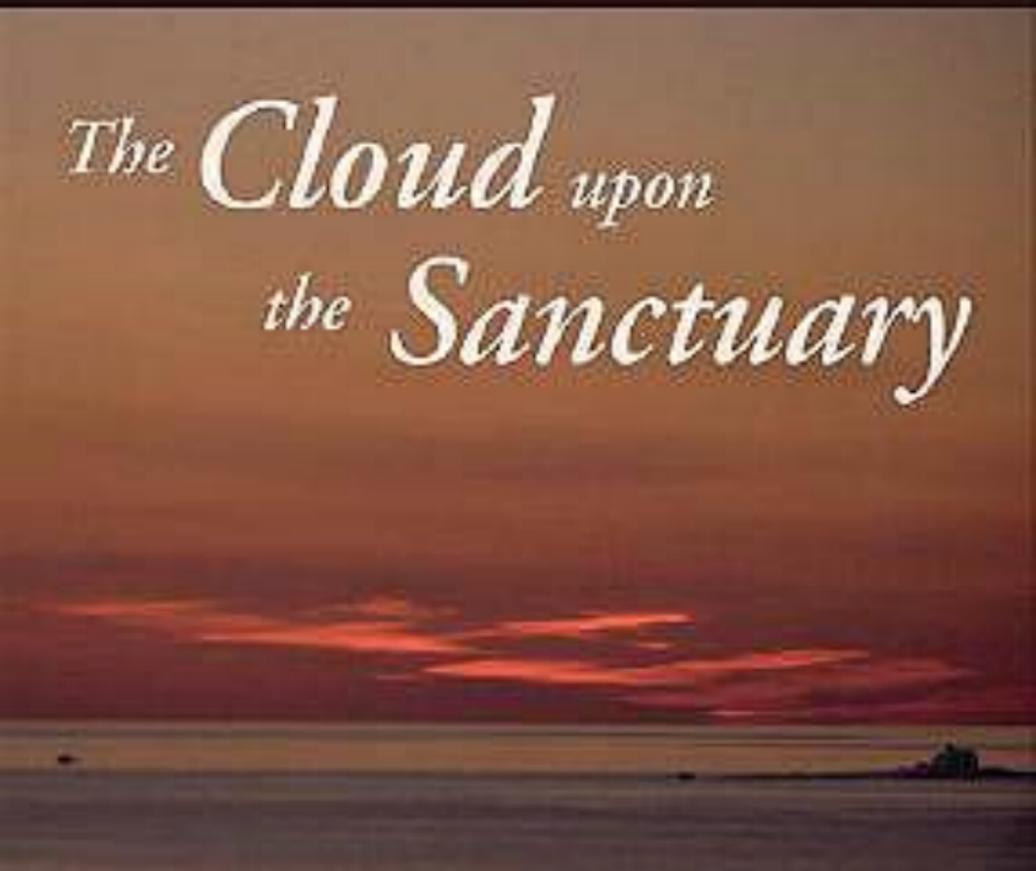


KARL VON ECKARTSHAUSEN



*The Cloud upon
the Sanctuary*

TRANSLATED AND ANNOTATED BY ISABELLE DE STEIGER
FOREWORD BY EDWARD DUNNING
PREFACE BY J. W. BRODIE-INNES
INTRODUCTION BY A. E. WAITE

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Absque nube pro nobis



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FOREWORD

IN MARCH 1909, with much sound and fury but with little effect on the reading public, Aleister Crowley published the first issue of *The Equinox*. As befitted "The Official Organ of the A.∴A.∴" it included "An Account of A.∴A.∴," written by Crowley himself—except for the material he had borrowed from Isabelle de Steiger's English translation of *The Cloud upon the Sanctuary*. Eckartshausen's work is, ostensibly, openly and avowedly Christian in both tone and content, so why did Crowley—than whom anyone less Christian can scarcely be imagined—make use of it?

