

Helena Petrovna Blavatsky
The noble genius of Paracelsus



*Abstract and train of thoughts*¹

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Bold creator of chemical medicines, founder of courageous parties, ever victorious in controversy. 6

Paracelsus belonged to those great minds who have created a new mode of thinking on the natural existence of things. 6

More than one pathologist, chemist, homœopathist, and magnetist has quenched his thirst for knowledge in his books. 6

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Alkahest is Chaos, i.e., primordial undifferentiated substance, containing within itself the essence of all that goes to make up man, including the “breath of life” itself in a latent state, ready to be awakened. 8

In Northern mythologies, night dew symbolised the creation of the universe out of chaos. This “dew” is the Astral Light, and possesses creative as well as destructive properties. 8

Chaos is another name for Æther, the celestial virgin and spiritual mother of every form and being in the manifested world. 9

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Paracelsus was the greatest chemist of his age and peer of modern scientists.

But he exhausted his ingenuity in endless transpositions of letters and abbreviations of words and sentences. For example, when he wrote sutratur he meant tartar; and by mutrin, nitrum! 11

The real alkahest is the all-pervading Divine Spirit of the higher Initiate, not the all-geist of the inferior Alchemist.

More! By mercurius vitæ, Paracelsus meant the living spirit or aura of silver, not the quicksilver. 12

Paracelsus declared that the affinity between stars and man is due to their identical composition.

¹ Frontispiece: copy of a lost portrait, by Quentin Matsys.

For embodied existence is the outcome of reciprocal sympathies and antipathies between the starry sky and man. Our body comes from terrestrial elements; the thinking principle, from the stars. 14

Paracelsus also declared that it is not the spirits of heaven and hell that are the masters of nature but the Spirit of Man which is concealed in him, as the fire is concealed in the flint. 14

Paracelsus was the first to discover hydrogen.

He asserted that the nourishment of the body does not come merely through the stomach. 15

In deep sleep the astral body is freed and can either hover around in proximity with its sleeping vehicle, soar higher to converse with its starry parents, or even communicate with kindred souls at great distances. 16

Every living being possesses his own celestial power and is closely allied with heaven.

The fact that everyone affects another and all, mutually and reciprocally, is evidence of the universal sympathy (and antipathy) that exists between everyone and everything. 16

Pure magic stems from the imperial will of man.

Éliphas Lévi quotes approvingly the doctrine of Paracelsus that every man, animal, and plant bears external and internal evidence of the influences dominant at the moment of germinal development. 17

Even so small a thing as the birth of one child upon our insignificant planet has its effect upon the universe, as the whole universe has its own reactive influence upon him. 17

Will is neither spirit nor substance but everlasting ideation.

Determined will is the beginning of all magical operations. 19

Three spirits live and act in man, three worlds pour their beams upon him. They are the image and echo of one all-constructing and uniting principle. 19

All three move in majestic procession in the fields of eternity, around the Central Spiritual Sun, as the celestial bodies move around the visible suns. 20

The great Adept removed disease by applying a healthy organism to the afflicted part.

The influence of mind over the body is so powerful that it has effected miracles at all ages. 22

Watch out! A would-be healer, who is physically or morally ill, not only fails to heal but often imparts his illness to his patient, thus robbing him of what strength he may have. 22

Paracelsus is the father of modern magic and proponent of the occult physics of the Kabbalah and Magnetism.

Paracelsus endured fierce persecution and slander, was misunderstood by friends and foes, and abused by clergy and laity. 24

Several centuries after the destruction of the pagan temples, Paracelsus taught and practiced Animal Magnetism.

True Magic is occult wisdom; reason, the folly of man.

No armour can protect against Black Magic, for it injures the inward spirit of life. But there is a divine power in every man, which is to rule his life, and which no one can influence

for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil. 28

Blood is the first incarnation of the universal fluid and the most marvellous of all nature's marvels.

