

# ECCE HOMO

*“Mysteries of the kingdom of God, you are less inexpressible than the mysteries of the kingdom of men.”*

## THE MAN OF DESIRE



Louis-Claude de Saint-Martin  
1792

## Chapter 1

When we pick up a few axioms in the field of the exact and natural sciences, we don't ask ourselves why they are true: we feel that they carry the answer with them.

Why do we feel this? It's only because of the relationship and the appropriateness between the correctness of these axioms and the spark of truth that shines in our conception of them. They are like two rays of the same torch, which seemed to be distant from one another, but which come together by their analogy; and which, by interpenetrating, make each other more appropriate by their warmth and their clarity.

Whether or not we then make use of the truths that these partial axioms have taught us may be important for our benefit, but not for the existence of those two radical elements that we have just come to know: the correctness of the axiom and the spark of our conception. Both show themselves as having in themselves a natural life which nothing can prevent from existing, and these two rays could separate again and produce no effect, and would nevertheless retain their individual essence and constitutive character. Thus, an educated surveyor may be profoundly asleep, but this will not prevent geometric truths from existing, and from having within him the knowledge and gift to make use of them when the occasion arises.

There is a murderous philosophy which will not adopt these principles, because it does not distinguish the essence of beings from the current manifestation of their various properties, and because, recognizing in things only results or modifications, and as soon as beings are no longer moving before its eyes, they are nothing to it and it boldly challenges their existence. We only wish to point this out to those who might not be aware of it, and to warn them that they will find in their being something to defend themselves against such objections. Let's move on.

When the human soul, either by the impetus it can give itself, or freely, is raised up to an intimate sense of the Universal Being Who embraces all, Who produces everything, ultimately to the feeling of that Unknown Being whom we call God, it seeks no more than in the discovery of partial axioms to realize this total truth which subjugates it, or of the lively pleasure it gives him; it feels that this Great Being or this great axiom is in Himself, and that there is an impossibility that He is not. In this divine contact it also feels the reality of its own thinking, immortal life. It no longer needs to question God or itself; and in the holy, deep affection it feels it says to itself with as much rapture as security: God and man are true beings who can know one another in the same light and love each other in the same way.

How does it sense the certainty of these immutable truths? By the same law which manifested the certainty of partial axioms to its conception: that is to say, it feels the unassailable existence of the

principle of its being and its own self, by the convenience and relationships which exist between them. For without this, the conviction of the existence of these two beings could neither arise nor become fixed in us, and if this divine fire did not meet with a powerful analogy in our soul, it would pass through us without leaving us any trace or feeling.

Whether or not according to the same law above we make the most of the treasures of truth which this divine contact leads us to discover, it is undoubtedly something that must have the greatest influence on our true satisfactions, but which has none at all on the existence of these same treasures, nor on that of that portion of ourselves which happens to be their receptacle. So, the deprivation of this sublime feeling in altered souls, and all the unreasoning which results from it, cannot destroy either the necessary and eternal Principle of Beings nor the divine analogy we all have with Him; for *He Who is*, an existing fact indeed, may well have been confirmed and supported by external signs or testimonies, but He cannot draw His reality from them since He precedes them, since He is independent of them and brings it with Him.

This trait of natural logic in classifying these testimonies in this way does not abolish their privileges; for, if *He Who is*, if a fact, may well not expect His reality to be proven by external signs and testimonies since He precedes them, it is no less true, in the temporal region where we are, that without their means and without their actions, this reality would not be manifested outside of itself, and that we can consider these external signs and testimonies as being the indicative deposition of the fact that they transmit to us, and the faithful expression of the kind of reality, or of the kind of idea, which is illustrated in them in order to make Himself known; and it is this poorly-developed law that has given rise to the philosophers' error in confusing the *medium* with the principle, the organ of manifestation with the source of that manifestation.

Now, as we feel that there is not a reality that does not seek to expand and fill its measure, we must more than presume that this immensity of objects which surround us has a vast and important purpose, namely: to serve to promulgate realities, each according to their kind and class, or if you will, to depose, to testify in favor of *He Who is*, or of some fact which has an interest in manifesting itself, as at the same time it must be useful to our thought to know this fact or this reality, and to our soul to approach them to increase our existence.

If we are familiar with the works already published concerning these subjects, we will recognize that both our spiritual and our physical beings have abilities related to this important goal. Indeed, our material organs transmit to our animal and sensual soul the impression of the forms and images of all the objects presented to them, as well as the sense of the various properties with which these objects are clothed. Our thinking soul then has the charge and power to analyze all these properties, to consider what is the purpose of the existence of all these various objects, when this purpose is unknown to it: that is to say, it has the right to seek in these objects is the idea of which they are the expression and the facts which they come to testify, or what the reality they have come to manifest is; and we must all confess that we are truly and completely satisfied only when our thought enjoys the knowledge of the purpose and the destiny of objects, as our sentient being enjoys the impressions it receives by

means of the various properties of these same objects. This is yet another reason to convince us that all objects are the expression of an idea; for how could they lead our mind to this satisfactory and luminous purpose if they were not themselves, as it were, descended from this region of light or the region of ideas?

Moreover, do not the most common customs among men enlighten us on this great truth, that all the objects that surround us are the expression of an idea. Do not all the inventions they apply daily to their needs, pleasures and comforts each bear the character of the idea to which they owe their birth? Isn't a book the sign of a man's plan to gather his thoughts into a single body? Isn't a chariot the sign of a man's plan to be transported quickly and without fatigue? Isn't a house the sign of a man's plan to procure for himself a comfortable life protected from the elements?

Let us believe, therefore, that Supreme Wisdom also has ideas and plans in His operations, just as we do in ours; let us even believe that, being more fruitful and intelligent than us, His works, if we did not know the spirit, would have the sublime advantage of procuring to our mind and our soul even greater satisfactions than they procure for our sight, by displaying before us the pomp of their external magnificence and the rich but regular variety of their forms. Let us believe at the same time that it would be fulfilling the purpose of this Supreme Wisdom to apply our being to the search for the plans He has, by thus multiplying before our eyes this immensity of various objects, because if it is true that all reality seeks to expand and manifest itself, and that it can only do so through its signs or witnesses, it would be facilitating and assisting this manifestation to carefully interrogate its witnesses and signs, and to gather their statements with even greater care.

