

Chapter 8

By stressing, as I have done, the precautions to be taken against the extraordinary missions of our modern times, I am by no means indicting in any way the various people employed in them. For the most part we can only hold them in esteem and honor their virtues; and by their pious example, they can be more useful than harmful to those who seek to nourish the liveliness of their faith rather than to advance into enlightenment. But as they can also be dangerous for those who do not keep to this wise measure, I have thought it my duty to guard against the seductive wonders that these people declare, and to show how much we must distrust their inspirers.

For regardless of what we have said about these inspirations in Chapter 6, we must forget that the thought, word and works of man fill and will fill the Universe until the end of time with an immensity of products and results which retain a character and compose an innumerable quantity of various regions where languages, lights, discoveries and knowledge which men have been able to bring to light are to be found, but where there are still, in greater abundance, the illusions, errors and false tongues that flow out of them daily through every pore, and which must increase the darkness around them so much over time, that they will end up seeing no more clearly than the Egyptians did at the time of the deliverance of the people of Israel.

Now, unless the *divine* key itself opens the soul of man, as soon as it is opened by another key it will find itself in the midst of some of these regions, and it may involuntarily transmit their language to us; then, however ordinary this language may seem to us, it may nevertheless be a false and misleading language. Moreover, it may be a true language without it being the truth that speaks it and, therefore without its fruits being truly profitable.

I believe, therefore, that I am giving a salutary warning to my brothers on these matters by saying to them: Men, my friends, beware of those joys and transports occasioned by the missions of those privileged beings and on whom you rely with so much delight. For you cannot be sure whether they do you as much good as they give you pleasure; you cannot be sure whether they are applying the remedy to the real wounds of your being; you cannot be sure that the pleasures they promise you and have you taste in advance don't delay the lasting pleasures which you might have drawn from within yourselves.

Besides, if they had already reached the end of the rest they speak of, you would not have gone to them for that. Moreover, perhaps it would be a disastrous result both for you and for them, if the times were to come to pass so quickly and in the manner they proclaim, if you and they had not taken care to purify yourselves beforehand, so as to have nothing to fear from the terrible catastrophes which must precede the glorious reign promised to you.

I dare to repeat to you, maintain a cautious reserve in the midst of the wonders and predictions that surround you; remember what the Lord said through the mouth of Jeremiah in 23:31-32: *“I am against the prophets who wag their own tongues and yet declare, ‘The Lord declares.’ Indeed, I am against those who prophesy false dreams, declares the Lord. They tell them and lead my people astray with their reckless lies, yet I did not send or appoint them. They do not benefit these people in the least, declared the Lord.”*

For to show you how bitter errors of this kind can be, and how these false missions and illusory promises of a glorious earthly kingdom deceive you, learn at what price man here below can obtain some clarity and take a few steps in his regeneration.

Since the first sin, every ray of your divine essence has been chained by one of the powers of your matter; The elements have not ceased to circulate around you and envelop you like so many bonds that accumulate and tighten as the wheel of your days turns. Your negligence and weaknesses after that first crime have made these divine rays even darker, thereby increasing the horror of your prison.

Every time you operate an action in order to bring yourself closer to the realm of light, you have to painfully unroll a portion of these material fetters from above you, as one painfully unrolls the bandages over a wound in order to see and probe it.

This portion of your shackles must bear the imprints of the kind of corruption that gnaws at you and by which you yourselves are infected.

You must then pronounce a severe and rigorous judgment before all who are that watching you; and humbly recognize its justice.

Each portion of these shackles which imprison you must thus be detached successively and manifest as so many judgments against you.

The long chain of these fetters and judgments must thus be extended from your being to the peaceful abode from which crime has separated you, for it is this chain that forms the distance.

This long chain must remain present in your sight, so that you have ceaselessly before you the dreadful picture of what your progress in truth costs us, that you may walk in it trembling, and that you admit that every step you take is necessarily a pain and a separation, since your being is composed today only of the knowledge of good and evil and that you must make that departure and discernment which is the true meaning of Deuteronomy 16:3: *“So that all the days of your life you may remember the time of your departure from Egypt.”*¹

Finally, the material shackles of all men must be unrolled in this way and the judgments they have

¹ This graphic description is highly reminiscent of the chains which bound Marley’s ghost in Charles Dickens’ *A Christmas Carol* – PV.

deserved disclosed and exposed before all regions, so that all nations, knowing the poison which infects us, may say with horror and contempt when they see us: *Ecce Homo*. Only then can the glorious kingdom descend freely into the heart of man, only then, without deceiving himself, can man aspire to be renewed, because only when this title of *Ecce Homo* and the judgments due to it are thus inscribed in all the regions of the universe, will justice be fully satisfied.

