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FRANZ VON BAADER

# LES ENSEIGNEMENTS SECRETS

DE

MARTINES DE PASQUALLY

PRÉCÉDÉS D'UNE NOTICE SUR LE MARTINÉZISME & LE MARTINISME



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## THE SECRET TEACHINGS OF MARTINEZ PASQUALIS

(Comments in **RED** are those of the translator)

You ask me, honored friend, to tell you something about the secret teachings of Martinez Pasqualis, in whom you've become interested through the writings of two of his disciples, the recently deceased Saint-Martin and Abbé Fournié<sup>1</sup> who still lives in London. I am going to grant your wish, so far as I can and I am permitted to do so.

If, across time, there were and will be men who, as depictees of the future, such as prophets, have shown us that the future is *already* here, there have also been those who, as depictees of the past, show us through remembrance that the past is *still* here<sup>2</sup>. Such a depictee of the past (of Judaism) is assuredly Pasqualis who, both Jewish and Christian – for he confessed the Roman Catholic religion – has revived the ancient Covenant for us, not only in its forms, but also with its magical powers. And if one could rightly consider this new age in which Pasqualis lived as the beginning of a general eclipse, of a weakening of the light of Christianity, one shouldn't be surprised to see, during this obscuring of the unique sun which is taking place through our own fault, certain stars reappear which, to use the language of Saint-Martin, show themselves as ghosts, simply because they never left. Therefore, if Christianity, in the power of its first manifestation, rendered the magic of Paganism and Judaism silent, the reappearance of this magic, even if only noticed by a few, can only be attributed to the weakening of Christianity, and be considered as the necessary reaction to a new and more powerful manifestation.

In fact, Judaism is to Christianity what the latter is to a third superior term, into which each of the two former religions must be transfigured. If we interpret the words of St. Paul: “*Through, with and in God*” in its true sense, then, since it is true that the perfect habitation of the divine Spirit in Spirit-Man is the aim and the sabbath, it becomes clear that this third moment (***in-habitation or in-habiting***) has in the two antecedents – per-habitation (***through***) and co-habitation (***with***) – both its predecessors and its cooperators, whose presence in time, as well as disappearance, are purely phenomena<sup>3</sup>.

In the First Age, that of government by the Father or First Degree of Apprentice of Spirit-Man, the Absolute still considers Himself to be the absolute Ruler, living uniquely by Himself – “Which removeth the mountains and they know not” (***Job 9:5***)<sup>4</sup> – whereas, in the Second Age, that

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<sup>1</sup> In 1801, he published the first part of a work titled: ‘*What we have been, what we are and what we shall become*’, whose next part we expect to have soon, following what the author told me last year. (Cf. There's an excellent review in *Der Lichtbote*, Vol. 1, p. 478).

<sup>2</sup> And it's in this sense, honored friend, that you call the historian a prophet who looks backwards, and therefore you can reject from the study of history all those to whom this gift of vision has not been given. Besides, since it's only the central point of vision, once obtained or attained, which allows you to contemplate the whole, you may understand how this backwards or forwards sight of the seer, this pre- or post-resonance in history is above all indivisible, although this same gift manifests more in one way in one individual, and more in another way in a different individual. This is what I have been able to verify myself in hypnotized subjects.

<sup>3</sup> So, in the Transfiguration, Elijah and Moses only act as cooperators.