But among all these signs and witnesses, what other than man could be more worthy of our attention and reveal to us the greatest realities? Who else would offer us more significant clues? Who else would let flow before us those innumerable rivers of fire which seem to issue forth alive from his mind and heart, and show him, so to speak, seated upon the throne of all worlds, to judge and govern them under the eye of the Invisible Sovereign, Who is the only Being whom man finds superior to him?

If all the other signs which make up the Universe are available to us, given their fragility and striking disparities, as so many passive and partial reflections of the spiritual and secondary powers of divinity, man, appearing to be placed under the aspect of Divinity Himself, announces himself as destined to reflect Him directly and, consequently, to make it known to us in His entirety; and we need no longer seek for what fact, what reality, he is called to be the depositor and the witness of in the presence of all beings, since we perceive in him the speaking expression of the Eternal Principle and the irrefutable analogy which links them to one another, and that among creatures, he is as the active sign of the total axiom, or the greatest manifestation that the Divine Inner Thought has allowed to pass out of Himself.

If man is the only being sent to be the universal witness of the universal truth, then let us gather these testimonies, let us not leave him that we have carefully questioned him and then confronted him with himself, in order to establish the different clarifications that we can receive from his various statements.

## 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.



### Chapter 3

If we had remained faithful to our holy destination, we should have all manifested the glory of our Eternal Principle in common, and each according to our gift. But since we can no longer doubt that we have failed to fulfill this supreme law, since we all languish and the Author of this justice could not leave us unjustly suffering and deprived, it follows that the abuse of our glorious privileges must have reduced us to the cruel necessity of offering only a manifestation opposite to that which was expected of us, and that instead of being witnesses of glory and truth, we can now only be witnesses of opprobrium and falsehood.

It follows, moreover, that the whole human family shares this punishment today, as it would have shared the rewards; each individual should offer a particular sign of this degradation, as he would have offered a particular sign of power in the triumphal order, each according to the gift which would have been his. It follows, I tell you, that each individual of this great family should offer a particular sign of this want and deprivation to which Supreme Justice has subjected us all in this world; and this so that at the sight of this sign which is so different from the one we should have worn, it could be said of us with insult and derision: *Ecce Homo*, behold the man; and that this title, so insulting to us today, would cover us with opprobrium and humiliation, revealing the bitter fruits that crime has sown in us, in the midst of the glory with which we would have shone if our name had retained its true character.

Now we need only cast our eyes over the state of men here below, to judge the extent to which this severe justice is accomplished. Which of us does not somehow pay this tribute of humiliation one way or another? Where is our strength? Where is our authority? Where is our power? Where is our light? Apart from indigence, disorder and infirmity and darkness, what other evidence do our various abilities present today? Are all the influences that we spread around us anything other than cadaverous? And is there a single man on Earth who doesn't present one or more signs of this important reprobation?

O man! If you are not yet advanced enough to shed tears over your misery, at least don't abuse yourself to the point of looking at it as being a state of happiness and health. Don't be taken in by the fascinations that seduce you. Don't act like a sick child who stops screaming at the sound of a rattle waved in front of his eyes and even puts on a calm, laughing face, as if the evil that gnaws at him was no longer to be feared as if the sight of that rattle had ended his pain for a time. If you close your eyes for a moment to these illusions which distract you, evil will soon make itself felt and, frightened by the danger that threatens you, you will recognize with what just foundation Wisdom seeks to warn you of your infirmities and to inflame you with the zeal of your healing. However, in spite of the rigors of the laws imposed upon us by the judgment of Justice, the consequences of our condemnation would be a thousand times milder than they are rigorous if we recognized the supreme equity of the One who judged us, if we thought how much the views He has on us could be profitable, and if we voluntarily resigned ourselves to the inevitable power of His decrees.

The principal advantages we would derive from it would be in the mutual example we would give to one another; for the infirm, languishing and dark state of our fellow men would be a visible instruction for us, continually reminding us of the degradation of the family of man; and on our side, offering to their eyes the same spectacle, we would render them the same service, by giving them the same instruction. Thus, warning each other respectively of our shame and humiliation, we would clearly recognize the justice of the condemnation we have drawn upon ourselves, and this would serve as the entrance to the path of our regeneration, which is the one which Supreme Wisdom is constantly striving to open for us, as being the only path which can bring us back to be close to that Sovereign Principle of Love Who formed us, and Who we have forced to banish us from the very domains He had entrusted to us.

Skillful writers, fill yourselves here with holy eloquence to paint for us with persuasive and encouraging colors the instructive picture of the human family, where all individuals would behave for one another as so many living lessons, and where the sight of their common distress would fill them with both a salutary horror of themselves and with a tender interest in the rehabilitation of all the members of this great family. Show us them feeding on the bread of tears, keeping close to each other the dreary silence of sorrow, breaking it at intervals only to make heard the interspersed sounds of penitence, so that man may say to man: 'My brother, it is on the man of lies that we have founded the reign of death that envelops us in its darkness. Let us no longer hide this man of lies in his own rubble and filth; let us strive to make him appear in the open, so that the crisp air might corrode him down to his roots, and the reign of death, being thereby shaken to its foundations, may crumble and be lost for us at the depths of its abyss.'

But how far man is from offering such a spectacle and prostrating himself before the indisputable justice which never ceases to thunder over him! The same Principle of Disorder that caused us to fall from our original position pursues us, accompanies us and animates us still in our degraded existence. Just as he disguised the mortal source of our error from us, he disguises its fruits and consequences for us every day. He is concerned only with prolonging its duration, so that by perpetuating our illusion he perpetuates the power of his reign which, unfortunately for us, consists only of our deceptions and our darkness.

He once persuaded us that we would not fall by following his seductive insinuations; now that we have followed them, he seeks to persuade us that we have not fallen, and to fill us relentlessly with the vigilant care of persuading all around us. Instead of allowing each of us to confess the particular sign of condemnation we bear, and the kind of deprivation inflicted upon us, he makes us watch only to impose on our fellow men this important object. And this active care which absorbs us, he has the ability to multiply it to infinity by the consequences of this very degradation and by these greedy multiplicities that devour us and which veil from us all the more our misery, and the humble paths that we should follow to take steps towards our regeneration.

