

Chapter 5

What can be used in these manifestations or in these external movements to discern what is false, is when the works resulting from them are, so to speak, merely the shadow of works, superficial works, and therefore insufficiently life-giving to join in the plan of God's Great Work, which is to call us back to our internal center where God is, instead of subdividing us into external, fragile, dark, or corrupt centers where God is not to be found. It is when the missions of those sent have a vague, confused or indeterminate character. It is when those envoys are subordinated to arbiters incapable of judging them, thereby contributing to the ruin of their own work by submitting their insights to leaders to whom these insights are foreign. It is when the prophecies of those same envoys offer, independently of these uncertain characteristics, that of deviating from the natural destination of man's spirit, which we recognized above as being the first sign and witness of the Divinity and which, despite being far from the level of its original privileges and clarities here on earth, can nevertheless never take a single certain step except by means of the light of the faint spark that remains in it.

For if he is to be the sign and witness of the Divinity, he would not fulfill his natural destiny if he were only the sign or witness of the spirit and the angels, only the sign and witness of the powers of Nature be it celestial or terrestrial, only the sign and witness of the souls of the dead: all the more so if, after declaring himself to be the sign and witness of Divine Light, he became, through his ill-considered steps, merely the sign and witness of an ignorant man, or the sign and witness of dark and corrupt actions. (Who wouldn't shudder to see the profusion and confusion by which all these errors and all the dangers that accompany them can be introduced into extraordinary ways?) Finally, it is when all these extraordinary ways find no solid basis in the Holy Scriptures.

For the Holy Scriptures themselves would not be true if they didn't testify in favor of that divine and distinctive character of man, which he can recognize as being clothed by the hand of the Supreme Author of beings. They would not be true if they did not call man to be the sign and witness of the Divinity Himself, if they did not bring the human soul back to this sole purpose, by painting for it the evils and darkness that await it, if it makes itself the sign and witness of the Gods of the nations; finally, they would not be true if, in all the facts that they report, in all the prophecies that they contain and in all the wonders that they manifest, they didn't leave something to the human glory of individuals, and didn't clearly offer the exclusive goal of the universal domination of the Supreme and Jealous Truth.

Now, in all these respects, the Holy Scriptures support the nature of man, the destiny he received by his origin, and the object which must be the sole aim of all his movements.

They show him as having been called to be the image and likeness of God, to dominate over all the works of divine power, to subjugate the Earth and to fill it, to give beings the names appropriate to them, and all this, placing him under the very eye of the Divinity, as having to correspond directly with Him.

Since his fall, they have constantly called him back to this primitive position, promising him that if he zealously and courageously follows the laws and ordinances which the Supreme Wisdom sends him for his relief, the Lord will be his God, and mankind will be the Lord's people.

They never cease to warn him of the snares which will be set for him by the inhabitants of this sad dwelling which he occupies today; they never cease to paint for him, in a thousand forms and with the most expressive accents, all the endeavors they will make against his happiness, until they succeed in drawing him with them into their abominations and bringing him into the service of their idols.

They illustrate, under the most humiliating signs, the state of distress to which forgetfulness of his God will lead him, and his negligence in not defending himself against the charms of his enemies. Finally, they show him as being so beloved by Divine Love, for this ineffable Principle of all things to have issued Himself forth after him, as after his own thought, in order to save him from the murderous poisons to which he had exposed himself by his crime, and even to pay on our behalf that debt of resignation for which we are all accountable to Sovereign Justice.

For this river of divine love, from which we were born, can never cease to flow and to regenerate us in it. Just as here on earth the heart of a good man never dries up for his brethren, despite all injustices, and would always be ready to suffer for them, if he could at that price give them back the taste of virtue; so the eternal river of life would not dry up when we committed our crime, but only became smaller and narrower, condemning us to eat only by the sweat of our brow the bread of life that we should have eaten not without work, but without fatigue.

This river gradually increased by the various covenants He has made with man at different times. Finally it regained its full extent, when it came to fulfill for us the law of our condemnation which we ourselves refused to fulfill, and when, transforming one again all His powers into our human nature, He allowed Himself to be covered by the earthly powers with all the signs of derision; and when, crowned with thorns, bruised with blows, stained with spittle, forsaken by all, He suffered Himself to be publicly exhibited bearing a reed for a scepter, and had it said of him before the eyes of the nations of the earth: *Ecce Homo, Behold* the man, *Behold* the state in which he has been reduced by the original crime and all its secondary prevarications.