As with many of Crowley's borrowings, the answer is that it served his purpose at the time. The Argenteum Astrum, Crowley's variant and extension of the Hermetic Order of the Golden Dawn, had been officially founded in November 1907. Its most obvious difference from its involuntary parent is the inclusion of Third Order grades above that of Adeptus Exemptus, and it is not surprising that the implicit possibility of such perilous but ecstatic attainment would attract to the A.∴A.∴ potential members of a decidedly elitist temperament. To such magicians, Eckartshausen's concept of an Interior Church, a hidden assembly composed of elect souls only, would appeal mightily. Given that *The Equinox* was a secondary source for the concept, aspiring Magi can be forgiven for misunderstanding Eckartshausen; Crowley, who had read the English translation, cannot—he was guilty of a deliberate misreading of the text.

Early in 1898, while he was still at Cambridge, Crowley had purchased a copy of A. E. Waite's *The Book of Black Magic* and, intrigued by a tantalizing suggestion in the text, wrote to him. According to Crowley the passage in question "hinted that [Waite] knew of a Hidden Church withdrawn from the world in whose sanctuaries were preserved the true mysteries

of initiation.”¹ In fact, Waite made no reference to a “Hidden Church” and did not suggest that he knew how it might be entered. The two passages that inspired Crowley to write Waite, and which he inaccurately conflated thirty years later, are these:

It would be unbecoming in a professed transcendentalist to deny that there is a Magic which is behind Magic, or that the occult sanctuaries possess their secrets and mysteries.²

All students of occultism are perfectly well aware of the existence in modern times of more than one Mystical Fraternity, deriving, or believed to derive, from other associations of the past. There are, of course, many unaffiliated occultists, but the secret Fraternities exist, and the keys of mystic symbolism are said to be in their possession.³

By 1898, Waite had resumed his membership of the Golden Dawn but had not entered the Second Order. He had no intention of inviting this unknown, “unaffiliated occultist” to join the Order, and suggested instead that Crowley might profit from reading *The Cloud upon the Sanctuary*. Crowley took Waite’s advice and “with this book I retired to Wastdale Head for the Easter vacation of 1898.”⁴ He was impressed with Eckartshausen’s ideas and, as a result of coincidental meetings with two existing members, Julian Baker and George Cecil Jones, he was able to enter the Golden Dawn in the expectation of finding within it that “invisible and interior Church” of which Eckartshausen had written. In this pious hope he was disappointed, but he valued the essential features of *The Cloud upon the Sanctuary* and eventually made use of them in propagating the Argenteum Astrum. And despite his constant public sniping at both the man and his work, he admitted—

¹ John Symonds and Kenneth Grant, eds., *The Confessions of Aleister Crowley. An Autohagiography* (London: Cape, 1969), p. 127.

² A. E. Waite, *The Book of Black Magic and of Pacts*, 1898 ed. (Reprinted as *The Book of Black Magic* [York Beach, ME: Weiser, 1972]), p. vii.

³ Waite, *Book of Black Magic*, p. 11.

⁴ Symonds and Grant, *Confessions of Aleister Crowley*, p. 127.

privately and many years later—his debt to Waite: “If it had not been for Waite, I doubt if, humanly speaking, I should ever have got in touch with the Great Order.”⁵

We do not know the exact words in which Crowley addressed his questions to Waite, but they presumably indicated that the writer was an aspiring magician in search of a magical order. Waite, however, was never happy with ritual magic—he looked upon the “written ceremonial” of the “secret Fraternities” as “either a debased and scandalous travesty or a trivial and misconstrued application”⁶—and for him, the Golden Dawn was an esoteric rather than a magical order, offering a viable path toward spiritual regeneration. From this point of view, *The Cloud upon the Sanctuary* was an ideal text for guiding a young aspirant to initiation away from the pitfalls of practical magic.

