

## Chapter 2

The principal statements of man are, first, that if he is evidently a holy and sublime *thought of God*, though he is not *God's thought*, his essence is necessarily indestructible; for how could a thought of God perish!

Secondly, since God can only use His thoughts, man must be infinitely dear to Him; for how could God not love us – how could He not love His own mind? We're quite content with ours!

Thirdly (and this is the most important of the depositions that man presents to us), if man is a thought of the God of beings, we can only read ourselves in God Himself, and understand ourselves in His own splendor, since a sign is known to us only insofar as we have ascended to the kind of thought of which He is the witness and manifestation, and since by keeping ourselves far from this Divine and Creative Light of which we must be the expression in our abilities as we are in our essence, we would be nothing more than an insignificant, worthless and characterless witness. A precious truth which demonstrates why man is such a dark being and such a complicated problem in the eyes of human philosophy.

But also, when we read ourselves in our original source, how will we be able to describe the dignity of our origin, the greatness of our rights and the sanctity of our destination?

Men past, present and future, all of you who are each a thought of the Lord, can you conceive what your lights and bliss would be, if all the divine seeds that constitute you were active and growing?

But if your fate still reduces you to regrets and groans over these great privileges, and forbids you to enjoy them, at least try, by reflecting on yourself the features of your generating sun, to retrace what man was like in an era that has passed for you, but whose surviving testimonies attest to the fact that it was not always foreign to you.

Man may no longer be what he once was, but he can still sense what he ought to be. He can still feel the inferiority of his perishable, material substance, which has only a passive power over him, that of absorbing his abilities through the disorders and opacity to which it is susceptible, whereas his thinking being has the active power to create, so to speak, a thousand abilities in his corporeal being, which would not have had them by nature and without man's will; a difference which we deliberately present here to the man of matter, and which is too striking for him to be forgiven for not seeing in this some vestiges of his former dignity and the supremacy of his thought; a difference, I tell you, which could raise him higher and prove to him how right we were to say that inner truths must be much more certain and instructive than geometrical truths, because the latter only on surfaces, whereas the others are born actively from the very center, and let us glimpse its profundity.

With these arguments in mind, let's transport ourselves back to our origin. Let us pierce through our inner activity to the state in which we would find ourselves if the creative influence of our Supreme Source were presently operating our existence and transforming into our human nature all those principles of order, perfection and happiness which we feel must reside eternally in the Sovereign Being from Whom we descend. Wouldn't all these divine seeds that would be created in us carry a powerful and effective life within them? Wouldn't our intelligence be as if continually generated by the vapor of these innumerable and eternal radiances, which would give both existence and light? Wouldn't our ability to love be more than filled by the living, gentle universality of our principle, which would leave no gap in our sublime affections and the outbursts of our holy gratitude towards Him?

Some believe that they must consider our origin in two epochs, both of them prior to the state in which man finds himself today, in order to enjoy the wise and consoling idea that primitive evil was not eternal, and to leave to God the glory of having exercised the sublime privilege of producing all His creatures in the fullness of joy and happiness, freed from every painful duty and dangerous combat.

They say that in the first of these epochs evil did not yet exist or, which is the same thing, that since no being had yet separated himself from the divine region, our joys wouldn't have needed to extend beyond our own existence; that, had they extended beyond our own existence, it would have been to increase unceasingly in the infinite, which is the only thing that would have existed for us; that nothing else would have come out of us but the expression of our joy and our love, which would have unceasingly ascended to our Source, as our Source would have unceasingly descended upon us; that we would have had no other manifestations to make, because everything would have been full around us; and that Truth, filling everything, would have regarded us only as His eternal worshippers and wouldn't have used us as His signs and witnesses, since all beings would have enjoyed both His sight and His presence, as there would have been nothing lacking in the fullness of all their affections and all their lights, as soon as they had the spectacle of immensity operating before them.

Here we can dispense with looking at such a lofty order of things; we will content ourselves with contemplating the moment of our mission in the Universe which is, according to the above opinion, only the second epoch of our origin; it is the one which is closest to our present situation, the first epoch being so far from us, that we wouldn't even have an idea of its very existence if the second didn't serve as an intermediary.

In this second epoch, which we shall continue to regard in this writing as our primitive existence, we received the character of signs and witnesses to the Divinity in the Universe; and as such, we were filled with all divine powers and clarity, in accordance with the sublimity of our purpose and the greatness of the rights that were to be granted to us to fulfill it. For what purpose would we have been thus detached from this circle of divine immensity, as signs and witnesses, if it were not to repeat in the region, where Wisdom sent us, what was happening in the divine circle? And how could this partial region have existed, if a few beings, having become disordered, had not thereby denied themselves access to the universal region, since the Principle of Unity seeks by His very nature to fill everything, and evil can therefore only be the partial concentration of a free being and its voluntary abstraction

from the reign of universality?

