation of Bishop Ussher, who in 1650 determined Creation as being around 6:00pm on October 22nd, 4004 B.C. based on the Julian calendar (given that the date was calculated backwards from the time of Christ's birth, the term 'B.C' or 'Before Christ' seems more appropriate here than 'B.C.E.', or 'Before the Common Era'!

⁵ This apparent obsession about the means of her pregnancy may be explained by the fact that Jean-Baptiste Willermoz' brother, Pierre Jacques Willermoz, was a doctor, and was also a member of his Grands Profès! (*Martinez de Pasqually*, by Dr. Gerard Vanrijnberk (pub. 1935), Volume I, p. 104).

⁶ Note the sudden switch from 'men' to 'brothers', as the story becomes more closely focused on the Grands Profès to whom he is writing.

and unsullied which in no way came, as did all other men, from sensual lust, but uniquely from the operation of the Holy Spirit, without assistance of any man or any physical agent of matter. It is by this wonder of the infinite love of God for His cherished creature who had been seduced, who had become through his crime forever the slave and victim of the Demon, that the ineffable and incomprehensible mystery of the divine incarnation for the redemption of men was accomplished by Jesus Christ our sole Lord and Master, who was willing in order to ensure the effectiveness, to unite within Himself the human nature of the prevaricator and His own Divine Nature through an indissoluble union.

We have accepted that in itself the animal or beast is a binary composite of a Soul, or passive and temporary life, and a Body of matter, which disappears completely after the period ascribed to them; that man, during his fleeting stay on Earth, is a ternary composite being the two same transient substances which we have just cited which constitute him as an animal like the beast, and also an intelligent and immortal Spirit, by which he is truly the image and likeness of the Divine. But in Jesus Christ, the Divine Man-god, there was during his temporal life on Earth a quaternary union which distinguished Him eminently over all other creatures: that is, the three substances we have just understood in temporal man, and in addition the very Being of God who is united for eternity with the intelligent and immortal being of man, to form a unique being and one sole Person in two Natures.

He who, through this glorious union, could have chosen to be born in the most affluent family, surrounded by splendor, on the most magnificent throne, preferred to be born in a stable, to an unknown and poor family, in a despised occupation, the most exposed to the humiliation and contempt which usually accompanies poverty; from this it is obvious that from His entrance into the world He wanted to be the model and the consolation of the poor; that He also wanted to inspire a contempt for wealth, and make clear to those who possess it the great dangers to which all those who don't make use of them as prescribed by His morals and precepts are exposed.

Now let us see in the Holy Gospels in what manner the Divine Messiah will show Himself to men, how the Evangelists name and describe Him, and how He describes Himself. Here we will find a new source of education through new analogies, with confirmation of what we have said previously concerning this important subject.

We see him sometimes called *Jesus* or the *Son of Man*, sometimes *God-man* or *Man-god*. Finally, the *Son of God* or *Jesus Christ*.

These various names, applied to the same being, may appear at first glance to be virtually synonymous, yet they aren't at all, for they all have different meanings which should never be confused, since they relate to the two distinct Natures which are united in one and the same being. A thoughtful reflection on His actions during his life temporal reveals this truth.

Indeed, we see in *Jesus* only the pure and saintly man who had a sublime destiny, separate from the Divinity which resided within him, but which had not yet been manifested. In the *Son of Man* we see only the same Human Nature. He described Himself by this term so long as He wished to conceal His divinity from the Jews, and the Demons who made of them their mouthpieces, presenting Himself to them both as a descendant of Adam the father of mankind,

and supposed to be only the son of Joseph; until the great mystery of the Incarnation was revealed to men. In the *Man-god* it is the man, pure and holy, whose action appears to predominate over that of the Divinity which is hidden in him. In the *God-man*, on the other hand, divine action predominates over that of the man. In the *Son of God* which is the essential quality the archangel gave him when announcing His incarnation to Mary, it was his Divinity which was revealed magnificently through the medium of His holy humanity. Finally, in *Jesus Christ* is man both God and divine. Now these two Natures are united in one single being, and together operate in human form the united actions which belong to each of them.

In general Jesus, from his birth until his baptism in the Jordan, in the temptation by Demon he endured in the desert, in his agony in the Garden of Gethsemane, in entire course of his Passion and on the Cross, only presented the pure, holy and perfect man, totally dedicated to Divine Justice and left to himself, to his own free will; the Divinity which is quintessentially within him appears to have suspended its action in order to leave to his holy humanity all the honor of the reparatory victory, yet without separating for a single instant. It remained there as a spectator of the great battle, supporting him through everything with its presence. This is where the man-God, abandoned thus, is truly the perfect model for all men.

But when Jesus Christ, beginning His mission, changed water into wine at the request of His mother, who was present with Him at the Wedding Feast at Cana; when in the desert and on the mountain He multiplies a few loaves of bread and some fish into a quantity sufficient to feed what is sometimes given as 4,000 and sometimes 5,000 people weakened by hunger, and that there remained sufficient left-over food collected, after everyone had been satisfied, to fill more baskets to the brim than there had been before the distribution; when He forced the Demons to obey His orders, and to immediately abandon the bodies of the sinners they were possessing; when as Master he commanded the sea, the winds and the storm to abate and they obeyed Him; when He made the paralytic of 38 years, who had waited in vain by the pool for the aid of the angel to heal him to take up his bed and walk; when He revealed the details of the most secret thoughts of the women of Samaria and many others; when He resurrected the daughter of Jairus, the only son of the widow of Nain who was being interred, and more particularly still Lazarus, the beloved brother of Martha and Mary whom Jesus loved, who had been interred in his sepulcher for four days and his already corrupted flesh was already spreading a large infection, who nevertheless at His order came out of the tomb, and walked in front of all those in attendance, his legs and all the other parts of his body still bound with bandages: when we see all these things and a multitude of others – equally prodigious – taking place, who could doubt that it was the Almighty Word of God Who was speaking and commanding all of Nature through the mouth of the Man-god?