<sup>4</sup> Marvelous is the gradation which Pasqualis presents to us concerning the different manners of being of a Superior Agent compared to an Interior one and of the former towards the latter in its action and conduct, when he says: “*The Spirit acts in, with, through, without and against man.*” Indeed, I don't know a more complete gradation to explain

of government by the Son or Degree of Companion, the First, unifying Himself with him and divesting Himself of the Unity of His Glory in the figure of this Servant<sup>5</sup>, descends into the particular, – the Eagle which, according to the Prophet, hovers for a time upon the earth over its young (**Deut. 32:11 seems to fit the best**) – making Himself like him, that is, living close to him or with him; until finally, in the Last Age, that of government by the Spirit or Degree of Master, the Universal, raising up<sup>6</sup> the Unique within him, lives at the same time through him, with him and in him.<sup>7</sup>

But to the pride of Man-Spirit in exile this discourse seems harsh, and he then turns more willingly to those who offer him that Degree of Master more cheaply, that is, without him having need of passing through the work of Apprentice and the school of Companion, and who promise

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my manner of being or that of all Christians towards God. Through this, man can get a clear idea each time of how he acts in, with through, without or against God.

<sup>5</sup> One can consult *Judas Iscariot* by Karl Daub, about this free renunciation or suspension of the universal to unity – the Son of Mary – and opposing this concentration, whose aim was a universal expansion of love, was a compression entirely forced by the Evil Spirit, whose goal is the universal explosion of hate together with all the torments of Tantalus. Saint-Martin, a disciple of Pasqualis, expressed it thus: “Who will attain to the sublimity of the work of the rebirth of man? He is not to be compared to the creation of the universe. He is not even to be compared to the emanation of all thinking beings” – an emanation which Pasqualis always distinguished from the subsequent emanation or creation – “To operate all these marvels, it is enough for wisdom to develop its powers, and this development is the true law which is proper to it. To regenerate man, it must be concentrated, be destroyed and suspended.” In addition, the three moments it refers to in the text can show us an adequate theory of these different states, about which several mystics have spoken. For example. Mrs. Guyon, for the triple name of our Lord – Jesus, Christ and Son of Mary – already shows a triple manifestation: in external man (natural Being); in the inner Spirit-Man (spiritual Being); and in central man (Divine Center).

<sup>6</sup> Here we see a new significance to the word *to raise*, whose many meanings Hegel, firstly, has already remarked on. The Mediator, whose raising or intercession has as its goal the movement of the spirit, can itself be that which rises or that which is raised, and thus the intercession or raising can be of three types. I can only let myself be raised by what is more elevated within me. But if an inferior thing seeks to raise me, that is to say, wishes to transport me, then one can easily understand that my mediating action will oppose it and take another character. But here too, in conflict with evil and the bad, this action manifests itself in one way when it must be directed against the evil which already inhabits and cohabits in me; and in another way again the evil which only perhabits in me, or which fills me or which is already outside of me; that is, just as I can still do evil, although my head and my heart do not participate, so I can and I must do good, although my head and my heart do not agree. And, just as, in speaking about the inhabitation of the raising power, each good action results in and fixes its disposition, character, nature, etc., so each destructive action only produces its own negation, destroys, and raises once again, and this raising up of itself – to kill – this sensuality is to the *factio continui* what pain is to the *solutio continui* – this election consists precisely of the process of raising without which no operation of evil intent and no operation of good will or intent are possible. For, with good and well as with evil the action of the spirit begins with an immediate act and ends there, and the power of good as with evil must necessarily possess me before I can be its master. If, on the other hand, we consider nature as the universal non-mediate, we cannot establish a distinction between this non-mediate (nature) which is part *superior* and the non-mediate inferior to Spirit-Man, which justifies the ternary of Pasqualis relative to the modes of being: the Divine, the Spiritual in a more restrained sense, and the Natural also in a more restrained sense. The first mode thinks alone and isn't understood, wishes alone and isn't induced, acts alone and receives no impulse; the second mode thinks and is understood, wishes and is induced, acts and receives impulses; and the third mode is only understood, never thinks, only incites and never wishes, and receives impulses without ever acting. This third recalls to some extent “*natura creans et non creata, natura quæ creatur et creat, et nature quæ creatur et not creat*” of John Scotus Eriugena, natures to which he adds a fourth: “*natura neque creans nex create*”, or rather to which he subordinates the three others.