What is not clear is precisely how Waite interpreted Eckartshausen in 1898, but he evidently looked upon him as something other than an orthodox Christian mystic and felt that his work was appropriate for members of the Golden Dawn. Others certainly shared such a view, and Mme. de Steiger’s translation of *The Cloud upon the Sanctuary* can be seen, in a sense, as a product of the Order. It was first published in 1895 in *The Unknown World*, a magazine edited by Waite and devoted to “The Occult Sciences, Magic, Mystical Philosophy, Alchemy,” and other similar subjects. From the first issue of the magazine, it had been Waite’s intention to undertake “the translation or reproduction of rare or important occult works,” and when he chose Eckartshausen’s work to begin this project, it was because “we have been guided by its close correspondence with certain aspects of Christian mystical opinion at the present day.”⁷

In the same editorial, Waite went on to write that, “A revered Kabbalist, the ‘disciple and literary heir’ of an illustrious French transcendentalist,” had written to one of the magazine’s regular contributors, to say that,

⁵ Letter to Louis Wilkinson, 30 December 1944. In the Aleister Crowley Collection, Harry Ransom Humanities Research Center, University of Texas at Austin.

⁶ Waite, *Book of Black Magic*, p. vii.

⁷ *The Unknown World* 1, no. 6 (15 January, 1895): 241.

I hear with pleasure that *The Unknown World* will give a translation of *The Cloud upon the Sanctuary*. This little book, which bears for epigraph—*sine nube pro nobis*—is admirable for its insight and suggestiveness. One would say that it is written recently. It is the best mystic work for our time.⁸

The Kabalist was not named, but the description most closely fits Dr. Westcott.

Within a year, the translation had been published in book form, with an enthusiastic preface by J. W. Brodie-Innes. Both he and Mme. de Steiger were active members of the Golden Dawn, as was the newly re-admitted Waite, while Westcott's endorsement cemented the connection between the translated text and the Order in which it circulated (the Golden Dawn library held the translation in both book *and* magazine form).⁹ But was Eckartshausen's "last Swan's Song," as Mme. de Steiger described it, truly a text designed, or at least suitable for Western esotericists?

She certainly thought that it was, and her notes on the text are designed to present it as an esoteric interpretation of Christian doctrine, based upon Eckartshausen's experimental knowledge of the regenerative process as it operates on the human spirit.

Necessarily, she felt *The Cloud upon the Sanctuary* was "understood thoroughly only by minds in [Eckartshausen's] own grade of office" and that it was "to such he still speaks principally."¹⁰ In other words, it is a text for a spiritual elite, not for "the multitude [who] are not prone to philosophy, they need children's food" (p. 128 *infra*). It is also true that some aspects of Eckartshausen's life, and the nature of some of his works, could lead the uncritical observer to conclude that *The Cloud upon the Sanctuary* was designed for a circle of adepts who alone would be able to attain entrance to the exalted spiritual company about which he writes.

Eckartshausen was an enthusiastic student of both alchemy and numerology, his published works include historical and

⁸ *The Unknown World* 1, no. 6 (15 January, 1895): 241.

⁹ In the catalogue of the "Second Order Library" No. 178 is *The Unknown World*, and No. 455 is *The Cloud upon the Sanctuary*.

¹⁰ *The Unknown World* 2 (1895): 208.

philosophical studies of magic and alchemy, and he seems to have been deeply interested in other branches of hermetic symbolism.¹¹ As a young man, he had been a member of Weishaupt's Order of the Illuminati, and his works were widely read within the esoteric community in Europe, notably by Louis Claude de Saint-Martin, I. V. Lopukhin, and Tsar Alexander I. But these bald statements, true though they are, require certain caveats.

His studies of alchemy led Eckartshausen to compose two "Prayers for Alchemists":

Light Supreme, who art the Divine in
Nature and dwellest in its innermost parts
as in Heaven, hallowed be thy qualities and
laws!

Wherever thou art, all is brought to
perfection; may the realm of thy Knowledge
become subject unto thee.

May our will in all our work be only thee,
self-moving Power of Light! And as in the
whole of Nature thou accomplishest all
things, so accomplish all things in our work
also.

Give us of the Dew of Heaven, and the Fat
of the Earth, the Fruits of Sun and Moon
from the Tree of Life.

And forgive us all errors which we have
committed in our work without knowledge
of thee, as we seek to turn from their errors
those who have offended our precepts. And
leave us *not to our own darkness and our
own science*, but deliver us from all evil
through the perfection of thy Work, Amen.