Hence the care which men universally take to show themselves as lacking in none of those lights

and gifts which would have belonged to our true nature, if we had not dug so great an abyss between us and the truth; hence the perpetual care they take to hide the defects in their virtues, their defects in talent, their bodily defects, their defects of all the conventional advantages of political societies. The approval of our fellow men has become the only purpose and motive for our affections and movements; not for our betterment – as Wisdom had intended when, banishing us from His presence, He exiled us all to the same place – but on the contrary for our ruin and our complete destruction.

At one time, we wanted to pass for the Supreme God in the eyes of all regions. Being unsuccessful in that, for that reason we completely gave up our attempt, and now we are at least trying to obtain that sacred name in the opinion of our fellow men and to make sufficient impression on them by our superiority, that they might be struck by it when they look at us, and so that they to flatter our ears with this sweet name, *Ecce Deus*, Behold the God, instead of this terrible one, *Ecce Homo*, which would infuriate us by covering us with ignominy. We are like so many beings mutilated in all our limbs and who still pretend to beauty and to pass for regular beings, masking our deformities by all sorts of artificial limbs, no matter of what vile and fragile substance these artificial limbs are composed.

It is for this reason that the priest teaches blind faith in his character and his decisions, when he has neither true power nor true light in his hands. It is for this reason that the philosopher and the orator make up, through systems and forms of eloquence, for the fundamental principles they lack to establish the reign of truth. It is for this reason that legislators exalt the rights of peoples and the power of nations when they do not know the true foundations of political sovereignty. It is for this reason that the hypocrite procures for himself by his dissimulations and cunning the good name that he cannot acquire by virtue; not to mention here all the other errors, all the basenesses, all the injustices which everywhere compose the civil side of human associations.

Thus, in all these strange and corrupt ways, we substitute the salutary admission of our humiliation with the picture of a glory that is only the result of a lie. So, instead of the relief which men could respectively have obtained in their state of trial, there is no evil that they do not bring upon each other, and we consume our days immolating one another, whereas by following the true path which the sense of our miseries and infirmities should have outlined for us, we could have mutually resurrected each other.

In vain these abusive paths, in which man allows himself to be led every day, end in continual falls and continual disappointments; in vain the efforts he makes to destroy and cancel the humiliating sentence of his condemnation make it all the more shameful for him, by making him add new ignominies to those of his first degradation; in vain he feels that the means he employs are only suggestions which have no source deep enough to lead him to his true goal, and that all these remedies not themselves bearing the principle of life, are even more harmful to his spirit than the crude substances used by our pharmacies are to the health of our bodies; he nevertheless continues to pursue the path perpetually mapped out for him by his imprudence, and he still hopes that this humiliating title of *Ecce Homo* will be erased for him.

## Chapter 4

Independently of these general and common means which error and falsehood employ daily to blind us to our misery and to lull us ceaselessly into a hope that is always disappointed, the Spirit of Darkness has found open secret paths, far more abusive still and far more fatal to us. For the first errors we have just described fall more on the outer man and on his visible course than on the inner and spiritual man; so simple morality would be sufficient to make him avoid them, and however unfortunate they may be, the *greatest* harm they cause him is to delay him in his course; but those which we have yet to describe have the terrible power to lead him so astray, that he can no longer find his way back, and it is here that the meaning of this word *Ecce Homo* becomes truly lamentable.

Our primitive state had called us to possess superior knowledge, to visibly enjoy the spectacle of the deeds of the spirit, clothed in all the splendor of its light, and even to have authority over the various inhabitants of all these regions, hidden to us today by the thick veil of the elements.

If, since our fall, it has sometimes been in Wisdom's plan to call here a few mortals here below to share in such a great privilege, despite the darkness which enveloped them, it has just as often happened that this same darkness, revived at first by the presence of this light, has then sought to combine with it and soon to take its place, by cleverly repeating the same facts they had witnessed, or by drawing from man's mind the means to deceive himself; for they can read both into the fertile regions of his thoughts and into his even more fertile imprudence in almost always turning against him that very same though, which was meant to be his support, his guide and his universal security.

Higher graces, sent directly by Wisdom to a few mortals, had the double advantage of teaching these same mortals how sweet and magnificent were these treasures which we have enjoyed, and how ignominious is the nothingness in which we have had the imprudence to plunge ourselves; and it is in this spirit that privileged men then spread their instructions to other men.

Works born or infected by darkness have the opposite purpose, that of persuading man that he still enjoys all his rights, and of robbing him of that spiritual destitution which is the true *characteristic* sign to which the name of *Ecce Homo* is attached, a destitution whose intimate and perfect knowledge is, as we have said above, the first indispensable condition for beginning our reconciliation.

So, no sooner does man take a step out of his interior, than these fruits of darkness envelop him and combine with his spiritual action, just as his breath, as soon as it leaves him, would be seized and infested by putrid and corrosive miasmas if he breathed in the midst of corrupt air.

Supreme Wisdom knows so well that such is the state of our abysses, that it takes the greatest precautions to pierce them and to bring us its aid; yet only too often it is unfortunately compelled to withdraw into itself because of the terrible corruption with which we imbue its gifts; and if any mortal

has been fortunate enough to experience the approach of this Holy Wisdom in himself, and having been able to glimpse in its light the horrible poison of which we are composed, and the distressing bitterness which it feels as a result, he will know by experience and similarity how many dangers man, in turn, runs into as soon as he leaves his center and enters the outer regions.

So how carefully do the wise distribute their words, and how much care do they take to ensure that the treasures of truth are not tainted by the corruption which corrodes all our abysses? They know very well that it is in this inner and invisible center that the source of light resides, and that the reason why the world is so little advanced in the sacred paths of the Word is because it habitually throws the word into the outer regions, and never takes the precaution of coming to center it on the living root or on the inner word, the only hearth that can animate all our true words, since it is there alone where the living and creative Word of all words is to be found. Finally, it is because he continually forgets that the most precious truths he can know are of such a nature that they can only be expressed by weeping and silence, and that the man's material mouth isn't worthy to utter them, nor his corporeal ear to hear them.

And so, through his universal recklessness, man is perpetually plunged into abysses of confusion, which become all the more disastrous and obscure, as they constantly give rise to new regions opposed to each other, and which only result in man finding himself placed in the midst of a frightful multitude of powers which pull him and drag him in every directions, it would truly be a wonder if he had a *breath of life* left in him and a spark of light in his mind.