Thus, having distinguished in him the two Natures indivisibly united in one single person, let us quickly go through the principal circumstances of his temporal life, for they will complete our training.

As a child, youth and up to the age of 30, Jesus appeared to be just an ordinary man, distinguished only by a wisdom beyond his years, his docility and his submission toward his parents. He experienced all the pains, hardships and needs of normal life.

On reaching the age of 30, the time when had to being his public mission as Redeemer and the education of his disciples, after being baptized in the Jordan by John, who recognized and proclaimed the promised Messiah, his Divinity was manifested for the first time through the descent of the Holy Spirit which came to rest on him, and by the piercing words of the Heavenly Father Who loudly proclaimed him to be his beloved son, in which he had placed all His affections, and control the men to listen; therefore began his divine mission.

He withdrew to the desert to prepare himself as a man to fulfill that mission with prayer and rigorous fasting for 40 days. After those 40 days he had experienced hunger, a human need which clearly demonstrated that it was his pure humanity alone which was being prepared so rigorously for the important actions he would need to undertake.

The moment he felt that human physical need was the very instant the Prince of Demons seized upon to tempt his whole being, which is to say, the physical needs of his body, the passive and fleeting life of that body, and in both active and spiritual nature, to clarify the suspicion he had concerning the true nature of Jesus, and to check whether Divinity resided did not reside within him: and finally whether he was or wasn't the promised Messiah; the Mystery which the Divine Wisdom wanted to conceal from the Demon so that it could be entirely accomplished.

Here the three different kinds of attack the Demon cunningly brought to the three constituent parts of physical man should be carefully noted: 1. He attacked Jesus in his corporeal form in relation to his needs, saying: *"If you are the Son of God command these stones to become bread."* 2. After this unsuccessful attempt, he attack him in his passive, animal, corporeal life, saying on the summit of a high mountain: *"If you are the Son of God, throw yourself down, and you will come to no harm."* 3. After this second attack in which he was rebuffed as in the first, he directed the third, which was the most important, to the spiritual being of Jesus, saying to him: *"If, prostrating yourself before me you worship me, I will give you all these kingdoms of the world which you can see, and which belong to me."*

This way of the Demon is always the same; he always attacks man through his corporeal form; he seeks to seduce him by means of the material senses, through his love of this fleeting animal life, and through his sensual and animal affections. These are the portals through which he seeks to insinuate himself into him, there to attack him with greater success in his spiritual being.

The Man-god endured these three attacks through the strength of his pure human will and immediately received his reward since the angels came to serve him. His victory over the Demon reminds us of the defeat of primitive man in the same situation. Jesus, the second Adam, accomplished what the first, left to his free will, should have done yet didn't. We are all experiencing disastrous results of the fall of the former, and all the salutary results of the firm, redeeming will of the second.

The first Adam, as the Divine image and likeness, as the representative of the Divinity in the created Universe, had been endowed with all the strength, all the virtues and all the powers necessary to accomplish his mission. The main purpose of that mission was to molest the Principle of Evil, to constrain it in the limits which the Divine Justice has prescribed for its

perverse action, and to restrict him so much through man that he was compelled to recognize his inferiority and his original dependence on the Divine Creator of all, of Whom he claimed to be the equal, and to recognize at the same time man's superiority over him and all his disciples, which would have destroyed Evil through the repentance of the one who had created and given birth to it. That was the great goal of the Divine Mercy over the original guilty ones, which man's prevarication had prevented.

The second Adam in Jesus Christ, as a pure man who had not participated in this prevarication, nor to the vices involved in the conception of corporeal bodies which had infected all his descendants, had not been endowed with the same strength, virtues and powers as the first, but they have been eminently fortified in him through the intimate and eternal union which the Divine Word has made of its own Nature with that of man, to ensure the full success of its redemptive mission.

Here we will not undertake a narration of the particular details of the public life of Jesus Christ, for a reading of the Holy Gospels will make these known well enough: they can leave no doubt as to His Divinity, since it is manifested in Him at every instant, by a multitude of the most striking miracles.

However, we must point out that, by working so many prodigious things which we must basically assign to the Divinity which resides in him, he wished to let his disciples know that there is a great power innate in reconciled man, by which he can still work prodigious things when he is united with God through a living faith; because, seeing his Apostles gripped by astonishment and admiration at the sight of the astonishing miracles which he worked, he criticized them for their little faith, and told them that if they had faith, they would work the same miracles and greater besides; which he could not have said if that power was not innate in man's nature; for it has never been recognized in angels who are only the ministers of God's will in the particular instances that He uses them.

It is astonishing in reading the Gospels and to see the care and precautions that Jesus took to conceal His Divinity and show only the Son of Man, and we should attempt to seek his motive there.

The incarnation of the Word of God united to human nature, and the advent of the Messiah within time had been so clearly predicted by the Prophet Isaiah and many others, that men were waiting for it to happen. But they forgot that he was a victim who voluntarily gave himself over to a violent and ignominious death, by which he might work the reconciliation of humankind. The Demon had to be aware of that promise, and the outcome which would humiliate him, as it would clearly do. He feared its accomplishment which must wrest so many victims from his fury and protect the rest of mankind. He therefore had the greatest interest in proving the prophecy to be a lie, and preventing the Christ from being put to death with all his power: and if Jesus, from the beginning, from the commencement of his mission, had loudly and publicly declared that he was the Son of God, proving it to the nation, openly convincing them with his miracles that he truly was, what human power would and could have dared condemn him to death? And by not dying, what then would have become of the redemption promised by his death? It was therefore essential for him to die, for him to remain unrecognized. That is why the Demon sought to clarify his doubts and his suspicion concerning his dual Nature: and if he persecuted him, and if

he then had him condemned to an ignominious death, it was only through spite on his part, considering Jesus Christ to be no more than a pure man whose doctrine, holiness and the power of his human works was attracting all his followers away from him.

