

A Spiritual Perspective on the French Revolution

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The French Revolution was a key turning point in history. It had far-reaching effects, not only for France and its subsequent history, but also for all of Europe and the modern world.

You are probably familiar with some of the basic history of the revolution: great inequity and poverty in the country, a ruling class out of touch with the people, corruption and mismanagement in government, the ideal of “Liberté, Egalité, Fraternité” (“Liberty, Equality, Brotherhood”), the storming of the Bastille, the execution of the royal family, and a popular revolution degenerating into the Reign of Terror.

The whole story of the revolution is somewhat complex, with ten years passing between the storming of the Bastille, on July 14, 1789, the symbolic beginning of the revolution, and the rise of Napoleon in 1799. But there is much more than just the outer history. There was much happening behind the scenes. And the inner history is a key to understanding the French Revolution and the spiritual work to be done in clearing the records of this episode in history.

So rather than discuss the outer history, which you can find in history books, I would like to share some of what Elizabeth Clare Prophet has taught about the revolution and the forces of work behind it, and also look at some of the effects of the revolution.

In *The Path of Self-Transformation*, the second volume of the Climb the Highest Mountain series, Mark and Elizabeth Prophet include a detailed analysis of some of the philosophical and spiritual issues around the French Revolution. The account that they give there begins long before 1789, back even before the dawn of recorded history. They trace the conspiracy behind the revolution back to the fallen angels who follow the leader who called himself “the Illumined One”:

Lucifer chose this title as the ultimate perversion of the wisdom of the second ray and of the light of the Father-Mother God. Those who followed him ... called themselves the Illuminists. And over the centuries the inner and outer orders of those who have created the counterfeit path have been known as the Illuminati.

Mankind’s karma on the second ray is their desire, through their pride and their ambition, to become rulers over others before they have become self-ruled. This is the so-called wisdom of the false teachers, of their philosophy of intellectualism, humanism, individual rights superseding God-ordained rights, and an independence outside of God and his laws.

The Illuminists have taught over thousands of years the philosophy of scientific humanism. This is the doctrine that man has a superior intelligence and that he can achieve his goals by intelligence alone. The scientific humanist strives for domination of the Matter sphere; his goal is man’s exaltation over nature and nature’s God. He has no need for a God who is perceived to exist outside of his consciousness, for he is a god unto himself.

In the course of the manipulation of mankind, the Illuminists (who now stand in the

place of guru) have imposed their tyrannies of pride and arrogance on top of the self-imposed tyrannies of fallen man and woman. It becomes expedient for the purposes of continued manipulation that the Illuminists write a declaration of the rights of man¹ so that mankind might rally around their banner of rebellion against the true hierarchies of light.

In fact, such a declaration is not necessary. The LORD God in the person of the Guru Maitreya has set forth the rights of man and woman in the garden; he has set the boundaries of freedom and self-restraint that must be held in balance on the Path.

Sons and daughters of God on the path of initiation enjoy certain rights according to their level of attainment. Each step on the ladder of initiation accords the individual certain rights and certain restraints according to his self-discipline and the concentration of energy that he guards in the seven chakras of his being. The greater the attainment, the greater the self-discipline; the greater the self-discipline, the greater the freedom; the greater the freedom, the greater the responsibility; the greater the responsibility, the greater the self-restraint.

In the push-pull action and reaction that has characterized their conspiracy against the Christed ones, the Illuminists have alternately given and taken from man and woman these so-called rights. Over the centuries the pendulum swing has been either from absolute freedom (the golden ages of Lemuria and Atlantis, where the misuse of this freedom led to their ultimate destruction) to absolute slavery (Greek, Roman and American slave cultures) or from relative freedom (the modern United States) to relative slavery (European and Russian feudalism).