<sup>7</sup> This is an interesting image of a God who, in the Old Testament, lives completely apart from man – God operates through man, for example, commanding him to build, to journey, etc.; who in the Gospels lives among men – God is with man, living among them, healing them suffering with them and for them; and finally, in the Acts enters into man in flames – God in man, inspiring him and guiding him in the Ministry of the Holy Spirit.

him as a result, that not only will he arrive at an understanding of Christianity without needing to understand Judaism, but strongly claim they can make him complete (sage, illuminated) by path far easier than by passing through Judaism and Christianity. Now, to such ignorant Sages we can rightly say:

“If you only deify intelligence and science,  
“Supreme powers of the haughty self,  
“To have already given yourself to the devil  
“And with him you will die.”

One of the principles of Pasqualis is that every man is born a prophet and, as a result, obliged to cultivate within himself this gift of vision, which task was precisely the work of this Master’s school. In this same sense and in a still more bold sense, his disciple called every man a Christ-born<sup>8</sup>, that is, a Christ and not Christian.

In our age, this “rekindling of Old Testament ideas” must seem devoid of taste to many people. The author<sup>9</sup> of *Phenomenology of Spirit* (Hegel) even ironically called the “gift of prophecy” the “gift of expressing holy and eternal things in an unintelligible manner”. A clever phrase, it is true, but which tends to refute the real interpretation of holy things of this kind, and doesn’t give a useful explanation for this phenomenon. Similarly, we see that a number of hypnotizers consider their seers to be nothing more than silly ventriloquists, when they talk about subjects which are too elevated and too subtle for the Hypnotizers’ level of intelligence.<sup>10</sup> In my opinion, it is just as bad to deify these spirit manifestations, to decide in confusion, to follow every *will-o-the-wisp* as an eternal light, and to take any light to be that Light which is never cold, which leaves no cold and which gives no cold. Is it then so hard to discern the deep-rooted shadows through the phosphorescent gleam of this troubled spiritual manifestation, as well as through this ardent and impassioned exterior, the internal cold of death, the wintry impression of Mephistopheles in the ray of a summer sun?

Claudius said one shouldn’t stop respecting the true King under the pretext that there are also Kings of Spades and Kings of Hearts; and you are similarly not capable of removing the power of

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<sup>8</sup> This reflects Saint-Martin’s comment at the end of “Of Errors & Truth”, where he calls all men “Christs”. However, it is possible that von Baader had closer knowledge of Saint-Martin’s intention, and it might be that the precise phrase was “Christ-born”. However, since Saint-Martin only wrote “C-H-R”, so we cannot be certain. Either way, the intention is the same.

<sup>9</sup> It is well known that this thinker, whose dialectic, as sharp as a two-edged blade, often wounds both the adversary and he who wields it at the same time, was the first who with an audacious hand, lit the fuse of auto-incineration of modern philosophy – his auto-da-fe – and that it is to him that we owe the clear intelligence of this dialectic anguish of the spirit, whose indestructibility Kant, in truth, misunderstood, but which on the other hand recognized as a curious desire of reason, against which he had no other remedy other than to hold fast to physical reality and to throw himself boldly into the argument, a little like those who run in the face of arguments concerning terrestrial death, and who take their fear of life to actually be a fear of their death. If, however, there is an *immanent* dialectic, in the strictest sense of the term, that is, leading one towards the interior or towards the superior; then there is also a dialectic, a spiritual action, no less intrinsic, which leads towards the foundation. This is also the reason why the ancients portrayed the devil as a subtle dialectician.