That is why eating blood profanes the sublime work of the Creator. 28

Paracelsus says that with the fumes of blood one is enabled to call forth any spirit one desires to see — only this is sorcery. 29

The Thessalian sorceresses added to the blood of a black lamb that of an infant, and by this means evoked the shadows. 29

As God Himself is eternal and unchangeable, so is the higher mind of man.

The divine spirit is a great thing, so great that no one can fully express its greatness. It requires no conjuration or ceremonies. Circle-making and incense burning are all tomfoolery and temptation by which only evil spirits are attracted, says Paracelsus. If we only knew the power of the heart, nothing would be impossible for us. 30

Imagination is fortified and perfected through faith; but each doubt destroys the effect of its labour.

Faith must confirm the imagination, because it perfects the will. The reason why men have not a perfect imagination is because they are still uncertain about their power, however, they might be perfectly certain if they only possessed true knowledge. 30

Archæus, the formative power of nature, is equally distributed throughout the human body.

Nonetheless, Archæus was neither a discovery of Paracelsus nor of Van Helmont, his pupil. 32

The whole world is one living organism, the outcome of a single creative effort.

There is no death and nothing “dead” throughout nature. 33

Human forms have existed in eternity as astral or ethereal prototypes.

Neither the form of man, nor that of any animal, plant or stone has ever been “created,” and it is only on this plane of ours that it commenced becoming, by expanding from within without, from the most sublimated and supersensuous essence into its grossest appearance in the abyss of matter. 34

According to the Hermetico-Kabbalistic philosophy of Paracelsus, it is Yliaster that evolved out of its “chaotic” self a new Kosmos. 34

Yliaster is the universal matrix of Kosmos, the Father-Mother within.

It is beyond space, time, and intellectual comprehension. 35

Thus the fundamental truths of nature were universal in antiquity. The two most ancient religious philosophies on the globe, Hinduism and Hermetism, are identical. 36

Yliaster is Anima Mundi, the noumenon of Astral Light, and a cosmic veil between earth and the waters of Space that sprang out of Chaos.

Yliaster should not be confused with Mulaprakriti, which is the noumenon of matter, a pre-cosmic veil thrown over Parabrahman. 37

The Swiss-German Adept rediscovered some of the lost secrets of the Phrygian priests, and the Asclepieia.

Paracelsus was the first of modern Theosophists and a far-famed physician-Occultist. 39

He taught that Fire, i.e., the Spirit of the Flame, is the highest God.

The Hermetic Fire is a ray of the One eternal and infinite Flame that starts from, and is immediately reabsorbed into, the parent essence. 40

The Spirit of the Flame is invisible to all except to the eyes of another immortal Spirit. 40

The occult properties of medicinal plants and minerals, and of the curative powers of certain things in nature, are far more important and useful than metaphysical and psychological Occultism or Theophany.

The truth-seeker can do better by studying Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka-Raja-Yoga. 41

Editorial response by H.P. Blavatsky. 41

No great man's reputation was ever allowed to rest undisturbed, and Paracelsus was no exception. 42

A warm farewell to the noble genius of Paracelsus.

By Franz Hartmann, German physician, staunch Theosophist, well-informed author, and profound student of Paracelsus. 43

Suggested reading for students.



Paracelsus was the most wondrous intellect of his age, and original thinker.

Bold creator of chemical medicines, founder of courageous parties, ever victorious in controversy.

Paracelsus belonged to those great minds who have created a new mode of thinking on the natural existence of things.

From Isis Unveiled, I pp. 51-52.