When mankind thought they were free, they were usually materially free but spiritually enslaved by the Illuminists. And when they thought they were slaves, many were slaves materially but free in their souls. For instance, prior to the French Revolution the people of France, though subject to the rule of a monarchy, were spiritually free to work out their karma and their dharma. Although there was a seemingly inequitable structure in society, these inequities derived from individual levels of karma.

The Illuminists, working with the Satanists and certain orders of the occult sponsored by the false hierarchy, succeeded in invading the echelons of the most highly evolved among the sons and daughters of God who held their positions in the royal houses of Europe according to what has been called the divine right of kings.²

The right of sons and daughters to rule was the natural order of hierarchy from the time of the golden ages of Lemuria and Atlantis. But having successfully corrupted the royal houses and the royal line by infiltrating the ranks of the lightbearers with their own, the Illuminists became the libertines, the fallen angels who took full advantage of their positions inside the royal families.

Whether through intermarriage or through the manipulation of money, the

¹ One such document in the Declaration of the Rights of Man and Citizen, drafted in France in 1789. See appendix.

² For a detailed explanation of the ascended masters' teachings on the divine right of kings, see Mark L. Prophet and Elizabeth Clare Prophet, *The Path of Self-Transformation*, pp. 277–81.

Illuminists destroyed the royal lineage that had descended both spiritually and materially from the house of David and from the twelve tribes of Israel.³

On April 11, 1974, Mrs. Prophet gave some additional teaching on this concept:

When you have a person in power who is one with the Christ mind, you can have a monarchy. There is no reason to have a republican or a democratic form of government if you can rely on the decisions of one man who is attuned to the mind of God. For example, none of us would object at all if Jesus would come to take over our government and manage our affairs. We'd be greatly relieved.

What the Illuminati and the Luciferians did to overcome the royal houses was first to infiltrate them, either through intermarriage or through stealing of their children and replacing those children with children of the fallen ones, so that the fallen ones would be brought up in court and would rise to power.... By and by they were able to compromise and control the royal houses.... Then they controlled the press in Paris. They created outrageous lies against the king and queen and they were able to stir up the mob to rebellion.⁴

Returning to the account in *The Path of Self-Transformation*:

In France the inner circles of the order of the Illuminati made the monarchy look so black by their own doings within [the court] that they were able to rally the people against the king and queen. The ensuing bloodbath and Robespierre's reign of terror resulted in the murder of both the sons and daughters of God who had the right to rule and of the pawns of the Illuminists as well.

Those who masterminded the conspiracy of the French Revolution were not concerned that thousands of their own were sacrificed in order to advance the cause of an intellectual humanism. The innermost core of the Illuminati consider that those who occupy the successive rings in their dark mandala are expendable and that the end always justifies the means.

Thus they use the children of the light and mankind in general to rebel against the established order of the sons and daughters of God and the hierarchy of light. Once that establishment has been thoroughly infiltrated by their members, at a certain point when revolution is imminent, the key Illuminists withdraw from the scene. Then those of equal rank on the path of light and the path of darkness are buried in a common grave.

Thus the heads that rolled at the guillotine were of both the seed of Christ and the seed of the Wicked One. No matter. The goal of the guillotine in every age is to widen the circle of godless government by the intellectual elite—the Illuminists.

The French freed themselves from a tyrannical yoke, but alas, they soon put on

³ Ibid., pp. 75–78.

⁴ Elizabeth Clare Prophet, April 11, 1974, "Rebellion and the Rebellious Ones."

another even greater yoke: the karma of rebellion against holy order, which is heaven's first law. When man becomes a law unto himself, the path of liberty is inverted and, like the children of Israel, he condemns himself to endless wandering through a desert devoid of heavenly graces. Then only a compassionate prophet, like a Moses or a Saint Germain, can deliver him.

This has been going on century after century, and still the children of God and most of mankind have not perceived the great conspiracy of the false hierarchy. Their failure to see has fulfilled the prophecy "Where there is no vision, the people perish."⁵

The ten years of the revolution saw tremendous social upheaval and radical change in the political and social systems of France. An absolute monarchy was overthrown. Ideals of freedom and democracy were established which inspired people all over the world. But the cost was enormous.

