

ANSWERS

FROM MASTER PHILIPPE

FOLLOWED BY THE TEACHINGS COLLECTED BY AUGUSTE, HIS
BROTHER

A. JACQUOT AND A. PHILIPPE

AUGUSTE JACQUOT – AUGUSTE PHILIPPE

Answers from Master Philippe

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Chapter 1

Foreword by PHILIPPE COLLIN

In 1920, Auguste Jacquot, a friend of Sédir who personally knew Mr. Philippe, gave him a notebook planned at first to strengthen his own memories. In 1912, Sédir also began to write a biography which remained unfinished. Jacquot's notebook was to supplement it.

The "biographical notes on Mr. Philippe" presented in the first part have never been published before and complete the chapter "Sédir and Mr. Philippe" of our *biography of Sédir, through and for Christ*¹.

*** Warning : S. Ghigo and I are not native speakers. I learned English as best I could to give you the opportunity to know Master Philippe of Lyon.

I left the French pagination by writing END OF PAGE ... in bold. Feel free to send me any improvements of yours in the translation into English at contact@univers33.fr.

May this work enlighten you about what happened more than a century ago. ***

L.P.

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¹"Sédir, par et pour le Christ" ("Sédir, through and for Christ") written before *"La Vie inconnue de Jésus-Christ (The unknown life of Jesus Christ)"* by Sédir, Le Mercure Dauphinois, 2003, pages 95 to 110.

Chapter 2

Biographical notes on MP by Sédir

He¹ was born in Rubathier, Loisieux Township, Yenne District (Savoy)², on Wednesday, 25 April 1849. His father named Joseph and his mother Marie (Mary)³. Later, he told us that for a long time, he had been forced to look for the parents and the family offering him decent conditions to become incarnate. He had to be the eldest of the family.

Among the 300 people of the Township, many share the same family name as him. His parents' house faces west. It has only one floor. The large room on the ground floor is lit by only two windows, besides the door. An indoor stairway leads to the first floor and its two rooms. In the right one lays the bed where he was born.

Until 1906, this house was inhabited by his brother Hugues, known as Auguste⁴.

From the age of 7, MP could use the force absolutely unknown on Earth that Christ used to perform a lot of His miracles and that MP called the fourth pole of magnetism, *'It is not a current, but rather a Light, it represents the "Love one another" union, no initiate knows it. **END OF PAGE 9** I used this force for the first time at the age of 7. I was in the field looking after cows when in the distance, two men were heading my way. They were known to cause trouble. Their clothes were removed at once; they saw themselves naked and that made them enter into themselves.'*

At ten years of age, MP made his father's head turn at distance just when a bullet would have killed him as he was fighting in Solférino.

In 1860, he attended Sainte-Barbe College in Lyon. He spoke a little to a few of his classmates. He predicted the war of 1871 to them and the distant invasion of Asian people in Europe. He told them that global temperature would gradually increase, that Russia would be able to grow vines and so on. Later, many of his classmates reached high positions but none of them used his predictions.

He started to study medicine at Hôpital de la Charité de Lyon⁵. On several occasions

¹In all of his writings, Sédir used MP for Mister Philippe, preserving in this way, perhaps, his anonymity. Therefore, we will respect his choice.

²In Loisieux, hamlets were named after the families who had established themselves there in the distant past. Therefore, his great grandfather Anthelme Philippe, called Rubathier, gave his name to the township in which Mr. Philippe was to be born.

³Joseph Philippe (1819 - 1898) and Marie Vashod-Pilat (1823 - 1899) were married in Loisieux on 17 August 1848.

⁴Auguste Philippe also took notes during the "sessions" held by his brother. His notebook, in appendix, complements the book.

⁵See Claude Laurent, *"Mes souvenirs"*, "Le Maître étudiant en médecine", Le Mercure Dauphinois, April 2003, pages 115-116.

he cured patients and this annoyed his head physician. One day, there was a man whose leg was to be cut off the next day. He was weeping in his bed. On visiting him, MP told him, *'If you promise me to be quiet, nobody will cut your leg off'*. The next morning, the man was carried over to the operating room and the surgeon could see he was cured.

So amazed was he that he questioned the patient who finally confessed that the little brown-haired man had talked to him and MP was expelled by the surgeon. He was even forced to ask his papers back from the Minister.

By that time, he held sessions around Perrache. In 1871, he was enrolled in the army. His patients asked for him through a petition addressed to the authorities. **END OF PAGE 10** He was summoned before the prefecture for explanations. A large and tall counsellor said to him,

'I dare you to do anything to me!'

'Oh, do you think so?' said MP to him and the counsellor was struck down and only got up on MP's order.

He lived on Boulevard du Nord, then at 35 rue Catinat and in rue Tête d'Or.

In his youth, a bonesetter from the village had a cure for syphilis. The remedy was made with lime and seven or eight plants. The bonesetter sold the formula for 800 francs and MP went back home very concerned for he did not have the amount when suddenly he could see the formula emerging from the white wall.

'So you see, never should we worry when we need something useful, for Heaven gives it to us,' he said to me as he was telling me this anecdote.

He married Ms Jeanne Julie Landar⁶ he had cured of tuberculosis. An earthquake occurred during his wedding⁷ as well as during the birth of Victoire, his daughter⁸.

In 1897⁹, his daughter married Doctor Lalande¹⁰ and as he was worried about his standing before the crowd at the town hall and at the church, an appalling thunderstorm broke out in the town. The thunder fell down to the ground 60 times in two hours; so nobody was in the streets. **END OF PAGE 11**

Around 1881, he lost a young son¹¹ during a trip in Africa.

Around 1896, encouraged by Doctor Encausse¹², he accepted to set up a magnetism school in which he gave completely new teachings along with the most outstanding proofs¹³.

On 8 September 1900, thanks to Encausse, he was introduced to two or three Russian Grand Dukes. He went to Russia several times, at least once a year until 1904. Here are some anecdotes concerning his trips to Russia :

During his first trip, he brought along his daughter and his son-in-law, I think. Tsar

⁶Jeanne Julie Landar born on 18 September 1859 and died on 25 December 1939 at l'Arbresle.

⁷On 6 October 1877.

⁸Jeanne Marie Victoire Philippe (Joan Mary Victory Philippe), born on 11 November 1878.

⁹On 2 September 1897, in Lyon.

¹⁰Doctor Emmanuel Lalande (1868 - 1926), better known in occultism as Marc Haven. Doctor in medicine at Faculté de Lyon (13 February 1896), domiciled at 11 rue Tronchet in Lyon. His brother, André Lalande (1867 - 1963) agrégé (T.N. : french diploma to teach) from Université de Paris, is the famous philosopher.

¹¹Albert Benoît Philippe, born on 10 November 1880 and died on 11 February 1881.

¹²As to Gérard Encausse (called Papus, 1865 - 1916), see Philippe Encausse's biographies: *"Papus, sa vie, son oeuvre"*, Pythagore, Paris, 1932; *"Sciences occultes ou vingt-cinq années d'occultisme occidental, Papus, sa vie, son oeuvre"*, Ocia, Paris, 1949; *"Papus, le «Balzac» de l'occultisme, vingt-cinq années d'occultisme occidental"*, Belfont, Paris, 1979, but also the very historical book of Marie-Sophie André and Christophe Beaufils: *"Papus, biographie. La belle époque de l'occultisme"*, Berg International, Paris, 1995.

¹³See *"Mes souvenirs"* by Claude Laurent, Le Mercure Dauphinois, April 2003, pages 61 - 112.

Nicolas gave him a famous car which people talked about at his death, a fine emerald he wore and the barzois that died without any offsprings.

The Tsar wanted to give him a doctor degree but his ministers protested saying it was not legal. So MP accepted to take exams. A jury was appointed and gathered at the palace. They gave him the bed numbers of a few patients in a hospital. He forthwith gave the diagnoses and claimed the patients were cured. Professors checked at the hospital. And MP was awarded the title of doctor with the rank of General and the rank of harbour sanitary inspector. **END OF PAGE 12**

When visiting France, the Tsar summoned MP at Compiègne¹⁴ and, on MP's behalf, asked Mr. Delcassé to give him the doctoral degree. Given the police reports and on the advice of the Russian police chief in Paris, Baron Racovitz who had secret contacts with Vienna and Berlin, the minister rejected the Tsar's request.

Our friend Mancini found all the files of the case in Mr. Paléologue's office at the Foreign Affairs¹⁵.

In Petrograd MP met Father John of Kronstadt,¹⁶ the wonder worker and they got on well.

One day, dealing with public policy, MP told me,

'I was not allowed to warn the Tsar about the Russian-Japanese war for Russia was to endure a time of war. But I warned him that some people tried to get him confused about Germany and thanks to this, the interview in Kiel between Guillaume and Nicolas took place not long after.'

Here are two anecdotes from the first trip in Russia :

The Tsar was sailing on his yacht when suddenly a storm broke out. MP was warned that the Tsar was in danger as he was staying in the Imperial Palace. At once, the storm was calmed down.

Furthermore, MP told a Friend of his that at the age of 25, he calmed down the sea with a wave of the hand¹⁷ on a boat leading him to Tunis.

While reviewing the troops in Tzarkoïe-Selo, a severe sandstorm broke out. So abruptly was the wind stopped when MP waved his hand that the trees were seen remaining curved for one second before they could straighten up. **END OF PAGE 13**

During another review, the Grand Duke being in command of the troops claimed the following : He could see a civilian seated by the Empress in her horse-drawn carriage. So upset was he that he galloped towards her but on getting closer, he could see nobody but the Tsarina. As he went back to his place, he saw two people again. After going back and forth several times, he understood who was with the Tsarina.

As we were talking to each other, I was surprised that he seemed to need Encausse's help to go to Russia.

MP answered, *'It's true, Encausse was there, but wherever I am to go, all doors are to open up.'*

Indeed, he was seen at the Berlin Court, at the Quirinal Palace, at the Vatican and so on. He warned Pope Leo XIII that if the Church did not give up some of its treasures, it would have to suffer from governments and so did that occur as every one of us knows. In particular, he asked the Pope to melt down a number of life-sized gold statues kept in

¹⁴The meeting took place at Compiègne on 20 September 1901.

¹⁵About Jules Mancini (1874 - 1912), see "Sédir, par et pour le Christ"(Sédir, through and for Christ), biography, in *"La Vie inconnue de Jésus-Christ" (The unknown Life of Jesus Christ)*, Le Mercure Dauphinois, October 2003, pages 74-75.

¹⁶Saint John of Kronstadt (1829 - 1908), Russian wonder worker at the court of Tsar Nicolas II.

¹⁷This happened during his second trip in 1884. The first trip in Tunisia was in 1881.

the Vatican's cellars.

MP had an impact on royal family members in Italy, in Montenegro and in Russia, however names cannot be given out because these important people are still alive today.

The secret Committee of the Freemasonry asked him for his collaboration; he refused, saying to wait for an order of Heaven¹⁸. **END OF PAGE 14**

It was said that in the U.S., Wisconsin delivered doctoral degrees after passing an exam without having to study medicine in this state. One day, while everybody knew that he did not leave Lyon for some time, MP showed a doctoral degree from the Medical College of Wisconsin to Encausse¹⁹. It seems that it was not a question of telepathic action, nor was it a trip with his astral body, because on a night in 1903, I met MP on place Pigalle, by the omnibus office, shook his hand, talked to him, and received a letter from Petrograd 4 or 5 days later telling that MP had been seen in this town during the day where I met him.

In spring 1904, his daughter fell ill. His family besought him to cure her. He told them, *'she is to leave. However, to prove you Heaven can do anything she is going to be better for two days but on the third day she shall die.'*

And so did she from a loss of blood on 29 August 1904.

Suffering from heart condition for more than a year, he died on 2 August 1905, at L'Arbresle, Collonges district, close to the former Ursuline Convent, where he owned a property. He was buried in the old cemetery of Loyasse. The burial vault is situated in the middle aisle, beyond the firefighters memorial, on the right.

He could not lie down for two years. During the last seven months of his life, so unspeakable were his sufferings that **END OF PAGE 15** each time he wanted to lie on his bed, it was torture. He spent nights in an armchair. Apart from his family, only Chapas²⁰ and Golfin²¹ living in Lyon near him, were admitted.

Encausse and myself had the opportunity to see him some time before his death. On 2 August afternoon a very loud cry tearing the space apart was heard. People in the house ran up the stairs and found him, alone, lying dead on the ground, blood running out from his nose and ears. Everything was over.

¹⁸[...] He was always received as an Unknown Superior, as a magus, as a master : Doctor Encausse would have told, in the presence of witnesses, how amazed he was to recognize Philippe among senior officials as he was chairing an "assembly". However, it had been asserted that MP was not one of them. He introduced himself, he showed who he was and people had been bound to admit him. There was a serious discussion, he spoke out to give a few advice and left the room. Everybody was bound to recognize that he had answered with an extraordinary wisdom to everyone's concern. *Le Cahier Rouge*, unpublished work by Sédir.

¹⁹Degree passed in 1884. See Mr. Philippe's thesis, updated by Robert Amadou, CIREM, 1995, as well as the thesis cover: "Principes d'hygiène à appliquer dans la grossesse, l'accouchement et la durée des couches", in Marie Emmanuel Lalande, *Lumière blanche*, Éd. Le Mercure Dauphinois, 2010, page 21.

²⁰As Mr. Philippe claimed, Mr. Jean (John) Chapas (1863 - 1932) was the most faithful disciple and his direct successor. See "Jean Chapas, héritier de M. Philippe" ("John Chapas, heir of Mr. Philippe"), by Philippe Dugerey, in the review *L'Initiation*, n° 4, 2002; n° 1, 2003 as well as Philippe Collin, *Vie et Enseignement de Jean Chapas* ("*Life and Teachings of John Chapas*"), Le Mercure Dauphinois 2006.

²¹François Golfin y de Murcia (1853 - ?), called Paccot by Mr. Philippe, was a former Cavalry Colonel and a Grandee of Spain.

He had said,
'I shall pass away in an explosion' or *'You will not see me going away,'* *'You will not know where I have gone.'*

The explosion was that of his own heart. It is a rare case but we have some examples.

In February 1903, he had said to his disciples from Lyon,

'You will not see me any more. I am about to go where I have to. A few of you will see me again from time to time, then I will disappear.'

Indeed, he spent the years 1903 and 1904 in Paris or travelling. In his last months, a friend of his queried him,

'What could I do to spare you some sufferings?'

He had answered him, *'Love one another.'* **END OF PAGE 16**

He was a small-stout, very broad-shouldered man with a very powerful and long torso. He was dressed neatly as a provincial bourgeois. He was extremely polite and very deferential towards any official. He walked a lot without being in a hurry. He smoked a large number of long terra-cotta pipes and encouraged his friends to smoke like him. Everybody could attend his sessions, yet it was difficult to see him privately though he was very affable. He had very few close friends. He had a broad hospitality and was very generous.

He had no diet. Sometimes eating a piece of bread at lunch sometimes nothing, but he always took care of his guests, having them drink a lot of aperitifs, wines, liquors and coffee. However no one was ever inconvenienced by these excesses.

When he was with educated people, he never gave an opinion without asking for theirs. Although never in a hurry, he was never idle. He was very clever with his hands for any mechanical works, iron, wood, glass and so on. He often kept himself busy with pharmaceutical chemistry²². In particular, he invented a product for hair called "la Philippine", another one called "produit Salomon" for both hair and skin that he gave to Golfin, another medicine against syphilis called "Héliosine" that he gave to Doctor Lalande²³ (Soc. de Biologie 12 March 1898). Some pills called "foie de Mars" (Hepar Martis), nerve tonic that he gave to Doctor Encausse, a liquid called "le Guérit Tout" (Cure Anything) against flu, bronchitis and so on, that he gave to Chapas. Today, none of these products can be found in stores. **END OF PAGE 17** He invented various occult physics apparatus, in particular some kind of pendulum to record stock market fluctuations. He only left encrypted notebooks on a range of issues from unknown sciences, which are in the hands of Doctor Lalande. In Lyon, he owned up to three laboratories; the one in rue du Boeuf was the most famous.

He had no need to sleep and, in fact, he granted himself only four or five hours of sleep every fifteen days.

His physical aspect, his stoutness and his complexion were quite variable. He had some illnesses, migraines, foot inflammations and so on and sometimes in these cases, he had himself cured by a doctor.

His physical constitution showed some extraordinary characteristics. So, for instance, he could hardly be heard when talking on the phone. Cutting hair or clipping nails were a cause of suffering for him. He had two malleoli on the heels; so that one day, he sprained his ankle on jumping over a ditch, he was lame for two years and nobody was able to relieve his pain. Only when he fell down a second time was he cured. Moreover, his bones

²²See "L'Héliosine de Monsieur Philippe", CP, in the review *L'Initiation* n°1, 2003, pages 57-59.

²³"Nouveau traitement de la syphilis, l'Héliosine" ("New treatment against syphilis, the Héliosine"), by Doctor Lalande, in the review *L'Initiation* n°1, 2003, pages 60-65.

were as strong as diamond. Being poorly off in his youth, he was hired in a butcher shop for some time²⁴; the butcher shop is still at the top of the big hill running up to Croix Rousse, on the right. On an icy day, he was walking down the street with 80 kg of meat on his back, when he slipped. The muscles around the elbow were torn off on falling and the bone made a hole in the paved stone. Another time, in rue Tête d'Or, a man who was cured by him went mad and thought that MP was his enemy. **END OF PAGE 18** He waited for him at the corner of rue Tête d'Or and rue Tronchet and stabbed him. But the blade broke on the ribs. Another time in 1899, as he was fixing the engine of his small car, his index finger got trapped in the moving piston. The finger was crushed, but the bone stopped the piston.

*

He always found time to go to the brewery with a friend or to play dominoes with his family in the evening as well. Sometimes he took his wife and his daughter to the theatre. He could speak to anyone and was at ease with the workers, the upper middle-class, the upper class, the princes and even with prowlers. Only his facial expression was always meditative and a bit rough. His lively and mobile steel-grey eyes were sometimes blue, very lively and could have an unbearable brightness. He usually spoke a little, seldom giving different teachings from those of the morale and even more rarely an advice on good behaviour.

His attitude was most often full of bonhomie, yet domineering at times; his smile : extremely kind and charming; his feet : very small and arched; his small hands : muscular yet very thin; his fingers : tapered and rolled up at the end.

He spoke properly but was not a literally man even in public. In his sessions, he was very colloquial with the common folk and mainly joked with old peasant women.

He called the closest disciples Colonel or Marshal when he was not too pleased with them and Corporal or Firefighter when he was satisfied with their efforts²⁵.