As the dawn of physical science broke into a glaring daylight, the spiritual sciences merged deeper and deeper into night, and in their turn they were denied. So, now, these greatest masters in psychology are looked upon as “ignorant and superstitious ancestors”; as mountebanks and jugglers, because, forsooth, the sun of modern learning shines today so bright, it has become an axiom that the philosophers and men of science of the olden time knew nothing, and lived in a night of superstition. But their traducers forget that the sun of today will seem dark by comparison with the luminary of tomorrow, whether justly or not; and as the men of our century think their ancestors ignorant, so will perhaps their descendants count them for *know-nothings*. The world moves in cycles. The coming races will be but the reproductions of races long bygone; as we, perhaps, are the images of those who lived a hundred centuries ago. The time will come when those who now in public slander the Hermetists, but ponder in secret their dust-covered volumes; who plagiarize their ideas, assimilate and give them out as their own — will receive their dues. “Who,” honestly exclaims Pfaff, “what man has ever taken more comprehensive views of nature than Paracelsus? He was the bold creator of chemical medicines; the founder of courageous parties; victorious in controversy, belonging to those spirits who have created amongst us a new mode of thinking on the natural existence of things. What he scattered through his writings on the Philosopher’s stone, on Pigmies and Spirits of the Mines; on signs, on *homunculi*, and the Elixir of Life, and which are employed by many to lower his estimation, cannot extinguish our grateful remembrance of his general works, nor our admiration of his free, bold exertions, and his intellectual life.”¹

More than one pathologist, chemist, homœopathist, and magnetist has quenched his thirst for knowledge in his books.

More than one pathologist, chemist, homœopathist, and magnetist has quenched his thirst for knowledge in the books of Paracelsus. Frederick Hufeland got his theoretical doctrines on infection from this mediæval “quack,” as Sprengel delights in calling one who was immeasurably higher than himself. Hemman, who endeavours to vindi-

¹ Pfaff, *Astrology*

cate this great philosopher, and nobly tries to redress his slandered memory, speaks of him as the “*greatest* chemist of his time.”¹ So do Professor Molitor,² and Dr. Ennemoser, the eminent German psychologist.³ According to their criticisms on the labours of this Hermetist, Paracelsus is the most “wondrous intellect of his age, a “noble genius.” But our modern lights assume to know better, and the ideas of the Rosicrucians about the elementary spirits, the goblins and the elves, have sunk into the “limbo of magic” and fairy tales for early childhood.^{4, 5}



¹ *Mediz.-Chirurg. Aufsätze*, Berlin 1778, pp. 19 et seq.

² *Philosophie der Geschichte*, Teil III

³ *History of Magic* ii, 229

⁴ Kemshead says in his *Inorganic Chemistry* that “the element *hydrogen* was first mentioned in the sixteenth century by Paracelsus, but very little was known of it in any way.” (p. 66) And why not be fair and confess at once that Paracelsus was the *re*-discoverer of hydrogen as he was the *re*-discoverer of the hidden properties of the magnet and animal magnetism? It is easy to show that according to the strict vows of secrecy taken and faithfully observed by every Rosicrucian (and especially by the alchemist) he kept his knowledge secret. Perhaps it would not prove a very difficult task for any chemist well versed in the works of Paracelsus to demonstrate that *oxygen*, the discovery of which is credited to Priestley, was known to the Rosicrucian alchemists as well as hydrogen.

⁵ *Isis Unveiled*, I pp. 51-52

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In Northern mythologies, night dew symbolised the creation of the universe out of chaos. This “dew” is the Astral Light, and possesses creative as well as destructive properties.

From Isis Unveiled, I pp. 133-34.

Now, what is this mystic, primordial substance? In the book of *Genesis*, at the beginning of the first chapter, it is termed the “face of the waters,” said to have been incubated by the “Spirit of God.” Job mentions that “dead things are formed from under the waters, and inhabitants thereof.”¹ In the original text, instead of “dead things,” it is written dead *Rephaim* (giants, or mighty primitive men), from whom “Evolution” may one day trace our present race. In the Egyptian mythology, Kneph, the Eternal *unrevealed* God is represented by a snake, emblem of eternity, encircling a water-urn, with his head hovering over the waters, which it incubates with his breath. In this case the serpent is the *Agathodaimōn*, the good spirit; in its opposite aspect it is the *Kakodaimōn* — the bad one. In the Scandinavian *Eddas*, the honey-dew — the food of the gods and of the creative, busy Yggdrasill-bees — falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the creation of the universe *out of water*; this dew is the astral light in one of its combinations and possesses creative as well as destructive properties. In the Chaldean legend of Berossus, Ōannēs or Dagon, the man-fish, instructing the people, shows the infant world created out of *water* and all beings originating from this *prima materia*. Moses teaches that only earth and *water* can bring a living soul; and we read in the Scriptures that herbs could not grow until the Eternal caused it to *rain* upon earth. In the Quiché *Popol-Vuh*,² man is created out of *mud* or clay (*terre glaise*), taken from under the water. Brahmā creates Lomaśa, the great Muni (or first man), seated on his lotus, only after having called into being, *spirits*, who thus enjoyed among mortals a priority of existence, and he creates him out of water, air, and earth. Alchemists claim that primordial or pre-Adamic earth, when reduced to its first substance, is in