¹¹ An unpublished manuscript translation of a work attributed to Eckartshausen, *Instruction de Cloas, prêtre de la Nature à Sophron* (c. 1800), is described in the *Catalogue de la Librairie Dorbon-Ainé* (1929). It includes Egyptian, astrological, and Rosicrucian symbols.

The second prayer is shorter:

Hail, pure self-moving Source, O Form,
pure for receiving the Light! The Light of
all things unites itself with thee alone.

Most blessed art thou among all receptive
forms, and blessed is the Fruit that thou
conceivest, the Essence of Light united
with warm substance.

Pure Form, Mother of the most perfect
Being, lift thyself up to the Light for us,
now as we toil and in the hour when we
complete the Work!¹²

Both of these prayers utilize the language, and incorporate familiar words and phrases from prayers in the Roman liturgy, which are themselves based on scriptural texts. The alchemical symbolism is used to express the relationship between God and His creation, and the prayers provide a perfect illustration of Eckartshausen's understanding of alchemy as a spiritual pursuit that aids the practitioner in the quest to enter the presence of God.

He looked upon numerology in the same light and meditated on numbers in order to learn their spiritual significance. That this was not simply an intellectual process is clear from a letter of Baron Kirchberger to Saint-Martin, in which he quotes Eckartshausen's account of the process by which he learned the attributes of the numbers 1 to 10. It is not by use of the intellect, but through the love of God:

I possess no words in our language to explain how this happens; for the secrets of the world of spirits cannot be conceived by the understanding unless they be seen also. . . . All that I can do is to impart to you the instruction which I myself have received. . . . I feel a higher presence. I am permitted to ask, and I receive answers and visions. The following are the steps by which, through the Lord's grace, I have advanced:

¹² From *Über die Zauberkräfte der Natur*. Munich, 1819. Translation courtesy of Joscelyn Godwin (Alchemy Web Site <http://www.levity.com/alchemy/eckarts.html>).

1. The Unity
2. The three powers therein.
3. The outspoken Word
4. The name of God in four letters.
5. The three-fold power in the four-fold,
or $3+4 = 7$
6. The active and intelligent Cause.
7. The holy name of this Cause.
8. How to pronounce this name.
9. The two tables of the law.
10. The law in full.¹³

Although the manipulation of numbers has a theurgic overtone, this is not present in Eckartshausen's process, which begins and ends with divine grace, and not with the will of the individual. The prayer that accompanies the letter makes this even more clear:

Eternal Light! which shineth in the darkness, but which the darkness hath not comprehended! Who came to his own, and was not received by his own! To Thee, most Holy Light, I open my heart for a temple! Cleanse my heart and make it a temple for Thyself: from this day be my own will denied, and may Thy will become my holy rule; this Thy will be done on earth as in heaven; Light of Spirits, be my lamp; through Thee, Holy Word, may the Deity speak in me! Take me again into Thyself, who have lived separated from Thee. By Thy spirit quicken the dead letter in me, and, according to Thy promise, give to me power to become a child of God, *born to Thee*. Let Thy Word become flesh in me, and dwell in me, that I may see Thy glory, the glory as of the only begotten Son, full of grace and truth. Amen.¹⁴

¹³ *Mystical Philosophy and Spirit-Manifestations. Selections from the recently published Correspondence between Louis-Claude de Saint-Martin, and Kircherberger, Baron de Liebstorf, during the years 1792-97.* Translated and edited by Edwin Burton Penny. Exeter, 1863, pp. 209-210.

¹⁴ *Mystical Philosophy*, p. 211.

Above all things, he is seeking to surrender his own will to that of God and to be regenerated, so that he may attain the presence of God. There is not the slightest hint of elitism, or of a desire for self-aggrandizement, nor any trace of the spiritual pride that bedevils magicians.

This should not surprise us, for Karl von Eckartshausen was, as Waite makes clear in his introduction to this translation, a pious and devout Roman Catholic. He had soon left the Illuminati and became bitterly, and very publicly, hostile to the Order. His most popular, and most frequently reprinted work was *God is Purest Love*,¹⁵ a collection of wholly orthodox prayers, meditations, and devotional exercises. It should also be noted that *The Cloud upon the Sanctuary* was published openly, which would not have been the case had it been intended for a closed circle of the spiritually superior. And Eckartshausen cannot be blamed for those of his readers who took up his work because they already believed themselves to be part of such a spiritual elite.