Sessions were usually held as follows:

Chapas, called the Corporal, would usher people in one by one. **END OF PAGE 19** People would sit down in the main ground-floor lounge of which curtains were drawn and could hold about two hundred people. So tight sometimes were we, standing up or sitting down, that the air was unbreathable. Around half past two p.m. MP would come in and walk along the rows asking everyone what they wished. He would take some notes then we would get up. He seemed to pray for two minutes. Then we would sit down and he would start pacing the room, questioning patients as if at random and sometimes spoke to them using the intimate Tu-form. Sometimes, most of the audience could see or feel invisible forces such as fever, madness or a healing power. Most of the patients always came out of the session with considerable relief and at each session, about ten incurable people were completely healed. He would cure the absentees and help the afflicted with their stores or their enterprises and so on.

Most of the members of the audience would pay a small amount that Chapas handed to the destitute at the exit of a room located in the basement.

²⁴The butcher was his uncle and godfather : Hugues Vachod. The butcher's shop was at the corner of rue de la Crèche and rue d'Austerlitz, in Croix Rousse. In 1932, the name of Vachod could still be seen on this shop. The shop became a grocery store and then a hardware shop.

²⁵Mr. Chapas was called Corporal and François Golfin Commander by Mr. Philippe.

MP was taken to court for illegal exercise of medicine²⁶ some sixty times. Since his death, significantly had the volume of trials decreased while the number of healers had increased. Very few of those that could see him working were really conscious of whom he was. All educated people usually considered him as a quack and he was delighted with it. Others considered him as a magnetizer or as a wizard and so on, but never did he reveal who he was according to the Spirit. Sometimes he said, '*I am a doctor,*' or '*I am a soldier,*' or '*I am the Shepherd's dog.*' **END OF PAGE 20**

Here are what he said of himself to a few people:

'I forbid you to say what I am.'

'I did not follow the same road as men, that is why I deserve no credit. Little am I, I am the least, I am the eldest.'

'I am the oldest and the youngest.'

'I am the great sower but no seed has yet sprouted.'

'I have been all over the world to push those that didn't march.'

'I am bound to say what I am not.'

*

Here are what we may regard as his testament:

'The beings who will have known me and who will have done nothing with it shall commit suicide at a certain point.'

'I shall always be with you and not ahead of you.'

'I am beside you. Make yourself at my home like at yours but when I am at your home, I am at my home.'

'God does know that you shall not go to Heaven without seeing me again.'

'If you get lost, I shall fetch you wherever you will be, even into the jaws of great Hell.'

'You shall not get through if you don't love above all.'

'I shall always be with you on the only condition that you speak of any absent people as if they were in front of you.'

'Do not worry, I shall always be on the other side of the curtain.'

'You will be united with me, if you help one another, by even anticipating the requests of those that dare not make them to you.'

END OF PAGE 21

Here are typical anecdotes concerning his approach :

During a session, a member said that he had come in order to please someone for he did not believe in these things. MP passed by and did not reply but a few minutes later he said to those present,

'As everybody knows, we all are murderers here save for this gentleman,' he said pointing at the man.

He pursued his session, then he asked the man to follow him in the next room along with one of his disciples. He said pointing at the disciple, '*You know, Mister is discreet. So, you who are a sane man, what were you doing on such and such a day, on such and such an hour and at such and such a place?*' The man was getting confused. '*You were strangling a woman. I was beside you.*' The man fell down to his knees. MP made him ask Heaven to forgive him and repent and he claimed that he would not be caught by the

²⁶See "*Mes souvenirs*" by Claude Laurent, "Le maître devant les tribunaux", Le Mercure Dauphinois, April 2003, pages 125 - 127.

police.

In May 1903, during a conversation about European policy, I reported to him on what was said of him in Russia; that he was a medium, that he, the Tsar and the Tsarina would call upon ancestral spirits and so on.

'For one million, I would not want that these press-campaigns and these attacks did not take place. Besides, I don't need so many affairs for phenomena to appear. I can have Tsar Alexander come here right now and reproduce the poisoning of Count Mouraviev for you. Not only can I have people's minds come back but also their body.'

And suddenly did the appearance of the room change. Everything went off and the Russian Home Secretary's office showed up. A servant brought the coffee set along and a man in uniform went in, poured something in the cups and came out. Then the Minister went in and sat down. He was drinking coffee while writing. Then he did the same gestures as a poisoned man. **END OF PAGE 22** I could hear a few words spoken in Russian and could see the Minister trying to get up to call for help and falling down dead in his armchair.

In 1902, I had first seen Saint Peter and Saint Paul the Apostles appearing on his command for a minute in the yard of the house in rue Tête d'Or.

In another session, a hydrocephalic boy was showed in. MP said, *'we are going to set this child on a road, the road to recovery. Raise your hands as you are about to feel something.'* We could feel quite a strong current; at once his head size decreased by some twenty centimeters, the spinous processes could be seen and his vertebrae were more resistant.

We could also see hydropic people, atrophied limbs, blind people and so on, cure instantaneously.

In the years 1890 and 1895, MP had also given a series of demonstrations on genuine magnetism, genuine suggestion, genuine telepathy and so on. Therefore, for instance, at the session on 21 January 1895, a member of the audience spoke of an absent person suffering from a hernia. MP pointed at a woman. He told her to take someone else's gloves and to press them in her hands. When suddenly a third member stood up, fell down on the floor screaming with pain and saying that a hernia on the right-hand side was hurting him, exactly like the absent man. On MP's advice, a fourth member asked Heaven aloud to cure the imaginary hernia. The pains ceased. And a few days later, we learned that the sick person had been healed at the very same time.

MP lit a match without speaking and carried it up in the air. The whole audience could feel its heat. (On 30 January 1895.)

END OF PAGE 23

Without an explanation, MP told someone to roll up a sheet of paper and another one to slowly pass a finger over it. At the same time, a third member who was suffering from a whitlow that nobody knew of, could see the abscess bursting.

An absentee who had the finger crushed sent someone to the session. MP had a child draw a finger on a sheet of paper, then ordered a man to put his hand on the paper. The man could feel a shiver. We learned later that the sick person had been cured at the same moment. MP said that everyone here would be able to do that again, as well as for burns.

During the same years, there were many experiments in which one of the five senses, electricity, magnetism, vitality, understanding, memory, the mind and even the soul of such-and-such fellows was annihilated or excited by MP on his mere command.

A boy was showed in. He was suffering from a disease unknown to doctors. MP brought him and his parents in a room where the child spewed up a kind of a small monstrous animal by bits. He said, '*this is an extremely rare thing in boys, it is less rare in girls.*' Around the age of puberty, there are some girls who deliver a monster or a child whose germ had come into them by the time they were still in their mother's womb. (On 18 June 1895.)

MP chose various subjects. He gave a member a tune to play on the violin, then he passed the fluid of the blue color over the fellows' positive fluid. The fellows were doing rhythmic moves. With the red color, they were stirring and contorting themselves. Then he carried on with passing all the colors one after the other over the fellows' nerves, muscles and bones. **END OF PAGE 24** By getting the colored fluids from the brain down to the feet, the fellows fell down to the ground and stood up by getting the fluids from the feet up to the head. (On 25 February 1896.)

MP ordered someone to tell two fellows, chosen at random, that it was impossible for them to get out of the room. The two men headed for the barely ajar door, but they were not able to even turn the handle. MP explained that by ordinary magnetism, it would have taken at least a quarter of an hour to get at this result. (On 1 March 1896.)

A sick man was showed in. MP asked someone to look for the pain by passing a hand in front of the man. The member stated that the sick person had a bellyache, which turned out to be true. (On 3 May 1896.)

Between this world and the one in which Jesus-Christ is by now, there are seven veils. He announced that he was going to lift the first veil; at once the audience could feel a lighter atmosphere that produced an inexplicable well-being. He lifted the second veil and the audience could feel a sense of dread. A few of them experienced dizziness and a young man fell down on the wooden floor. (On 16 July 1896.)

MP chose a member, took a hair and knotted it telling him that he was going to press his leg. The man was screaming that he had his leg broken. MP said, '*This is how be-*

witchment works.' (On 14 March 1897.)

A ten-year-old girl, the eldest of a four children family suffering from spinal chord for seven years and in a pitiful condition; the Master asked her mother if she was willing to pay. **END OF PAGE 25** She started crying thinking she was asked for money. '*No, it is not wealth I am asking for, but only to promise that you will never bad-mouth anyone again until her twentieth birthday. Then, she will keep your promise until she dies*'. A few students went in the next room to inspect the child and stated that the pain had nearly disappeared. MP commanded the little girl to get up. She was crawling down towards a bench to help herself when MP said, '*Don't, by yourself, will you.*' She finally stood up on her feet. (On 21 May 1897.)

MP chose four members and stated that he was about to take wickedness from the audience to pour it over them. The four men started quarreling and offending one another. MP stopped them and they said that they could feel an icy-cold feeling falling down on their shoulders. (On 18 July 1897.)

A sick man, abandoned by doctors, was showed in. MP said to the audience, '*we are going to administer a plant to him. Which plant will you choose?*' Someone answered, '*mint.*' MP had another member make a paper cone, took the paper cone and pretended to pour something over the sick's head. The audience could feel some heat in their stomach and the man said that he was cured. MP said, '*from now on, a new property has been added to mint in addition to these it already has and we can use it for any disease of the digestive system.*' (On 14 January 1901.) **END OF PAGE 26**

Chapter 3

My encounters with MP

On 13 July 1897, Alice¹ saw him in Auteuil at Doctor Encausse's home.

I met him the same day at the station called gare de Lyon (unless it was on 8 November 1897; it was raining).

In August 1898, during a fifteen-day visit with Doctor Encausse. I passed the exam of the secondary School of Magnetism, Lyon (in which we never performed magnetism).

In March 1899 and July for my wedding, which took place in Paris on 13 June 1899 - two weeks each.

In 1900, no trip because of my wife Alice—still sick—dying in Paris in Autumn 1908.

In March 1901, for his name day—one week—and in September.

In 1902, April 21th to 26th, October 3th to 10th.

In 1903, from April 26th to May 2sd and in October.

On 22 December 1903 rue Fontaine and elsewhere.

In 1904, in Paris on 10 March and on 13 October then on 5 July.

On 13 December 1904: said to go to Fribourg, Munich, Milan and Rome. Also seen on 16 August: place Pigalle and so on.

Then on 1 January 1905: order to keep silent.

In 1905 in L'Arbresle (on Thursday 18 May and Saturday 20 May).

¹Alice Perret-Gentil: Sédir's first wife (1863 - 1908).

Chapter 4

A selection of personal teachings given by MP

April 1898

‘What comes your way to be done is exactly what needs to be done.’

‘Do pray on waking not to get angry and not to offend God unintentionally or unconsciously.’

END OF PAGE 27

L’Arbresle, August 1899

‘No, do not speak to me when praying; directly ask Heaven; I will hear better.’

1901

‘Responsibilities of our writings remain as long as they last.’

‘We have to begin learning what we don’t know at all, that is to say, what we have to do; our daily duty. We have to do it thoroughly, with all our strengths, to watch ourselves and to judge ourselves before trying to fathom difficult things whose only outcome would be to find a new way to pass judgement on others, that is to say, condemnations.’

‘To know ourself, let’s look at what we charge others with.’

May 1901

‘Be watchful and pray, not with your body but with your spirit.’

October 1901

‘For the prayer to be heard, we must not hate our parents. First forgive our enemies; next give thanks to Heaven.’

1902

‘If the prayer is heard, you will feel it by a special state of exteriorization, of inspiration, of inner Light, but neither by breaths, nor by physical tremblings. Don’t focus on our inner sensations. Breaths from the session, we seldom feel them but if we want breaths, everything may happen.’ **END OF PAGE 28**

‘Daily work : do not pray at the same time. Pray; then do your best.’

On 3 March 1902

‘There are thousands of worlds like the Earth and what occurred here two thousand years ago Christ achieved it everywhere at the same time.’

April 1902

‘You should pray to be on the way of calmness, not to worry.’

February 1903

‘We must not flee from danger; instead, we must be where great difficulties are so that, if the opportunity arises, we might act and in cold blood, with a few words only, sometimes prevent great miseries from happening.’

April 1903

‘To make it: remember that man is nothing and everything. Anyone thinking he knows or is something is nothing.’

‘When we sow pure seeds, we harvest pure fruits.’

April 1903

‘A father who has children must not forbid them to go and see inferiors; they will bring them back. If you don’t keep company with your inferiors, why do you want that those above you should come down and see you.’

‘To speak too early or to teach to beings premature truths is to weaken them, to hurt them. Weakening them on the other side is more serious than weakening them on this side. **END OF PAGE 29** Because it is on the other side that you really acquire the Light. Here, we just have to make efforts for our heart to become better. We will be given the remainder.’

‘Good writings are those that teach patience.’

‘We can teach only what we know.’

‘We are even responsible for the time others waste by listening to us.’

On 26 April 1903

‘About that union of body, spirit and soul for praying; man cannot get it in yearning for it; we must not worry but do what we have to.’

‘Of a defect; only can we get rid of it by suffering the consequences of it.’

On 28 April 1903

‘You can say some prayers together if you are asked, but don’t look for breaths that easily come when you are many. Whenever the prayer is heard, we will feel a thrill, an inner contentment or a great well-being. But knowing if our prayer was heard is no business of ours.’

‘Do not forget to pray before speaking.’

‘We cannot be happy as long as one of our brother is not.’

END OF PAGE 30

On 30 April 1903

‘Despite you are certain of the uselessness of your prayer, pray all the same, and aloud; not for the result but for yourself and for others whom you can’t see.’

‘We may pray anywhere provided we are mindful. Combatting absent-mindedness is difficult : one has to keep busy all the time. Pointless words become an obstacle just when we would need not to be distracted.’

‘When you are asked for something; answer, "I know nothing", but you must say what you know. When we hear false opinions, we may talk about them, but soap doesn’t whiten negroes. Comparing without judging is difficult: we shall learn that later.’

On 20 October 1903

‘If what they are teaching—at the Hermetic school—is good and true they must share it. Anyway, how would Sédir become a lecturer if he didn’t hold lectures? And it’s better for him to speak in that circle than in another one.’

On Sunday 1 November 1903

‘I only see advantages to publish this volume providing that you don’t present it as the statement of the absolute truth¹ and include some passages in the preface in which the reader is urged to study, to think and to weigh the pros and cons of each thing by using the Light of the Cross and the word of Christ as a guide again and again.’ **END OF PAGE 31**

¹Isaac Loriah, "Le traité des Révolutions des Âmes", with a preface by Sédir and Chacornac, Paris, 1905.

‘Propaganda only serves those that have suffered a lot.’

On 29 November 1903

‘Mr. Sédir must not compromise on all the points he thinks to be true in his conscience, he must defend them and state them as best as he can; he shan’t be short of arguments.’

On Sunday 10 January 1904

‘Attention will grow up only if you cure yourself of your defects : naturally then does the spirit go farther as we pray.’

On 12 March 1904

‘Faith in someone doesn’t cure but it can help if you have done something good and if you are to be cured.’

On Tuesday 10 May 1904

‘The *Lord’s Prayer* is enough for the sick; no objection to write to the Corporal. Pray aloud if possible. It is easier to pray to the Virgin as she had a terrestrial body. Christ had a body coming from elements and praying to him is slightly more difficult; Praying to the Father is difficult still and praying to the Holy Spirit is still more difficult.’

‘There is no special pronunciation for the name of Jesus Christ.’

‘There are ordinary men, then the soldiers who can sin again so that they shouldn’t fancy themselves too much and then the genuine children of God.’

‘What you understand from the Gospel is enough to go on lecturing. What should be great is that people don’t grow tired of it.’

END OF PAGE 32

‘If we get angry, if a moral effort is hard for us, fine, because it takes us back to humility; as for the proud, I don’t even look upon them.’

‘When we believe that our name is inscribed in Heaven, it’s highly likely that it’s not so. And yet, that may be felt when very humble.’

‘It’s you who have to come to me, and not I who will go with you. To do so, do what I told you.’

‘Everything is illusion but the Gospel doesn’t say it. Therefore I may not say so, although you have been understanding it superficially. I wouldn’t have said so to anybody. Dreaming is an illusion, and yet it’s real. A plane will come in which everything will be real, in which the whole reality will vanish, and we will fancy we have dreamt.’

Paris, on 12 May 1904

‘I want your shoulders to be loaded a little. Do the Father’s will if you want to be free; help others, have faith, shining by setting an example is more difficult. Force yourself and eat what you do not like. The children first do the will of their father then the father does theirs. It’s absolutely the same thing with Heaven. He then does all our wills. We can make it in a single existence...

That may involve tests, jail and turning towards Encausse, it seemed to me that he told him, "*I don't say so for you, doctor who is (here a word that I couldn't hear) but for him who is innocent.* We are not bound to pray, yet we are bound to pray by setting an example.’

‘We must always pray to learn how to pray.’ **END OF PAGE 33**

On 16 August 1904

‘Everything is illusion and you have been understanding it superficially, have you? But we should not say so. Evil doesn’t exist in itself. Don’t give to those that needn’t and don’t invite them either because those to whom you will have given shall do nothing for you when you are in trouble.’

Someone queried, ‘*May I look for sick people?*’

‘Yes you may, if you are not frightened of being roughed up! Otherwise you may just pray for those that ask you or for those of your choice without telling them.’

‘"Let people slander" when I am attacked in a lounge.’

On Tuesday 11 December 1904

‘The wall you can feel is the price to pay for not praying. When a limb doesn’t work, it atrophies itself and the cells go elsewhere. You have to come through this wall. Then we are sure the prayer is granted. Don’t focus on nervous currents and other inner impressions during prayer. When you are praying for someone, just say their name and ask by adding: If this be Your will. It’s more than enough for the invisible go-betweens. When seriously puzzled, we are made to clearly hear an answer whatever the evolution of our cells may be.’

On Tuesday 13 December 1904

‘Around 1905 there might be an absolutely free school. The teacher will have to look upon fellows before their birth; see what happens to them every seven years, at their death, three days and forty years afterwards. A few members of the audience will have cells that will remember. If we are given money, we will accept it but without looking for it. **END OF PAGE 34** You will be there as a teacher and Comte as well.’

‘Clairvoyants, too, may accept money given by people.’

‘Memories from the session may be useful. When using them for the sick, I am able to

say where things come from. That may be lost to the listeners, but then, they shall be responsible for that. But that shall not be lost to the invisible.'

L'Arbresle, on Saturday 12 May 1905

'While praying, should we imagine Heaven and picture It with Its spiritual harmony and so on as Boehme recommends?

Those doing that might be granted as a favour. But so hard is the road. There are so many tight strings and ruts over which we may stumble and cars running us over ! We only need to do our duty and ask from the bottom of the heart.'