First there was the Reign of Terror. It has been estimated that during this time 17,000 were executed after trial, another 12,000 executed without trial, and thousands more died in jail. But these were only a fraction of the deaths in the revolution. An uprising in the Vendée against the revolutionary government was put down ruthlessly, with estimates of those killed ranging from 80,000 to 600,000. Then there were those who died in France and other countries in the revolutionary wars. In all, it has been estimated that there were a million dead over the ten years of the revolution and its associated wars, and another three million in the Napoleonic wars that followed.⁶

The cost to the spiritual life of the nation was also immense. At the beginning of the revolution, anti-religious sentiment was stirred up—protesting against the wealth of the church and abuses of church privileges. Laws were passed confiscating all church lands (1789) and suppressing religious orders (1790). In 1790, the clergy were required to swear an oath of loyalty to the civil authority. But soon, the anti-Catholic campaign was superseded by a militant atheism that was fanatically anti-Christian. The celebration of mass was forbidden and religious celebrations and holidays were banned. Those priests who refused to swear the oath, and all who harbored them, were liable to death on sight.

The government attempted to remove any trace of Christian influence from society. Street and place names with any religious connotation were changed. Even the calendar was changed, with a new ten-day week and a secular day of rest replacing the seven-day week and the Sabbath. The intent was to de-Christianize the whole nation.⁷

A high point of this campaign was the establishment of an atheistic Cult of Reason, intended as a new religion to replace Christianity. The cult was celebrated with grand public parades, ransacking of churches, defacing of religious icons, and ceremonies in which the martyrs of the

⁵ Prophet, *The Path of Self-Transformation*, pp. 78–79.

⁶ Researcher Matthew White has compiled estimates of the death toll from the French Revolution and the French Revolutionary Wars from many published sources on his web site. See pages <http://users.erols.com/mwhite28/wars18c.htm> and <http://users.erols.com/mwhite28/wars19c.htm>

revolution replaced the saints of the church. On November 10, 1793, this cult of atheism took over the great cathedral of Notre Dame. God was ejected and a young woman representing the Goddess of Reason was enthroned on the high altar.⁸

We see here a direct outpicturing of the original philosophy of the Luciferians, the denial of God and the elevation of the human mind as supreme authority. It is quite a shocking thing to see the philosophy of Lucifer outpictured in such a concrete manner.

In the following year Robespierre, who did believe in the existence of God, invented his own Cult of the Supreme Being and established this as a short-lived state religion, intended to supplant both Christianity and the Cult of Reason. This new religion acknowledged the existence of a Supreme Being, but it was anti-Christian. It was essentially a religion created for political purposes to control the people and to channel their natural aspiration for God into support of the state.

This religion nominally acknowledged the existence of God. But look at the psychology behind it. It is not founded on inspiration or revelation from God, as are the world's great religions. It is entirely the creation of man. It is saying to God: "I am prepared to acknowledge that you exist. But our relationship will be on my terms."

Finally, Notre Dame was converted to a warehouse for storing food. Many of the treasures of the cathedral were either destroyed or plundered. Sainte-Chapelle was converted into an archive depository and its holy relics looted. By the end of the Revolution, thousands of priests and nuns had been killed because of their faith, tens of thousands forced to abdicate and tens of thousands more forced to flee the country.

The spiritual life of the nation has never been the same. In a poll in 2006, 32 percent of the French population described themselves as atheist, another 32 percent described themselves as agnostic. Only 27 percent believed in any type of God or supreme being.⁹

Another poll in 2007 found that 51 percent of the population described themselves as Catholics, but only half of *those* believed in the existence of God, and only 8 percent of Catholics attend Mass regularly.¹⁰

Whether any or all of this can be directly attributed to the French Revolution is open to debate. But it seems that the original goal to de-Christianize France has largely been accomplished.