What advantages do we not give, by our lightness, to this principle of darkness, which also seeks to extend its reign in imitation of the truth? So long as we lend ourselves to this secret weakness, which leads us all to seek outside of ourselves for the support we can only find within ourselves, and insofar we cease to be as natural, as true and as simple as children in the midst of the higher favors which are still sometimes granted to us here below and the spiritual and divine missions with which we can be entrusted, from the moment the Principle of Darkness himself helps us to throw ourselves more and more into these outer regions.

Having brought us into them, he keeps us there by the charms and joys that we first begin to taste, and that soon make us forget those of the interior, which are as calm and as peaceful as the others are agitated and turbulent. Once he has placed us in those outer regions, he sinks us into them, so to speak, permanently, by the venom of our own contemplation and by the fatal organ of the eye of our fellow men, who have not established themselves any more than us in their own interior, bring their false influences to bear on our imprudent manifestations and drag us all the more into darkness and falsehood, by awakening in us all the affections opposed to the simple, tranquil, humble, equal and lasting affection that we would have received from directly within us, as long as we had allowed it to open up within us by means of our wise precautions.

For it would not be deceiving our fellow beings to tell them the true work of man takes place far from all these external movements. According to the principles set out above, we are placed under the

aspect of divinity itself – that is to say, we rest on a living root which must operate in us all our regular vegetations – and so, whether there are around us, and even through us, facts that are external and outside the ordinary course of Nature; indeed, whether there is a Nature and a world, or whether there is not, our work must always have its course, since our work is that God in us should be everything, and we nothing, and since, in the very impure and legitimate facts that may operate, it is not the facts that must be noticed and deserve our homage, but rather the God who alone operates them.

Among these secret and dangerous paths, which the Principle of Darkness takes advantage of to lead us astray, we can't help but place all these extraordinary manifestations, with which all centuries have been inundated, and which wouldn't strike us so much if we hadn't lost sight of the true character of our being, and especially if we had a better understanding of the spiritual annals of our history from the beginning of things.

In all ages, most of these paths began to open in good faith and without any kind of evil intent on the part of those to whom they made themselves known. But since these favored men lacked both the prudence of the serpent and the innocence of the dove, they operated more with the enthusiasm of inexperience than with a sublime and profound sense of the holy magnificence of their God; and it was then that the Principle of Darkness came to mingle with these paths and produce this innumerable multitude of different combinations, all tending to obscure the simplicity of the Light.

In some, the Principle of Darkness casts only slight stains, which are almost imperceptible, and which are absorbed by the superabundance of light which balances them out; in others, it carries enough infection to overpower the pure element. In others, finally, he so establishes his dominance that he becomes their sole ruler and administrator.

Zealous and vehement writers have shown us, in the constitution of the Universe, one of the ways in which the Principle of Darkness propagating his illusions. These writers have thus rendered the misguided nations the greatest service they could have hoped for, and they can do no better than to meditate carefully on this ray of light. It will clearly reveal to them the source of the abominations and religious errors which once drew the dazzling vengeance of divine wrath down upon famous peoples; and they will be able to draw from it the widest and useful knowledge for our modern times, which, in this respect, resemble ancient times more than one might think. Thus, with this key being already delivered to man's intelligence, we can confine ourselves in this writing to considering the fruits of these shadowy realms which have led so many mortals astray, going through both the various signs by which they can be recognized, and the disappointments reserved for those who feed on them.

## 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.

## Chapter 6

In this class of false missions are those that transpose the epochs and want to apply to the political movements of our modern times the various Jewish historical prophecies which included only those peoples linked by interest or rivalry with Judea, according to the secret plans of the Divinity. Now that these plans have been fulfilled, the historical prophecies that served to announce them have returned the spirit they once had, and the Jews themselves will be obliged, in order to reap the fruits which are still promised to them, to ascend to the higher region to which this spirit has withdrawn in order to await them there.

Indeed, let them read Jeremiah 30:24: *“The fierce anger of the Lord will not turn back until he fully accomplishes the purposes of his heart. In days to come you will understand this.”* Let them read Isaiah 60:18-22, where the consolations and joys with which they are to be filled are postponed to a time when *“the sun will no more be your light by day, nor will the brightness of the moon shine on you... your sun will never set again, and your moon will wane no more.”* Let them read Joel 3:1-2, where *“when I restore the fortunes of Judah and Jerusalem, I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial,”* (Expressions which compel the mind to raise itself above the notion of an earthly valley). Where finally He said to these same Jews, verse 21: *“For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.”*

And with these last words let us recall the sentence pronounced by St. Paul, 1 Cor. 15:50: *“Flesh and blood cannot possess the kingdom of God,”* and say for the same reason that the kingdom of God cannot dwell with flesh and blood, that consequently flesh and blood must disappear for the prophecies of the peace of the Jews to come to fruition.

Now, if it would be a distortion of these very prophecies to apply them to the restoration of this nation into their earthly and temporal kingdom, would we not be disregarding them today in wishing these prophecies to apply to the movements of our political societies? It would be to force them to take on an expansion which the spirit had not given them, and at the same time blind ourselves to the state of our political societies themselves, which are unfortunately all too abandoned to mere human powers; for what fruit can we expect from these human powers? *The kingdom of man is not of this world,* and the Repairer and our true regulator did not concern Himself with the political order of the kingdoms of the Earth, but left them to all the blind powers that rule them, and which seem to be as if the spirit had withdrawn from them, although nevertheless in their most disordered movements the eye of that spirit can never lose sight of them.

These missions are no less false, even though they are announced under the name of the human Virgin and other privileged creatures. It was enough that, by man's inclination to sanctify all his movements and to deify the objects of his affections, the simple prayers and invocations which he

addressed to these privileged beings would have taken on a higher and more imposing character in his mind.

It was enough for him to have relied exclusively on the help that these beings can indeed give us, when God is willing to favor us enough to allow them to come and pray to Him with us. It was enough to allow them to come and pray with us. It was enough to have so often transposed His worship with as much ease as imprudence, since the more he found in these chosen beings of that peace, that joy and that support of which we all have such a great need here below, the less he felt inclined to seek it in the Source itself.