L'Arbresle, on Saturday 20 May 1905

'Avoid anger; it kills. It's dangerous to know what it is. We might do something from it. Jesus Christ wasn't angry with the merchants of the temple.'

'Don't set up any lodges and go on with your lectures as long as you have an audience.'

'If people want to know more, they ought to start doing well.'

'To speak of the Gospel better, do your best to put it into practice.'

'Don't go too fast.'

END OF PAGE 35

'Whenever we sin, we act as Judas, we betray the Father. But a hand cleans the other one.'

'The road is long and you are young. But one day, we shall know everything. Then only a glance will be necessary to know what we are interested in; but we have forgotten everything. As those who are the salt of the Earth. There are very few; at least one, and several periods. But don't think that I am one of these.'

On 21 May 1905

'The merchants of the temple: Jesus Christ wasn't angry when chasing them out.'

Chapter 5

Words said during sessions

‘Don’t pray when you are not at peace with everyone because that condemns you.’

‘The absent-minded prayer is a subject of mockery for the invisible beings who are hearing us and they are laughing at us.’

‘A prayer, which is not heard by God, may yet be heard by other beings who then help us.’

‘Beings who are within us need to go to the temple in our heart to hear prayers. If a bad thought prevents us from praying, it is a scandal to these beings. It’s within this spiritual heart that God’s spark is laid down and we have to make it grow.’

‘Humility is necessary for the prayer to be heard.’

END OF PAGE 36

I asked MP, ‘*Is Christ your Friend?*’ He answered, ‘*Yes, He is.*’

‘We impress no one by speaking; it’s better to set a good example.’

‘I don’t understand our being afraid: whether evil comes to you rather than to your neighbour, it does not matter.’

‘Here, seldom do we succeed in turning a heart over.’

‘We all shall be united together, if we love one another, by even anticipating the requests of those that would dare not make them to you.’

‘Pride is man himself. Overcoming it is impossible. Therefore only does Heaven ask us to love our neighbors.’

‘Pride is upon our head so let’s put it down under our feet.’

‘Pointless words generate absent-mindedness when, later on, we want to be mindful.’

‘You don’t know what anger is; never must you indulge in it.’

END OF PAGE 37

Chapter 6

Sédir's maxims from the teachings given in sessions

God always shows the sincere soul how to come out of the error.

In the Book of the Law, laid on the throne of the Lamb, is written, 'Any man shall be saved if he loves his neighbors as himself.'

Everything has its *raison d'être*. Each creature gets the most adapted food for its constitution and for the work it has to carry out.

Each morning, did we read a verse of the Gospel and did we perform it in our life at all costs, we would reach the eternal city in a few days and the moment would quickly come when Earth, not being able to bear the magnificent fire of our heart, would send it back to that kingdom from which we are exiled.

To every person, the most living forces and the rarest marvels lie where he is. It is an illusion to look for them elsewhere.

The only thing that matters is to take our cue from the Life of our God.

We may ask for assistance for any act in our life and just observing this precaution would avoid us quite some disappointments.

END OF PAGE 39

Our present work is obeying. In obeying, we are marching to conquer our freedom. Did Christ not state that each poor wretch is Himself, did he?

Humility forges the most impenetrable shield for those that practice it.

Never does His Son refuse Her—The Virgin—a favour.

The Angelic Greeting¹: the most powerful prayer after the Pater.

We must be careful of the least acts of our daily life. We do not know what transformation may be generated by a smile, a look or an act of kindness.

Only after going through a lot of trouble, all the possible trouble, does Heaven help us.

Neither should we judge the criminal at first sight, because he might be a demon hallowing himself, nor the hero because the wake of glory he left on posterity might not come from the pure Light world. We should regard all creatures as workers of God.

As to us, the common run of people, our mission is to set an example. It is quite difficult a work but it is the only fruitful propaganda we are capable of.

Every effort in a certain direction permits another one in the opposite way. The more we are getting stuck, the more we will desire summits. **END OF PAGE 40** Therefore, do not be afraid of obstacles for they always remain proportionate to our forces and are salutary the more so since overthrowing them require the sacrifice of our normal self.

Those that would endeavour to live fully according to two or three simple rules, what progress would not they make! What peace would not be around them and in them!

We, too, have to grow up before men through work, energy, constancy, charity, and grow up before God through humility, prayer and trust in God.

Obedying is the first class of renunciation school. It is more fruitful than any bodily asceticisms and than any contemplations.

We have to create in ourselves the state of merry and immediate submissiveness since no one fulfills a responsibility without God's permission.

As for us, our lot is to serve, to acquiesce, to request and never to refuse.²

Suppose we do not say any nasty remarks; we tell our neighbors about what we have just seen. Why? He did not ask for it. We might arouse an envy, a malevolence or a

¹ *T.N. : Ave Maria.*

² Maxims by Sédir, "*Bulletin des Amitiés Spirituelles*", n°29, October 1935.

judgement? At any time, let us remember that before meaning to do others good, we should know how not to do them harm. We have the rigorous duty not to hurt anybody.

END OF PAGE 41

If our table companions and our friends are only for us occasions to act wrongly, let us go without them, let us look for others with whom we may do and say useful things.

We should be so discreet as to forget at will what we have just learnt about others. Not to gossip is simple, yet we should behave in such a way that nobody might guess what we know. Finally, what we have known about someone should not have the remotest influence upon our reading him.

We are terribly far from the Absolute. Before reaching It, how many deserts, precipices and storms there are! So do not worry about absent-mindedness, droughts and temptations that you shall undergo while praying. These are the incidents of such a trip. Firmly hold on from the bottom of the heart.

Believe it, it is not essential to understand everything to do God's will. Being clever is an encouragement that God gives, but not an irreplaceable working method. Trusting our Jesus Christ is enough. Deliberate meditative efforts poorly take our requests to God's feet; good acts and purification of the heart are the true vehicles.

Do not look for distant and abstruse things. Let us content ourselves with the tremendous daily duty, with down-to-earth and tangible things. Therein are many more works to do than we will certainly be able to carry out.

END OF PAGE 42

Every man who repeats the acts of another man unites with his protagonist on the plan of his deeds. So, those that renew words and acts of Christ, even in the minimal extent of their abilities and if they wholeheartedly do them, unit with Him.

This growth of faith, no culture is more effective than the simple daily life driven by Love. Our life and our body are its instruments; so do not be afraid that they might fail you. If you use them for good works, the Master will take care of them. Is the hour of death not inscribed almost to the day? Let us simplify our worries: let us get dressed as we will be able to, let us feed on what arises, the less we will put ourself into the details of our life, the better the forces and the things, that Providence precisely intends to give us, will reach us.

The first kindness is not to hurt others; the first humility is not to think that we are better than others.

Presently for us, judging is not comparing and classifying, it is criticizing and condemning. In judging so, we are narrowing our spiritual prospects. We are raising and calling

upon us causes of failure that were not pointed at us and against which we are not protected. We then leave our way behind to follow the path of those we are condemning. The immanent Justice shall treat us as we are treating them. It shall irresistibly lead us to fall into the same trap, to commit the same blunder and to make the same mistake. Hence delays, detours, sufferings and a thousand of quite superfluous opportunities to be mistaken again.

END OF PAGE 43

We should even refrain from the mute criticism that our tongue does not express, but that our heart generates in silence. What others do does not concern us; everyone to his way. We may judge only on appearances (John VII, 24) since were we exactly informed of material details of what our neighbours had done, we could not put ourselves neither into their soul, nor in their conscience, nor in their body. We judge according to the flesh (John VIII, 15). And the only One who could judge according to the Spirit, that is according to the Truth, He judges no one.

The least circumstances must be used as a pretext to ask Heaven for help. Never are we unwelcome for God, never will we do too well what duty commands us.

For disciples, everything comes from God; the people they meet, actions that arise, words that are said to them and each minute they are living are signs of God's will about them, frameworks for new duties and opportunities for their zeal.

If we did not possess neither anger nor self-respect nor avarice in us, we could not see them in others.

Faults into which we usually fall are those we must fight above all. Bad-mouthing is in the front row of these usual faults. Remind that Christ, too often, warns us about that.

Discretion is an important quality that we too often overlook. **END OF PAGE 44**

Ten times a day we tell about what the neighbours did or told and we do not realize the harm we do to them or spread in this way.

Only ask for God, Christ or Virgin Mary.

As long as the Father has not granted you, keep asking, even over years and the Father will always give you what will be the most beneficial to you.

Now, on the road where Providence launched us, let us content ourselves to be as humble as possible and to allow ourselves only the bare minimum for our conveniences.

Do not wait for heroic opportunities to arise. Start with the most common sacrifices.

With a lot of small efforts, we become able to achieve great ones.

We are in matter and we are to work with it. In matter is our school.

In carrying out the works every minute gives to us, willingly and with the utmost simplicity, we are preparing ourselves for this mysterious house in the hereafter only Jesus talks to us about (Luke VI, 18 and following)³.

Let's first learn not to complain. Moaning is weakening.

Do not get impatient, do not panic, do not beg for consolations and do not tell lengthily your sorrows.

END OF PAGE 45

Do not miss any opportunity to pray for the unfortunates.

Do the works of fraternal love, of which the simplest yet the most difficult ones are not bad-mouthing and defending the offended absents.

So, systematically apply yourself to be lenient with others' faults, to be inflexible with your own faults, to be discreet when talking, to spontaneously help the weakest. These are the signs from which hearts dwelling in the Light recognize one another.

Before reaching the free man's state, we can only heal the sick, help the unfortunate and pray for both. We can only do that but these little things constitute the utmost rigorous duty.

No suffering may come upon us unless it is fair and bearable.

Our ordeals never exceed our forces.

The importance of our perfection is so high only because it leads to the perfection of quite a number of beings, other than ourself, living tied to us.

When people come to you, be careful. Help them by setting an example rather than by talking, by your secret sacrifices rather than your reproofs, by your prayers rather than your teachings.

Pray for the sick, help the poor, console the afflicted, pray for public needs. **END OF**

³Teachings of Sédir, *Bulletin des Amitiés Spirituelles*, n° 30, January 1936.

PAGE 46

When you are asked for it, give your Christian opinion but keep your job and earn your family's living, until God decides differently.

Talking only serves to embitter self-respects.

Man improves himself only by his own efforts, he understands only what he tests, he appreciates the value of things only after tasting their ashes. He doesn't get much out of advice and admonitions for he only half-believes them.

Controlling our moves is relatively easy but controlling our thoughts is almost impossible. In trying to control our words as a secret discipline, we shall gradually have the crowd around us insult less what it does not understand⁴.

About speech. So far, we are less responsible for our acts than for our words and even less for our thoughts over which we have hardly any control.

No more nasty words, no more useless words. We should manage not to insult any creature, neither weather, nor mud, nor an embarrassing animal, nor a tool we are clumsily handling and any of our brothers above all. About theories, let us limit ourselves to say what we think of them: in accordance or not with what we are perceiving from the Truth. As for criminals and lawbreakers, let us forgive them. Christ stigmatized the Pharisee, the merchants and the hypocrites; we are not Christ.

END OF PAGE 47

Every evil word adds a stone to the wall we are erecting between angels and ourselves. We are separating ourselves from Heaven, we are condemning ourselves.

The only field in which Christians have the duty to develop their forces and the right to use them until death is struggling against their own defects and above all offering to neighbors their personal amenities, their wealth and their own happiness.

Neither ill-temper, nor criticism rebuild; they only cause ruin.

The rejected temptation, as low as it may be, does not sully the heart; the soiling only starts with acceptance. Besides, God allows the Devil to torment us only when we are strong enough to defend ourselves.

When the icy fogs of the mystical night are coming down upon you, do know that we love God only by our loving Him, as long as we assert this will by means of works; and the anxiety of not feeling our loving Him is the most genuine love.

⁴Maxims by Sédar, *Bulletin des Amitiés Spirituelles*, n°31, April 1936.

Each soul is given a particular destiny, more or less long, more or less difficult and obtains the necessary strengths and faculties from Nature, under the order of God, for its accomplishment.

So, everything useful and beneficial within us is a loan and our only credit consists in turning them to good account. Everything harmful and evil within us is a reagent and our demerit is not to realize that we are nasty but to consent to the seductive evil. **END OF PAGE 48**

Every Christian has the duty not to turn his back on any social wrecks he meets on his way.

Never refuse to give a helping hand to the dregs of society when they appeal to us.

Jesus may only offer us—and we may only seize—an intermittent peace and a salvation in hope, although certain, because our faith is disabled, partial and intermittent.

The Father who wishes us to be capable of having complete faith some day, now advises us to have charity.

As we currently are, the rule of charity is much clearer to us.

Let us begin to understand, or love, or act; to practise one of these three functions trains and improves the other two.

Time is necessary to our spiritualization.

I say so for you to understand that we are never alone and that the divine help always arrives at the second when our resistance is about to give up⁵. **END OF PAGE 49**

⁵Maxims by Sédar, *Bulletin des Amitiés Spirituelles*, n° 32, July 1936.

Chapter 7

Auguste Jacquot: a friend of Sédir by Philippe Collin

Auguste Jacquot¹, as most of Mr. Philippe's known disciples, first heard of him in the Parisian esoteric circles. Indeed, he would help his friend Pierre Deullin² to run the bookshop called "Librairie Spiritualiste et Morale", rival of Chamuel's in which all the disciples of Papus would gather³.

One day, all friends and customers of both bookshops were informed of their alliance. Chamuel's⁴ bookshop and the "Librairie Spiritualiste et Morale"⁵ had already got along well. Both of them were devoted to spreading the spiritual ideas and wished to strengthen their alliance, which already existed, by a complete definitive and written commitment.

The main points of the treaty struck between Lucien Chamuel and the team of Deullin-Jacquot dealt with the union of personal efforts and the mutual help from each party in the undertaken spiritual work.

The "Librairie Spiritualiste et Morale" remained the bookshop part—sale of books to the public, client relationships and so on—of the two firms. Chamuel on the other hand, kept the editing and the printing part of all the books which, from then on, were published under the name of the common firm. **END OF PAGE 51**

Following this accord, they kindly asked all their friends to go directly to the "Librairie Spiritualiste et Morale", which would supply them with all books they could need⁶ without exception. That way, 'they will avoid any possible delays or mistakes, despite the good atmosphere existing between the two firms and the attention paid to the purchase orders.'⁷

*

As soon as he heard of Mr. Philippe from Sédir, Auguste Jacquot went to Lyon to meet

¹Auguste Jacquot (1873 - 1937).

²Pierre Deullin married Louise Encausse: Papus' sister.

³See "*Sédir, par et pour le Christ*" (*Sédir through and for Christ*), preceding "*La Vie inconnue de Jésus-Christ*" (*The unknown life of Christ*) by Sédir, Le Mercure Dauphinois, 2003, p. 55.

⁴Lucien Chamuel was a publisher working at 5 rue de Savoie.

⁵Pierre Deullin and Auguste Jacquot were booksellers working at 3 rue de Savoie.

⁶Whichever book in French, English, German, Belgian, Swiss, Austrian, Italian and so on, as a publicity of that time shows.

⁷See the magazine "*L'initiation*", May 1899.

the man of God. A mixed public, mainly poor and simple people would come to 35 rue Tête d'Or such as "Canuts"⁸, musicians from the "Guignol" theatre⁹, servants, curious or very convinced people, rubbing shoulders with the regular, sometimes of very high rank, that the police would keep under surveillance.

At his first session, he came as a sick. He had had a gallstone; the gallbladder is beneath the liver. The stone was not less than walnut size and, in no way, could go through the common bile duct whose diameter, about 3 to 4 mm, can hardly be stretched beyond 5 to 6 mm. On seeing Mr. Philippe, he said, '*I have a huge stone into the gall-bladder and I'm to have surgery.*'

- *Indeed, that's not funny! And when will you have surgery?*

- *In a month or so.*

END OF PAGE 52

- *Well well, in the meantime you will go to your greengrocer. Get white hand-sized onions. You will chop one of them very thinly and put it into a little more than one litre of cold water. Boil and keep at boiling point until one litre remains. Once filtered, drink that all day long. That will relieve you, your pain will go away. When the time comes for you to have surgery, you will ask the doctor another X-ray.*

And that is how things happened. Yet the doctor told him, '*I can't understand. You don't have a stone anymore, you don't have anything left! But I wasn't wrong. Have a look at the X-ray taken last month!*'

The gallstone had vanished. The Master did not tell him why, but Auguste Jacquot avoided surgery.

On confessing the story to his wife¹⁰, he learned that she had known Mr. Philippe for years¹¹. From then on, leaving Paris behind for Lyon on December 1901, they came to sessions every time they could.

They had very opposing natures. Born in Lyon on 14 December 1875, she descended from an old Burgundy family that disapproved of her independence and of her disdain for money. Born musician, she warded off destitution by giving piano lessons once a widow¹².

END OF PAGE 53

Born in Dijon on 8 December 1873, he came from a modest background. He was tall and large. He imposed himself with disconcerting simplicity while only "A. Jacquot d'Arc" appeared on his business cards. He would quietly say, '*Honey, you are talking too much.*' His physiognomy could also seem common for his face was heavily built with no delicate features. He would forthright head for the poor and the suffering; he would watch over the sick and support the dying. Therein was his province, that in which his silence communed.

*

⁸T.N. : Silk workers in Lyon.

⁹Like the two brothers Vachod: Mr. Philippe's first cousins. They were blind musicians; one would play the piano while the other played the violin at the Guignol theatre. '*They do not live on Earth, but in Heaven. They come from so far away and they are still there,*' claimed MP. A photograph of them is still visible at the Gadagne Museum in Lyon.

¹⁰Auguste Jacquot and Pauline Bardon were married in Paris on 27 December 1900.

¹¹So, one day, Mrs Jacquot was going to a session. Just before arriving a gentleman passed by her, smiling at her and nudging her slightly. She turned around without recognizing him and only when talking to the maid of 35 rue Tête d'Or did she suddenly realize that it was Mr. Philippe. She could not have recognized him. His face and his appearance were different.

¹²She died in Meknès—Morocco—on 1 October 1962.

In Lyon, he attended many sessions and Mr. Philippe often got him involved.

One day, he made Auguste Jacquot write a letter to the superintendent of the Brotteaux area to help him look for three suspects wanted for murder provided that nobody would hurt them. He was not answered.

Once, Hector Durville brought 4 or 5 patients along that he had never managed to put to sleep to rue Tête d'Or. The session had begun. He left them behind in the room below, went up and set his request out to Mr. Philippe.

'Corporal, go and see if you can put these patients to sleep?' said Mr. Philippe.

'It's not necessary. They are already asleep,' answered Mr. Chapas.

Durville went down; his patients were sleeping. A similar scene occurred on their awakening.