<sup>10</sup> It’s troubling, one could cry at these prophets, who are themselves struck dumb, that the ventriloquist prophets are obliged, like the she-ass of Balaam, to give witness against you. However, animal magnetism still survives despite all its adversaries, that is, despite the mockery, condemnation and scorn, which are certainly much easier than understanding it.

this God who inhabits or cohabits with you, to penetrate you, not because you have made Him descend into you, not because you have raised or inflated yourself up to Him, but because He has freely descended into you.<sup>11</sup>

One of the principle teachings of Pasqualis is this: “*In the spiritual realm, man has to fulfill the same corporealizing function to produce the third dimension, as earth does in the material realm, and in this one can find the key to the secret of his mingling, of his complexity and of his indissoluble union with the Earth principle resulting from this.*” I have explained these ideas in my “Principles of the Fundamental Teachings of Life”, and more recently, I have shown initiates the correlation between the old alchemical adage: *Vis ejus integra, si conversus fuerit in terram* (“*Its power is perfected if it will be turned into earth.*” – from *The Emerald Tablet*) – and Christian theological dogma: *Vis ejus integra, si conversus fuerit in hominem* (“*Its power is perfected if it will be turned into man*”). Pasqualis had the mediating terrestrial function of man preceded by two other elemental spiritual actions, those of Fire and of Water, and he based that, as we shall see later (and yet, disappointingly, he never returns to this theme in this short letter), on his theory and theurgical practice<sup>12</sup>, but we must still note that, like his disciple Saint-Martin, he attributed to the element of Air a function which was relatively superior in all the realms, never becoming a constitutive element in their creation<sup>13</sup>. As so we see as a result how Pasqualis correlated this ternary of Fire, Water and Earth – the first being the principle and the result of the element, the second the principle of matter or corporisation, and the third being the principle of form or

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<sup>11</sup> Just as evil action cannot penetrate the active element – fire, man – without passing through the passive element – water, woman – so good action can only take the same path. That is why woman, as the unconscious medium can, so to speak, only propagate good and evil actions. And all modern philosophers confuse the agent with the medium when they extend the inferiority of the medium or instrument to the good or evil action which makes use of it. In this way, divine action itself would seem to some extent subordinate to human action; although it is, on the contrary, the instrument or vehicle of this divine action to which he is subject. Moreover, according to what we have just said, we can show the true point of view, according to which *woman*, like the *body*, must be as respected as feared in our current relations with her. Do not undervalue her (woman), for there is a blessing in her; but always fear her, for there is a curse upon her!

<sup>12</sup> If modern philosophy ignores most of the knowledge and powers which seemed important to ancient philosophy, we can, with Hegel, also consider that deprivation as proof of what the human spirit has lost. No doubt this propaganda, like that of their political co-conspirators of our times, can only be spread so easily because both only truly rest on ignorance and lack of knowledge. So, for example, the gross and revolutionary contempt that a people or a person has towards some political institution that they or he doesn't understand is quite simple, and for this man or this people, sometimes it happens that he uses his internal emptiness of idea and his complete powerlessness to raise himself up to it – this *speed* in falling, as Falstaff said – to achieve the liberation which raises him above it. I say *idea*, for what one calls the spirit of a corporation in a good sense, for example the corporate spirit in the military world, is however only a unique *idea* generated from substance, from which the “recent dumbness and ineffectiveness” through the fault of man, firstly above, then below, had led to the universal disorder inherent in the debilitating decadence of our age. But, just as religion takes us back to the idea of all ideas, this very Church, as the corporation of all corporations, must serve as their foundation and consolidate all of them. This is also why, since its decadence, all these corporations witness their decomposition, against which all their artifices of mummies and hierarchies can do nothing. Financial science itself nowadays has found out that only the wealth of the corporation assures the fortune of the individual, and that, without this, nothing is fixed or durable. As a result, the atomic principle of destruction and parceling out, the ominous expression of financial operations, also leads to death. **Note how many concepts are crushed into one footnote. In this alone we have gone from ancient versus modern philosophy; reasons of revolutions; what holds a corporation together or splits it asunder; that religion can also be a corporation and vulnerable as was the Egyptian religion and now the Catholic one; and even mentioning financial adages that coming together preserves and individualization destroys.**