But as the Divinity of Jesus Christ was the fundamental dogma of the holy religion which He came to establish, and gave proof to the truth of His doctrine, the dogma of His Divinity also had to be declared and demonstrated by Jesus Himself, in order to ensure the conviction of all that the Heavenly Father had given Him, and that they must be saved through faith in Him; and this is precisely what He had done. If at the beginning of his mission he had shown some reluctance to admit it when questioned on that important point, it was for teach to that Truth is only shown to minds which are pure, and that it can only enter into hearts willing to receive it. That is why He preceded the declaration, the formal admission of His divinity by teaching his doctrine which disposed minds to believe it; and when He had increased His circle of disciples by the great number of miracles He performed, and by the irresistible attraction He inspired for His doctrine, from that moment on He no longer hid His Divinity, and He even declared it before His mortal enemies who took the opportunity of these claims to persecute Him more violently, to vow to work His ruin, and to have Him condemned to death. That is how they become through their ignorance and malice the blind instruments for the accomplishment of the Divine Decree for the redemption of mankind.

Once the time of the temporal mission of Jesus Christ had been completed, he prepared to return to His Father; but beforehand He wished to have with his Apostles that Last Paschal Supper that he desired so ardently to celebrate with them, during which divine Almighty and the most inconceivable Love of God for man suddenly burst forth. In leaving them He wanted always to remain with them, and to give Himself to them in the two Natures, divine and human, which are united in Him; for in the sacrament of His Body and His Blood, He gave Himself to them truly and completely, and to all those who participate in this with faith until the end of the world.

The truth of this august sacrament has often been and is still violently attacked. It is the result of pride which wishes to reason when base human reason should remain silent; of pride which wishes to submit to the material physical senses what can only be conceived by the pure intellect, when enlightened by faith. Let us pity the grievous fate of the leaders of sects in which pride has done so much damage in the field of truth. Let us also pity those who adopted as leaders, men of whom they should have been more suspicious, who didn't conceal the spite and pride which directed their mistakes. But let us be lenient, and urge those who remain in error in good faith to preserve their faith and love for Jesus Christ; let us hope, too, that as He himself said, those shall not perish, and that the love and the faith they retain for Him will save them.

Of all the Christian sects which have attacked the truth of this sacrament, the most inconsistent and the most guilty is the one which only allows a simple commemoration of the Last Supper; based on the words of Jesus Christ: *“do this in memory of me.”* If they used a little good faith in the examination they had recklessly allowed, they would soon recognize that they placed Jesus Christ in a clear contradiction with Himself; for they don't deny that Jesus Christ said in formal terms: *“This is my body which will be delivered for you. This is my blood which will be shed for the remission of sins: take and eat, take and drink all of you.”*

Now, was it to the Apostles alone, who were present at the Last Supper, that were given the real body to eat and the real blood to drink? Tell us then where this interpretation has been proven. Elsewhere He said: *“My flesh is truly food, my blood is truly a drink: he who eats my flesh and drinks my blood remains in Me and I in him”*; and yet if the Apostles, as the only ones present at the actual event, had been the only ones able to eat his flesh and drink his blood, and if since then all that there has been is a simple commemoration of that event, then all men except the Apostles must give up any claim to see Jesus Christ remain in them and to remain in Him through that real command, which would be impossible to all. Is that believable? Could we ever believe in good faith that He wanted to make such clear promises and give mankind, with whom He had wanted to live until the end of time, such consoling hopes, only to deceive them in their expectations by making it impossible for them to see its fulfillment? More than this, elsewhere He said: *“If you do not eat the flesh of the Son of Man and if you do not drink His blood, you will have no the life in you, you will have no part in Me.”* Surely that is an eternal curse, formally pronounced against those who will not eat His flesh nor drink His blood. And how! This God Who is full of love and mercy for me and Who wanted to suffer and die in the flesh for me, would deliver me up to eternal damnation for not having done something He hadn't left me the means to accomplish? It is an inconceivable excess of madness to imagine that; and yet if among the successors to his Apostles there hadn't been established a means to perpetuate the true consecration of bread at His body and wine as His blood, as He Himself had done in their presence, I am inevitably sentenced to eternal damnation for that very reason; for never could the commemoration of so august, so important an action, which these sects substitute as their reality, replace the true command which He so explicitly commanded. The error of these proud men, therefore clearly tends to make man eternally unhappy because of God's injustice, which would be ask the impossible of Him.

After the ever memorable Last Supper, in which Divine Love and His Omnipotence were manifested so vividly in the person of Jesus Christ; in which he completed the education of His Apostles with that sublime discourse in which He revealed to them more clearly than He had ever previously done, His own Divinity hidden in his humanity, suffering, ignominies and death to which He would be delivered by the betrayal of one of them; His glorious resurrection three days later, the great hope they should draw from it, and finally the perfect and eternal glorification of His humanity. Let us follow him in the Garden of Gethsemane; let us follow him in that mortal agony during which he made the complete redeeming sacrifice of his human will which must precede the sacrifice of his very life, by the death which he would suffer the following day.

It is there that we go to discover Jesus alone, appearing to be abandoned by both Heaven and Earth; abandoned by his cherished disciples whom he had just called his friends, who were buried in a deep sleep when he had the greatest need of aid and the consolation of their friendship; when he beseeched them with such touching tenderness, admitting to them that his soul was seized with such profound sorrow and that he was burdened with mortal sadness. It is there that we find him alone, abandoned by his free will, by the only will of pure man, who never ceased to be closely united with the Divine Word which resided within him, Who strengthened his humanity, but Whose action appears to be suspended during the terrible combat which was going to deliver him up, in order to allow the Man-god the honor and the fruits of his triumph.