If it is true that what will happen then to the universal man must happen now to each of you individually, who then will be able to advance along this path? You can no longer doubt it: it is he who will not put his trust in the abusive ways of the nations; who, feeling within himself the dignity of his own essence, will turn exclusively to the Source from which he descends, as being the only one where he can be begotten anew, and who distrusts all those hopes which flatter his laziness or his pride; who will not be seduced by all the images or figurative works that ignorance and darkness universally strive to substitute for the One Who alone is the way, the truth and the life, and whom no being can replace.

Woe indeed to any of you who will allow yourselves to be attracted by these images and by these figurative or corrupt works! He will find it all the more difficult to detach himself from them, because by abandoning them, he will first find himself in a great famine, and it is this famine that man fears even more than poisoned food.

Beware, then, as soon as you feel this famine, that you do not quickly return to your false gods and say as the Jewish people once said to Jeremiah, in 44:17-18: *“We will certainly do everything we said we would: We will burn incense to the Queen of Heaven and will pour out drink offerings to her just as we and our ancestors, our kings and our officials did in the towns of Judah and in the streets of Jerusalem. At that time we had plenty of food and were well off and suffered no harm. But ever since we stopped burning incense to the Queen of Heaven and pouring out drink offerings to her, we have nothing and have been perishing by sword and famine.”*²

If you give in this way to the laziness of your heart, your joys will be fleeting and will end only in lamentable regrets over your disappointments and your darkness. The same *Principle* that led you to such disappointments will take you in triumph to distant lands to keep you in slavery *“in a land neither you nor your ancestors have known, and there you will serve other gods day and night, for I will show you no favor”* (Jeremiah 16:13). Instead, according to this same Jeremiah, in 15¹⁹: *“If you return... and if you are able to distinguish what is precious from what is vile, then you shall become like the mouth of God.”*

As for you, ministers of the Holy Religion, who have been called to watch over the true Ark of the Covenant which is the thought of man, if you have not fulfilled the post entrusted to you, if you have left God under pavilions and tents and if you have not built Him a house since He drew the children of

² The Queen of Heaven is believed to be a reference to one of the goddesses worshipped in the region, and whose cults were firmly embedded in Mesopotamia at that time. The Old Testament demonstrates that the ancient Israelites weren't as committed to monotheism as we would like to think, and local shrines were often erected to local deities. Many scholars suggest the Queen of Heaven was a reference to the goddess Astarte, who as Asherah was worshipped in ancient Israel as the consort of El and in Judah as the consort of Yahweh. The title Queen of Heaven translates in Hebrew to Malkath haShamayim (מלכת השמים) – PV.

*Israel from Egypt, according to the complaints he once made to David through his prophet Nathan. (2 Samuel 7:6)*³, the threats with which the prophets sought to frighten unfaithful servants and prevaricators would fall even more directly on you. If the missions of illusion and darkness are to have such terrible consequences on the seduced spokesmen they employ and on the souls they lead astray, what would be it be like for true spokesmen to have become missions of greed, missions of bad faith, missions of willful sacrilege?

Undoubtedly, you cannot elevate the dignity of your character too much, since, according to Ezekiel and Malachy, you were to be the Lord's angels upon Earth and the guardians of His people.

But, given the vast tableaux presented to you, can you promise never to have diverted the understanding of the nations from its most instructive and nourishing sources? That you never sought to bend it under the yoke of a human and self-serving doctrine? That you never sought to leave the nations only the measure of faith they needed to come under your own empire? That because of this you never stole from their gaze the life-giving scepter that Eternal Wisdom caused to be born on Earth, to be the sun of all peoples? That you yourself never composed a formidable sword out of the rod of peace which had been entrusted to you in order to govern us with love even more than with justice? That you never gave up the title of shepherd when it was necessary to instruct your sheep and lead them to pasture, and that you only clothed yourself as such only when the opportunity arose to deliver them to the murderous tooth, or to devour them yourself?

Are you quite convinced that the human mind should be satisfied with the answer you give, when it seeks to know why you no longer show us the gifts and lights enjoyed by those whose successors you are? You tell us that all these things were necessary for the establishment of the Church, and that they are no longer necessary now it has been established.