In assessing the legacy of the French Revolution, we also see that it inspired generations of revolutionaries that followed. Marx and Engels saw the Revolution as a model and studied it extensively. Lenin and other dictators applied the lessons of the revolution and the Reign of Terror.

Jonah Goldberg wrote in the *National Review*:

Paul Johnson said of the French Revolution that it was the "classic demonstration of

⁷ For an overview of these events, see Wikipedia article "Dechristianization of France during the French Revolution."

⁸ Bill Muehlenberg, "Reflections on the Revolution in France," *Quadrant* magazine online.
<http://quadrant.org.au/blogs/muehlenberg/2009/07/reflections-on-the-revolution-in-france>

⁹ December 2006 poll by Harris Interactive, published in *The Financial Times*, referenced by Angus Reid Global Monitor,
<http://www.angus-reid.com/polls/view/14255>.

¹⁰ U.S. Department of State, International Religious Freedom Report 2007, France,
<http://www.state.gov/g/drl/rls/irf/2007/90175.htm>

the capacity of words to kill.” Robespierre and his merry band of murderers brought on the era of total politicization. No aspect of human life was beyond the touch of politics after the French Revolution. The state was granted a right to destroy institutions and traditions which protected the family and the individual from the violence of the state. Throughout the world, the French Revolution became an inspiration for men and women to rationalize their actions in terms of their purported ends. As Johnson puts it “every would-be plunderer or ambitious bandit now called himself a ‘liberator’; murderers killed for freedom, thieves stole for the people.”

Hitler, Stalin, Mao, Pol Pot, all admired the French Revolution and found within it precedents for their own contributions to world history (though most of them found the American Revolution utterly useless).¹¹

Think how different the history of the nineteenth and twentieth centuries would have been if the transition to a modern government and society had occurred smoothly and peacefully in France. How much war and revolution could have been avoided?

Look at Russia, for example. In the nineteenth century, Russia was in a similar state to France in the eighteenth—an absolute monarchy with many elements of the feudal system still in place. If France had shown the way to a peaceful transition, Russia might also have been able to follow this path. Instead, the leaders of Russia saw the carnage of the French Revolution and feared that liberalization would open the door to a similar end in Russia. They tried to suppress necessary reforms. How different the world would be if Russia had made a transition to a peaceful democratic state, instead of a totalitarian regime actively seeking to export revolution around the globe.

No doubt, Saint Germain foresaw all of this, and as le Comte de Saint Germain, the Wonderman of Europe, he sought to intervene at the crucial time and place in history.

Let’s look now at what he attempted to do. The following account by Mrs. Prophet is compiled from two of her books, *Saint Germain On Prophecy* and *Saint Germain On Alchemy*:

The Count ... saw the French Revolution coming long before the reign of terror and the guillotine when blood flowed in the streets of Paris.

But he certainly did not think it was an unalterable event. No, indeed. “A gigantic conspiracy is being formed, which as yet has no visible chief, but he will appear before long,” he told Madame d’Adhémar some years before the revolution when the French throne was the most splendid institution in Europe. She recorded his prophecy in her diary: “The aim is nothing less than the overthrow of what exists, to reconstruct it on a new plan. There is ill-will towards the royal family, the clergy, the nobility, the magistracy. There is still time, however, to baffle the plot; later, this would be impossible.”

Apparently, the Wonderman had it in mind to help effect a smooth transition from monarchical to republican forms of government. He knew the old order was passing and

¹¹ Jonah Goldberg, *National Review* online, July 13, 1999.

labored to establish a United States of Europe before the French Revolution would ultimately leave nothing good nor bad of her royal houses.