In that state Jesus Christ, prostrated upon the ground in order to pray to his Father, saw he was the sacrificial victim, and came to offer himself as that sacrifice; but his Divine foresight showed his humanity how much pain, humiliation, ignominies should precede his death, and his humanity was distressed and frightened, and he exclaimed: “*My Father, all things are possible to You: let this chalice pass from me.*” Here we see the reluctance which is so natural to man concerning suffering and death; but the submission, the resignation of the pure man, immediately recovering from this, he cried out anew: “*But let it be not according to my will, but rather in accordance with Thy will.*”

He rose up to go to his disciples whom he found sleeping so close to him; he went to prostrate himself a second time, overwhelmed by the same sadness, experiencing the same reluctance, making the same request, but submitting his will to the will of God; he returned to his disciples whom he found in the same state, and returning, prostrated himself for the third time, gave the same prayer, and offered the same desire and submitted himself with the same resignation. His human powers were exhausted by so great an effort; bloody sweat covered his body and fell to the Earth; but the sacrifice of his will, of that will which was so active, so powerful in that pure man was accepted; and an angel was sent to him to console him, to fortify him.

Surely that descent of the angel, that celestial relief which was sent to him, clearly proves that in that terrible combat only his humanity was acting to bear the weight of it, and that the Divine Power of Jesus Christ was apart from him at that time.

It had to be like this, and it could not be otherwise: original man, the first Adam who through the abuse of his freedom and the misuse he had made of his will and all his abilities, had betrayed and overthrown all the intentions of Mercy towards the first offenders, had provoked all the rigors of the Divine Justice against himself. This abuse of his freedom and free will could only therefore be repaired by a being of the same Class, of the same Nature, by a pure man, accepted as a sacrifice, and whose perfect submission could appease and satisfy Divine Justice. The union of the Divine Word with that pure man ensuring the success of the sacrifice without in any way diminishing the merit of the will of the victim who was making it, provided both the forgiveness and the grace of humankind. So let us not doubt, therefore, that in all which took place in the Garden of Gethsemane it was the man alone who suffered, and it was the man alone who wanted only what God desired of him, and who submitted to it; for as we well know, God is impassive and He can neither suffer, nor die.

But before leaving the Garden of Gethsemane, let us consider those circumstances worthy of the greatest attention for man’s instruction.

Primitive man, the first Adam, had prevaricated and consummated his crime by the abuse of his three intellectual abilities: Thought, Will and Action⁷. He had outraged the Father, the Son and the Holy Spirit who together are One God. It was therefore necessary for the second Adam, for the Man-god to repair those same outrages through the same channels and in the same

⁷ This theme can be found developed at length in Louis-Claude de Saint-Martin’s books *Of Errors & Truth*, and *Natural Table*.

measure. This explains why the Man-god made three different prostrations with the same agony, said the same prayer, and always showing the same resignation; and that is also why the sacrifice of his will was only accepted after the third time, and that it was only then he received the visitation by the angel who was sent to console and to fortify him.

As soon as the Man-god had consummated the sacrifice of his will, he regained the calm and serenity of the pure man who is perfectly subject to the will of God. It was with that peacefulness of mind that he went to find his disciples and invited them to rest, and went before those had been led and conducted by the traitor Judas, had come to take hold of him. It was still the pure man, acting freely and voluntarily, which was manifest through the remainder of his Passion. Here, however his Divinity did appear for a moment, by making the henchmen who had come to take him waver and fall to the ground when, after asking them: “*Whom do you seek?*” he replied: “*It is me.*” The Divine power of these words filled them with terror and dismay; but he reassured them, as he wanted to suffer and die. This event therefore occurred only to teach us that had he so wished he could then have escaped them, as he had done at other times; but his time having come, he did not resist, and delivered himself up voluntarily.

We won’t follow him in all the other events of his Passion, nor in the agony of the cross which he was made to endure. The Evangelists have said it all. We only need to read them to admire his patience and his perfect submission throughout. The victim sacrificed himself without reserve; and the rest of his Passion is but the consequence of his sacrifice. He is seen upon the cross – as in the Garden of Gethsemane – still the pure man, fortified until the end through his union with the Word but always left to his own will, so that through this, at the consummation of the sacrifice, he might earn the glorification which such an act secured for his holy humanity. He didn’t want us to doubt this abandonment, for before he expired he cried out in agony: “*My Father, my Father, why have You abandoned me?*” Yet, as he didn’t want us to think that, on the cross as before, his Divinity was separate from his humanity, he manifested that Divinity here, promising a place in Paradise with him to the contrite criminal crucified at his side on that very day. Who other than God alone could make that promise?

The Great Work of the redemption of humankind being accomplished, the Man-god expired upon the cross. At that moment even the whole of Nature appears to have been upset: marvels burst forth on all sides and in a manner so striking and universal, that a pagan philosopher who observed them in his country exclaimed: “*The Author of Nature is suffering at this moment, and the whole Universe is going to break up.*”

Among the secondary causes which contributed to a greater or lesser extent to the accomplishment of God’s Decree for the redemption of mankind through the death of Jesus Christ, the most important one is without doubt the criminal, iniquitous and shocking behavior of Pontius Pilate, Governor of Judea for the Romans, and deserves our most serious attention, not so much because of the major consequences which resulted since they were all part of the intentions of the infinite Love of God for man; but rather because of the scandalous example it has left for that large number of weak, hypocritical Christians, who every day, more from habit than from remorse, make themselves his cowardly imitators.

Pilate, invested with the authority of the Prince whom he represented, and responsible for administering the justice he should be providing to all, heard the complaints and accusations that were tumultuously addressed against the Man-god by the priests and the elders of the Jewish Nation, who demanded his death in a tone of bitterness and irritation which betrayed their true motives, and which couldn't allow the judge to doubt that it was solely through hatred and jealousy that they were so eagerly seeking his conviction. He heard the false witnesses whose testimony were recognized to be vague and too insignificant, and having repeatedly questioned the Man-god, and admired the wisdom of his conduct, his responses, his very silence, when he believed he shouldn't answer certain questions, he declared him to be innocent of the accusations against him. And yet, with unthinkable inconsistency, no doubt believing he would calm the wrath of his enemies with his cowardly compliance, he condemned him to a shameful scourging, which was in some cases the punishment reserved for slaves. Yet that condemnation could not satisfy justice, since Jesus, whom he believed to be innocent, was not slave; nor could it satisfy the hatred of his enemies, who demanded his death. It was therefore nothing more than a cowardly and violent means employed by an iniquitous judge who was trying to come to terms with his conscience.