<sup>13</sup> Indeed Saint-Martin also saw all material creation as being comprised of the three elements, Fire, Water and Earth, thus creating a ternary; while Air was superior to these and never formed part of material creation.

corporisation accomplished – to the ternary of *number*, or primordial action, of *measure* or reaction, and of the *weight* of the energy accomplishing and achieving this action.<sup>14</sup>

Besides, if Pasqualis, in theory as well as in practice, closely followed this principle: “*No physical operation can happen without a corresponding spiritual action*”, one would nevertheless be wrong to think that his physics was reduced to specters and spirits. But on the other hand, he showed himself entirely free from that superstition or modern belief in the distinct abstract and in that miserable “specter” of a nature entirely stripped of spirit, of that belief in matter and finite intelligence, with which some would wish to cover the poverty of their heart as if with a fig leaf. It is moreover useful to note how deeper study and more careful culture of matter itself has weakened the superstition or belief in this very matter in our times. So, for example, Kant has already reopened the door to those ancient spirits of nature known to the alchemists, by reintroducing the idea of active penetration into physics: an idea which, it is true, appears irrational in that mechanical physics according to what is said by the Mathematicians. Even our Materialists, who fear spirits, have not made a sufficiently sharp distinction between bodies which are have specific weight, and are individual and distinguishable, from substances which are without weight, inseparable and imperceptible which, as a result and according to general opinion, are immaterial agents. The continuous insipidity and weakening of the so-called enjoyment of the senses, like the continual spiritualization of our corporeal illnesses, prove that the cult of matter is itself fading out more and more.

But if no physical fact is now explicable by means of reciprocal communication between the individual bodies, that is atomically, one can expect that this is also true of every psychic fact, and that mutual contact between people either with spirits which are individualized or appear to be such, or with inferiors is insufficient. This means that here as well “fluids” – that is the agents which don’t manifest in an individual manner<sup>15</sup> – are necessary; and that notion of penetration is also useful here. In fact, we have recently seen psychologists make a correct distinction between non-individualized spirits or personalities, and others which are completely individualized, and as a result between the notion of personality and that of individuality. But, however, they made the error of claiming total separation was possible, leading to extinction, as if the spirit could ever

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<sup>14</sup> This doctrine is also found in the doctrine of manifestations. Saint-Martin, for example, said that, just as nature shows us its substances in seeds, in vegetation and in produce; and just as men correspond by letters when they are separated, by words when they can hear one another, and by gestures when they can see one another; so, the manifestations of superior beings run across a similar range: “All is a picture in the works of thought. It only ever shows itself to us in a physical form, because all is complete in the source which produced it. This physical form is its writing. But one only writes when one is separated! Here are substances in seeds... Can’t we hear men’s voices in the middle of darkness and without seeing them? This is the substance of vegetation. But there is a third degree: we can see men act when they are near us and light illuminates them! Here are substances in production...” This also explains how and why nobody has ever seen God, and it’s the reason why the Word alone had us know Him, although these words: “*You have heard, but you have not seen*” take on one meaning on Mount Horeb, and another on Mount Tabor. In other terms, God is only visible or recognizable for the creature when cohabiting in it, and only when perhabiting and inhabiting it, and, if fear of the Lord is the beginning of knowledge, love is the end. As a result, knowledge without love is false and imperfect.