As Auguste Jacquot was in Dijon, he was tormented by evil spirits which played bad tricks on him such as substituting his keys which were found buried in the garden and so on. **END OF PAGE 54**

He spoke to Mr. Philippe to be relieved of them; this he did willingly. But he asked him to write him at once whenever bothered by evil spirits, those taking off the flame of his lamp to carry it around in his room before switching it off, because this sort of spirit is very evil and pernicious. So did he and he, then, got rid of all his troubles¹³.

Another time, Auguste Jacquot sat down next to a man whose right arm had been paralysed.

Mr. Philippe passed by him and asked what was wrong.

'I cannot use my arm,' he answered.

Mr. Philippe went on round then came back in the middle of the room. There, he was walking to and fro and said, *'people come here to ask for their recovery; but can't these people remember, can they?'*

While strolling on, he came back to the sick and said,

'Well, you really need your arm to be cured?'

'Oh! yes sir, my arm is bothering me a lot; I can't work.'

'Why, you did move it in in the past. Don't you remember doing this move?' And Mr. Philippe raised his arm up.

The man turned pale and, after a short while, without waiting for the end of the session, he went off.

Six months later, Mr. Philippe told, glancing at Auguste Jacquot, that one day, in came a man whose right arm was paralyzed for he had killed his brother; that man asked to be cured all the same.

END OF PAGE 55

¹³Anecdote told by Alexandre Faucher (1853-1927), a friend of Sédin, from Dijon as well.

'But, did Heaven cure him?' said Auguste Jacquot.
'Indeed, Heaven granted him recovery,' replied Mr. Philippe.

*

After Mr. Philippe's departure in 1905, it was in the social and religious effervescence of the Moroccan areas that his fate brought him. At that time, Maghreb was slowly building itself and he particularly took part in it as an engineer. The arrival of Lyautey, along with his delusions of grandeur and the construction of new railway lines linking Fez to the major cities, kept him busy for a long time. As he fluently spoke Arabic that he had learnt at Papus's Hermetic School, he was easily able to lead the works and get in touch with important figures like Bou Amama¹⁴. This long-term period of his life in the mountains and in the Moroccan deserts living in a tent like the rail workers, with an unhealthy diet and periodic malaria fevers, must have developed his cancer which was to take him away and which he endured in silence, admitting to suffer a lot anyway.

At the last moment, a Franciscan priest was called. Having given the last rites to him and realised the nobility of his soul, he knelt down beside him and said, *'Now, it is your turn to bless me'*. **END OF PAGE 56**

He died on 16 June 1937 like a Christ's soldier: When dying, he opened up his arms and said, 'Lord, Here I am.'

*

His short life on Earth was worthy of the Master to whom he had listened in Lyon; constant action with few words... Hence, meeting Sédir in Paris after the Great War was an opportunity to call back to mind memories of rue Tête d'Or! Auguste Jacquot was drawn to Sédir's group; a few men of good will in Christ's service. So did he join the long list of people of "good will", which started with the meeting of Jesus and John the Baptist on the banks of the Jordan and which was carried on throughout centuries in various ways remaining endlessly open to genuine servants¹⁵. **END OF PAGE 57**

¹⁴When he was a bookseller in Paris, Auguste Jacquot had met Bou Amama at the 1900 World Fair, at the spot dedicated to "Morocco", at the "marabout" stall and had brought him along to Lyon to see Mr. Philippe. Several times, Bou Amama had said to Haehl that he wished to talk to Mr. Philippe. One day, after a session, Mr. Philippe came down behind them and sat down on a bench in the yard. Bou Amama and Haehl sat down next to him. They talked about this and that. Then Mr. Philippe went away. And as Haehl was surprised that having had the opportunity to talk to the Master, he had not taken advantage of it, Bou Amama replied to him, *'I have told him everything and he has answered me.'*

¹⁵"Auguste Jacquot (1873-1937)", by Max Camis, *Les Amitiés spirituelles*, n° 131, July 1982, pages 6-10.

Chapter 8

Answers from MP collected and given by Auguste Jacquot to Sédir in 1920

My future wife and I would come to sessions on our own, attentive, without telling each other until the day Mr. Philippe—our Venerated Master—with his usual clear-sightedness, whispered to each of us, ‘you have a kind little husband, haven’t you?’; ‘you have a kind little wife, haven’t you?’ and sped up our confession. It was only quite a long time after our wedding that we confessed to each other our little secret and came together whenever we could.

On 29 January 1902, at about two o’clock pm, I went to 35 rue Tête d’Or. Framed by a high all white wall, a large porte-cochère without any name on it opened on a little yard with caves and groves and a fine-looking house in the background. People, probably regular visitors or patients, were walking in and out.

I knocked three times at the door as agreed and once recognized by the old woman in charge of the door, I was ushered in straightaway.

Having crossed the little yard, I entered the hall in which some sixty people had been waiting around. Our wait lasted an hour or so. I was given a numbered ticket and went up to the first floor by the narrow spiral staircase. Halfway up the staircase, a man swapped my ticket for a pink one. Once done, he moved aside and I climbed the last steps up to the first floor. There, a servant took the ticket and at last, ushered me into a lounge cluttered up with pieces of furnitures, chests, cupboards, armchairs and chairs. There were a bookcase, a table and a shelf as well. A bust of Wagner was on a piano whose scores were piled up on a shelf. **END OF PAGE 59**

Many paintings were hung on the walls. It was the "famous room" in which sessions would take place. I could hear the Master but still could not see him¹.

‘May we have at our disposal what Heaven lends to us during this life?’

‘If we are passed down a heirloom, we can use it to benefit our heirs. However, we must not frustrate the "octopus" (Tax Authorities) and if, for example, we give cash in hand,

¹"Une séance chez Philippe" (A session at Philippe’s); dossier suspect, Archives Départementales du Rhône, cote 4M 361.

we frustrate the octopus. Those that have got their fortune from another family must, at their death, benefit another family.’

‘Will we remember this life once dead?’

‘When we are on the other side, we don’t know if we are on this side or on the other one. There is a Law that does not allow us to remember where we come from. Several lifestyles exist on each side.’

‘Will we get our freedom someday?’

‘One day, we will get our absolute freedom when we have learnt to know everything. God will put us in a place where we will face no difficulties in the beginning.’

Then, the Master suddenly told me, ‘Well, did you count the white hairs of your beard in front of the mirror yesterday?’

‘Yes, Master.’

END OF PAGE 60

He added, ‘As you’ve been blamed here, you will not be so later².’

The Master could see on anyone’s forehead all their thoughts.

‘Are children pure when they come into the world?’

‘No, they’re not, but we believe so even though they’re not. If we trample pride underfoot and we sincerely recognise that we’re nothing, we shall gradually reach purity. And when we are pure, if we are met billions of leagues from here, for sure we will not remember having lived on Earth. If we are inquired about what is going on in Paris or in Lyon, despite not knowing that these cities exist, we shall see these cities and we shall be able to name each of their inhabitants. If you wish wings to cross space, you will have wings. We will just ask and we will get everything we wish because in asking, we will be granted immediately. Then, it will be the Heaven we are promised and you will no longer go through what you have gone through, but you might ask Heaven to come back to help others. So, we must try our hardest to fight pride and to trample it underfoot.’

If we have any children, we must not tell them to befriend the good ones only. They must go to everybody and, if they have any kindness inside them, they will bring the worst back to kindness. If they don’t go with the bad ones, how will others, better than them, go with those that are already good? **END OF PAGE 61**

If a father and a mother prevent their children from committing a fault, so that their children could not bring shame on the family, these children will have to commit the fault at some point, after their parents’ death if need be, if they couldn’t do it during their lifetime.

A man asked if those that were in hell would stay there forever. The Master answered,

²‘If we pull a white hair out, God will ask us for an explanation,’ said Mr. Philippe.

‘No, not the same ones. Dark spirits shall become Light spirits someday.’

‘Must we let someone hurt us?’

‘If the spark inside us didn’t go down in the darkness, would the beings who are there do something to get out? Somebody needs to show them the way. So, let people hurt and bad-mouth you without complaining.’

Then turning towards me again, ‘you would like to know what Evil is, wait to have teeth and more will be put into your mouth.’

That day, I decided to spend my holidays in Lyon and to write down the Master’s words I heard. These private notes have no aim but to strengthen my memories.

On 3 February 1902

‘How must we pray?’

‘To pray, we must not be absent-minded and know what we wish to ask for, but we rarely know what we ask for as we are children. **END OF PAGE 62**

We always have to start by thanking for the benefactions Heaven grants us daily, then to show humility admitting to be unworthy of speaking to the Lord and finally to make our request. Never forget that we must be a sinner for our prayers to be heard from Heaven.’

‘Some people said, "God knows what I need, I have no need to pray."’

‘It is true but we have to ask anyway, for there are beings within us who are waiting for the Prayer anxiously.’

‘When do we have to pray?’

‘It depends on the sun of the dead. In a few centuries, scholars will mention the appearance of a nebula in the sky, it will be that sun which will show up.’

‘Why are we not often able to pray?’

‘It turns out that people have laughed at their brothers who were praying and then, when comes for them the time to address a request to Heaven, they are unable to make it.’

‘Is our prayer always heard?’

‘For the prayer to be always heard, we must not avoid trouble, we must submit ourselves to the Will of the One who has sent us and love our neighbors. The heart must be the Temple of the Saviour. When several of you gather in my name to pray, I will be in the midst of you.’

Someone was given the following answer in a low voice, ‘the words that I deliver are engraved in the Atmosphere, they are the seed thrown in time.’ Then turning towards the audience again,

END OF PAGE 63

‘Watch and pray for men know nothing about what they are. From our heart, we have to make a temple. If a prayer leaves from the bottom of the heart, the beings who are in us can hear it at this moment. It is the sun for them and for the whole organism. All molecules have a life that doesn’t depend on our will.

Now, it’s useful to articulate the prayer and these words will not be obstacles one day.

We understand very well when we pray to thank Heaven for what He grants us, but we don’t love our neighbors as ourselves.

Get rich on what your brothers put away and content yourself with the treasures that the thieves don’t steal.’

‘Earlier, you talked to us about the sun of the dead?’

‘Yes, I did. The sun of the dead rises between 2 am and 5 am and sets at approximately 6 pm, but it’s very fickle, for men are not always on the same plane. After 6 pm, the fever gets hold of a sick person for the molecules of the living form shrouded in darkness get lost as they’re not lit by the sun of the dead anymore. This is what produces fever.

When the words pronounced in session come to our thought with no apparent reason, it’s quite simply a ray of the black sun lighting up the dead that comes to reflect itself upon us again.’

*

‘Men can always endure their troubles, for God puts into them a glimmer of hope. We should not smother it. We should live with our troubles, for they exist; they have the right to life as ourselves.

The heart must be hammered and forged to become a temple. That’s why we must endure troubles. It’s written: to be happy one must look for adversity. **END OF PAGE 64**

We will know later, when Heaven sees us capable of not recoiling from any obstacle, even facing death, we will know the next day and the future.’

*

‘Men-eater are beings more retarded than us, but are we not all men-eater in our own way? Let someone lock a few of us together depriving us of food, we will end up devouring one another!

Are we not men-eater when we bad-mouth our neighbors? We are always responsible because we must always think before acting. Thinking must grow up in us as wisdom.’

On 4 February 1902

‘Men are animals higher than all animals. Animal is on the path of man; it has an instinct and this instinct, like human soul, will never die.’

‘Every man has his own way and in the way there are several ways and within a man there are several generations.’

‘Animals are intelligent because the divine spark confided to men is reflected upon them and from them upon vegetables.’

*

‘Is curiosity a fault?’

‘Curiosity is not allowed; if a man casts a glance at something he must not see, it would be better for him to scratch his eyes out, for it is less important **END OF PAGE 65** to a mature man not to see than to a child who has just come into the world. The fact he has deprived himself of sight will be taken into account, for he will have escaped from evil whereas eyesight will be later removed from the man who will have not used it properly.’

*

‘There are men who may have had communications with invisible beings, but we have to leave in the shadows what is in the shadows, and if Heaven gives us the gift of seeing, ask for courage for those that are overcome and don’t ask for yourself by this means.

Likewise a far-off person may communicate with a person from the same family. Nature has permitted it so, to give us courage and patience.’

*

‘After paying off your debts, you will all be forgiven, thus baptized in the name of Heaven. If one of you has not received the baptism, they will meet on their way the One who will baptize them before reaching Heaven. No one enters Heaven unless they have received the baptism.’

‘By what do we recognize the one who may baptize?’

‘He doesn’t bear the mark of the Beast. This One will tell you what you are and the most secret things from your heart.’

‘What is the Beast?’

‘It’s the octopus; the government. There are seven main nations; the Beast has seven heads. Blessed are the easy-going, those that let themselves be robbed by the octopus, because someday they will command it. A time will come when men sell their house to support the octopus and to pay their taxes.’

END OF PAGE 66

*

‘If a person ill-treats an animal, does he do wrong?’

‘We are required absolute charity for the animal. Going to Heaven without Charity is impossible. We must not ill-treat animals, for everything that was living into the animal comes to blame us after death.’

‘Do we fail charity by killing pests? Must we kill them?’

‘We must destroy animals detrimental to cleanliness by all possible means. However as trouble is our lot, we must look for them to destroy them without using powders and so on. For mice, rats, cockroaches and so on, Nature has always placed a cure next to the disease. We were given the cat to destroy the mouse and the rat, the hedgehog and the owl to destroy the cockroaches and the other pests. Have animals and love them. Nature will know how to give to those that will feed a few animals, take my word for it and they will not notice that it has entailed any costs for them at the end of the year.’

*

‘What does tempting Heaven mean?’

‘For instance, you learn that somewhere is a priest who performs miracles. You go and find him thinking, "If I see something, I will believe." That is tempting Heaven, as you ask Heaven a miracle to base your conviction on.’

On 5 February 1902

‘Nothing is dead, everything is intelligent. This is what scholars don’t know and what confuses them. Well, an inventor discovers the properties of a drug. He tests it out for five or six months **END OF PAGE 67** and the sick on whom he is testing out are cured. Once this time over, the property of the drug fades away. Because Nature loves simplicity and hates pride, the property fades away as the greed of the pharmacist or the manufacturer appears, while extracting an unreasonable profit from the drug without Heaven’s permission and for their own glory or their own satisfaction. A very simple thing, even some water, will make the sick better if the intention is to do good. A medicine given in a philanthropic way will produce the desired result over a disease, because no being will come to fight against the drug or the healing of the disease.’

On 6 February 1902

‘We will not have trouble anymore when we know how to submit ourselves to Heaven’s will. To submit oneself, one must be nothing at all. The more we will move forward in time, the more we will know we are nothing.’

On 10 February 1902

‘God knows what we need. Heaven doesn’t abandon us and we are overcome by misfortune only because it is useful. Matter is rebelling against misfortune, but the spirit keeps asking on and on. You shouldn’t sell lucky charms. Nothing brings more luck than to sacrifice our time and our life to the happiness of our neighbors.’

‘It is said that leaky money and hanging rope bring luck. I’ve just told you what brings

luck. However, if you want, we are going to make an experiment to give you an idea of what can be done with a rope.’ And on went an experiment concerning strangulation at distance in which the rope was handed out. **END OF PAGE 68**

On his order, a woman went to buy a thick string to make a hanging rope. The master asked for an executioner and a lady got up. He gave her an umbrella to hold, around which he made a noose. He passed the rope along those present warning that each of them was about to feel the hundredth of the sufferings of the hanging, what really occurred except for a worker who had fallen down with his tongue hanging out. After a short while, the symptoms faded away. Everyone received a fragment of the rope.

‘Misfortune happens only if it is useful for you. The spirit keeps asking for misfortune but matter rebels.’

On 11 February 1902

‘We must not talk alone except if we say reasonable things; reasonable things come from the heart only. Those saying their prayers in a low voice are less guilty of talking alone than if they said other words.

Men are responsible for their words, even if they don’t know what they say and they will be hindered by these useless words later.’

And looking at me, ‘Don’t speak of anyone in their absence.’

*

‘We must suffer without saying a word and without complaining. The day when we know how to suffer, we will still have to suffer but suffering will not do anything to us anymore.’

*

‘Man cannot destroy anything. Every hair, skin, each fragment have an independent will at a latent state. **END OF PAGE 69**

This has been proved to you by giving life to a statuette during the course, why couldn’t we give life to a hair?

To do that, just position yourself so as to tell the hair that it is intelligent. You just have to make yourself heard. You may say it to all molecules for they can hear. We only have to believe, to watch and to pray and to blindly obey the Holy Scripture.’

*

‘Some day, I promise it to you, I will have you touch evil and adversity in the midst of a session. But you shan’t say anything to anyone for nobody would understand you. Surely, you will have less merit but more ease to do well. However, you will have not to

recoil from trouble.

Nobody knows evil. Evil is in ourself; it is we who do it. Good and evil are relative because should two individuals perform the same act, for one it will be right and for the other it will be wrong. You must turn evil into something good.'

On 12 February 1902

A lady pointed out that women had the worst lot of humanity and suffered more than men.

The Master answered, 'If women suffer during delivery and endure the difficulties of the household, men endure top difficulties everywhere else since they must feed the family, build the house and the cars and so on; women are not meant for that.'

*

'Suppose someone comes and asks you some bread; we must not turn him down. We must be Providence by always giving out more. **END OF PAGE 70**

We should be full of charity. Besides, what you do for your brother, you do it for yourself.'

*

'Individuals keep their individuality; nevertheless they may be both on Earth and in Heaven simultaneously. We will remember because of the Spirit's reservoir. We will be able to recollect as in a dream the things we are living.

The most distant molecules from the center of the soul come in turn to take the place of those that go away. All molecules must become as precious as those of the eyesight. When we have learnt everything, we will know everything; it takes time.'

*

'We would like to know how to go fast. Nothing is simpler. Let men be nothing, let them know that they are nothing.

Burglars come into your home; meet them and give them not only what they ask for, but more. Only one life is enough for those that do so.'

*

'We are two beings: Spirit and Matter. We are two beings in the other world as well.'

*

Someone, saying to be Catholic but not observing the worship, was answered, 'we are not bound to observe the Law but then, we must not recoil from trouble to gain the consolation we may have in the Church.'

We must either fully practice the Law or not practice it at all, because those that omit the least bit omit it entirely. **END OF PAGE 71**

It was said, "out of the Church, no salvation". That is true. But the Church is universal; the Church is charity. Out of charity, no salvation."

'What is faith?'

'Faith is something buried in the depth of the heart. This thing rushes out only through calmness. Then the brain can see what escapes from the heart.'

Faith is the fruit of charity. You think, "I am going to make peace with my enemy", you go and see him but if he strikes you in the head with a stick and you strike back; faith is gone. We have faith when everything is fine but should we be scraped a little and the faith is gone. Instead, suppose you go and see your enemy, asking him what he wishes and you give him more, then you have a little bit of the true faith.'