And indeed, how many people praying to these helpful beings find themselves believing they are praying to the Divinity itself, and end up not knowing how to tell the difference? How many have been surprised into adoring them by not believing they are doing anything other than praying to them: a form of idolatry that is all the more dangerous because it originates in our sensitivity, in our love and even in our virtues, if not in our intelligence.

It is then that the Principle of Darkness, taking advantage of the false steps that our ill-informed sensitivity makes us make, easily leads us into all the other outlying paths that are familiar to him; it is then that, by using venerable names which have become sacred to us, he can prepare, proclaim and operate events and marvels so well-combined, that according to the warnings given to us, they could deceive the very elect themselves.

And why does he strive to give these names such a considerable influence, like divine powers, if not in order to veil to us, as far as possible, the name of the true God who would leave him no movement and who would keep him bound to his abysses? For if it is true that there are fires that simply attract exhalations and clouds, on which the images of all objects can form apparent reflections, it is even more true that there is a living fire which operates in silence and which, always hidden like that of nature, ceaselessly produces the objects themselves, shows them in all the regularity of their forms and makes all distortions flee before it.

Although the Principle of Darkness can, under the names he borrows, operate only illusory or inferior works, he possesses the art of making up for it by the uniformity of these works in a great number of different places and by a unanimity of doctrine which, always drawn from our dangerous sensitivity, leads the heart by seductive sweetness and the mind by the surprise of this conformity of mission and correspondence of facts.

But it is this very uniformity that should cease to amaze us if we were less reckless. Indeed, if it is the same agent who influences these missions and who directs all these wonders, if in both of these he is animated by the same sights whose purpose is to dazzle us rather than enlighten us, and if he always has to operate in us on the same bases – that is, our weakness, our greedy curiosity that so often takes on the color of our true needs – it is natural to recognize that he must always get the same results from this.

For, though he may bear a resemblance to the sacred authors in the uniformity of these prophecies and missions, who all have also announced one and the same thing and spoke one and the same language, this is no proof that he cannot deceive us with these apparent colors and that error cannot, like truth, have a unanimous language and uniform testimonies.

There are signs that we should at least be on our guard against such pitfalls: firstly, to see the praise which the agents of these various missions shower all those who are called to them, and how much they promise them that they will all have brilliant roles to play in them; while the true prophets were little praised by the spirit which employed them, and the Repairer promised his apostles nothing but contempt and torment.

Secondly, it is when these extraordinary missions are even further removed from the character presented to us by the mission of the Repairer, which is the only one on which all true missions can be modeled. Now, modern missions depart from the mind of the Repairer when they *localize* on Earth the focus of the divine graces He promised to the nations, and for which he fixed no specific place, according to the words he spoke to the Samaritan woman, John 4:21: “*A time is coming when you will worship the Father neither on this mountain nor in Jerusalem... A time is coming and has now come when the true worshippers will worship the Father in the Spirit and in truth, for they are the kind of worshippers the Father seeks.*”

They depart from the spirit of the Repairer when they subject their agents to childish human and monastic rules which the Repairer did not institute and which, being drawn only from conventional or figurative establishments, leave us free to opine on what we wish to make concerning the hidden Principle which directs these missions.

For if it is not the Principle of Darkness himself who directs them, and who employs these puerile rules to stifle true piety; it may be that it is individuals who have already left this world, who during their earthly life were incorporated into these conventional or figurative establishments, who are still detained in inferior regions and have not yet ascended to the regions of their perfect renewal, who can maintain earthly *relations* in the order of inferior piety, and only know how to teach in these *relations* the reduced and limited doctrines in which they were instructed on Earth, and from which they have not yet had time to cleanse themselves.

A third sign which may warn against these extraordinary missions is to see how women, in view of their sensitivity, are chosen in preference to men in order to be showered with all the glorious favors which these missions promise their agents, and to reign in this kind of empire: for Isaiah sheds enough light on this point when he reproaches the people 3:12 *for allowing themselves to be ruled over by women.*

Now, for the few men who play roles in many of these wonders and manifestations clothed in the name of the Virgin and several other privileged creatures, women indulge in them in droves and are

almost everywhere employed to be its organs and missionaries.

I am talking here of religious institutions, which ignorance, superstition, or bad faith have formed under these same names, and into which coarse people are so often dragged beyond measure; the harms they do to themselves cannot be compared to that which results from a similar abuse in the order of manifestations.

To be convinced of these abuses, we only need to look at the principles we have already outlined. Firstly, we are called to be the sign and witness of the Divinity, and not to be the sign and witness of any other being. Moreover, the Holy Scriptures, which are the faithful records of our titles and destinies, tell us of the Repairer in Acts 4:12: *“Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”*

In vain do the supporters of these new names rely on the words of the Repairer Himself, who in Revelation 2:17 promises: *“to the one who is victorious, I will give of the hidden manna. I will also give that person a white stone on which will be written a new name that no one knows except the one who receives it.”* These very words are absolutely directed against them; for they do not wait to be victorious before giving themselves these new names, which proves that it is not about these manifestations that the promise speaks.

Moreover, these ‘new names’ are known not only to those who receive them, but even to those who don’t, while the new name promised by the Repairer *is known to no-one other than to the one who receives it.* This same Repairer says, in Revelation 3:12: *“The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem that descends from heaven coming from my God; and I will also write upon them my new name.”*

These promises announce that there are still favors to be hoped for in the future for those who have put to good use the gifts already brought by the Repairer; they consequently announce an increase to this liberating name that He has already taught us. Now, as soon as these manifestations give us only the names of creatures for this supposed increase they deceive us, they contradict the true principles of our being, they insult the Scriptures and they abolish the promises, falsely claiming to fulfill them.

As for those manifestations and missions which announce themselves under the name of the Repairer Himself, not only do they not give us the new name, but they lend this Repairer a role and a language which it is more than likely He would not recognize Himself.

## Chapter 7

It is a fatal power, but unfortunately all too true, possessed by the Principle of Darkness to support his false doctrines and manifestations in this way through the various testimonies of the Holy Scriptures. It is with such weapons that he dared to attack the Repairer, and it is with such weapons that he attacks all those who, like slight and credulous men, are more subject to tradition than to the law, and are not sufficiently nourished by the spirit to defend themselves against the snares of the letter. This is how he deftly diverts our thought from the only Being we should worship and from the only Name that should initiate us into his cult, bringing them down onto inferior beings and names, from which we find it all the more difficult to detach ourselves, since the fruits they offer us are easier and most often cost us nothing but adherence, with no other examination than the movement of our own desire.