<sup>15</sup> All superior agents manifest themselves in general, it is true centrally and individual in the realm immediately below them; but it doesn’t follow from this that in being raised up towards the center, it isn’t linked to the individual manifestation. If, besides, modern physics has come back to the idea of penetration, or perhabitation, it would be have to find the two following moments, cohabitation and inhabitation of the superior or universal being in the inferior and specific being. The mineral, the vegetable and the animal show us the continuity of these three moments, and we remember that Spirit-Man, in his connection with his superior nature, is successively mineral, vegetable and animal.



detach from nature or its spirit, and, as if what appears to us as such a separation wasn't simply a change in individuality which preserved the same distinct personality.<sup>16</sup>

In natural death, for example, and in all similar states which include hypnotic trances, it is no longer only a specific individual extracted from the individuality of universal nature, that is, acting properly and correctly, but that very individuality of universal nature which is the basis of personality; and the separated personality, to speak in the language of Pasqualis, immediately enters in connection with the Earth principle. Now, this suspension of the individuality of nature in the universal is not a stable state, but serves for the transformation of which St. Paul speaks; and it would also be wrong not to believe in specific return of the individual outside of universal nature, that is, in the resurrection of the body, as it would be false to believe in a simple repetition of the first state of this departure. Let us express this more precisely: one may imagine, in this second departure, the independent and distinct personality of nature, but not without nature, independent of time and space, but not left deprived of time of space; and one who wishes to give us a complete theory about time and space must show the connection between personality and nature, as well as time and space, *before, during* and *after* his reintegration into this universal nature, as well as his last connection in a state of beatitude or damnation. One can reasonably consider a theory of time and space as a problem whose solution is required of German Philosophy, and that it must be resolved.<sup>17</sup>

Also, if one who, recognizing the nature of the spirit as being distinct from the unconscious and superior to it, cannot find any objection against the possibility and reality of “the sensitization of the spirit” as Pasqualis teaches, I don't see any argument which could be opposed by the most

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<sup>16</sup> von Autenrieth, making a distinction between personality and individuality, and considering the latter as the organ of the former, very correctly remarks that, as the former is however not itself within space, its manifestation in space without in any way harming its unity, can be carried out in an organ *separated in space*, just as this organ can be *divided into two* in a single organism, in which is produced a dividing into two of the physical individuality in the permanent spiritual personality, as can be attested to in many (mentally, presumably) ill people and in hypnotized seers. He goes on to cite a case of an infant who survived a lesion of the brain, quoting from a medical text: “One may compare the illusion in which rests the claimed union of the soul and the body to what is very often observed in certain morbid states and in dreams, where man believes he is someone else, and acts, thinks, loves, hates, suffers and enjoys according to the sense of this foreign individuality.” Since this is shortly before the advent of Psychology, one can see how that science is about to be discovered and codified!

<sup>17</sup> Let the Reader compare the theories of Hegel on time and space, in the *Encyclopedia of Philosophical Knowledge*, and those of Daub in *Judas Iscariot*, as well as my writing on “The Notion of Time.” Permit me to make some comments about some consequences of the ideas presented in the text. Firstly, we understand that the general rule is that all the terrestrial dead are only connected to the living on our planet through the intermediary of the universal individual, a non-individualized element, and that the physical appearance of such a dead person is but an exception to the general rule, and can only be incomplete, which is indicated by the very word *apparition*. Besides, one can consider that, just as in civil society, where individual property doesn't exclude the community, so it is with possessing of an organ, without which it would be impossible to imagine common feeling, and where, as a result the identity of the organ doesn't exclude the plurality of the personalities it serves. As an example, consider the case of that monster – the two young Hungarians joined at the abdomen – where we see a community of sensation in the common part of the body, and as a result also a common movement in the organ common to locomotion (one assumes these unfortunate Siamese twins were joined at the stomach and also had a joined leg), despite having distinct personalities. Moreover, in our present civil society property both private and communal are still distinct, although there exists a *communio bonorum*, in which the two types of property pass one to the other and yield to mutual support (as in property in common for married couples), just as, in the physical world one can also find a similar commonality of property. On the other hand, the revolutionary wars over common property and personal property give us a model of the communal life of the damned.