The Count Saint Germain tried to warn Louis XVI of the webs of intrigue being woven around the monarchy, Madame d'Adhémar reported. First he explained to Marie Antoinette what would take place.¹²

Madame d'Adhémar, present at the meeting between the Wonderman and Marie Antoinette, recorded his words:

“Some years yet will pass by in a deceitful calm; then from all parts of the kingdom will spring up men greedy for vengeance, for power, and for money; they will overthrow all in their way.... Civil war will burst out with all its horrors; it will bring in its train murder, pillage, exile. Then it will be regretted that I was not listened to.”

He told the queen that he wanted to see the king without the knowledge of Monsieur de Maurepas, saying of the king's chief adviser, “He is my enemy; besides, I rank him among those who will further the ruin of the kingdom, not from malice, but from incapacity.” Stating his availability “at their Majesties' command,” Monsieur de Saint Germain took his leave of the queen.

He left for Paris, heading out of the country, having told Madame d'Adhémar that he knew the king would speak to Maurepas and he had no wish to be thrown into the Bastille and have to resort to a miracle to get out. She protested that the king might not. In that case, he replied, he would be back in time.

Marie Antoinette went straight to the king, who then quizzed Madame d'Adhémar about the count, saying he had “seriously alarmed the queen.” Sure enough, Louis asked the advice of Maurepas, who told him Saint Germain was a rogue, whereupon the self-serving adviser went immediately to the residence of Madame d'Adhémar to arrest the Wonderman. Saint Germain was nowhere to be found. No sooner had he declared his intent to lock up Saint Germain in the Bastille than the door to her room opened and the thaumaturgist entered. Approaching Maurepas, he said:

“M. le Comte de Maurepas, the King summoned you to give him good advice, and you think only of maintaining your own authority. In opposing yourself to my seeing the Monarch, you are losing the monarchy, for I have but a limited time to give to France and, this time over, I shall not be seen here again until after three consecutive generations have gone down to the grave. I told the Queen all that I was permitted to tell her; my revelations to the King would have been more complete; it is unfortunate that you should have intervened between His Majesty and me. I shall have nothing to reproach myself with when horrible anarchy devastates all France. As to these calamities, you will not see them, but to have prepared them will be sufficient memorial of you.... Expect no homage from posterity,

¹² Elizabeth Clare Prophet, *Saint Germain On Prophecy*, pp. 33–34.

frivolous and incapable Minister! You will be ranked among those who cause the ruin of empires.”¹³

“M. de Saint-Germain, having spoken thus without taking breath, turned towards the door again, shut it, and disappeared,” Madame d’Adhémar writes, “All efforts to find the Count failed!”

And the lesson is wisely and painfully learned: an alchemist of greatest mastery, even *the* adept of the centuries, having only the best of intentions and the solution to global problems and the rise and fall of nations, must bow to the free will of mortals. He may advise, but not command; and when ignored, he is obliged to withdraw.

Monsieur de Saint Germain continued to write letters to the queen, warning of impending debacle, but once the crisis had reached a certain point there was nothing he could do to turn back the revolution that had been building since the death of that master statesman, Louis XIV.

Several years later, just before the storm broke, Saint Germain met Madame d’Adhémar again early one morning in a chapel in the Récollets in Paris. He predicted the doom of the king and queen and said that it was too late to save them....

Saint Germain’s prophecy came true in astonishing detail. The next time Madame d’Adhémar saw him was at the Place de la Révolution¹⁴ October 16, 1793, at the beheading of Marie Antoinette. The Master was with her in the end as he had been with her from the beginning, watching over her from the moment she had arrived in France from Austria to become the ill-fated French queen.¹⁵

Mrs. Prophet tells us that the Master stood with his twin flame, Portia, beneath the statue of the Goddess of Liberty that had been erected there. Immediately following the execution, they took the soul of Marie Antoinette to the Cave of Light, the Great Divine Director’s retreat in India.¹⁶

We see outplayed in these events a national tragedy for France, but also a personal tragedy for many people. In this history we see a revolution that was inspired by an ideal of freedom embodied in the rallying cry “Liberté, Egalité, Fraternité.” How did something inspired by such a quest go so wrong and degenerate into the Reign of Terror? As we look at the history of the revolution, we find that each of these three points was misused in order to advance the agenda of the forces of darkness. Let us look at each of them in turn.