This is how he veils us and disguises our humiliating title of *Ecce Homo*, by telling us that the Lord's mercies are becoming more abundant in us; by announcing how easily these mercies extend through us and exalting in our eyes the greatness of our holiness and the power of our prayers.

This is how he makes us slow our focus on our personal work and our own resurrection.

This is how he sustains our proud and ambitious greed to appear and shine in our powers; this is how he becomes *that true handmaid* who renders profits to our self-esteem, as she who praised St. Paul brought her masters much gain by divination. (Acts 16,16-17.)

This is how he deceives the nations, as he deceived the Jews, by making them say through his false prophets: "*peace, peace, when there was no peace,*" as Jeremiah reproached them in Jeremiah 6,14.

Finally, this is how he abuses the credulity of men today, by announcing through various oracles which come from all sides, a so-called earthly regeneration that many people regard as certain and imminent.

The prophets and apostles said that the times were near and that God's kingdom was near, but they spoke of a closeness of space and not a closeness of time. Moreover, they never ceased to repeat that these times and this reign would come only for those who had conquered them at the price of their blood, and they only opened to men these treasures of their hopes after having urged them with importunity to engage in battle with the fullest resolution; that is, no man would know these pains promised for the coming realm until he had courageously rushed into the crucible of regeneration and emerged from it renewed.

Finally, the Repairer, who Himself was the king, preached only penance, and promised peace to

souls only after they had taken His yoke upon themselves; whereas modern prophets, who are only men, seem to announce the conquest of this kingdom as so easy, so certain, that it would seem to be achievable, as if were, by dispensation, by commission, by the simple conquest of enlightenment and independently of our total sacrifice and the sweat of our entire being.

Is it not to be feared that the oracles, which all come to support each other today concerning these great promises, are a trap of that Principle of Darkness who, knowing for certain that the reign of glory must come one day, reminds us of this truth in order to be heard by us, but at the same time minimizes the hard battles that we must endure before it, in order to prevent us from participating in this same glorious reign of which he speaks to us.

Didn't he behave like this in Jeremiah's day? Lamentations 2:14 says: "*Your prophets have seen for you worthless and deceptive visions; and they have not exposed your wrongdoings so as to restore you from captivity. But they have seen for you worthless and misleading pronouncements.*" Did he not govern the Jews of the time of Isaiah according to God's reproof of them through this prophet (Isaiah 30:9-10) "*For these are...children unwilling to listen to the Lord's instruction. They say to the seers, 'See no more visions!' and to the prophets, 'Give us no more visions of what is right! Tell us pleasant things, prophesy illusions.*"

No, I wouldn't be surprised if all these prophecies of a coming regeneration weren't one of the tricks your enemy uses to delay men in their path. God is near, it's true; but we, unfortunately, are almost all far from God; and the work of drawing near to Him is so tiring that almost no one dares to undertake it.

How can our belief not be easily seduced by our laziness, when prophecies show us this regeneration in less frightening colors? How could the enemy, who only seeks to stop us in our tracks, fail to give this attractive idea to all those who are on extraordinary paths? He knows that by filling them with a sweet hope, this false enjoyment which they thus receive in advance, seems to tell them that they will obtain the reality without fatigue and without the horrible rigor of universal stripping, that is to say, without that terrible, but salutary feeling of our lamentable state of *Ecce Homo*? But how easily should this error not take over our fragile and needy humanity?

What supports what I'm saying is that, for a few people in whom these flattering promises rekindle courage and activity, there are many for whom the opposite is true. Indeed, if most of those who subscribe to this opinion want to descend into themselves, they will see that their enthusiasm rests partly on their inner laziness and on a secret hope that this happy time will come for them quickly and easily, and that their personal task will either be diminished or assisted by the efforts of all the elect who will be admitted to this regeneration. They will recognize, I say, that they already seem to be swept along by the general torrent, in this great sea, and that the hope, so enticing, of this ravishing enjoyment, suspends a little the contemplation of the hard trials and terrible struggles which are the price by which each individual must buy victory. That is, the more it shows them the consoling end to which we can all aspire, the more it veils for them the rough paths which must lead to it, so that they



see themselves as having already arrived, rather than as still having the most horrible deserts to cross and the most dangerous dens to destroy.

It is not surprising, then, that they are so filled with joy in contemplating these delicious prospects, since their mind makes them enjoy them in advance, and they find themselves, as it were, as if they were already in possession of them.

But if it is true that we can obtain such a crown only at the price of our sweat and blood, it is quite clear that the spirit which feeds us with such promises is a spirit which deceives us and which seeks to make us slumber over the painful works which we have to do, so that by thus diminishing our labors and our services, he puts us in the position to also see our rewards diminished when the time for payment arrives; for there is no means he doesn't use to operate this effect universally on humans, since the more we have deserved and obtained these rewards, the more he will find himself hindered and tormented in his abysses of deprivation.

The thousand-year reign recorded in Revelations 20 is the basis on which all who trust in these promises rests. They would have some semblance of reason according to the text, if they knew how to stop at the point where the limits are laid down in this same text.

*The angel descends from heaven with the key to the abyss, where he casts down and seals up the ancient serpent, so that it can no longer deceive the nations until a thousand years are fulfilled. In addition, there are thrones with people sitting upon them, with the power to judge. Moreover, the souls of those whose heads were cut off for bearing witness to Jesus will live and reign with Him for a thousand years.*

It is clear from these words that there are two distinct regions where these various promises will be fulfilled: the first is the visible Earth which will indeed feel some relief in its trials and temptations during the time when the serpent will be chained; the second, the spiritual realm invisible to earthly man, where the righteous will be gathered under their divine Leader, to exercise His judgments on the dead who have not yet returned to life and who had no part in the first resurrection.

For this state of temporary relief which the visible Earth may experience according to prophecy, it is not necessary for its face to be changed or renewed; it is not necessary for both to be turned inside out like a cloak, because it will not be restored to its original purity, and in spite of the imprisonment of its enemy, men will still have too much evil leaven in themselves for the kingdom of God to be established among them.