'May we speak to the saints?'

'You may ask what you wish to, but you are responsible if you harm someone. So, you make a novena for a person involved in a trial. You ask for Heaven on someone's behalf and you harm the other one.'

We must not ask Saints anything; one must speak to God. To do that, take the fog off your heart so that the Light from our heart receives the Light from Heaven.

There are more saints on Earth than in the calendar.'

'Can man's spirit rise up to God?'

'In the course of our existence, the spirit can rise up to God for a few moments, yet it cannot stay there because it is not acclimatized.'

'Must we confess to our priest?'

'You may go to the confessionnal as much as you want to, **END OF PAGE 72** but I announce you that the absolution will be given only to those that will have paid off their debts. Instead of doing this, we should better pray for these poor souls that are locked up into penitentiaries and that are thrown into a cell when they have not provided the required task.'

Suppose someone comes to your place and asks you for a piece of bread; you must not turn him down. If we give what we are asked for, it's not ours since it has been lent to us. Nothing will be said to the one who has sent that person.'

'Is the absolution from our sins true?'

'Absolution is only a satisfaction. We will be forgiven only after paying.'

'And the worship of the Virgin?'

'This is not the same thing as the worship of saints. The highest being of all is the

Virgin. She is the highest Spirit of mankind. Never will you understand what the Virgin is. Some say the Virgin is the Wisdom of the World. Definitely, but that needs to be worked out.'

'What do the bread and the wine in the Last Supper represent ?'

'These are symbols and realities.

As a symbol, it is a sacrament poorly applied amongst ourselves. Suppose we have troubles with someone, let's go and see them, let's come to an agreement with them, let's make concessions and let's commune with them by drinking and by eating in memory of the new agreement. As realities, in the essence of the word, it has been said that whoever will not drink my blood nor will not eat my flesh will not have Life in them. Truly, I tell you: you must eat the flesh and drink the blood of Our Lord Jesus Christ if you want to enter Heaven. **END OF PAGE 73**

Remember, know that it is impossible to enter Heaven if you have not eaten nor drunk the blood of Our Lord Jesus Christ. This will be explained to you later.'

On 13 February 1902

'How to proceed to run an injury off ?'

'There are several means:

1. To carry humility and kindness in your heart. Anyone asking Heaven in this way, "would it please God to cure this injury", will be granted.
2. Matter has an envelope, from one to four centimeters outside and around the body. At this distance stands the image of the body, the living form. Those that have their hands clean and their conscience free may cure by asking Heaven.
3. Healers need to bring their hands close to the patient's sick part. When touching the living form, an exchange of magnetic fluid happens: one will feel a warm breath, the other will feel a cold one.

By touching the envelope, the magnetizer touches each fibre of the living form. This image is used as a vehicle for the molecules of the body and continues to exist even when a limb has been cut off and had you enough faith in God, you would ask Heaven to have a finger grown up again or an arm come out again and you could see the finger growing up again or the hand coming out from the shoulder and going away as the forearm and the arm would be growing up. Hasn't a man come one day with a finger cut off in his pocket? Hasn't his finger come back?

Magnetism such as the scholars understand will do none of those things since magnetizers may do something only if they give of themselves. Strong Magnetizers can only see about three patients a day, not every day **END OF PAGE 74** and not every week, because they give out their strengths and would be too tired.

Above scientific magnetism is another one: a magnetism of Light. A person who would trust in God could say to a fellow who suffers, "Your arm, your leg be cured" and they would be cured.

You may say of every influence that it is magnetic, but influences are of various kind.'

*

A doctor asked, '*What are the caesarean operations for and what is the doctor's responsibility?*'

'What is in darkness has to come into the Light to make progress.

There are some who don't want any children and who ask the doctor or the midwife to get rid of them. The woman or the girl who did misstep and who go to a doctor, to avoid what people call dishonour, asking him to preserve them from misfortune, commit a crime, but it's the gardener who is responsible above all; that is why it might be possible that in the third down to the seventh generation, there might be a caesarean operation, because grandsons pay off their grandfathers' debts. Thus if the doctor looks for money, he is involved in the crime. The one who holds the bag is not better than the one who puts into it. If the woman, if the girl had not feared adversity, they would have waited for the end of the ordeal and would have put out in the Light what was in darkness. So, they would have avoided misfortune to dwell on the descendants.'

*

'*Can we see God?*'

'We have time to see God. See the works of God in everything. If we see someone more miserable than us, **END OF PAGE 75** we are glad to be unhappy and which of you would like to exchange his fate for another one? We would not be able to bear the same burden as these persons bear.'

*

'*Is the spirit there long before the conception of the flesh?*'

'The spirit is there long before the conception of the flesh.'

On 17 February 1902

'I told you that those that would deny God and the soul would be thrown down in the depth of darkness. Here it is.

God has put a spark of the Light into man's heart; it's the Spirit who shows us our way. God has put it in us to give us courage and strength to fight against evil and thereby to gain Faith and Hope.

This spark is smothered by egoism and as it does not shine anymore, Evil grows up. This is how the depth of darkness has to be understood.

To give you an idea of the Depth, we have had atmosphere from cavities of the sun and of the main planets come into the room. About planets, I am going to tell you what a comet is: a comet is a phosphorescent body and inhabited like the other celestial bodies. On and on does it cover its way, inexorably, accomplishing its role as police officer of the planetary world. It only takes hold of uninhabited planets, but cannot produce the

disasters heralded by scholars. At the very most, it may modify the air of some planets. Around the comet's nucleus is a phosphorescent atmosphere. The luminous tail is due to the fact that the phosphorescence is only visible in the shade of the comet. The sun hits on one side and it is only on the other side that the rounded shape tail is visible, **END OF PAGE 76** since nothing proceeds in straight lines in nature.'

*

'What are the origins of theosophy?'

'Theosophy goes back to about 1900 years before Jesus Christ.'

'Tell us about Theosophists, Fakirs and Hindus.'

'Some of you know that there are people thinking of being equal to God in India, in Europe and also in America. They say, "God is me and anything is God". These people do extraordinary things, for example, they will have an apple tree grow up in three hours and in five hours the fruits will be ripe. For that to be understood, you should know that everything is within man's brain. For someone to be in these conditions, intelligence needs to develop strength. This is the way of egoism, the way of denying God and it's Antichrist's science. Antichrist is theosophy and its by-products.

If we do all by ourselves, we draw strength from ourselves and we drain ourselves out (magnetism). But the strength coming from God is given to those that practice charity.

There are people claiming not to die. In truth, all men obey this Law of Nature and if they extend their life on Earth by tricking, they will pay off sooner or later.

They do as follows: before leaving their tired body, they choose a young healthy man in which they cast everything alive in them. Then, when the time they have chosen comes, they substitute themselves for the young man. This act is a crime. Those that give themselves over to this practice shall go into the depth of darkness. **END OF PAGE 77** Count de Saint Germain who is dead now and François Schlatter³ did this several times.

Antichrist's soldiers are those that make on Christ, who was the Word of the Incarnated Father, that is the Word of God, human judgements. They say that Christ is an advanced being, who had studied at such temple, at such sanctuary and that his initiation raised Him to the level that He has hold. Yet, Christ had the knowledge of all things even before their creation as He was the very Son of the Father.

We may divide the Antichrist's agents into three parts:

1. The scholars of spiritism (theosophists and so on).
2. The ignorant of spiritism (the spiritists themselves).
3. Wizards.

³François Schlatter (1855-1896), known as the Saint of Denver, Alsatian wonder worker, worked in the United States. See the *Biography of Francis Shlatter, the healer*, Denver, 1896.

- Theosophists are typically proud and claim to get everything out from themselves. They say, "I may become a God" and so they are nothing. They can develop their cerebral faculties for one existence at most.

- The spiritists themselves are the ignorant who, on faith of what they were taught, call upon what they name the disembodied. Most often, what answers them may be nothing but a reflection of their intelligence. Sometimes, God allows them to have real communications and if these individuals are sincere and humble, then this may be for them a consolation and a means of development, otherwise pride leads them into the Antichrist's service.

- Wizards are those that get everything out of their own initiative, of their own willpower. **END OF PAGE 78** The selfish development of their powers allows them for example to conjure up a jug of water and much more. Those that act so, fail charity because they manage to obtain such results by assaulting Nature.

Doesn't Scripture announce to us that there will be miracles and marvels? These times are not far-off.

It is far better to love our neighbors as we love ourselves, for those that leave their brothers in adversity are on the Antichrist side.

Heaven removed the Antichrist who had lived in Paris from this world thanks to someone's prayer. He only left works behind.'

'How long ago was the Antichrist removed?'

'The Antichrist was removed about seven years ago.'

*

'Providence is everywhere. Man finds it in the right as in the wrong way. We are not free, it only seems as if we were. It's not a sufficient reason to deny Providence.

We are nothing but children and Nature—our nursemaid—has been assigned to lead us and to guide us.

To see into us, we must wait until we get eyes, until the understanding comes.'

On 18 February 1902

'You told us that we are not free.'

'Our deeds are conceived long before their carrying out. Thinking about that is terrible.

You have been shown that any being, whose brain meets pictures cannot escape on its own from the obligation to think and to act whereas those for whom these pictures are like hanging in the air are unable to act even to think. **END OF PAGE 79**

These pictures may be named negatives. Everything exists in the background at a photographic state. When an event is to occur, molecules come from the whole vastness to make up a negative.

A few people may have a gift for perceiving negatives and, depending on their vivacity, they deduce that such an event is to occur at such a time.

The negatives are alive and may be called and perceived by our intelligence. Did not you attend the battle of Waterloo, could not you hear the gun shots, the noise of cannon, the groan and the imprecations of the wounded people and the dying men. The negatives

may switch countries, planets and arise successively at all points of the universe. There may have been a Waterloo on Earth and another one on such-and-such planet.

Earth being governed by the number twenty four, every twenty four thousand years, the negatives are called back.'

Never ridicule your brother if you want Heaven to grant you his favours.

'Why do we have thirst for knowledge?'

'Thirst for knowledge only lasts for a certain time. We should take advantage of this period to ask Heaven. Be also aware that everything that we have been taught does not belong to us and that we cannot make it ours.'

*

'When you see children abused by their parents, do know that they are of higher nature than them, **END OF PAGE 80** for the more ill-treated are individuals, the greater they are. If we had time, I would give you an experimental proof of everything I'm saying, but this will be postponed to another session.'

*

'We must obey both the Law and God since it is God who has permitted the Law and who has given a government related to our state. To imperfect men, perfect Laws could not be given.'

'Socrates, drinking the hemlock, did well to obey the Law, but if at the same time he had obeyed, he had prayed to God to be forgiven for having been forced to execute the sentence, the hemlock might not have had a deadly effect on him.'

*

'Why does war exist?'

'Assume that a great power has remained for a hundred years without being at war; she will necessarily make savings. This shall happen: many of her children will turn against her and will destroy her institutions. Yet we are but kids who can cause a lot of harm unknowingly. Nature will send her kids back to the game to avoid that. At the same time, that will be a tonic for those that are spineless.

Nobody knows what war is. God said to men, "You shall not kill", but this applies only to people.'

*

‘Will humanity constitute a single being?’

‘Everyone will keep their individuality. Humanity will also keep its individuality, but harmony will exist. **END OF PAGE 81** Only the soldiers will be everywhere, in darkness as well as in the Light, bringing back those that are late. Soldiers were appointed by God before the beginning.’

*

‘In two or three years, people will come and tell you that by studying such and such science, miracles and marvels can be performed. Pay close attention and remember what I told you about Antichrist.’

*

‘What should we do to understand the Gospel as it has been given?’

‘Never will we understand the Gospels as they have been given. If we read them today and we read them again in a year, we will not understand them in the same way anymore.’

On 19 February 1902

‘Christ came so that we may speak to the Father—through the Son—. Without His coming, our prayers would not go right up to the Father.’

‘Christ had nothing from the Earth, his body was taken from vastness, his ascension and his resurrection are real. He didn’t come to bring the Light but to modify it. Christ did go to India, yet he only passed by. He travelled around the Earth. Jesus went to India when he was 14 years old, but he learnt nothing as it is claimed, for he knew everything. Christ is the knowledge of everything.’

‘Our Lord Jesus Christ came into this world without a man’s help. **END OF PAGE 82** This way, God created it for the Genies, who also come into this world without a man’s help.’

“I tell you in Truth, you will not have gone through all the cities of Israel, until the Son of Man has come" (Mat X - 23). Indeed, the whole of Israel had not been visited and the Son of man had come and nobody had known Him. The Israelites have been waiting for Christ. For them, He is surely going to come. For some of them, He will make his apparition.’

‘If someone has spoken a word against the Son of Man, he might obtain pardon; but the one who speaks a word against the Holy Spirit will not obtain pardon neither in this century nor in the next one" (Mat XII - 32). Nobody has sinned against the Holy Spirit yet, because nobody knows him and we have to ask for not knowing him, for our greater good.’

“I ask you for mercy and not for sacrifice”. This has been said for brothers between themselves. Between brothers, our actions must be all-mercy and all-kindness; nothing for them must cost us, must not be a sacrifice.

It has been also said, "I do not come to bring peace on the Earth, but an all-out war." Thus, let the one who wants peace look for war.'

“You will leave everything behind to follow me: father, mother, wife, children and friends." In a family, there are some who are more advanced than the others. If they follow the Lord, either the others will follow them as well or they will try to stop them. Then, these ones will be either taken away from their close relatives or their close relatives will be removed from them and another father, another mother and another family will be given to them.’ **END OF PAGE 83**

‘And he said to them, "To you has been given the mystery of the kingdom of God, but those that are outside get everything in parables, so that while seeing, they may see and not perceive, and while hearing, they may hear and not understand, otherwise they might return and be forgiven." (Mark IV - 11,12).

Is this a limit to the number of chosen people? And in this case, what would have been the Saviour’s preaching for?’

‘All in good time. Those that are too young must not be given too substantial a food, for they wouldn’t digest it. This is why Christ spoke in parables. Those that had not understood Him at that time might have understood Him later.’

Speaking of Our Lord Jesus Christ and asking if his existence between twelve and thirty was known, the Master said, ‘From twelve to thirty, Jesus went around the world without letting the others recognize him and did but pass through each place. At twelve, he went down into the bowels of the Earth. Therein exists a world more backward than ours, of which we have no knowledge and in which very robust people are living on roots. The inhabitants have a special Light and live very well in the atmosphere prevailing in this place, whereas they are only able to stay during short moments at the surface of the Earth. When coming up there, they feel as if we were in water. These people live one hundred, two hundred and even two hundred and fifty years. Around fourteen, he was in India.’

And seeing signs of ignorance on the audience’s faces, he added that nothing must be hidden: not even our most secret thoughts, for we must do everything and say everything publicly. **END OF PAGE 84**

*

‘By what will we recognise that wonder makers are going the right way?’

The Master, speaking to someone from Paris, asked them what theosophists think of

Christ's death. He was answered, '*They think and say that Christ is an evolved man, that he was not dead when he was buried and his resurrection was a rumor.*'

The Master added, 'Indeed, they say so. You will recognise that wonder makers are not going the right way when you hear them say that Christ was a man like the others, but with a great intelligence, that he was not God and that he had studied in some far-off lands.

But you, do believe that Christ indeed was the Son of God, God made man and nothing is known of his terrestrial life. Before being sentenced to death, he has gone several times to jail as a rebel, a politician, a sorcerer, a magician and so on, and finally was sentenced to the torture of the Cross and he got the thrust of the spear only after his death, according to the custom of that time. To justify the prophecy, his bones were not broken; besides, that would have been impossible: Christ's bones were harder than diamond.

Theosophy does grant some powers to Jesus; but a kind of magnetic power. Some of them claim that his bones were not broken, that the thrust of the lance he received had been shallow and that he was put into lethargy until his followers came to release him from the grave.

Christ indeed was dead when he was taken down from the Cross. Then he was placed in the coffin to raise from the dead shortly afterwards. Some friends of His came and raised the stone. He walked out alive; for death could have a hold over Him only during the time He deemed necessary.' **END OF PAGE 85**

On 24 February 1902

'How to distinguish the role of active plant ingredients?'

'On seeing a plant, all men may have the power to distinguish its properties according to the marks being on the leaves, the stems and the roots.

For Heaven to grant us this godsend, we are requested to make efforts to become better. When we are humble enough, we will meet the inert matter. And this wonderful thing will happen; we will perceive the inscription saying what it is, where it comes from, where it goes to and how long it is to last. Likewise, at this point, we may come across people; if we need to know what they are, a voice will tell us everything they have been, everything they are and everything they will be. We feel that like a cold or warm ray of Light.

If it happens that we don't use this gift for our sake, we may gain the knowledge of the most difficult languages and we will speak and understand every language in which we will have to speak, without any difficulty. For us, that is to be in the Light.

There is still something more mysterious. When we are soldiers—we cannot be a soldier at the barracks and on the battlefield—When we are soldiers we must go where the fight is and not be afraid. Should the danger be great, we should ask Heaven, fix the bayonet at the end of the gun and march onwards.

You are a soldier; you have arrived in front of a high mountain. You ask it for how long it has been there; it answers you, it tells you its story. It is the Spirit of Life that Nature has put everywhere that answers you. **END OF PAGE 86**

Better still, suppose you need to go through, you tell the mountain to move aside and it shall move aside; I promise you it shall open up, it shall move one way or another, or a tunnel shall be formed, but it shall be submitted to you.

A colonel, leading his troops, happens to come in front of the mountain; his troops are hungry. In the name of Heaven, the colonel will say to the mountain to turn into bread

and it shall turn into bread.

Somebody is leading humanity. This one needs such-and-such remedy. In the name of Heaven, this soldier will say to such plant for instance, "You shall have such quality". From then on, such a plant contains the germ of new properties that will grow on.

On Earth, there is a ray of this Life that illuminates a little the whole surface of the Earth.

When a being comes into the world, its food has been ready for a long time. Everything is measured and calculated and Nature has put on its path everything it needs.'

On 25 February 1902

'May we read the Old Testament?'

'I don't see what may prevent us from reading the Old Testament. We may read it but we will not understand it.'

Then, speaking to me, 'Put that aside, you don't need to read it.'

*

A person asked, *'Is it possible to send a little bit of intelligence to a sick person?'*

'To do this, we must come to realize that we are nothing and that we are not clever. Then, we may ask for a little bit of intelligence to be sent to the sick person and **END OF PAGE 87** the stupid one may be given intelligence. The intelligence of matter is always attracted by the Light.'

*

'We may do all the harm we want, but then we must not be scared of the deadline, for evil grows up like good and strengths have to grow up as well.