But the rights of our being put us in the position of asking you of which Church you claim to speak; for it is certainly not the one in which the conciliatory spirit of the Gospel has been substituted by fury, blood and carnage; it's not the one in which the preaching of its founders *who were taught all things by the Spirit* has been replaced by dark and contradictory doctrines; it's not the one where, instead of the Spirit of the Lord who was supposed to preserve souls, entrance has been given to false prophets who lead them astray, and to the spirits of Python⁴ who infect them.

The rights of our being also cause us to observe that your founders were admitted in order to know *the mysteries of the kingdom of God, that they healed diseases, that they operated the Lord's Supper*⁵, and

³ Here the italics represent emphasis rather than a direct quotation from the Scriptures. Saint-Martin wrongly cites 2 Kings 7:6, whereas the passage is really paraphrasing, 2 Samuel 7:6 - PV.

⁴ Probably a dig at the Pythia or oracle of Delphi which was outlawed by the Byzantine emperor Theodosius in 393 or 394 A.D. - PV.

⁵ This is a curious turn of phrase, given that Saint-Martin could just as easily have said 'that they celebrated the Lord's Supper'; yet he deliberately used the verb 'opérer'. This suggests he still saw the Mass as a theurgical operation in the style of his former master, Pasqually. It should be noted that the verb 'to operate' is used several times in this book - PV.

that they forgave the sins of those whose sins should be forgiven.

Now, why have you retained only the two invisible powers, for which you still demand blind faith, while you constantly remove from the eyes of our body and the eyes of our mind the other two gifts which were visible and which, far from being superfluous to our belief, would have commanded the faith of the people?

Are you sure that you are blameless in the eyes of the nations, when you confidently tell them that they are fattening in your pastures, whereas you have in fact diminished their sustenance? And even in those holy institutions that you have preserved, have you never given the means to the end, forms for the means and traditions for the law, as the Repairer reproached the Jewish doctors (Matthew 15)? Do you not fear that you have thus caused the nations to sleep in apathetic rest, and that you yourselves have perhaps worked to demolish this Church which you tell us is so well established?

Yes, this Church is established, despite the damage it may have suffered, without which there would be no mediation between the Supreme Love and the crimes of the earth; this Church is established, and the gates of man and the gates of hell will never prevail against it; this Church is established, but it is in order to depose one day against those of her ministers who have not been faithful to her, to serve as their judgment and condemnation, when she complains before the Sovereign Tribunal about the insults they have done her by changing her garments of glory for garments of mourning and indigence; just as she will have pleaded the cause of love here below, love itself will in turn plead the cause of this Church before the Eternal Judge whose dreadful justice they will have provoked, and just think how terrible that justice will be, since it will be the justice of love outraged and wounded even in its mercies.

If these coming judgments frighten you, if by misfortune you have to make some of these reproaches you have just seen enumerated, return as soon as possible to the paths of your sublime ministry and prevent that terrible justice with which the apostles of lies, who have so often sat in the pulpit of truth, are threatened. It is to them that David addressed Psalm 93:20: "*Shall the throne of wickedness have fellowship with thee, which frameth mischief by statute?*" It was to the that Zephaniah spoke of the crimes of Jerusalem in 3:3: "*her princes are in her midst like roaring lions: her judges are like wolves that devour bones to the marrow.*"

How did these deceitful ministers achieve such injustice? Here is how. They began by closing their eyes to the holiness of our own nature, which calls us to be signs and witnesses of the God of peace in the universe. They closed them even more to this terrible judgment that embraces the whole human family in the humiliating character of *Ecce Homo*. And from then on, they no longer saw the river of love on which their ministry established them to quench the thirst of the nations.

Their darkened intelligence no longer recognized the confirmations of these truths which are written in every line of the Holy Scriptures, and unable to explain these Scriptures by the true and only key appropriate to them, they tried to explain them first by the false key of their ignorance, then by that of their greed, then by that of their fury.

It was then that they became the destroyers of our minds and that, according to Isaiah 5:20: *“They call evil good and good evil, and that dark is light and light is dark; that bitter is sweet and sweet is bitter.”* They who, according to the same prophet in 5:18: *“drag their sins behind them with ropes made of lies, who drag wickedness behind them like a cart.”* They who 3:12: *“are the exactors who have robbed the people... who have seduced them by saying that they are well off, and who break the paths by which they should have walked.”*

Jeremiah, in 2:32 says: *“In vain will they want to justify their conduct to return into grace with the Lord, since they themselves have taught others the evil they have done, and the blood of the souls they have murdered has been found in their hands.”* That is to say, they have attacked the truth right into its sanctuary, which is the mind of man, and the true depository for which they must answer.