The few writers on mysticism who combine scholarship with a sympathy for mystical experience, and who take account of him, have recognized Eckartshausen's importance as an expositor of the doctrine of regeneration. In so doing, they have also rescued him from the misinterpretations of occultists who, they rightly point out, are ignorant of mystical theology. Thus Mrs. Herman, while praising Isabelle de Steiger's "able and characteristic annotations" to her translation of *The Cloud upon the Sanctuary*, castigates her (together with Schuré and Wilmshurst) for having

but the slightest and most superficial knowledge of the theology they so light-heartedly dismiss as external, not to say childish; and that—what is of more importance—the esoteric wisdom which they propose to substitute for it is neither particularly wise nor excessively esoteric.¹⁶

¹⁵ In German, *Gott ist die reinste Liebe*. It was published in 1790 and a French translation, *Dieu est l'amour le plus pur*, appeared in the following year.

¹⁶ E. Herman, *The Meaning and Value of Mysticism*, 2nd ed., 1916, p. 291. The author was an authority on Christian spirituality, and on Quietism in particular.

The danger in this is that,

a Mysticism that would ground its theology upon nothing more substantial than its own unsifted guesses is in danger of being overtaken by moral and spiritual decrepitude and degeneracy.¹⁷

These are harsh words indeed, but they serve to indicate how wide is the gulf between the Christian orthodoxy that Eckartshausen espoused and the beliefs of his occultist admirers. It is not, however, an unbridgeable gulf and much of Waite's introduction is devoted to building such a bridge. That this was possible was acknowledged even by Mrs. Herman. While she stated that the doctrine of the Holy Assembly "may be construed in the sense of a vicious esotericism," she also noted that,

The most popular expression of this difficult doctrine is found in Eckartshausen's well-known tractate, *The Cloud upon the Sanctuary*, while its deeper and more exhaustive unfolding is enshrined in a largely anonymous and not easily accessible literature, which has been brilliantly utilised in the profound and erudite investigations of Mr. A. E. Waite.¹⁸

This literature was also known to Mme. de Steiger, who made use of it in her own writings on spiritual regeneration.

The authors concerned, mostly of the Victorian era,¹⁹ were "Theosophists" in the sense of being devotees of the works of Jacob Boehme, and included Mary Anne Atwood, the author of *A Suggestive Inquiry into the Hermetic Mystery* (1850) and the "M.A.A." who was the co-dedicattee of the 1896 edition of *The Cloud upon the Sanctuary* (Brodie-Innes was the other).

¹⁷ Herman, *The Meaning and Value of Mysticism*, p. 292.

¹⁸ Herman, *The Meaning and Value of Mysticism*, p. 357.

¹⁹ The most important were Edward Burton Penny and his wife Anne (who wrote extensively on Boehme), and Christopher Walton, author of an immense and almost impenetrable study of the works of William Law. The only one to remain anonymous is the author of *Le Mystère de la Croix* (1732), to which Waite refers in his introduction. An English edition of the French text was published in 1859.

Mrs. Atwood's theories had a profound influence, not only on Isabelle de Steiger, but also upon the entire group of Christian esotericists who gathered round Anna Kingsford, and who provided a focus for "Theosophists" of the Behmenist kind who had become disenchanted with the neo-Buddhist theosophy of H. P. Blavatsky. Isabelle de Steiger was, however, the only one of them to become an avid devotee of Mrs. Atwood and to appreciate in full the concept of regeneration presented in the *Suggestive Inquiry*.

And for all their theological naiveté, these esotericists saw themselves as mystics rather than occultists, and placed an emphasis upon their Christian faith. They truly sought the path of regeneration and looked upon reintegration with God as their ultimate goal. But what *is* the Interior Church, or Holy Assembly, in which they and Eckartshausen so fervently believed? By 1909—when this edition of Mme. de Steiger's translation was published—Waite had come to accept that Eckartshausen was, indeed, a true Christian mystic, and in his own, inimitable style he sets out the doctrine of the Interior Church in his introduction to the text. The provision of an additional, and more succinct, account may not, however, come amiss.