convinced pantheist, who considers the appearance of the spirit or consciousness in man as a fleeting mirage of the universal consciousness, that is, as an spiritual container which general substance gives rise to – Earth can have bubbles just like Water – and who concludes that similar mirages, no more or less real, objective and durable as human consciousness itself, can also be formed in another way and be manifested even outside of man, where the universal substance cannot make them appear without him, but in him and through him, for example produced in the intestinal nerves.<sup>18</sup> But it would certainly be quite useless to discuss such psychic manifestations unless they were encountered in our lives in their “uncertain forms”, and couldn’t open the eyes of the multitude through which these psychic powers act as if by means of blind instruments, but solely for the small number of those which succeed through the use of these powers. From this, it follows that observation and experimentation alone can decide these things, against the possibility of which all modern science with its contraptions prove absolutely nothing<sup>19</sup>.

Without speaking of the special power or talent with Pasqualis used in such sensitizations of the spirit, I wish only to observe that one is wrong to reproach him for recommending a particularly severe diet for this, so detailed or, as one says, imbued with the Old Testament, because he simply had purity as his objective, in the first instance, to support the actions of the superior powers without running the danger of collapsing as if struck, like a feeble lightning conductor, while raising up solid barriers against the evil powers which are inevitably set in motion (by the rituals. Pasqually prescribed very intense dietary requirements for his followers).<sup>20</sup>

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<sup>18</sup> We can’t, in fact, accept a power superior to this *plasticity of sensation* of some moderns, since this plastic force effectively shows itself as creative, if it can do everything imputed to it. Besides, Professor Kieser thinks he can very easily make what is real in these manifestations disappear through a reduction to subjectivity. Now it is absolutely correct that the catoptric laws (catoptric = relating to a mirror or a reflection: who knew?) (reflection) and acoustics (ventriloquism) are also produced in a great number of ways in the psychic world, and that a good number of these claimed visions and artistic works fall completely under these laws. However, one would be seriously wrong if one tried to submit all phenomena of this kind to these laws, and also included those where man clearly played only a passive role in this reflection or ventriloquism. If, for example, Keiser considers as completely subjective those very manifestations which are produced by man without his knowledge, that is, against his subjectivity, if he only wished to consider a subjective infection in those cases where several had the same vision, one cannot see what he’d ultimately consider to be subjective and, as a result, so that, when a distant fact in space and time is perceived by a somnambulist, that wouldn’t be a purely subjective act. However, reality teaches us that “the subject who acts plastically here” is above the so-called subject (the somnambulist) and the object giving form to both, *subordinates both*. As a result, he manifests an agent of a superior order which, because of this, should be called as *non-subjective* as much as *non-objective*. I wish also to quote in passing that well-known objection against the reality of manifestations of spirits (demons), which relies on their disappearance by means of drugs, for example, which to them proves the irrefutability of material foundation of this kind of phenomenon. But, in fact, it is easy to refute this objection, for if, as I have shown in my theses on the creation of life, the structure of the body serves exactly for the capturing of these somber powers, one shouldn’t be surprised to see these manifestations coincide with a disturbance in the vital bodily functions, and disappear at the same time that the disturbance ends.

<sup>19</sup>This appears to be an extraordinarily tortuous way to explaining that we are surrounded by these psychic manifestation, but only those who are attuned to seeing them will experience the manifestation of ‘La Chose’ sought by the members of the Elus Cohen founded by Pasqually, and that these manifestations are experienced and cannot be measured scientifically!

<sup>20</sup> The role of our terrestrial body consists precisely of fulfilling this dual function, and it is above that the duty of its preservation resides. Our ordinary moralizers don’t understand the need for a tempter to the good opposing a tempter to the bad, and therefore don’t understand religion. Saint-Martin rightly said: “If matter had charmed man and had subjugated the eyes of his spirit, the universal regenerator would have had to charm matter, and shown it (exorcism) nothingness, by having truth, purity and immutability reign.”