What is equality? What does it mean? Here is what Archangel Michael said in a *Pearl of Wisdom*, November 4, 1986:

All are created equal in the beginning. But from that moment on there is no equality,

¹³ Maurepas died in 1781, seven and a half years before the storming of the Bastille, the symbolic end of the *ancien régime*. History remembers him as the one who dissuaded Louis XVI from instituting reforms which might have forestalled the Revolution and allowed France to avoid the Reign of Terror, passing smoothly from monarchy to republic.

¹⁴ Place de la Révolution is known today as Place de la Concorde.

¹⁵ Excerpted from Elizabeth Clare Prophet, *Saint Germain On Alchemy*, pp. xxi–xxiv, xxvii.

¹⁶ *Pearls of Wisdom*, footnote, November 12, 1989.

but each one by free will, stepping forth from the Great Central Sun, makes that decision by the power of the divine spark to be the manifestation of God by this quality or that quality....

Thus, there are many callings and seven paths to the individualization of this Christ flame. Thus, all are not equal in quality and all are not equal in the quantity of light they have chosen to outpicture. Should the one, then, who has spent ten embodiments learning the art and internalizing the light of the purity of the Mother be recessed back to the level of the one who has not begun, for the sake of the leveling of humanity to that oft-quoted state of “all men are created equal”?

There is a big difference between the concept found in the American Declaration of Independence, that “all men were created equal,” and the idea that we should make everyone equal now. Mrs. Prophet spoke of this in her book *Prophecy for the 1980s*:

It is not possible to legislate equality. One of the most poignant lessons of history is that “inequality is not only natural and inborn, it grows with the complexity of civilization.... Freedom and equality are sworn and everlasting enemies, and when one prevails the other dies.”¹⁷

You don’t have in America today a nation of two hundred and fifty million equals. But when you try to have equality, you destroy liberty. The equality we have today is equal opportunity to use our God-given talents to integrate with God and to rise in the pyramid of liberty. Think about this!

We’re constantly talking about equality, liberty, fraternity. But as a matter of fact, when you equalize you reduce everything to the lowest common denominator. You can’t bring the lowest equal to the highest, so the highest has to come down.

Here is what Saint Germain said of equality in a *Pearl* of June 10, 1984:

Thus, by the serpent philosophy of the egalitarian way of equality among all evolutions, you find that the lightbearers have no sense of their worth or mission or of their God-determination at inner levels to lead all people out of the control of the fallen angels. Therefore, they are lured into these alliances at all levels of crime and entanglements, and the seed of Light is diluted: it is overcome, it is betrayed. And we will discover, as we see in my transmission to you this day of a necessary knowledge, that this does result in the watering down of the total planetary Christ consciousness and the betrayal, one by one, of the lightbearers who ought to and must take their stand in life in this very century so that the true foundations of the age of Aquarius can be laid.

So we see the philosophy of Serpent entering the minds and hearts of the people: the

¹⁷ Will Durant and Ariel Durant, *The Lessons of History* (New York: Simon & Schuster, 1968), p. 20.

concept that we can be free, we can all be equal, we can be brothers, if we just get rid of those who are over us—perhaps some of them fallen ones, but also the sons and daughters of God whom God has sent as shepherds of the people.¹⁸

This equality, of course, can not work. There is chaos, anarchy—or the fallen ones create crisis after crisis, until the people will accept a tyrant who comes along, offering them peace and safety, at a price. So the rallying cry of equality is used to get the people to behead the sons and daughters of God so that the fallen ones can come in and take over.