It was through this humiliating confession that Justice reopened for us all the doors of love, since it was *at* this moment that the consequences of man's sin were manifested and denounced by man himself. Without this confession, the death of the Repairer might have seemed an unjust atrocity, and divine mercy a mere whim.

The Scriptures, therefore, accurately trace for us the bed on which the life-giving river of love flows from the holy mountain to our very being, and their witness should be all the less suspect, since the soul of man does not need to take them as proof of all the principles which he can read in himself *at* any moment, since these principles predate the Scriptures; but they can constantly offer him solid

support and salutary nourishment, and as such they are among the means we are given to judge manifestations in general.

Let us therefore use here all these principles which we have presented and apply them to these extraordinary ways, into which error slips so easily with the truth, to stop us in our tracks and follow the progress of the principle of darkness in the midst of these wonders that amaze us and the treasures that surround us.

The ways and partial gifts have been able and will be able to take place in all times, because in all times there have been and will be beings who, though not given to *evil*, are nevertheless too young in relation to the divine spirit to be animated by it in all its strength and fullness. But in order for these partial ways to be regarded as paths towards the living light, they must at least have the characteristic of life and be to some extent a repetition of the Great Work; otherwise, they are only figurative, they remain superficial and cause to remain at that level all those who, by abandoning themselves to them, do not penetrate to the central work.

Now, for profound reasons which we do not think we need to explain, partial work easily takes on the character of total work in man's mind; the work of the spirit easily seems to him to be the work of the Godhead; the work of natural powers just as easily appears to him to be the work of the spirit, and even more easily the work of blind and corrupt powers seems to him to be the work of natural powers.

The Principle of Darkness takes advantage of this unfortunate inclination in man and increases it further by the rights which we have allowed it to take over us, so that the partially favored man has two obstacles to fight: that of his own infirmity, and that of the Principle of Darkness in whom we are immersed here on earth; whereas the man who has been admitted to the fullness of God's work doesn't have the same work to do, nor the same dangers to run, though he still has to watch over himself in order to carry out his high mission worthily. The man who is admitted to this divine work holds counsel only between God and himself.

Unfortunately, the dangers we have just outlined have been universal; everywhere, men have taken for divine missions what were only spiritual missions, and for spiritual missions what were only natural missions; and everyone has sought to propagate them, whereas they should have been concentrated in their secret and partial atmosphere when they were true, or be postponed forever if they didn't have all the characteristics of truth.

But what harm must the agents of the partial missions have done to themselves by leaving their spheres and exposing themselves so recklessly and without sufficient strength to all the opposing or corrupting shocks of so many other spheres which were meant to remain forever foreign to them?

So the fruits that the Principle of Darkness has gathered from that are incalculable, and there are a multitude of institutions on Earth which have had no other principles, either among those that have been honored as sacred, or among those which, by progressive alterations, have come to retain only

childish emblems and have been totally transformed into purely civil institutions; for between these two extremes the intermediate points are innumerable, but it is the most outlying points, or the most inferior seeds that most commonly produced their fruits, because the more these seeds descend, the more soil they find prepared to receive them.

At the same time these institutions displayed the kind of source from which they came, either through the bizarre regulations they prescribed, or by the use of ingredients and substances whose correspondence clearly reveals purely natural regions, which almost all the peoples of the Earth have worshipped as divine, given the good or evil spiritual mixtures to which they are susceptible.

It will suffice here for the educated reader to make the necessary connections, to name the hair and nails which, by a very instructive law, are not sensitive; the head of man where the sinuosities of the brain and the cerebellum have so much connection with those of his intestines; the stars where the mythology of all times has placed so many images and so many apotheoses born of man's caprice; and finally Deuteronomy, where the Jewish people, and through them all peoples, can learn to guard against idolatry, for there they will find the basis of the relationship, the magism of the similar effluvia of our two temporal regions, and the warning to guard against the gods of the nations.

Certainly by this inferior and retrograde march, the Principle of Darkness powerfully hinders us from fulfilling our law, since instead of letting us appear in our destitution and with our humiliating quality of *Ecce Homo*, he makes us, with simple spiritual powers and with simple elemental powers and even with simple figurative powers, or perhaps with powers of reprobation, believe ourselves to be clothed with the powers of God and enjoying all the rights of our origin.

Given the ease with which the Principle of Darkness has so often generalized partial missions and altered them to the point of making them simply figurative, it wasn't hard for him to give rise to false missions.