So if you cannot incite the Earth to good<sup>21</sup>, nor make the benediction absorbed by the malevolence rise up again through enchantment, without which you should first make this malevolence itself depart – for the Electrician this is the polarity produced by decomposition – it soon rises up before you as a temptress, and advances towards you as a spirit manifested for your ruin, like the rigid serpent of the Prophet, or dissimulated under the luxuriation of perdition, like an undulating serpent.<sup>22</sup> This remark contains everything one can say, right or wrong, on the dual sense and the danger of Operations of this kind.<sup>23</sup>

Finally, the physiological law known to the comprehensive faulty of the senses already speaks in favor of the need of such a method. For example, someone who speaks to me in a tone of voice which is too high or low for me to hear, cannot make himself understood by me; but I will hear once the speaker adjusts to using a tone appropriate to my ear, or if my auditory sense stretches itself to the tone of his language. Similarly, a celestial body, passing too close to our earth, remains invisible to us until its distance makes it fall within the orbit of our view, because of its relatively slower speed; and, if paradoxical though it may seem to us to affirm that objects disappear from our view because they are really approaching us, and appear to be absent when they are actually present, and that it's only their apparent distance which makes them visible again, this is no less exact. Finally, by this manner of seeing, we can explain the apparent fact of the diminishing of the number of miracles in our age<sup>24</sup>, if we see that with the progress of the ages, the action of the Spirit progresses in the same proportion, becoming as a result stronger and more intense. So, if we think about it like that voice which comes to us and which uses a tone which is higher and subtler, and which, in the same proportion, becomes less and less perceptible and more distant; although the ear which listens loses all of its power, the action of the spirit penetrates us more deeply and introduces itself into us more completely, in the truest sense.

Also, it is said that we who still live a terrestrial life, can put ourselves in sensory contact with the dead for a short time after their death; but this contact is lost once they are raised to the superior realms, or have fallen down below. However, it doesn't necessarily follow that we are further from

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<sup>21</sup> Although the Lord lives neither in the tempest nor in earthquakes, but only in the calm and gentle breezes, the prophet, with almost no exception, can however not penetrate the calm of the Center except by crossing this tempest and these earthquakes.

<sup>22</sup> This refers to the Rituals of the Equinox, in which the Elu Cohen is expected to conjure up the malevolent powers must be done to succeed, and who has not taken every precaution including the dietary requirements prescribed by Pasqually along the lines of the rituals and rules of the Pentateuch. It is interesting to note how often von Baader invokes the science of the times to explain the manifestations, in this case likening the battle of good against evil to magnetic polarities.

<sup>23</sup> Besides, the distancing is mutual, because the more powerful superior agent, sensitizing itself and making itself understand the inferior agent, loses its intensity to the extent that it becomes sensitive and understanding. As a result in exteriorizing itself, it distances itself. If this descent is entirely due to the superior agent, the manifestation or revelation is communicated to the inferior agent without its collaboration or cooperation. But this manifestation is only a means to arrive at a second, higher and more intimate manifestation which, partially, is also an act of the inferior being itself, and act in which, through the gradation of its communication, it surges up to meet the descent of the superior agent. According to the principle described above, we can equally consider the agents, which are currently still invisible to us, as *transparent containers*, channels and motors of all that is now *visible*.

<sup>24</sup> There truly is nothing more bizarre that this insipid idea which the so-called Rationalists – a title as immodest as it is easy to dress up – have made of miracles. They say that miracles don't exist, because as the idea contradicts itself, it is opposed to the law of experience, that is, of experiments, and because it rattles their gumption and also the order and unity of their experimentation. But this trouble would be absolutely beneficial to man if it showed him the falsehood of the idea of unity in abstract and arbitrary experimentation.

them within ourselves. For, just as there is a perhabitation without inhabitation or cohabitation, so, in their first moments, this very inhabitation manifests without perhabitation or cohabitation, where alone falls all sensory connection and as a result all sight in each realm, and it is only through perfect inhabitation that cohabitation comes out of this resignation of sight, that is, of faith.



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