When we grow upwards, we grow downwards. While the tree pushes its leaves towards Heaven, its roots sink and spread deeper into the ground.'

On 26 February 1902

A lady was cured of a breast tumor.

'By magnetism this may be done, but a lot of precautions and many sessions are necessary. After the operation, the flat must be aired, perfumes must be burnt and the animal electricity staying in the room in which the operation took place must be removed. This electricity doesn't go away, it stays in the flat and may come back to the magnetizer, to the sick person, or to a third party.

To perform a healing, we may also avoid using hands, because we have powers at our disposal and these powers are only waiting for our orders to obey. These powers are around each of us. We just have to position ourselves so as to command them.'

*

‘Why do we suffer?’

‘In us, we have a series of muscles, a series of fibers and molecules that have an independent self.

Suppose that we pick up only one of these molecules and that we may divide it into infinitesimal corpuscles, in one million or two, for example. Each corpuscle will still have a self. **END OF PAGE 88**

This is what I was referring to when telling you there were generations within us.

These corpuscles, these molecules can see one another as we can see one another; they can feel and think.

Everything must work and have rest. We come into the world to work. We must work and rest one day per week.

To each of us has been given land to cultivate, and as life is in matter, even if it is dead, we suffer if we do not cultivate it.’

‘When we want to probe Nature by ourselves, we commit a violation of Heaven’s Laws. But if we pray and if we ask for instruction, Heaven grants it if we are wise and willing to pay.’

*

‘One should not love oneself, one must devour work to feed their kin and their neighbors.

Men may act by their own strengths, but do wrong, whereas if they humbly ask God to grant this thing to them if it pleases Him, submitting themselves to His will beforehand, they don’t act wrongly.

Let’s go slowly; and if we are indulgent with the others, we will also be indulgent with those that are in us. Thereby, our organism will develop freely.’

*

‘How can pain and joy be regarded?’

‘We can conceive of pain and joy, but it’s not the same subject who conceives of them. Those that have greatly evolved endure and don’t feel pain. Joy is felt when we help others to bear a burden.’

END OF PAGE 89

‘Theosophists say that evolved men are insensitive to joy as to pain.’

‘It shouldn’t be so, joy doesn’t exist for the evolved men on Earth. Pain must be their joy for thereby, they take their neighbors’ pains.’

‘How was the spirit able to evolve?’

‘Had a man brought you some pieces of raw wood and asked you to make something of it, a tool for example, you would answer to please him, that you don’t know!’

*

‘Working makes a worker.

The shortest way may be done in a single time. If you have a house, you should take

the income to make another one in which you will house the poor. Work by yourself, sell what you have got and preach the Gospel to the destitute. We must obey the Law saying that we are to leave father, brother and so on.'

*

'We should put the excess of self-respect under the feet. It is pride that loses us, kills us and prevents us from moving forward, for as long as you think you are above the others, you shall be nothing.

Heaven leaves us left to ourselves if we believe in our strengths; and pride kills. It's time to think we are nothing; it is high time. The time is ripe to be submitted to Heaven's will, to please and to be of use to our brother. The time of Apocalypse is gone: those that badly behave, let them behave badly because the harvest is ready to be done and a book is shut.' **END OF PAGE 90**

'Try your hardest to become nasty, stupid, sharp-tongued and slanderous. If we know that we are not good, Heaven will grant us what we ask for!!'

'Why do we develop pride and malice?'

'Because we are selfish.

From bad plants, we should make good ones. Suppose that we could take two ways: one way in which we are happy, in which consequently all vices expand freely. Another one in which we have trouble, in which the faults, as a consequence, find a poor soil incapable of feeding them for long. The last way should be taken if we want the bad plants to become good ones.

Egoism is the root of all evil; pride is a branch of it. When pride grows up, it comes to a point where people become stupid.'

On 5 March 1902

'We should train ourselves to be patient. Being patient would be easier if we lived alone but Heaven doesn't want it to be so and makes us live in society for us to know that we aren't perfect.'

*

'There are not many children of God although theoretically, we all are. Those who are children of Heaven are not born of the will of man but of God's. We may all become children of Heaven; to become so, Heaven asks us to put our pride under our feet.

Well, in the past there was a massage school in Lyon. By asking Heaven, the students of this school who were not proud could explain what the sick were feeling just by touching one of their objects. **END OF PAGE 91** Now, there is no course anymore because nobody made efforts against pride, on the contrary.'

*

‘One may go to Heaven only if one is like the newborn child, which means that one must have suffered enough.

There will have to be in the soul and in its garment (glorious body that shall resuscitate one day) nothing that remembers.

After the adversities, the garment might remember and if it remembers, it is not like the newborn child yet. For it to be free from sin, it must forget, it must know nothing; from then on, it will be like the newborn child. This is what would be the situation of such beings. If they were asked what such thing is, the city of Lyon for example, even though they would never have heard of it, they would describe it to you, they would tell you the name of its streets, its monuments, for how long this town has been there and so on; for these beings are with God.’

‘Life exists in anything, even in inert matter.’

*

‘*What is the Cross?*’

‘We cannot know what the Cross is. However, if we are willing to do a part of what I told you earlier and to look at the foot of the Cross, we will find everything, for everything is at the foot of the Cross; all the possible sciences. We all are part of the Cross.

The Cross is a symbol as well. It has existed since the beginning of Time. At some point, a person who would have no religion may see a Cross. The Cross is here to say, "You shall have trouble, march." **END OF PAGE 92**

The Cross is alive. If we humbly ask we will receive. Moreover if we observe what Heaven said, Heaven will give us all we need.’

*

‘Since the Son of God came two thousand years ago, there are seven generations of men who are to die of the second death: these men are those that deny God and the existence of the soul, who claim that men descended from apes, that Nature is the work of chance and that the pathological vibrio, by passing through the whole scale of beings, has managed to give this animal called man.’

‘*May you tell us more about the second Death?*’

‘The second Death is the encystment of the soul. In the short run, a lot of people shall die of the second Death. But we will come back in two and a half thousand years to pull out those that are going to die of it.’

On 6 March 1902

‘Those that develop their brain to the detriment of their heart are anti-Christian. Thought, as the Light, goes out from the Heart, it goes to the first negative arising, about one and a half meter in front of the brain, and reflects itself on the brain. Within the heart is the spark.

The brain is the home of the soul.

The spirit is everywhere in the body.

Pride is everywhere in the organism; we cannot get rid of it because we would have to change ourself entirely. It can be seen in the eyes, the shape of the face, the hair, the size and the length of the fingers and the nails and so on. **END OF PAGE 93**

However, a seventy-year-old man, in three or four years, could entirely alter himself by making a great deal of efforts. It's even easier for the young.'

*

'What are the different kinds of temperaments?'

'Here are three people :

The first one is a drum, a chatterbox.

The second one is constantly crying and could cry for hours on end.

The third one is vindictive and doesn't care for the received kindness.

Show to these people an equal amount of kindness, in the same conditions. The first one will chatter a lot and will repeat the received kindness for a more or less long time. The second one will still think of the kindness but will not say a word. The third one will forget it at once.

Don't blame them because Nature hates emptiness and all the ways have to be occupied. We don't know ourselves, how to judge them?

One can know people's temperaments by their forehead and temples. There is a fourth temperament; the stubborn one represented by the dog.

There are two kinds of stubbornness :

The one that consists of standing still.

The other that consists of backing down is the mule's. Here is a man who came to the world without bearing the mark; the man persists in not marching; by an accident, Nature has put the seal of stubbornness upon him. You bear the mark of what you are.'

END OF PAGE 94

*

'I fail to understand that people may be scared. If one wants to devour us, what does it matter? If we have to be devoured, it may as well be us as any other man. '

'People coming here have all observed that their head was clearer. Something is new in their brain; it's the spirit's release. For some, fear begins; for others agitation begins. At their death, someone will come and pick them up and all of them will go away with a smile.'

'What is death?'

'Death doesn't exit; it's a transformation. When man's body is buried into the ground, a keeper is entrusted with it until the day it comes out of the ground. Suppose we were allowed to see, we could see that people cross over to the other side without suspecting it. Death doesn't free us of sufferings.

And I'm repeating it, people who came here breathe their last with a laugh; recall rue Tête d'Or when dying and someone will come and pick you up. We have not to wish for

death. We must live for our parents, our friends and our neighbors.'

'Is suicide cowardice?'

'Not always. Indeed, General Boulanger didn't commit suicide for a love affair as it is said; he killed himself to make a Coup impossible with which, he alive, he would have been forced to collaborate.'

On 10 March 1902

'Everything was created before men.

Animals were created before men. **END OF PAGE 95**

Men were created as they are, they are not evolved animals.

Men were conceived before animals.

Men's body were shaped from the silt of the Earth.

Spirit is a spark from God.

The man who was created last was being conceived before the ambient was created.

All beings were created at the same time. The first conceived was the last and the first created was conceived the last. God's idea about conception was alive and beings thus constituted this idea.'

'What has become of them?'

'It doesn't concern us. Our ideas have also something alive and all unnecessary ideas will be obstacles later. The One who came two thousand years ago was the first and the last, but you mustn't mistake him for men.'

'Men were created good but they were given a land to farm. God created men seemingly perfect, but they had the seven cardinal sins in themselves. He didn't create us to put us down into the eternal fire and to cause our downfall. Besides, if someone among you gets lost, I promise you, I assure you that I myself shall pick them up where they will be.'

'If the creature is not perfect, it is because God wanted it so, is it?'

'It was said, "You shall not judge the Lord your Master". Judging the creature is judging the Lord.'

'The original sin is a stain. While creating the world, God created all beings at the same time. Therefore, the soul has existed longer than us. Beings were created with a need to educate themselves; because they knew nothing. **END OF PAGE 96**

Something was needed as a reward or a punishment to make this idea grow up. As the soul was not pure when coming down to the world, all religions have a kind of baptism to clean the soul from that stain. Those that are not baptized shall not go to Heaven and in general those that have been baptized don't enter it either.'

'God chose beings from the Creation who were created before the others and told them, "Here are weapons, you shall struggle and when you have defeated, you will put your swords into their sheath.'

*

‘Are there any beings sacrificed during their whole life?’

‘Yes, there has been ONE above all who was sacrificed from the beginning and will forever be.’

On 11 March 1902

‘Must we look for knowledge or do we have to suppress this wish?’

‘People can look for knowledge, but they shoulder a great responsibility. It was said, "Comply with the laws of Heaven and knowledge shall be given to you."

You ask for something to be convinced but should you see people raised from the dead, you would be impressed for three days and finally you would say, "it's a vision", or "it was bound to happen". Therefore, what you wish to see cannot absolutely convince you. Everything comes in good time.

What would happen if a gardener, having put a plant in a greenhouse in September to make it sprout and grow up, **END OF PAGE 97** planted it in the middle of winter? The plant would feel ill. So would it be for men.’

On 12 March 1902

‘Anarchists come out of darkness. They are demons coming out of the Shadow. They wish to destroy things, for they arrive in the material light and they can't see things as they are. The Light also gleams in Darkness and Beings of Light too are among anarchists.

We shouldn't become anarchists. Poverty is going to increase; people will have to help their neighbours. We mustn't worry about the next meal, but rather whether the fellow next to us can eat.’

On 19 March 1902

‘When we are in pain, we should speak to Heaven. The Scripture says, "Ask to be relieved of your sufferings and so you shall be." Suffering is absolutely useful for morale.’

*

‘The devil exists, but don't mistake him for the terrestrial demon who can become incarnate and who has existed since Christ's leaving.

Seeing the demon is frightening.

There are many incarnated demons. Do good to them because Heaven has put them on our way.

During experiments, you will ask me why demons exist; what the demon is and why; and how come there are men who are part demon, part man. Lucifer is a leader but not the main leader.’ **END OF PAGE 98**

On 24 March 1902

‘Gaining patience is almost as difficult as gaining our brothers' friendship and our neigh-

bors' love.'

On 9 April 1902

'Always speak to God.'

*

On 22 April 1902 after the session for the sick, the Master went out then came back and told us, 'In a few days, I shall warn you against the Antichrist, now in the shadow, for he will appear soon. I don't claim to teach you, but fairly soon you will be happy to remember our talks here warning you of what is to come on the scene, because Antichrist's doctrine will be attractive and his apostles will perform miracles by studying soul and body connections, which you haven't been explained here deliberately, in order not to expose you to a great pitfall. Even so, regardless of what has been said, several of you have tried to make various objects move by their will.

The prophets, the apostles and Christ's disciples performed miracles only by God's will and they didn't claim they did that on their own.

You can't love God if you can't love your neighbors. If someone comes to ask you for a pair of shoes, whatever he looks like, give it to him and give him a hat and a jacket and trousers as well; because he might be God Himself.

The true Way, the Christ's Way is full of side streets.' **END OF PAGE 99**

'A time shall come for you to be happy to remember what I have told you; because the time is ripe for the Antichrist to perform marvels and several of you shall be lured. There shall be several Antichrist.'

'You must remember that you have been shown the connection between soul and matter in a veiled way. Almost all of you here made a plate, a glass or something else move. Don't do that.'

'Indeed, the Antichrist shall perform not only marvels but also miracles. He will start by saying you have to love one another and other fine words; but don't be lured, these words shall be said only to mislead you and to fool you better. The Antichrist thinking he is a god, will be able to and shall perform miracles; but he is not on the right track and his means is deceitful and deceptive.'

'Watch and pray. I don't say so for you not to take the necessary rest, but I wish you to understand that you must be on guard against the temptation you will undergo to follow the wrong track.'

'The former prophets who had lived 6, 4 and 3000 years before Christ didn't know that they were to come back at the time of Christ to be his apostles, but their spirit knew. Likewise; apostles have come back on Earth and are with us. Although young, they don't know their missions nor they are the apostles. Therefore if you hear anyone saying, "I am

an apostle of Christ", don't believe them, because the true apostles don't know that and the Antichrist could mislead you as well.' **END OF PAGE 100**

'Therefore, be good and compassionate for your brothers and avoid slandering and bad-mouthing your brothers; watch and pray.'

On 6 May 1902

'When the three parts are gathered and call upon me, I shall be in your midst. These three parts are: the brain (or the intelligence), the heart (Love, Light) and the good sentiments of the body (the human Soul).'

*

'Will we have the tangible knowledge of the "Word" lying at the bottom of our heart someday?'

'Yes we will, when we are nothing, when we are at the commencement.'

*

‘You wish to be a soldier: Put yourself down if you don’t want Heaven to put you down.’
 ‘Hadn’t God loved us a lot, it would have been too late since one thousand eight hundred fifty six.’

*

‘Submission to the Laws of Heaven is the stumbling block, the front door. To march, we must have good shoes. These shoes are submission. We must put them on and march.

Resignation is submission. Tomorrow, the day after tomorrow and the day after, we will be walking; then one day, two days, three days later we will have forgotten everything; we will be nothing. From then on, we will have knowledge of Word and Life. We will all be in One and One will be in all.’ **END OF PAGE 101**

On 10 June 1902

‘You must keep in mind that grandchildren pay off their grandparents’ debts.

The time is ripe; don’t bad-mouth your brothers.

The Book of Life was opened in 1856 and in 1885 again. It is closed now and will be opened again for those that will be of goodwill.

Be charitable and Pray for your brothers.

A man has been living for 2000 years without passing through death. Some among you shall not pass through death; yes, more than two of you here shall not pass through death.

Don’t worry about money for everybody here will have some.’

On 5 July 1902

The Master drew a circle on the ground with his stick and said, ‘Do you see this circle? Well, for your information, you are only this grain of sand at the edge of the circle. To succeed, you must conquer the whole circle so as to control the center. You would like to reach the center without undergoing the ordeals of conquest, would you? I say it to you once more: love your neighbors as yourself; it’s not a matter of uprooting pride, you still have to try your hardest to turn it into humility.’

September 1902

I met him on quai de la Charité. I asked him for permission to come along with him.

‘Please do, but I will take the train at Vaise at 9 am,’ he answered me.

‘But it’s 8 : 50, you only have ten minutes left! You will never make it.’

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‘Of course I will, we will have the Mouche,’ answered the Master. We walked up to the Saône. On the boat, the Master said a word to the pilot and was answered, "Oh here you are!" At that point, the boat rushed off and shot ahead all the pontoons without any passenger asking to get off and without any passenger waiting on the pontoons. We were at Vaise station five minutes before the train left!!

On 2 December 1902

We were at the Master’s home. It had been nearly two months since we last saw him and today all newspapers had tongues wagging about him regarding his receptions at the

Court of Russia. A virulent press campaign had started out against him⁴.

‘*Shall we respond?*’ his friends asked.

‘Not yet,’ he answered them.

At last, he came back! He changed his protocol to go up to the session room. People went up two at a time, from now on we went past him and could talk to him. I am with Claude Laurent and he first went in, at last I am in front of Him.

In the past when I used to see him I didn’t have the same feeling as I felt now; I was overcome with a deep respect tinged with sadness and I could feel my unworthiness. I told him about it as well as what I had to ask him. I asked him to help us and to protect us as well.

He told us, ‘I will. Pray.’

I still felt a sensation that I was not able to define. We shook hands and I went into the room.

He himself held the session. **END OF PAGE 103**

He talked about the dead, ‘Don’t look after them. At the death of the body, that exists only in appearance, something from ourselves stays to guard this life until we rise from the dead. We have three lives. We don’t know Evil and here everything is intended for us to make efforts to become better.’

‘You have troubles. If you could understand what troubles are, you wouldn’t complain. Do you know what Death is? No you don’t, neither do I. Should I know it, I wouldn’t tell you. When we are unable to flee from danger, the danger will no longer be able to do anything. Know that everyone here shall be saved, their parents as well, since their grandfathers’ fathers down to the grandchildren’s children. We must forgive those that hurt us; those that are suffering go forward and Heaven gives to those that go forward. The soldier facing danger will be rewarded. Those living in convent will not go to Heaven without paying off. What have they done for Heaven? Nothing. Should we throw the stone at them? Of course not. We must endure adversity for them.

We must never bad-mouth our neighbors; you have made promises and you haven’t kept them. However, you have seen the lame walking, the blind seeing and you haven’t kept your promises. Have I not told you that nobody may enter Heaven if they can’t love their neighbors as themselves? What I’ve asked you for quite some time is just a bit of goodwill. I promise you to grow up this goodwill. God never abandons you; it’s impossible.’ And he added, ‘I have proved everything I have told you and everything I am still telling you because the One who sent me, gave me the power to give you evidences.’

He asked me, ‘could anyone say that I haven’t proved everything I have said here?’

END OF PAGE 104

He was answered, ‘Master, you have proved everything you have said.’