The process of regeneration in the individual is described by Evelyn Underhill as

the birth of something new or the coming forth of something which has slept—since both these phrases are but metaphors for another and more secret operation—the eye is opened on Eternity; the self, abruptly made aware of Reality, comes forth from the cave of illusion like a child from the womb and begins to live upon the supersensual plane. Then she feels in her inmost part a new presence, a new consciousness—it were hardly an exaggeration to say a new Person—weak, demanding nurture, clearly destined to pass through many phases of

development before its maturity is reached; yet of so strange a nature, that in comparison with its environment she may well regard it as Divine.²⁰

She goes on to quote Eckartshausen:

This change, this upsetting, is called re-birth. *To be born* simply means to enter into a world in which the senses dominate, in which wisdom and love languish in the bonds of individuality. To be *re-born* means to return to a world where the spirit of wisdom and love governs and animal-man obeys [Letter VI, p. 77].

It is, in other words, the beginning of the gradual elimination of original sin—a process which cannot be completed in this world. And those who are regenerate realise that they are part of a wider, Interior Church. This is not, as Waite points out (p. xiv *infra*), a “corporate body existing merely within the Church and controlling or leading it from a specific local centre in concealment.” Rather, it is “a withdrawn brotherhood in whose hands the experimental knowledge of God has remained and increased. It is the doctrine of the esoteric Church of the Illuminated.”²¹ And because it has its role in the exterior world, we can recognize others who are a part of it for, as Eckartshausen says, “If it be necessary that true members should meet together, they find and recognise each other with perfect certainty” (Letter II, p. 28).

Such meetings do have a very real value, as Robertson Nicoll notes:

It is one of the chief alleviations of the sorrow of earthly disunion that we may ever and anon come to the surprised and joyous consciousness that the brother who is bearing another name and is fighting in another army is in reality one with us in the Mystical

²⁰ *Mysticism: A study in the nature and development of Man's spiritual Consciousness*, 12th ed., 1930 p. 123.

²¹ Sir W. Robertson Nicoll, *The Garden of Nuts. Mystical Expositions with an Essay on Christian Mysticism*, 1905, p. 69.

Holy Church. . . Wherefore it is the wont of mystics to claim this fellowship, and to exact recognition “in all houses, temples and tarrying places of the Fraternity.”²²

We should also realize that this is not simply a fellowship within the wider Church, but within the community of all those who seek regeneration. The path of return to God is open to everyone who can recognize that they are imperfect, that they need to seek spiritual rebirth, and that they will travel more joyously in the company of others: with whom they will, at last, see the cloud draw away and have the Presence in the Sanctuary revealed to them.

EDWARD DUNNING
London, July 2003



EDWARD DUNNING is a leading exponent of the Mystical School of masonic research and an authority on European esoteric movements of the Romantic Era, with an especial interest in Sigmund Bacstrom and English alchemical manuscripts of this period. For many years, he worked in the petroleum industry, but is now retired and lives at Hampstead in north London, continuing his research and exercising his “family” of black labradors.



²² Nicoll, *The Garden of Nuts*, pp. 74-75.

PREFACE TO THE FIRST ENGLISH EDITION

I HAVE GLADLY agreed, at the request of my friend Madame de Steiger, to say a few words of introduction to her admirable translation of Councillor Eckartshausen's *Cloud upon the Sanctuary*; feeling as I do that the appearance in an English dress of this work is one of the greatest boons that has been conferred on English occult students since the publication of *The Perfect Way*. It will probably be long before Eckartshausen's work is fully appreciated, yet it is not too much to say that every sentence of this little work deserves to be most carefully read and re-read, and studied over and over again, and even then gone back upon by the student who has the capacity, with clairvoyant, psychic, and spiritual analysis, in order that the great and valuable truths embodied therein may be completely realised and brought home to the mind.