So, just as in the eternal order of divine immensity, God suffices for the fullness of the contemplation of all beings, so when we received an individual mission and an existence detached from Him, we could only have retraced Him, or be His signs and His witnesses, exhibiting in ourselves the reduced image of this God to beings, who, having concentrated in their own presence, would have lost sight of the divine presence and would have found themselves as if enclosed within that particular atmosphere of their error.

This is where we sense everything that was to manifest outside of us, at the time of our origin, for the accomplishment of our work. It was necessary for vivid and luminous thoughts, vivifying virtues and effective deeds should come out of us, so that we might be representatives of the Supreme Author of our being; and the more we probe this analogy, which we have recognized between the human soul and its Eternal Principle, the more we will feel that God being the radical and primitive source of all that is imperfect, we could only emerged of Him clothed with those sublime characters which we have just painted, and of which our feeble thoughts, when they are healthy and regular, still recall some images to us today. For the Supreme Divinity would not have chosen His own mind, or the *mind of God*, to be the model of man, which we have called *the mind of God*, if He had not intended to paint Himself in us in all His majesty.

The features of this sacred seal which characterize man's soul, will eternally resist all destructive powers. Despite the length of time, despite the depth of darkness, whenever he contemplates his relationship with God, he will find within himself the indissoluble elements of his original essence and the natural clues to his glorious destiny.

He will feel that, according to this glorious destiny, a powerful and formidable force must have been given to us to submit to divine authority those who might disregard it, and that, equipped with such a power, we should be all the more secure, since, being united to our being, nothing could have robbed us of it, if we had not delivered it ourselves.

He will feel that we would have dominated our empire having subjugated it, and that we would have been adorned with all the marks necessary to announce our legitimate sovereignty everywhere.

He will feel that we would have been superbly *clothed* to make our presence more majestic, and so that all the regions of our dominion, being struck by the brilliance which would have surrounded us, would have offered us the testimonies of respect and submission which were due to the divine mission, which the Supreme Hand had entrusted to us; and if today, man had no other way to recall his former estate than to contemplate those fragile marks which his childish thoughts have substituted for it on Earth – this sword of conquerors, these scepters, these crowns, this pomp which surrounds the sovereigns and this respectful devotion of their subjects – he could at least still find some informal traces of our original titles, even if he could see their virtual activity nowhere.

But if it is still possible for man to find, both in himself, and in the fleeting images of his conventional and earthly powers vestiges of what he should have been, it is unfortunately easier for him to feel how far he is today from this glorious destiny; and if he still has around him some indications of his primitive rights, he also has far more evidence that these rights are no longer in his power.

Let us not go into all the demonstrations already given of the degradation of the human species; you'd have to be *disorganized* to deny this degradation, which is more than evident from just one of the sighs with which the human race continually fills our earth, and from the radical idea that the Author of beings always places all His creations in their natural element. For why do we find ourselves so far from our own? Why, being active by nature are we as if overwhelmed and chained by passive things? Men have the right to look wherever they wish for the causes of this distressing and all too real disharmony, except in the caprice and cruelty of our sovereign principle, whose love, wisdom and justice must forever be an eternal bulwark against our murmurings.

Moreover, since we are concerned here only with the consequences and not the cause of this degradation of the family of man, we intend to speak only to those who do not deny its existence and who, despite the difficulties they encounter in explaining the evil and its origin, find that by not deciding negatively on this question, as imprudent philosophy does, they are even less uncomfortable with a difficult and obscure truth, than they would be with an obvious absurdity.

To paint them, these disastrous consequences of our degradation, we must look at the glorious state we enjoyed, as a treasure whose custody and distribution we would all have had in common; we need to recognize that we would have shared in the glory and rewards of this magnificent manifestation, since we would have shared jointly in all the labors of this Great Work.

But since we cannot impute to Supreme Wisdom to have conspired in any way with us in the abuse of these sublime privileges, we are obliged to attribute all the blame to the free power of our being, which being fragile by its nature (otherwise there would have been two Gods) has given itself over to its own delusion and precipitated itself into the abyss through its own fault; truths firmly enough established in previous works that we don't need to discuss them again here.

From that time on, the principles of sound justice, imperishable as our essence and which, like that essence, will remain with us forever, even though we so often go astray in their application, teach us clearly what we have become through our own crime and show us, without any possibility of misunderstanding, the kind of satisfaction that this justice demands of us; and it is here that the title of this work, or the meaning of these two words, *Ecce Homo* will begin to reveal itself.