Ultimately, this philosophy is the denial of hierarchy, the denial of God's representatives in the world. And it soon turns into a rebellion against God the Father himself. This is exactly what happened in the French Revolution with the rise of a militant atheism and state-sponsored anti-Christian cults.

What of Fraternité, Brotherhood?

In *The Path of Brotherhood* the Prophets explain that we are all brothers ultimately because we are all children of the Divine Mother, of the Father-Mother God. This is the true foundation of brotherhood. It is a divine relationship. But if we take God out of the picture, then brotherhood becomes simply an amalgam of the human consciousness. It becomes the rule of the mob—the crowd gathered in a festive mood at the guillotine, the crowd gathered in Jerusalem two thousand years ago shouting, “Give us Barabbas”—he is someone like us, someone we can relate to, someone we understand.

And what of Liberté, Freedom? The people rallied for this, and they did gain a kind of freedom. They set themselves free from the king, the church, even from a God who might tell them what to do or not to do. They were free.

But what kind of freedom is this? Denying the God who is their own inner being, cutting themselves off from the source of life itself.

Praise God, we still have a great deal of freedom of religion in America and in many nations today. But it is under attack. We see today a concerted effort to de-Christianize America, to take the concept of freedom *of* religion and turn it into freedom *from* religion. There is an attempt to remove any expression of faith from public life.

This is what happened to the great golden ages of Lemuria and Atlantis. People left off the tending of the flame, and the flame that had sustained the age was withdrawn. In the name of freedom, people consigned themselves to a great bondage, the bondage to the wheel of birth and rebirth, of karma and the human condition—and ultimately, the bondage of having the fallen ones, the watchers and the Nephilim, as their overlords.

There is a responsibility that goes with that freedom. We are free to go to church or not, to pray or not, to decree or not, to have God in our lives or not. But if we choose to depart from the altar, to depart from God, we must know that we may lose that very freedom.

¹⁸ Regarding the king and queen of France at the time of the revolution, Mrs. Prophet has said: “We have all been brainwashed to believe that the king and queen of France were no good and deserved to be beheaded. That is the work of the Illuminati. As a matter of fact, they were probably ill-prepared for the job and ill-trained, but they were not evil people.” Elizabeth Clare Prophet, April 11, 1974.

Freedom is the great gift we have in our hands this day. What will we make of that gift? Will we cherish it? Will we use it wisely? Will we be grateful to the God who gave it to us? Will we be able to keep that gift—individually, and as a nation?

This is a question that we face in America, in France, and in many nations. The outcome will depend on the freewill choices of the people. Thus, there is spiritual work to do for the clearing of the records of the French Revolution and of all the threads of darkness behind it, including the fallen ones who manipulated the situation, the force of atheism, and all records of violence and bloodshed. If these forces can be cleared, then the people will be more free to make better choices.

At the same time we can hold a positive vision of what could be in France and call for the reinforcement of that inner matrix. There was a vision of Liberty that also inspired the people in the Revolution. And the messengers have told us that this came from the Threefold Flame of Liberty enshrined in the Chateau de Liberté, the retreat of Paul the Venetian in southern France. This flame inspired the anthem *The Marseillaise*.¹⁹

The symbol of this flame is the fleur-de-lis, which is the symbol of the royal house of France. So as we send violet flame into the records of the French Revolution, we can also send violet flame to the hearts of the people of France, to reawaken there the true flame of liberty. We can call for a true understanding of liberty in the people, so that they might understand that true liberty does not come from excluding God from one's life. We can make the calls that the people might understand that true freedom comes from embracing God and the flame that is one's inner reality.

There is a great love of Liberty in the hearts of the people of France. We can call for the transmutation of the records of the misuse and abuse of that flame, and call that in this time, this flame of Liberty might not go down, but that it might inspire the people to rise up in a new revolution, a revolution in higher consciousness, that will pave the way for a golden age of Aquarius.

¹⁹ Booklet of dictations of Paul the Venetian, published by The Summit Lighthouse in 1966.