Their relief, however, may be further increased by the influence of this holy and invisible assembly, which will hold for a thousand years in the realm above theirs, and which on the one hand will contain the enemy in the abyss, and on the other communicate to them the divine rays, under which it will be in full aspect, more directly. But far from them benefiting from all these advantages, they will ferment within men the bad leaven, which will only make them more guilty and arouse the divine wrath, by harming, or even abusing, the last help which the Supreme Mercy sent them.

When the measure is full, the enemy will be unleashed for a little while, and he will come among them to wreak all the more havoc the more contact they will have had with him.

It will be the excess of these disorders which, causing iniquities to overflow on Earth, will draw down upon it the fire of heaven sent from God to bring about its ruin, as in Revelations 20:9. It is then that the “*great white throne will appear and at the sight of he who will be sitting on it, the Earth and the sky will flee and disappear*” (11). Next, “*the great and small dead will appear to be judged on what has been written in the books*” (12). Then “*Hades, death and those who are not found written in the book of life will be cast into the lake of fire that will be the second death*” (13-15). Then “*the New Jerusalem will descend*” (21:2).

All the tribulations prior to these dreadful disorders of the end times are “*only the beginning of the pains*” (Matt. 24:8). So, they will not bring about the destruction of the visible world. They will even be a kind of attempt of Divine Love to urge men to penance, through the plagues which will be sent upon them. These plagues will then be suspended for a time called a thousand years, not only so that men can work on this Earth to return to the ways of justice, but also as a repetition of what has happened in the spiritual history of man and what is happening in the order of his physical life.

Before the flood, nations lived in peace, *men took wives and wives took husbands*, and yet all the abominations of Enac’s race had devoured the Earth and had established the reign of the devil and God’s wrath was about to swallow them up in a moment. Following the wars of Antiochus and Pompey, the Jews were at peace under Augustus at the time of the Savior’s birth and during the time of His mission, even though their priests and teachers were nothing but instruments of iniquity, according to all the declarations of the prophets, and although this same people was ready to be exterminated by the Romans.

As for the physical order, don’t we often see that the pains and sufferings of the sick abate a few moments before death, either by the exhaustion of the action of evil, or to give the soul the means to recognize itself and to secure its fate through penance and a free and voluntary sacrifice? It is even probable that in this moment of suspension of the dying man’s pains, a small reign of a thousand years is visibly taking place, a kind of judgment or confrontation between his book of life and his book of death, which judgment can be seen in anticipation as the first particular death, in image of this first general death that will be pronounced in large during the true reign of a thousand years. And if the man escapes this first preparatory death, it is probable that the second partial death, which is the first death of the apocalypse, will have no hold over him.

The real pains, then, are those which will take place when the enemy is unbound and comes to ravage the Earth until it is destroyed, as we see that in physical man the anguish of death seizes and destroys him after the interval of momentary suspension has been fulfilled; and these pains, instead of leading guilty men to the renewal of themselves and the reign of peace, will lead them to the sword of final judgment, which can only take place after the complete abolition of visible and material things; in the same manner it is only after this complete abolition of visible and material things that the

righteous will obtain their complete deliverance from the realms of appearance and vanity, in imitation of the Jewish people who came out of Egypt at sunset (Deut. 16:6).

## 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.”*<sup>1</sup>

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

<sup>1</sup> 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.”*<sup>2</sup>

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 15<sup>19</sup>: *“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

<sup>2</sup> 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)*<sup>3</sup>, 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 Python<sup>4</sup> 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*<sup>5</sup>, and

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> 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.

## Chapter 9

As for you, O you Men of Peace, Men of Desire, do not be discouraged. Among the ministers of God there are still those who follow in the footsteps of the true prophets, the holy charity of our Master and the light of His disciples. Cleave to these chosen men who are fortunate enough to have responded faithfully to their calling; for they will lead you along the humble paths of *Ecce Homo* to the goal of your regeneration, which is the place from which you originally came.

Far from leading you by paths of despotism and tyranny, they will tell you that we have a lamb as our Master, and only when we have become lambs like Him will He recognize us as His disciples and His brothers.

Far from digging abysses of darkness and ignorance before you, they will tell you that the soul of man was created to embrace in his mind all the works which the Principle of Things has allowed to come out of His breast; for if it is true that man should be God's universal witness, how can he be that witness if it is impossible for him to know and see all the facts and all the realities of which he is charged to give evidence?

Far from lulling you in to a deadly lethargy and showing you how easy it is to fulfill your high destination, they will tell you that you can only be witnesses of our God so long as you are *truthful, verified and just*, and they will quote as an example the ordinary human courts where witnesses are made to swear to speak the truth, yet defamed people are not allowed to be witnesses – a simple yet profound point which can expand your understanding both of your primitive nature and the extent of your duties.

Far from suggesting that man's regeneration is easy, they will tell you that you will never obtain it except by making your mind eat daily the bread of affliction, as the Israelites ate unleavened bread to prepare for their solemnities, and as this recommendation to the early Christians teaches, 1 Cor. 11:26: "*For as often as ye eat this bread and drink this cup, you proclaim the Lord's death until He comes.*"

They will tell you that in our very deepest part there is an outer man who is much more dangerous to us and much more difficult to diminish even than the material and visible man, and they will tell you that you will never advance in your path of regeneration until you feel filled with indignation against this outer man, instead of muttering against your fellow human beings.

For here we must reveal a new, useful and fundamental truth, which is that if every man retraced the origin of their own conduct and their mutterings against each other, there is not a single wrong with which they reproach their fellows which they do not happen to have authored first.

For what man is there who doesn't have some impropriety to reproach himself with when faced with those who surround him? Who can say, then, that this impropriety isn't like the source of all the errors of those he complains about, and all the injustices he receives from them? Besides, who among us has been so irreproachable in all things, and who has fulfilled in such measure the gifts bestowed upon him and the duties imposed on him, that he can overcome all obstacles, manifest all the divine virtues, and be sufficiently bound to his principle to be constantly its just and able instrument? However, if we have not reached that point, we shouldn't reproach other men for what they lack, seeing that it was up to us to procure it for them in the first place by developing all the abilities of our being.