After this bloody flogging, Pilate presented Jesus to his enemies, saying to them: "*Ecce homo*", believing he could disarm their hatred with the sad spectacle he offered to their eyes. But he was mistaken, because they even more loudly demanded his death. Pilate, who wished to save him, remembered that at the Paschal time he owed the people the release of a prisoner, and proposed to the assembled people the release of Jesus; but the priests and the elders excited the crowd to request that Barabbas be released to them and that Jesus be crucified. They even threatened him with the disfavor of Cæsar if he continued to refuse their request. Pilate, now fearful – like all ambitious men at such times – of the outcome of such a threat, gave in to their entreaties, though he was quite convinced of Jesus' innocence. And contemptuous of the warning he had been given by his wife, who had begged him to have no part in the trial of this persecuted just man, revealing to him that she had been tormented greatly by this in a dream she had had the previous night, he had water brought to him to wash his hands, declaring himself innocent of his death, and after this ridiculous display of equity, he condemned him and delivered him over to the Jews to crucify him. His soldiers immediately seized hold of him and led him to Calvary. There he was crucified, and a few hours later he expired on the cross.

Wavering Christians, cowardly slaves to human opinion, who count your first duties toward God and the holy religion you say you profess for nothing, who sacrifice hem all the time in the desire to please the world and those who follow its maxims; who are ashamed of the precepts, advice and sayings of the Gospel and don't even know and study them, considering yourselves to be more liberated in your ignorance and less rigorously subject to having to practice them. See in Pilate the true image of your normal conduct, of the evil inclinations of your heart, and be ashamed of yourselves, if you are not already completely corrupt.

Protected during the first period of your life by the principles of the Christian education which you had received, you fought for a time against the torrent of disbelief which floods the world, perhaps even flattering yourself that you would still be able to resist it; but soon your passions were awakened, ambition, love of vainglory and the fleeting honors that it can sometimes procure possessed you; and the company of superficial scholars, almost all infected

with the poison of disbelief became yours by taste and by choice, and unholy and dangerous doctrines completed your defeat. If you don't yet dare to openly renounce public acts of Christianity, you engage in them as seldom as possible, always carefully examining carefully the amount of benefit you can get or keep with the more or less respectable company you keep, for doing these actions; because your thoughts and actions no longer focus on God, but only on the world, and you only perform your religious actions mechanically and by what is left of habit.

Hypocrites! Is that the promise you made to God at your baptism, or was made then in your behalf and which you yourself then confirmed? You may well be able to fool yourself, but can you deceive Him Who is the Light and Truth itself, Who probes the hearts and reads the most secret thoughts? He asks a pure and sincere worship of you, to which all the powers and the abilities of your being should contribute; He wishes to be worshipped in mind and in truth, and you only answer Him with ridiculous affectation. Oh man, tremble with fear that He doesn't carry out the terrible threats He has made towards your fellow men against you: "*Whosoever declares himself against me before men*", he said, "*I will declare myself against him before my Father who is in heaven.*" Pray to Him therefore from the bottom of your heart, so that the thoughts presented to you here will germinate in yours, and lead you to make a strong resolution against wretched human respectability which would infallibly cause you to be lost.

We have firmly and unalterably recognized the intimate, perfect and ever indivisible union which was made in Jesus Christ from the moment of his conception in the womb of the Virgin Mary, of the uncreated Divine Nature with created human nature; and if what we said above could leave the slightest doubt about our firm belief, this could only be due to ill-chosen or misinterpreted expressions.

Having considered the original excellence of primitive man, his high destiny, the great power and authority with which he was vested in order to perform the intentions of the Divine Love and Mercy towards the original criminals, and having then seen him render all these powerful means useless by his prevarication, we recognized the need for the union of the two Natures in Jesus Christ to guarantee the success of the universal repair with which he was charged; a union necessary to make him invincible in the accomplishment of the sacrifice he had to make, by willingly submitting himself to the fury of his enemies, to the most repulsive indignities and humiliations, and to the most ignominious death, without weakening the merit of human will, which was willing to be sacrificed. We have also recognized that the two Natures, although ever united in Jesus Christ, had however each operated separately, without being confused, and sometimes both performing their specific action together, depending on the case and the circumstances. Finally, we have recognized that although the two Natures were always united and existing within Jesus Christ, without him being able to make any real separation, the activity of his Divinity was shown to be as if suspended in him, and in some manner separate in some circumstances of his temporal life. We saw that suspension particularly marked during the temptation he underwent in the desert, after a fast of 40 days, and it seemed even more striking during the agony, that mortal sorrow which seized him in the Garden of Gethsemane, and in the night of the Passion, until his death on the cross. It was during those terrible battles that he appeared to be completely abandoned to his own free will, to his human will alone, always strengthened through the presence of the Word which left to him, until the end of the battle, the

honor of victory over death, and the most complete triumph over the powers of Hell unleashed against him.

But Jesus Christ, having died the victor, returned immediately into the rights of the unchangeable union of the Divine Nature and the human nature glorified in his person. His pure and saintly soul united with the Almighty Word descended into Hell, into those places of terrible privations, into those places where the multitude of men before Him, led astray by the seduction of the Prince of the World who had made them heap crime upon crime, moaned beneath the most horrific tyranny. It was to those unfortunate beings that He brought the first help of the general redemption of humankind. He went into those dark places to bind forever the power of him who claimed be His equal; and to prove to him his inferiority and his dependence, he tore away from him the victims of his malice towards man and his fury towards God. He gave those unfortunate victims the liberty to exercise their will, which the Demon had previously joined to his, once more, and thereby be able to reap the fruits of redemption.

After those, He went to purify the circles of expiation and purification, those places where less guilty men, who had known and adored a God, creator of all things, painfully atoned for their temporal errors, and suffered punishment for the prevarications of their temporal father and his descendants. He consoled them, He strengthened them by showing Himself to them as the vanquisher of their enemy; and He showed them an end to their punishment and shortened its duration.