There are two classes of minds which unfortunately divide between them the bulk of thinking humanity in our age and country, whose prejudices and fixed ideals must form a barrier to their conception of the scheme therein so clearly expounded. For to the ordinary materialistic and intellectual man the conception of a Church is merely that of a human society, formed for the purpose of developing and carrying out of altruistic ideas by purely human methods, which, according to his bias, he either approves or disapproves of, or regards with indifference, but in no case looks upon as anything more than human; to such an one the idea of an interior Church, the soul or invisible guiding principle of that which is outwardly manifested, is not only fantastic in the extreme, but actually mischievous as importing a sanction which has no correspondence in reason or justice.

To the Churchman, on the other hand, who is familiar with the idea of an invisible Church, Eckartshausen's philosophy

does not accurately correspond to the theological conceptions of the Church Waiting or of the Church Triumphant. He is unfamiliar with the Eastern doctrine of the Seven Principles, and he knows not that these, which he can find within himself, and by the aid of trained intuition can examine and distinguish, and reason about, can by analogy be postulated of every created thing from the grain of dust to the mighty planet, and even to the Kosmos itself; and that by the application of this key it is possible to perceive, and even to prove, that the Interior Church of Eckartshausen may coexist with the Church Triumphant and the Church Waiting, and, indeed, not only is no contradiction, but an actual proof of the reality of these theological teachings.

Prejudice and preconception, however, will for a long time keep both these classes of minds from giving a fair and unbiassed study to the masterly exposition of the great German Mystic. The small but steadily increasing class of occult students, who are also Christians and Churchmen, will welcome these pages at once, and will see without difficulty the wonderful analogies opened out of the Church—the Mystic body of Christ to the human body—and consequently the necessity for the existence of various interior and invisible counterparts whereunto that Body is perpetually striving to re-unite itself, even as the Man is for ever striving to unite himself to his higher and divine genius. He will see how that his own body, as well as the Mystic Body of Christ, is in very deed the Temple of the Holy Ghost, and how in each case there must rest a cloud on the Sanctuary until the Body, which is the Church Militant, be re-united with the original astral body, whose particles were drawn not only from our human ancestors, nor only from this planet, but from the justified and glorified souls of all God's sentient creation throughout the Kosmos, whereof the Church, both visible and invisible, is the material and outward expression, just as in the Hebrew or Kabalistic system Nephesh is the expression of Ruach, as Ruach is of Neshamah, and Malkuth is the vehicle which outwardly manifests them all.

Seers and Clairvoyants, Prophets and Holy men of all ages, have been able to attain to actual certainty of these things, and to them the Communion of Saints is an open book. To such these ideas will offer no difficulty, but there are few to whom, in the same degree as Councillor Eckartshausen, has been given the power of expounding them clearly to ordinary men; and the English-speaking student is to be congratulated that Eckartshausen has found a translator at once so learned, both occultly and exoterically, and so sympathetic as the authoress of the following pages.

J. W. BRODIE-INNES

INTRODUCTION

THERE ARE MANY earthly sounds which are like the voice of the Spirit, but their insistence prevents us from hearing the true word which is being spoken in the houses of life. There are many urgent and clamorous representations in the name of the high interests which are not their accredited spokesmen, and it happens sometimes that a still, small voice speaking among them or on the outskirts—one that is heard scarcely—has a truer echo of the message which we are all longing to hear than those which speak with authority by the warrant of a common popular consent. To this second category belongs the Aulic Councillor Karl von Eckartshausen. Apart from *The Cloud upon the Sanctuary*, he is a name only to Christian mystics in England. He wrote much, and at his period and in his place he is said to have exercised some considerable influence; but his other works are quite unknown among us, while in Germany—though two or three have been reprinted—the majority seem practically forgotten, even among the special class to which some of them might be assumed to appeal. *The Cloud upon the Sanctuary* has, I believe, remained always in the memory of a few, and that it is destined still to survive I am very certain, for it is precisely one of those voices, heard in the quiet ways, to which I have just made reference—voices which speak of the deep and holy things as if they were native to the deeps, of the high things as if they came from the heights. To all who look within the body of religious doctrine for the true principle of life which energises the whole organism, this little book carries with it a message of great meaning. The present translation has offered it for the first time to English readers, and it enters now upon a further phase of existence. It appeared originally in the pages of *The Unknown World*, a magazine devoted to the