‘We must overcome antipathy, we shouldn’t judge anybody, for all of you have been conceived by the same one and I have promised you that I will be with you forever and I promise again and I swear that none of you shall be damned.’

⁴See the *Nouvelliste de Lyon* on 3 December 1902.

The Master changed the air in the session room and said,
'Can you smell a perfume pervade the room?'
'Yes, we can!'

'What I am going to say is for nobody and nobody needs to understand it, nor do you need to try to, as it is for this one' and he pointed at me, saying, 'he doesn't look like a very proud person at first sight but he is.'

I answered, '*yes, it's true, Master*' and inwardly I wish I were not any longer.

He told me, 'it shall pass.'

He added, 'a bunch of flowers is coming and pervading the room.'

We asked him for the absentees. He smiled back and answered, 'Of course.' He promised better conditions for all of us. We gave thanks to him.

On 7 December 1903

We could not attend the first session; we attended the second one. The Master was inside and was answering a question, 'Nobody can become rich if they do their duties. When they see a poor person coming on their way, some turn off not to give them anything.'

END OF PAGE 105

'If a well-educated man in human sciences said that there is no God to another uneducated man but believing in God and that this so-called scholar tries to prove him wrong with reasonings, so well, the simple man but believing in God, not only wouldn't he trust the so-called scholar but also he might compel the latter to be unable to explain what he would show him, or to put it down to chance. We don't have faith but only a germ of faith.' In another session, I remembered having heard him say, 'faith is a tree that grows up in the garden of Charity helped by Humility.'

Pointing at me, the Master said, 'this man had promised me not to lose his temper and however he lost his temper at someone when coming out of here one day.'

I answered, '*yes I did, Master, but I can assure you that I wish not to do it anymore and that I am trying my best to make it; but something inside me can't be brought under control; give me power over this thing and I will not lose my temper anymore!*'

The Master answered, 'What credit would be yours? And I wouldn't give you this power even if I could.'

About Communion, he said, 'we must ask God our daily bread. The One who has sent me ensured me my bread for my whole life, literally and figuratively!'

Then I said to him,

'*Master, let us commune with you.*'

'Well, you would like to be invited at my table for dinner?' he answered.

'*Yes I would, Master.*'

'This may be done.'

END OF PAGE 106

'Thank you'.

'I know all of you very well and I have known you for a long time. I used to live with you in another country, not on Earth. To all of you, I speak gently; there are some to whom I spoke with severity. What have men done more than animals to deserve anything? Nothing, they have done nothing more!

There are beings who have been rushed down in the lower abysses, what have they done more than men? NOTHING, they have done nothing more!

'Who are these beings in America pretending to give extraordinary powers to those willing to listen to them and follow their advice?'

'These are Antichrist people and theosophists as well. You shouldn't listen to them; they shall pass away, but we, we shall not. In a while, Antichrist shall come and shall do extraordinary things, but don't be seduced by him. Several of you will be tempted and for some of you Charity will be well dampened. Do everything you can not to lose your temper, always put yourself below the others, be humble and judge no one.

I've been all over the world to push those that didn't march.'

I also remembered having heard him say these words, 'Everything that has been decided at 35 rue Tête d'Or is carried out at the Chamber and becomes a Law afterwards.'

On 24 January 1903

That day, the Master had given a very short session in the afternoon, then he went up in his study where he wrote a letter to a Russian grand duchess. **END OF PAGE 107** During the session he confided to me, 'for 30 years, I have been facing all the hassles and all the possible wickedness. I am tired of it and I want to put an end to it. At the end of February, I am going to cancel the sessions that Chapas will carry on if he wants to, and my family and I are going to Russia once and for all.'

Tzar Nicolas II himself might travel to Lyon incognito in the course of February along with one of his parents and one or two servants.

On 2 February 1903

The Master let me go upstairs into a luxuriously furnished room in which considerable preparations were done. People were gilding, repainting and clipping wall hangings. The Master let me have a look at an old gold silk piece on which Mrs Lalande, his daughter, was embroidering the imperial blazons. The Master would provide them with his whole house in rue Tête d'Or and might sleep at Doctor Lalande's, his son-in-law living in rue Tronchet.

On 10 February 1903

At 2 pm, time of his daily sessions, the Master sent all the sick people back, some 150 persons, and was standing behind the front door of his house along with Genton, Cambon the chemist and a third unknown person. To each newcomer, he shouted that he was the victim of a denunciation, that he was hunted down and that he would let know what would be found against him fairly soon. This scene having gathered up to 200 persons in the street, the Master dispatched his household staff to urge the crowd to disperse in order not to prejudice him as he was bothered by the police on and on. **END OF PAGE 108**

The police intervention was limited to the appearance of the Master and his son-in-law before Mr. Robert, police captain of the Brotteaux area.

On 10 March 1903

The daily sessions at the Master's home did not resume and the sick were still said to go back, for repairs were not over, which was true because there were still busy workers at the Master's home.

On 17 March 1903

The Master had resumed the daily sessions at his home in rue Tête d'Or. Until now, the number of people at the daily sessions had not exceeded 30, most of them being regulars who did not pay.

On 24 March

At last, we could come into the Master's home. He told me that only 19 people could come in. He, HIMSELF, held the session. He spoke against pride, pointing a finger at me as he almost always did, 'you wish for quietness, but would you have it, I would come and take it away from you to make you fight.'

I asked him, '*Master, shall we stumble over again and again?*'

'May we speak this way? Can you tell me the faults that you've done and those about which you are talking?'

A light was dawning upon me and I could see that what I called faults were only very tiny things compared to the true faults. I was confused. **END OF PAGE 109**

'People have to work, even to make their bosses richer. As long as we are paid for a work, we must do it conscientiously.

For a hundred and fifty years, the spirit of anarchy has been reigning and those who could hire will not do so anymore by fear. The woes of life and all its struggles are a task that we have to fulfill.'

The Master added, 'in the near future, we shall see an angel from above and with one hand shall pour on Earth a cup of blood and with the other a cup of fire.'

I said to him, '*shall we see that with our terrestrial eyes?*'

'Yes you shall, unfortunately. In a while, those of the family who will have done their duties will go to a country in which they will be given a name. This name will be on their forehead and only them will be able to read it.'

Savarin said, '*I have admitted that others always reap the benefits and doctors are crowned with glory once we have tried our hardest to cure a sick person. So I feel at peace with what you have said.*'

The Master answered, 'what does it matter? Do your duty, the rest is none of your business. To cure the sick, magnetism can do a lot of good, but extremely clean hands are required to practise it.'

Then I said, '*Master, in a session you had talked about magnetism to us but said that*

our way was the Prayer, had you not?'

'Indeed, I have not taught you magnetism and we do not practice magnetism here.'

'You have explained this method to us and we have put it into practice with a lot of success.'

END OF PAGE 110

And he said, 'there is another way to cure the sick. For that purpose, one ought to know the sick for several centuries, read on their forehead and in their heart, and say to them, "go your way, your sins are forgiven".'

'Master, I ask for this power!'

He answered, 'for that purpose, you have to gain it and not to be frightened of going down; then like a tree, you will have a side in Heaven and the other in the inmost depths. Life, Love and Light being within you, you will know everything and you will be able to act as you will think best!'

He asked me, 'are you hostile to marriage?'

I answered no.

He said, 'Indeed, everybody has to be married and had the Pope known it, how quick he would have his cardinals, his archbishops and so on marry.' I asked, '*can we perform a bad action in the eyes of the world that may not be so in the eyes of God?*'

'Yes, but we may not, we must not say that for we would be too much at ease with it.'

On 31 March 1903

The Master blamed me for my coquetry, my pride and my greed... and so did he with several of us.

'To perform magnetism, one should have pure desires but it's not my intention to discourage people to go to magnetizers to be cured.'

'There are three main ways to cure:

1. The first one consists in performing magnetic and sympathetic passes on people. Their trust is required. Doing so is dangerous for the evil part is only moved aside and for a while only. **END OF PAGE 111**
2. The second one consists in being like theosophists. Theosophists are men who draw everything from themselves. They ask themselves the power to cure the sick and make themselves Gods of Nature: it is the anti-Christian way.
3. The third means to cure can be performed by men knowing what they are, where they come from, where they go to; in a word, who know that they are nothing. Before such men, evil shakes and goes off.

From now on, people may be cured by these gentlemen —Laurent, Savarin, Ravier and me —for now they do know that should they do nonsense, I would well know how to find them and make them pay,' he said while pointing at us.

A young soldier from the 21^e Chasseur was in the room and he said to him, 'you're a

kind person. In the near future, soldiers shall be incited to rebel against their chiefs with sheets and brochures being handed out in the barracks, but you, obey your corporal, your sergeant and your colonel; submit yourself to the Laws and even though these Laws are stupid, we must abide by them.'

'There will be some improvements for everybody here. In the near future, shouldn't I be at the sessions, Chapas will hold the sessions and I shall still be in the midst of you. What's more, you well know that I am with you, with each of you and I shall not abandon you. Tonight, at half past eleven, you shall feel something.'

'On 2 April afternoon, there was no session at the Master's home. Yet from 8 pm to 11 pm, a party took place at his home with nine persons, four men and five ladies from his family circle gathered for a family celebration.'

END OF PAGE 112

On 3 April, there were from 120 to 130 persons at the session, which showed that people were coming back.

Then on 12 April, General Palizyne —staff chief and cavalry inspector general of the grand duke Nicolas Nicolaïevitch —arrived at the Master's home.

This morning, he gave instructions to let nobody go in his house until further notice. His regulars, such as Mr. Chapas, Gendron and Golfin, couldn't go in either. There were still talks about the imminent arrival of the grand duke Nicolas Nicolaïevitch in l'Arbresle.

On 21 April 1903, against all odds, the Master held the session and we all were very happy about it. Against all odds, for the day before —on 20 April —the Master had been informed by an anonymous letter that the telegrams, addressed to him and to Doctor Lalande, were sent to the prefecture as well. The Master bursted out in a violent wrath and announced his intention to speak to the grand duke Nicolas Nicolaïevitch, asking him to step in to put a stop to these troubles; troubles whose author would be the former chief of the Russian police of Paris according to him.

*

Several persons had asked Mr. Chapas whether the books by a certain American man pretending to make anything be a success should be ordered.

'Beware of him, for it's the Antichrist and the time is ripe for he to appear; several shall be lured by what he will do, but don't follow them. The soul is thirsty and hungry. Those people shall come to offer you bread and poisoned fruits.' **END OF PAGE 113**

'Watch out, for it is said, *"when this time arrives, you will recognize the tree by its*

fruits". You know it is said that this generation will not pass away until my words come true. The Antichrist is a demon. He hasn't sinned against the Spirit yet, for he doesn't know the Spirit. The demon might be saved. When we have finished, I hope that there will not be any demon anymore.'

'May we pray to the apostles?'

'Pray to God, I don't forbid you anything, but pray to God. It doesn't matter if it's a former apostle or a saint who will be there on the other side, you don't have to worry about it.'

I asked, *'and the Virgin, may we and must we pray to Her?'*

Pointing at some people, he said, 'for those ones I will say yes, for others neither yes nor no; you see how difficult it is to answer!'

And when I asked why it was so difficult to answer and why there were some who need not pray to Her, the Master answered me, 'come with me, I am going to say it to you because I can't say it to everyone' and we went out in the next little lounge.

Still in the little lounge, I asked this question, 'men being created in the image of God, is woman created in the image of the Virgin?'

The Master answered, 'you will ask that in the room, in a loud voice, in front of everyone. Come in.'

So I asked the same question which had the knack of provoking murmurs from many people, then the Master said, 'I may not answer you for, through the answer that I would give you, you would understand what the Spirit is and then you would become responsible for your acts and you could sin against the Holy Spirit; **END OF PAGE 114** Yet I have said it in some sessions, but fortunately for you, that has not remained in your mind⁵.'

He said to a sick woman, 'through the intercession of the Virgin, I ask for this woman to get better'. And she was better and he told her to walk.

I said to him, *'times are hard.'*

'Times are hard and they are getting harder still, the Earth is going to produce nothing but thorns, yet were you aware of what is in store for you... no human brain can conceive the happiness for which you are predestined.'

I told him about the lower astral body and its development by some practices.

'You're a gardener, you do have plants, don't you?'

Then turning to a real gardener as the saying goes, he said to him, 'you're a gardener and you know cultivation, don't you?'

'Sure.'

'Well', he said to him pointing at me, 'this man, a gardener as well, gives these young plants a lot of fertilizers, what is going to happen?'

⁵He added, 'the house at 35 rue Tête d'Or is under the protection of Mary. When we go to the other side the Blessed Virgin comes to pick us up.'

'That man is going to make them die; he is going to burn them.'

The Master turning to me said, 'You have got it?'

'I have, Master.'

Finally, I questioned him about the contemplative life and those indulging in it.

'For weak people things go faster, and faster still if they are taught good lessons. So they focus all their thoughts on their brain, which is the motor **END OF PAGE 115** for man, they go as far as not to need to eat, save for few things, their internal organs get narrower and atrophy themselves, but their whole life is focused on the upper part (brain); thereby they can see and have delights. To keep this state on, they have to eat just a bit of milk or few things. But these people who might have lived up to eighty years and more happen to die young! That's all, you have got it?'

'I have.'

'You don't want to indulge in it, do you?', he said.

'No, I have thought about it but now it's over.'

'Even though you would do wrong things, I would not prevent you from doing so.'

The Master ended the session by looking after a few sick people.

I asked him to give us love and suffering...

He answered me, 'What credit would be yours then? When you have finished for yourself, you will suffer for the sake of others and then, if you are asked by someone to do something good, once done, when turning back to go to others, that very one will try to take you by surprise and to stab a dagger in your back.'

There are some saying that they would have been very happy if they had lived when Christ was on Earth, if they had known him and if they had talked to him.

‘Well,’ said he, ‘I claim that ALL OF YOU here, you saw Him and ALL OF YOU, you were there!’ **END OF PAGE 116**

On 17 June 1903

The Master told me that I should try my best to avoid my fits of anger.

Speaking to Claude Laurent, ‘haven’t you often become enraged against your wife?’

Affirmative answer.

‘Haven’t you told her, "If you are not satisfied, just go away?"’

‘*It’s true, Master.*’

The Master said, ‘in a couple, one is always more advanced than the other; the less advanced thinks to be the most. Thereby, we get used to struggle since we make progress only by struggling. Suppose there is a soldier, too much subjected to his chiefs; he is a marine infantry corporal and a good soldier. Suppose his captain orders him to go to a dangerous place, he abides by the order given to him and acts as a brave. In acting this way, he deserves a promotion. But a good soldier avoiding the struggle instead of obeying, do you think he will be decorated after battle? That is not acceptable. Here is a father with six children; if at break time two of them don’t play with the others, remaining idle, wouldn’t their father tell them, taking their arms, "well kids, go and play with the others, will you?" Don’t avoid the struggle and if your neighbour leaves you in peace and leaves you inactive, take a stick and go to tease your neighbour, if need be.’

I said to the Master,

‘*Why, we must love one another which is quite difficult a task; thus how is it that we may look for struggling against our brother, if need be?*’

END OF PAGE 117

The Master answered to me,

‘Let me explain what I have just said. Suppose there is a very rich man who enjoys handing out money when the fancy seizes him and another one who is well-off and doesn’t care for money. Despite this, the very rich man gives him a big amount of money and coming to you who is poor, he forces you again to give him 35 coins from the 40 coins you have. Have you understood me?’

‘*I have, Master.*’

The Master said, ‘until now, I have met on Earth only six beings wearing a particular sign on the head, a kind of Light. All of you here shall wear this sign on and the reproaches made to you today shall not be made to you after death, I promise.’

Speaking to another person, the Master said, ‘I agree that you are quite a leading figure and as such you have a good job. Your brother and a man who is not from your family envy your position. You, you plan to give your brother the job. Well, you shouldn’t give the job to your brother, but to the one who is not your kin.’

On July 1903

The Master told us that soon he would not be seen anymore.

‘A few of you in great need of me will seldom see me. A little bit of time to wait and I shall be back, but meanwhile the Corporal will always be there for those that will come and see him. I, too, will never abandon you, you know that.’

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It is expected that the Master should come back as a twelve-year-old child who would look like a ten-year-old one. When he is twelve-year-old, thus in 1912, those that are to recognize him shall recognize him.

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Chapter 9

Appendix

9.1 The Crib's Gardian by PHILIPPE COLLIN

Mr. Auguste Philippe, the Master's brother, was born on 19 December 1858, at Rubathier, Loisieux (Savoy). His godfather and uncle was Hugues Vachod and his godmother and his aunt was Françoise Vachod. In 1906, there were 300 inhabitants in this district and a lot of Philippe. This brother, that everybody called "Mister Auguste" although his first name was Hugues, lived in the family house with his wife; a woman from Lyon. They were the only two from the Master's family who understood him. Mr. Auguste was a tall-lean farmer and an upright man with a very slow-sweet voice.

In 1906, he left the family house and came to l'Arbresle to run the Ursuline convent's adjacent estate, that Miss Santa-Maria (1846 - 1913) had bought during the liquidation of the Congregations. Mr. Chapas, the disciple whom the Master loved, would also stay there during the summer.

In l'Arbresle, Mr. Auguste used to live on the ground floor of the convent with his wife and his mother-in-law as well. After his wife's death, he retired to Loisieux in the family house in which he spent his last days and died in 1942 at the venerable age of 84.

Mr. Auguste was a simple farmer. He had gratefully kept his first cow as she had given him seventeen young.

He had a deep and silent veneration for his older brother; he would take his hat off whenever he spoke of him or someone spoke of him in his presence.

What should be remembered from this particular fate, are a few testimonies that we mention without further remarks.

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In Loisieux, some days of Pentecost, there were at least twenty persons in the kitchen, the little room downstairs which also served as a dining room. There was a window, a mantelpiece on the right and a staircase that ran up to the first floor. Mr. Philippe was born in the room above.

There was a cellar, accessible from the outside, behind the wall against which was the

staircase. Above was a children's tiny room with a bed, a chest of drawers and a wardrobe and clearing a way through the window was not an easy task.

Well, some twenty people were there including our friend, yet three of them could see the Master. The Master suddenly appeared and he did and said some things.

After praying, everybody went out. There were Mrs Chapas (1863 - 1945), followed by Jeanne (Joan, 1903 - 1986), her daughter. Our friend was on Mr. Chapas' right hand side and his wife was walking behind Mr. Auguste. She could see nothing and yet she was attentive. Mrs Chapas put a hand over our friend's shoulder saying, '*lucky you!*' And once outside, Mr. Auguste came up to him and said, '*lucky you!*'

It was the same gesture and the same word. He had received something...