Finally, He revealed Himself to the Patriarchs and to all the righteous ones who had waited on Earth with faith and hope for the day which had come to shine before them, this happy day that Abraham, full of faith, had glimpsed and desired with ardor. He consoled them for having waited for so long, and to reward their faith He broke the barriers of that place of captivity which we call *Limbo* and lead them in triumph, as perfectly reconciled, to those places of temporal rest and beatitude, where all the fortunate reconciled will wait in peace for the end of time, then to go together, as the blessed of the Father, to enjoy their eternal sanctification beyond created space, in that blessed immensity which the blood of Jesus Christ has opened to them.

It is for this great and sublime work of Love and the Divine Mercy that Jesus Christ, victor over the death and Satan, used the three days of his burial, those three days during which He remained unknown and invisible to all men on Earth.

But hardly had the third day begun when He resurrected gloriously from the tomb, through His own divine power, and began to show Himself to those who He had loved the most dearly, in a new corporeal form, similar in every way to that in which he had lived among men; but glorious and impassive, in which He clothed Himself, and which He could also make disappear at will. It was with that same glorious body that after talking, walking, even eating with His disciples for forty days, appearing suddenly to them, and also disappearing suddenly from among them as He wished, after recommended them to baptize in His name, to teach men the ineffable mystery of the Divine Trinity of God of Father, Son and the Holy Spirit, making one sole God, he rose gloriously to heaven in their presence, where He will forever be God made visible to angels and blessed men, in this glorified human form.

But what, then, is the nature of this new corporeal form, and what is it that constitutes the essential difference of the latter from the first? Such is the question which will be asked by those men of flesh and matter who see nothing except through the eyes of matter, and those who are unfortunate enough to deny the spirituality of their being, and also those who are attached exclusively to the literal sense of religious traditions who only wish to see in the corporeal form of original man before his fall the body which he currently wears, acknowledging only that the form was more refined. It is Jesus Christ himself who is going to prove the essential difference between those two corporeal forms, and their destiny, by clothing Himself in one following His resurrection, having destroyed the other in the tomb.

Jesus the Man-god, wishing to make Himself completely like the man of the time, so as to offer him a model which he could imitate in all things, submitted Himself to bring clothed at birth in a material body, completely similar to that of punished and degraded man. He differed, however in the single point that the material form of man conceived through the lust of the flesh is corruptible, whereas the material form of Jesus, conceived through the unique operation of the Holy Spirit, and without any participation of the material senses is incorruptible. But Jesus Christ left the physical elements in the tomb, and resurrected in a glorious body which only had the appearance of matter, but which didn't even retain the most fundamental principles, and which was no more than an immaterial envelope for the essential being Who wanted to manifest His spiritual action and to make Himself visible to men who are clothed in matter. If you could still doubt this important truth, then give serious consideration to the amazing appearance in human form of the Archangel Gabriel to Mary and Zacharias, father of John the Baptist; to those of the angels sent to Abraham to foretell the birth of Isaac and the punishment of Sodom; to that of the angel who conducted the young Tobias, and to a great number of other similar appearances of pure spirits, whose corporeal forms were reintegrated into them, and they disappeared as soon as their particular mission was completed: all of them bear witness to the same truth. The risen Jesus Christ clothed Himself in this glorious body whenever he wished to manifest His real presence to his Apostles, to make them understand that it was in this same body, that is, a body which was perfectly similar and having the same properties, with which man was clothed before his prevarication; and to teach them that man should aspire to be clothed in it once again after his perfect reconciliation at the end of time. This is indeed that glorious resurrection of the body which will at the same time be changed for reconciled men, as St. Paul expressed it, but which will not be changed for the damned. Finally, it is that glorious resurrection which the true command concerning the body and blood of Jesus Christ provides the fructifying seed, for all those who worthily share in it.

All men, instructed in the original excellence of the first man, of his high and sublime destiny in the created Universe, the grand abilities, power and authority in which he was vested to accomplish it, and seeing present day man deprived of all his glory, having fallen into degradation, being miserable and having become the slave of the implacable enemy over whom he had put to rule, cannot hide the fact that he has been subjected to a state of severe punishment which is richly deserved, that it is pride, because of which he still suffers daily and at every moment, which has brought about his downfall; that it is the enormous abuse his power, his will and all his intellectual abilities which have separated him from God; that bound by his own choice to Evil he has made himself incapable of being reconciled to Good through his own efforts, and would remain forever separated from his God if the infinite love the Creator has for

His cherished creature hadn't destroyed that barrier of eternal separation through His Incarnation in a man's body, in which He desired to clothe Himself in order to suffer and die in that body, and thereby atone on behalf of the sinner, all that man owed to Justice.

But for man to be able to individually harvest the fruits of the redemption of humankind, and to participate in the full enjoyment of the share which is destined for him, he must contribute all the efforts he is capable of to obtain it; and, as it is through the improper use of his will that he became guilty, and deserved his punishment, it is only through making a better and continuously good use of his will that he can repair his mistake. And so, he must constantly, and on every occasion of any importance, make and renew from the depths of his heart the sacrifice of his own will; that will of original man which remained in him to his misfortune. He must undertake the favorable habit of complete self-sacrifice of his will and the most perfect resignation to God's, Who will always know well enough when his resignation is sincere. We feel the importance of this so much when we ask God every day in the prayer which He Himself has taught us⁸; but let us agree in good faith that we often say it out of habit and without much reflection. If this is the case, what can it accomplish?

The sacrifice of one's own will, and the total renunciation of self are, however, so necessary to man that he shouldn't expect his complete rehabilitation, so long as this sacrifice has not been performed, completed and accepted by Justice. His whole life is given to him for him to learn how to do this, but often and almost always he comes to the end of it before he has even started, and he is to be pitied for that; but Divine Mercy ever acting on his behalf, while without going against the rights of Justice, comes to his aid; He grants him a second life which will be prolonged according to his needs. He has created for him a place of atoning suffering, of varying levels, and purifying privation in which he can complete his work and become worthy of his complete reconciliation: for it is there that, suffering as much and for as long as Justice requires, he may delight in the firm hope that he will pay its debt up to the very last mite.⁹

Christians, do not delude yourselves therefore, and whatever your opinions on the state of just souls which depart this world might be, never forget that nothing unclean can enter Heaven, and he who carries with him the least stain cannot live with the One who is Purity and Holiness itself. Let us therefore be full of love and gratitude for this Good God Who, knowing your weakness, has established for you means of atonement and satisfactory purification.