Moreover, if it was negligence or greed that were the sources of our poor conduct, we are to blame for the consequences. Now, as these evils are almost universal among men, instead of declaiming against the injustices, inconsistencies, and unfortunate behavior of our fellow men, we should beat our breasts daily, beg each other's forgiveness, and publicly confess to one another that the source of all the ills about which we complain should be attributed to us; so that in order to return to the order of justice and truth, every word of every individual who comprises the human race should be nothing more than a continual general confession. "*Confess your sins to each other*", said St. James 5:16.

Far from wanting to submit you to their own opinions, the true ministers of God who still exist will always maintain a great distrust of themselves, letting only the one torch which must guide us all to shine out. They will take as an example the prince of the apostles who, although he himself had heard what was said to the Repairer on the holy mountain: "*Behold my beloved Son, in whom I am well pleased, listen to him*", didn't want us to rely exclusively on the information he communicated, and didn't fear to add 2 Peter 1:19-20: "*But we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation.*"

By this they will warn you against all such extraordinary elections, where specific agents are presented as being necessary for the salvation of the soul and the renewal of the Earth, thus veiling from us the face of the sole Agent we should follow, since He Himself has consumed everything and all the prophecies of regeneration have expired in Jesus Christ, and only the prophecies of judgment remain to be fulfilled: that is, the prophecies of reward or punishment.

Far from promising you certain peace when you are called to this judgement after your bodily deliverance, they will tell you that, if you failed in the past to testify in favor of our origin, or our primitive revelation, which would have enlightened the lost more divinely than the revelations of nature and spirit, you were all the more obliged to testify in favor of all the other covenants which love and mercy have not ceased, since the first crime, to want to form with you, in order to offer you the faithful translation of this original text which you could no longer read.

They will tell you that it is on these covenants that you will be judged, because these various later alliances also have their witnesses, and the object of the witness and the testimony is the punishment

of all those who will be legitimately accused.

This is why the appearance of Moses and Elijah on Mount Tabor is of such great importance and adds so much to the just condemnation of the Jews. For these two prophets had come to testify about two facts of which they had been eyewitnesses: Moses for the publication of the law and the promise which the people had made to comply with it; and Elijah for the prevarications of this unfaithful people and for the favors he had come to bring from heaven to this same people in their distress.

At the end of time, these two prophets will return again and stand beside the great Judge. There, they will each then bear double witness, namely that of the promulgation of the first and second law, or of the two covenants, and that of the abuse that men have made of them. Now, how will the Jews and all other men be able to resist the double testimony of these two witnesses?

Men will also have against them the testimonies of all types of nature which will have been accomplished without their having taken advantage of them and which will physically show them all the wonders that transpire continually through this magnificent phenomenon. They will have against them the abundant vegetations that the Holy Scriptures will have made in the souls of the righteous, who will have listened to them, meditated on them and followed them; for Sacred Scripture is a sacred seed which God has sown in the soil of man, which is his soul, and whose wisdom awaits each day a harvest on which it can feed. Now, as hunger for this wisdom increases constantly in proportion to the scarcity in which it is held by man's negligence, at the end of time it will reject him who has not been able to nourish it, and it will use against him the testimony of the harvest which the souls of the righteous have provided for it.

Moreover, men will have against them the testimony of their own iniquities and their harvest of illusions and lies, so that all that should have sustained them will be employed for their condemnation, either that which will come from them, or that which will come from nature, or that which will come from the two covenants: that which will come from the harvest of the righteous, and there will not be a man in particular to whom these terrible truths cannot be addressed, because there is not one in whom they cannot be seen.

Awake, therefore, careless and reckless men, tremble and pray that you will not be surprised by the testimony of so many witnesses and by the just claims of wisdom outside the harvest. For if this terrible *Ecce Homo* is pronounced upon you then, it will no longer be to open the door of penitence to you, since this door has already been opened by Him who came Himself to bear this name for you; but it will be to drive you under the weight of a severe judgment into the depths of the abyss.

If there is no man in particular in whom all these important truths cannot be realized, persuade yourselves, Men of Peace, Men of Desire, that every man is born to be a witness of all these great deeds which eternal Wisdom has unceasingly operated in favor of this beloved man who is His image. Persuade yourselves that each of us should bear active witness to the gifts and favors that this Wisdom continually pours out upon the earth, and that we should actively and physically bear witness to all

the covenants it has made with us since the beginning of time.

Let us not waste a moment in accomplishing this important task. Let us shudder with the fear of leaving this world before we have really been witnesses to the holy covenants which await our deposition and our effective and demonstrative testimony. Let us shudder with fear that we have not fulfilled the conditions, which we could have, before appearing before the higher court, where so faithful a record is kept of all these testimonies which will have been given to this continual and imperturbable munificence of our God. Let us not cease to consider that, when we once fell from our sublime post, we drew everything with us in our disastrous and illusory appearances and that, as a result, we are always in a position to find everything once again, if we enter into the paths which served us in our fall and which are constantly being set before us.

For it was not enough that the Repairer should have borne for us before the nations the humiliating title of *Ecce Homo*; it was not enough than all these treasures of light and virtue which He had opened to men by His instructions and by His example; he would only have brought the great object of our regeneration halfway to completion if He had acted only on this earthly surface where we dwell, and only within the bonds of its material form.

But when, after having allowed this form to be sacrificed, which is the true sign of our reprobation, and this true skin of the beast with which Adam the prevaricator was covered, He had ascended into the higher realms, surrounded by a pure form; when, from the bosom of this form thus sanctified, He had confirmed the election of his apostles, and had charged them with pasturing his sheep and spreading the good news; when, at last, from the height of His heavenly throne He had sent them the Holy Spirit who was *to teach them all things*, and when this prediction had been verified through the gift of tongues, then nothing was missing from the picture of man's universal history, which this divine Repairer had come to set out before our eyes.

Men, my Brothers, if you can thus read the universal history of man in this Repairer, what other agent can henceforth teach you anything? Where can you draw any instruction that this source has not presented to you? Yes, having shown us in His person the execution of that rigorous decree which condemned us to bear ignominiously, but humbly, the title of *Ecce Homo*, He has completed His work by showing us that if we follow in His footsteps and the paths He has opened for us, we must be sure ascending one day to the realms of light, and what was said in our origin will be said of us gloriously on our arrival in the upper circles: *Ecce Homo*, Behold the Man, Behold the image and likeness of our God, Behold the sign and witness of the eternal principle of being, Behold the living manifestation of the universal axiom.