*

Shortly before the war, Mr. Auguste had said to this friend, '*As for me, I shall not last very long. As this house is blessed, I ask you to remove this benediction and to give it back for public use. When coming here, acting in a profane way must not become a real profanation and a fault. **END OF PAGE 122** We must remove holiness from this place and I ask you to do it. I cannot do it myself because the place belongs to me. Therefore the friend deconsecrated the house and gave it back for public use.'*

*

In 1939, Mrs Philippe died at the very beginning of the second world war on Christmas day. That friend went to pick Mr. Auguste up as he was to come with him at her funeral. There was black ice on the roads and he noticed that it was gliding quite a lot when going out of Lyon.

'Gosh! How to go to Savoy and bring Mr. Auguste back? It's no picnic!'

Then he said again, '*Master, if you drive, everything will be fine.*'

The Master answered, '*Don't worry. Keep driving, nothing will happen to you!*'

And the friend drove at full speed on the black ice. The very few people seeing him (their car was in the ditch) waved that he was mad; but as to him, he did know that the Master was upon him...

So he drove on the black ice up to Morestel. He had come across snow which had frozen. The steps of the horses and the tyres of the cars had smashed the ice into pieces. The snow-freezing crystals, in little thick layers, looked like sand and prevented him from gliding. He found black ice again over two or three kilometers, at Pierre Châtel defile and he arrived in Loisieux. There, Mr. Auguste recognizing his car waved at him. He stopped.

'Mr. Auguste, I'm coming to pick you up. But where is lady Clotilde, your sister?'

'She is not coming today because she has to look after the animals. Tomorrow, she is taking the bus and she is meeting us. So she is missing only two days instead of three. Coming here must not have been an easy task!'

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'Indeed, but HE has driven up to Morestel; there is quite a lot of black ice.'

'I will ask HIM to clean the road so that we can go back to Lyon.'

There was a ray of sunlight and what was frozen begun to melt...

Mr. Auguste said, ‘before going back, let’s thank and ask for a fine trip back.’

They walked back up to the little house. The fire had died away and the house was not so warm! They thanked the Master for helping him on the roads then they asked for HIS blessing to go back to Lyon.

And suddenly the Master appeared, in front of them, beside the mantelpiece. He talked to his brother and the friend shut his ears not to listen. And he could overhear nothing. They talked to each other for ten minutes or perhaps a quarter of an hour.

Then the Master blessed them... and HE disappeared as HE had come.

Then, quite simply, quite calmly Mr. Auguste walked to the cupboard. He took out a bottle of brandy, he poured them a drink and said, ‘to a fine trip...’

They finished their small glass, which warmed them up. Then, Mr. Auguste carefully put the stopper back on the bottle and put it back into the cupboard. Once the door of the house shut, they drove back to Lyon without incident. They had lunch; then they went to l’Arbresle.

The next day, Mrs. Philippe was placed into a coffin and the burying took place a day later.

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*

When the friend we are dealing with would meet Mr. Auguste and would said to him ‘well Mr. Auguste, how are you doing?’ he would look at him and would answer, ‘like an old man.’

So well, it was really a kindness; do you know why? What is an old person? Someone who has been here... for a long time... a long time... a long time...

And, there is another one, who has been here as well... for a long time... a long time... a long time...

Because one day the Master said to a few Friends of His, ‘the Time was young. The Earth and even the Universe did not exist yet... AND yet, You and I, were already together!’

*

Mr. Auguste and his wife were fully aware of what was Mr. Philippe; besides Mr. Auguste had attended numerous sessions held by his brother at 35 rue Tête d’Or in Lyon, during which he had taken some notes. These simple-taken notes —recollect that Mr. Auguste was not a literary man —have the virtue of completing those already published and strengthen this heritage dear to our hearts.

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9.2 Teachings collected by the Master's brother

‘Demons from hell have unleashed themselves on Earth; they are among you; they are to destroy everything and to come and pick up their dead. Do believe that none of you will be among them, because you are all written down on the Book of Life. I have known you for a long time, I know what you are and the Friend that you can't see protects you.’ (July 1894.)

‘The black sun presides over everyone's fate, over vegetation, over development of the human body and over transformation. That sun will rule over the Earth when this one has vanished. At that time, there will be less inhabitants, but they will be more united.’ (November 1894.)

‘A gold coin has intangible effluvioms but which have a power. When holding a 20 franc gold coin in the hand for example, we can feel an agitation.’ (November 1894.)

‘A piece of bread has its own self divisible in thousands of molecules which also own it.’ (November 1894.)

‘Man is the king of animals. The first man was projected on Earth ten million years ago at most. The first animal was the earthworm, then the winged worm, then the fish, then the winged fish. In China, although they are very few, they can still be found.’

‘Intelligence is a strength that receives the Light and life; what you will do, you will find it since you have your free will.’ (On 28 December 1894.)

END OF PAGE 127

‘Christ came to bring the Light to the soul and to fill the lamp with oil, to show us the way, how we should behave when we are persecuted; abide by the Laws of God with calm and resignation. Doing so, he gave a terrible lesson to the soul. He came in a land full of brambles and thorns to plant good; this beautiful plant came, was misunderstood and scoffed at.’ (Session on December 1894.)

‘A day will come when one can cure patients by projecting light rays with various hues on various parts of the body. For instance, green is the hue suitable for biliary colics.’ (1894.)

‘The way we interpret the New Testament will be very different in the near future.’ (1894.)

Old Testament. ‘At this time, things were not seen with the same point of view as today. They were interpreted in another way.’ (1894.)

‘Do observe what the real danger is, when people under the influence of magnetic sleep suddenly wake up; a surprise, the slightest thing might put them in a danger of death.’ (On 27 April 1893.)

‘There is good to take from every thing. Spiritists call upon their dead’s soul and sometimes other spirits than those from the called ones, come and communicate. In the Gospel, it is said that the dead should not be disturbed and if the dead happen to communicate without being called upon, these persons have to keep these things for themselves and not to put out propaganda for the religion of spiritists. I say religion, it is rather a belief. **END OF PAGE 128** The foundation of spiritism is based on reincarnations; they explain the justice of God. For why would such person be more intelligent than another, if it was not explained by a work done in a previous incarnation?’ (On 27 April 1893.)

‘When death approaches, beings who are not believers are not conscious of their neighbors’ life; they realize but their own life and when they die, they search and still remain in confusion. They suffer a lot.’ (On April 1893.)

‘In addition to the magnetic fluid, men have a vital and hardly tangible current that stretches out over big distances. Magnetizers have not used it yet and to be allowed to use it, grow up what lies at the bottom of your heart.’ (Lesson, on 24 April 1898.)

‘Christ didn’t need to walk over the way meant for all. HE was given to know everything and to do anything. He is the eldest Son. Plenty of sparks went out from Him and all together, they shape the star. He is ONE; and in HIM are all these stars that are the Sun.’

‘Nothing can go to nothingness, for nothingness doesn’t exist; or at the least it is too far from us.’

‘The amount of a kind of big vase or urn had been brought when the wheat was sown on Earth for the first time. There were leftovers; about two handfuls. So it is for everything; there are leftovers.’

‘Animals have an estate which is theirs and in which we are as well. If we ill-treat them, we go out of the estate. **END OF PAGE 129** On the contrary, if we take care of them and it happens that one day we get lost in the countryside, we may be sure that a spider or another animal will be there to show us the way.’

‘The Earth shall give our body back; death does not exist.’

‘The reign of God shall come when people know how to govern themselves on their own; this will be done only when they have charity, love their neighbors as themselves and know how to give everything to them.’

‘There shall be a cataclysm and the country in which we are, between Lyon and Savoy, shall become a town with no night, because Earth shall have turned around and we shall be around the South pole. The town shall be the New Jerusalem and only those written down in the Book of Life shall live in. It is written down in the Apocalypse and has to be taken literally, so has to be the Angel with a double-edged sword and the coming of the One who commands the Spirit as well.’

‘A long time after their death, people’s spirits may look for a place to come back; despite this, people keep their free will.’

‘A dead and buried body still has something alive, even being dust for five centuries.’

Inhumation. ‘Molecules from the Earth, being themselves alive, take hold of morbid molecules and prevent them from going up in the air and carrying disease. And should a dead body be reduced into dust, if God wills, He can raise it from the dead at once. I am telling you I believe that, because in a while, you shall see what you have never seen.’

END OF PAGE 130

‘Death doesn’t exist; there is nothing but formation, transformation and formation again. Everything leaves its own mark behind and you can’t have the slightest thought without it being reflected on the face.’ (On 28 December 1894.)

‘Someone may be not entirely possessed, save for one of their members, without being aware of that.’

Apoplexy. ‘Whenever someone falls from a stroke in the street it is almost always the spirit that has got lost and has been pulled back to the matter too strongly.’

‘Madness is sometimes caused by a soul moving in a body that doesn’t belong to it. This may also be a way of expiation for people who would have tried to send their mind to look into others’ mind; there is no cure in this case. It may be also a gap in the thought or a disorganization of the brain.’

‘You have to get vaccinated when vaccination is ordered by the Law. But if you endeavour to vaccinate your children for fear they might catch the smallpox, do it, only you fail to trust God who will know how to preserve your children if He wants to and if your children should catch the smallpox it is because they were marked to have it. Don’t we have to get through all sufferings to understand our brothers’ and to sympathize with them?’

Congestion in the liver. ‘Have gramen seeds grow up in some fine earth mixed with

horse manure. Having grown up, slice thinly, dry in the shade and use it as an infusion like tea.'

'You must not hypnotize.' **END OF PAGE 131**

'Calling upon spirits is useless. Yet in a very serious case in which one wishes to be advised, a clairvoyant may be seen. You will have to obey what will has been obtained, provided that it will not harm your neighbors.'

'Each organ is working and developing to reach the spirit's level and yet, never will we be able to know everything.'

'As the spirit grows up, it grows less and less sensitive to time and to distance.' (On 28 December 1894.)

'Let everything work is the Law. Each organ also has its own different attributions. A branch of science is not placed in the same location as another one. So mathematics don't hold the same place in the brain as chemistry and so on.' (On 28 December 1894.)

'The body cells change several times in seven years.'

'Our other bodies look less opaque than this one.'

'As the spirit grows up, it grows less and less sensitive to time and to distance.'

'The heart is the temple of ourselves, whether we go forward or we go backwards. There are two hearts in the same heart.' (On 28 December 1894.)

'The peri-spirit is the wrap of the spirit when the spirit comes and appears to men.' (On 28 December 1894.)

'The spirit is the luminous spark in us; it comes from God.' (On 28 December 1894.)
END OF PAGE 132

'Sadness often comes from pride.' (On 28 December 1894.)

'Women are fallen men; and some women, not all, shall go to a place with no sex organ.'

'On Earth, we all progress towards good and at each period our soul improves and takes

a step forward for our advancement; we change guide and the one coming round is, in turn, more advanced than the previous one.'

'Dancing is not inscribed in the Laws of Heaven.'

'To obtain forgiveness for an offense and reach Heaven, repentance is required as well as the forgiveness from those whom we have offended. Those that have asked the offended to forgive and who have been turned down are free; it is to their guardian angel to fix that.'

'Those teaching children how to pray shall be rewarded. When the kids become very old, perhaps this prayer taught by their parents at two or three years of age will be the only thing they will remember from their youth. Whenever the little kids say their prayers, it is credited to the parents and even to the ancestors.' (On 15 December 1894.)

'If you do good, your ancestors shall benefit from it.'

'Marriage also holds on the other side.'

'Everything goes by pairs in Nature; the husband loses his wife or the wife her husband, neither of them stays alone; the one we think to be gone is there even though we can't see him or her.' **END OF PAGE 133**

'Anyone who, even in thoughts and with the heart, covets another being than the one s/he is united with, is adulterous.'

'If man knew what woman is compared to him, he might not bear her and if woman knew what man is for her, she would hate him further.'

'We are not allowed to brutalize a chair.'

'You must never kick a piece of bread away. Should you see one of these in the sweepings, it is your duty to pick it up and to put it down on the next doorstep if you don't want to look for it in the sweepings to feed yourself one day. And, if ignorant people seeing you picking up this piece of bread laugh, more advanced people will think that it must be for your animals and others still more advanced will say, "Well! Here is someone who knows the weight and the value of what he does."' (23 December 1896.)

'One must kill no animal.'

‘God gave leniency to the soul; it’s a weapon to fight; but we use it against ourselves since we are lenient towards no one but us.’

‘If you wish to go up to the Light, up to the One who sent you on Earth, you quietly and resignedly have to undergo all the adversities, troubles and torments, that HE sends you.’

‘We succeed in loving our neighbors as we love ourselves through suffering. No one can understand and relieve if he, himself, has not suffer. We have to suffer without complaining as long as the suffering is bearable **END OF PAGE 134** and to ask for relief only when it no longer is. Heaven helps those that help themselves. For example, a drunkard trying to give up drinking is certain of being helped not to drink anymore.’

‘We must always pray to learn how to pray. Every morning, thank Heaven to have protected us, ask God not to yield to temptation and make a resolution not to get angry and beforehand forgive people who might upset us.’

‘There are two sights; that of the good which comes along when doing wrong is over, when our task is over and when we do well; and that of the wicked; they can see but are not always in truth.’

‘Hardly anyone can see his guardian angel. Those that have this gift will be held highly accountable, for it is written in the Scriptures, "from everyone who has received much, much has to be given." These people must never fail to do good and to do their duties. Likewise, the rich is duty bound to give to the poor and the poor is duty bound not to envy the rich, for both of them would fail charity and no one will enter the Kingdom of God unless he has charity. Faith and hope are nothing without charity.’

‘A burning desire may often be granted, yet you act against the Laws of Heaven.’

‘The Light is alive and everywhere; even in Darkness, we can see around us. But the mind needs a certain amount of time to see an object at distance. If we could remove this distance, there would be no time.’

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‘Natural sleep is the rest of the body. The spirit can go away. You might have noticed on going to bed, if you have any difficulty falling asleep and if you fell into a light sleep only after a lot of efforts, it sounded as if a hammer blow were hit by the neighbor and you feel a commotion in the arm or in the leg or in another part of the body. Well, it is not only a person who makes you feel so, but perhaps a hundred of people, for during the commotion all your family feel the same thing. Isn’t it mentioned in the Gospel, man live for his own; not *must live* but *live for his own*. And each part of the body hit during sleep is a sign that this part might be sick. Thus, if it is the liver, we might have a liver disease;

if it is the heart, a heart disease. Diseases don't all come like this but each part of the body and each molecule has some affinity with such and such event. People, who might pay attention to that before being sick or having some troubles to endure, would have some intimations of this trouble or this disease by feeling such and such thing. Believe me, these people begin to have ears and eyes as well. So informed, their troubles will be reduced or at least they will be given courage.'

'We are meant to go to a place in which pure and brotherly love exists in the full sense of the word, but in which there is no sex organ.'

'Those that think to be children of God have nothing to fear of animals, for wild cats in the desert would pass by them without touching them and without even seeing them.'

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'The spirit's life stays last with the matter; that is why the spirit stays a long time after death, just where the matter is.'

'We must always pray; Heaven tells us to ask and has promised that we would receive our daily bread if what we ask for is useful; if the request comes from the heart, it will be granted.'

'Praying properly is difficult, that is why we are not granted.' (On 13 December 1894.)

'In this world, people sometimes make wishes for such and such a thing to happen afterwards. But they never keep or anticipate their promises, what is plainly a lack of confidence.' (On 13 December 1894.)

'People should never stiffen against Good. If you wish to go up to the Light, up to the One who sent you on Earth, you quietly and resignedly have to undergo all adversities, troubles and torments that HE sends.' (On 13 December 1894.)

'You have to love your neighbors as yourself; if you cannot, it is because you haven't tried enough yet.' (On 13 December 1894.)

'Use your strengths and don't be lazy, otherwise the strengths that God has given to you will be removed. If you step backward, it will be twice as hard to step forward and during a long time all your efforts will remain fruitless.' (On 13 December 1894.)

'If God sends you the Light, don't turn It down, don't judge the person who brings It to you and don't try, by self-respect, to please your neighbors rather than God.' (On 13 December 1894.)

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‘When God created the world, He created diabolical spirits as well. He deliberately created them, in full knowledge of the facts.’ (On 13 December 1894.)

‘Good is antagonistic towards Evil and will be so on and on until the end of centuries; it is rather Evil that is antagonistic towards Good.’ (On 13 December 1894¹.)

‘We must fight and stifle Evil on and on and have the courage to root it out on and on.’ (On 13 December 1894.)

‘Confession annoys one ears, yet it has prevented a lot of bad things.’ (On 28 December 1894.)

‘Analyze all religions. You will see that we cannot go out of the iron circle enclosing us; no cardinal sin may enter Heaven: we are absolutely required to do to our neighbors what we wish to be done to ourselves. Although we can perfectly transmit our thoughts to others, God wanted us not to know it and to know how to proceed only when we know how to use it properly.’ (On 28 December 1894.)

‘Children of Heaven will never have nothing to fear of wild animals which will turn away from them.’ (28 December 1894.)

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‘Those who are children of God will do what they want.’ (On 28 December 1894.)

‘Mr. Chapas has not received the genuine baptism yet; but from now on, he has the power to set the spirit straight and to straighten out the matter.’ (On 28 December 1894.)

‘Suggestion in the waking state is commanding the spirit.’ (On 28 December 1894.)

‘There is no force to resist to this command. Science cannot come up to this point; only those being neither from flesh nor from men’s wills may command like this.’ (On 28 December 1894.)

‘God forbids us to try to know our neighbors’ thoughts, considering our subversive nature rather turned to evil than to good.’ (On 28 December 1894.)

‘Although we can perfectly transmit our thoughts to others, God wanted us not to know

¹Here is what MP answered when some people asked him about what Evil was and to give a definition (reported by our friend Jacquot), ‘You are marching on the great road and you are following the path, the way. At some point, you leave this way to go right or left and you wish to cross the field; you then find obstacles and swales. That is Evil.’

it, and to know how to proceed only when we know how to use it properly.' (On 28 December 1894.)

'Man's kindness can go as far as giving his life for his neighbors; but his wickedness can also go as far as killing his neighbors.' (On 28 December 1894.)

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*** * * The End * * ***

BACK COVER

Many are the women and men who were cured by Master Philippe de Lyon. We can imagine the torrent of admiration he aroused and as we did, they must have wondered, "but what kind of man is he to give eyesight back to the blind, motion back to the paralysed, health back to gangrenous members at once, as if everything obeyed him?"

All the words he said were growing precious. People wished to remember them; such person chose an anecdote or a story and others favoured a teaching. Everything is worth grabbing regarding such a man who said, 'little am I, I am the least, that is why great things may be done through me, but I deserve no credit.'

The notes gathered by Master Philippe's brother, Hugues nicknamed Auguste, during the sessions are available in the last part of this book.

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