The precept of total submission to the will of God and of perfect self-renunciation is so absolute, and yet at the same time the constant execution of it is so difficult, that it appears our Divine Lord and one Master Jesus Christ came to Earth to teach it to us as much by example as by instruction. What greater example could He leave us than his consent, repeated three times in the Garden of Gethsemane, to die wretchedly upon a cross, despite the extreme reluctance which his terrified humanity had just shown. O man, what a lesson that is! Meditate on it day and night and never forget it.

⁸ Referring to the line of the Lord's Prayer: "Thy will be done on Earth as it is in Heaven."

⁹ This refers to Purgatory. Although Pasqually hinted at reincarnation in his Treatise, there is not much evidence that Willermoz was a great devotee of that concept. A 'mite' is the smallest coin in the Roman empire, as in the reference to the 'widow's mite' in Mark 12:41-44 and Luke 21:1-4).

The work to which we have devoted ourselves of distinguishing the particular action in certain cases of the two Natures united in Jesus Christ, has led us to make various observations and explanations which have resulted in a long essay, and we will leave it to our readers to judge its usefulness.

But before closing, let us pause for a few moments to meditate upon the great mystery of the Cross, which was predestined to be the instrument of death of the Man-god and of the Great Work of Universal Reconciliation¹⁰. This meditation will furnish us with a new opportunity to admire the paths and ways of Divine Providence, which prepares at will all the events in the temporal and political order to accomplish its ends.

All the great Nations govern themselves regularly, so long as they are free to practice their individual affairs by the laws, regulations and customs which they have adopted. The Law of Moses, at the time we are talking about, was still observed literally among the Jews, and governed them in all things concerning their religion, their worship and their internal government; but since they had fallen under Roman dominion, and Judea was then no more than a Roman province, they had been subjected to Roman Law. Moses condemned those guilty of a crime against religion to be stoned to death. Jesus, accused of making himself equal to God before a tribunal which only wanted to see him as an ordinary man, in spite of the most striking miracles, should therefore have been sentenced to be stoned. But the prophecies had predicted that the Christ would be put to death by another kind of ordeal; and he himself had indicated which was intended, by saying that, after being raised up from the him Earth like the brazen serpent under Moses, *he would draw everything onto himself*¹¹. On the other hand the Grand Council of Priests, which was to the Jews the Supreme Tribunal of the Nation, composed of the High Priest and the Heads of the priestly families, Doctors of Law and the Scribes and Pharisees had lost the right of life and death over the people, since that right had now devolved to the Romans, who used it to condemn criminals and rebellious slaves to crucifixion. It would therefore have taken a great revolution in the political order of temporal events to replace the punishment of being stoned to death with death upon the cross, which was in the designs of Providence. It is all the more remarkable that the Jews contributed so much to the situation, since when Pilate couldn't release Jesus and sent him back to them to be judged according to their own Laws, they refused and demanded with loud cries for him to be crucified.

Primitive man, the first Adam emanated from God in all holiness, then emancipated in Universal space, and clothed with a glorious and impassive corporeal body was placed at the center of the four celestial regions, which has been referred to as *Earthly Paradise*, though it was in fact very far from any part of the Earth. Having been established as Man-god of the Earth to represent the Creator there, this quaternary center was the main place of his correspondences

¹⁰ This would appear to refer to the passage about the brazen serpent, *Nehushtan*, in Number 21:9, which some Christian exegetes have claimed is a harbinger of Jesus on the cross. The comment about the *Great Work* (an alchemical term) might be taken to extend this pre-destiny further, to the eternal symbol of the cross as an image of the four elements, and their reconciliation in the center to form the spiritual *summum bonum*. If this seems a step too far, remember that Willermoz' brother was a practicing alchemist; and that Willermoz himself had authored a series of Masonic Rosicrucian Grades under the collective name *Black Eagle Rose+Croix!*

¹¹ The passage is from John 3:14 – 15. In this passage Jesus says to Nicodemus, a Pharisee, “And as Moses lifted up the serpent in the wilderness, even so much the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.”

with the *Good* spiritual beings, placed with him in created space, and charged with maintaining order in all its parts. It was also the place of his domination over the rebellious spirits which he was responsible for molesting at all times and containing their perverse action for all time. It was from that universal center of created space that man using as he wished, but always in accordance with the will of the Creator and the rules which He had given him, the Word of creation of pure and glorious forms like his own, would have called into existence successively and until the end of time granted by Justice and Divine Mercy, all the other beings in his class intended to help him¹², and to work together for the accomplishment of that Great Work. Man would therefore have had the glory of cooperating through his will in the emancipation of each human intellect which God undertook with him to send to live in the temple where his glorious body was meant to be.

Having received, in the first operations which he had done in the presence and by order of the Creator, striking evidence of the power with which he had been endowed and which he had just demonstrated, he was left to his own free will for the most important work that it remained to him to do. Fascinated by this great power he gloried in it. He forgot that he owed it to the love and generosity of His Creator to Whom it belonged, and that he was only the agent for the execution of His designs. He delighted in that prideful thought which was immediately known to and seized upon by the Leader of Demons. That disorder in his thinking ability soon became a dangerous daydream for his mind, which became its victim. His astute enemy inflated his pride, charmed him, made him forget his obligations and promises to the Creator, took hold of his will, and led him into revolt.

Man, having become guilty, was immediately chased out of that pure and sanctified center which he had just tarnished. He was thrown down to Earth and sentenced to go crawling upon its surface in a material and imperfect form whose model he had just created¹³, and to which he had necessarily subjected all his descendants. Appalled by the outcome of his iniquitous operation, he acknowledged and confessed his crime. His repentance earned him the promise of a liberator whose mediation would obtain his pardon. That is what it has been fortunately experienced in the mediation of the Divine Redeemer, and by His sacrifice upon the cross.

The cross itself, as a whole and in its parts, presents to the mind a great universal symbol, principally regarding the circumstances with which we are concerned. Through its lower part, which is the longest, it seems to be fixed in the center of the Earth, this Earth soiled with so

¹² In different sources this is either capitalized or not, which is important since ‘Lui’ would imply helping God, while ‘lui’ would imply helping first man. This translation goes with ‘lui’, for the simple reason that Pasqually’s *Treatise* tells us that God was not directly involved in the creation of the Universe, assigning the task to six spirits, and coming to bless the work on the seventh day. Willermoz has not departed from that in this lesson. Therefore it would appear more logical for God to assign primitive – or first – man the task of exercising his powers to create his fellow men to assist him in his task, although we are also told that the act of creation was intended to be accomplished only with the cooperation of God, remembering also that man had free will, and therefore the authority to manage the task in hand. However, this could also be accomplished as in the act of Universal creation, by man undertaking the task and God being involved later to bless – or ratify – it.

¹³ Pasqually’s *Treatise* has man attempting the act of creation by creating Héva – or Eve – out of the red clay of the Earth. But his operation was unsuccessful, and God came down to complete the operation; but as punishment condemned man to be clothed in the same red mud, thereby taking on a temporal and physical body to replace his former glorious body. In passing, this is a kinder explanation of the Book of Genesis than most Christians: in this version Eve, at least at this time, does not cooperate in man’s original prevarication, and is therefore innocent of it.

many abominations that all the waters of the flood were unable to erase them, and which the blood of a great and pure victim alone could purify. From there it rises up to a highest region, where it forms a large receptacle with its four branches which, extending without any obstacles seem to reach out and touch the four cardinal points of universal space, bring to them the fruits of the single action which took place at the center of this receptacle by the Man-God dying at this center, to repair everything. This makes it easy for us to conceive the immense and prodigious results which the action of the Almighty Word of God united to Jesus dying on the cross has operated on the whole of nature, both visible and invisible, spiritual and corporeal, which were both its witness and its object¹⁴.

This cross, by figuratively dividing created space into four parts by its four branches, reminds us quite clearly of the four celestial regions which were the first domain of man in his state of purity and innocence; just as its center on which the Divine Repairer died reminds us of this center of these regions: that Earthly Paradise, which was the seat of his glory and domination, which he defiled by his crime, and from which he was shamefully expelled forever¹⁵. However the glorious destiny of this place of delights was not totally destroyed; the Divine Justice was then content to establish a sure guard there, *armed with a flaming sword* to defend the entrance; but the Man-God having fully satisfied the Divine Justice through His submission and death, it is from this center of pain and sorrow that he is gloriously resurrected, and triumphant in his humanity, he reinstates man and all his descendants into his primitive right to live again in the center of these celestial regions. He purifies and sanctifies it once more to have it become the place of repose and peace where just souls, having been purified and reconciled, to go to will wait in the shadow of the great light whose full enjoyment is assured to them at the end of time, that fortunate moment when the barriers of space are broken, and they will go all together to follow the divine Redeemer and receive the ineffable prize of redemption, which will be their eternal, absolute and endless blessing.

What profound mysteries! What sublime truths which remind the Christian of the very venerable sign of the cross each time when, wishing to place himself in the presence of his Creator and invoke His adorable Trinity, he traces it up on himself. The first time he makes this sign, he who makes it with the respect and the confidence necessary to place his heart and soul in the presence of the Holy Trinity, he invokes the almighty power of the Father and requests the

¹⁴ This paragraph is very important for two reasons. Firstly, it reminds us that the death of Christ on the cross had an effect not limited to Earth but was universal in its impact. Secondly, the word ‘receptacle’ has been retained, since it features in the description of the regalia for the 7th Grade of the *Order of Elus Cohen* of Pasqually: in some newer manifestations of the Order it has been interpreted as bowls, as if containing or receiving something – but here we see these should be depicted in fact as crosses, to express this extraordinary image. As an aside, the similarity of this passage to the diagrams in the *Hermetic Order of the Gold Dawn* of Adam stretched out on the Tree of Life in the images *Before and After the Fall* are quite striking, particularly in the next paragraph. While there was clearly no connection at the time (late 1700s), we know both images and concepts were exchanged between France and the Scandinavian countries, and it would be no surprise if future scholarship identified a connection between the Swedish Masonic Archives, Wynn Westcott and McGregor Mathers, and Eliphas Lévi, in terms of a cross-pollination of ideas...

¹⁵ This passage alone is worthy of major meditation! Again, Christ in the center of the cross is the rose, which is not surprising for, as previously mentioned, Willermoz wrote Masonic Rosicrucian Degrees. While he doesn’t explicitly describe it, how can the reader *not* form that mental image? Again, we are told by Pasqually and Saint-Martin that another was sent to occupy the place, the center from which man had been expelled, and here we are explicitly told that this was Héli, or the Christ.

salutary effects for him and for all those for whom he intends to pray. The second time, in his thoughts he quickly invokes the Love and Wisdom of the Son and implores His mercy. The third time he asks for the Divine light he feels he needs to guide him and the spiritual gifts of which the Holy Spirit is the provider. Finally, through *the Amen* which indeed makes the fourth time, he asks to know the Divine Will, he offers the daily sacrifice day of himself, he asks the three Powers which are but One God to be reestablished in his original quaternary power, and to be able still to reap some fruits. How is it then, that such a religious act, so expressive and solemn, is more for most Christians little more than an automatic act simply of form and habit; and yet the ingrate dares to complain that his prayers are not answered. Let him seek the reason within himself, and reform himself. Weak and feeble Christians, meditate therefore often on the great mystery of the Cross. This meditation would furnish you with substantive nourishment which will strengthen your faith, will revive your love and gratitude, and strengthen your dearest hopes.