¹ [xxvi, 5]

² [I, ii, p. 19]

its *second* stage of transformation like clear water, the first being the *alkahest*¹ proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the “breath of life” itself in a latent state, ready to be awakened. This it derives from the “incubation” of the Spirit of God upon the face of the waters — Chaos; in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his *homunculi*; and this is why Thales, the great natural philosopher, maintained that *water* was the principle of all things in nature.

Chaos is another name for Æther, the celestial virgin and spiritual mother of every form and being in the manifested world.

What is the primordial Chaos but Æther? The *modern* Ether; not such as is recognized by our scientists, but such as it *was* known to the ancient philosophers, long before the time of Moses; Æther, with all its mysterious and occult properties, containing in itself the germs of universal creation; Æther, the celestial virgin, the spiritual mother of every existing form and being, from whose bosom as soon as “incubated” by the Divine Spirit, are called into existence Matter and Life, Force and Action. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant — Æther; or whence its mysterious origin? — Who, we mean, that denies the spirit that works in it and evolves out of it all visible forms?²

Alkahest was used by Paracelsus to denote the menstruum or universal solvent that is capable of reducing all things.

Some imagine that it was an alkaline of salt of tartar salatilized; others, that it meant all-geist, a German word that means all-spirit. Johann Rudolf Glauber thought that alkahest was the spirit of salt.

From Isis Unveiled, I pp. 190-93.

Therefore, when Van Helmont tells us that, “though a homogeneal part of elementary earth may be artfully [artificially] converted into water,” though he still denies “that the same can be done by nature alone; for no natural agent is able to transmute one element into another,” offering as a reason that the elements always remain the same, we must believe him, if not quite an ignoramus, at least an unprogressed disciple of the mouldy “old Greek philosophy.” Living and dying in blissful ignorance of the future sixty-three *substances*, what could either he or his old master, Paracelsus, achieve? Nothing, of course, but *metaphysical* and crazy speculations, clothed in a meaningless jargon common to all mediæval and ancient alchemists. Nevertheless, in comparing notes, we find in the latest of all works upon modern chemistry, the following: “The study of chemistry has revealed a remarkable class of substances, from no one of which a second substance has ever been produced by any chemical pro-

¹ *Alkahest*, a word first used by Paracelsus, to denote the menstruum or universal solvent, that is capable of reducing all things.

² *Isis Unveiled, I pp. 133-34*

cess which weighs less than the original substance . . . by no chemical process whatever can we obtain from iron a substance weighing less than the metal used in its production. In a word, we can *extract* from iron nothing but iron.”¹ Moreover, it appears, according to Professor Cooke, that “*seventy-five years ago* men did not know there was any difference” between elementary and compound substances, for in old times alchemists *had never conceived* “that *weight is the measure of material*, and that, as thus measured, no material is ever lost; but, on the contrary, they imagined that, in such experiments as these “the substances involved underwent a *mysterious transformation . . . centuries*,” in short, “were wasted in vain attempts to transform the baser metals into gold.”²

Is Professor Cooke, so eminent in modern chemistry, equally proficient in the knowledge of what the alchemists did or did not know? Is he quite sure that he understands the meaning of the alchemical diction? We are not. But let us compare his views as above expressed with but sentences written in plain and good, albeit old English, from the translations of Van Helmont and Paracelsus. We learn from their own admissions that the *alkahest* induces the following changes:

- 1 The *alkahest* never destroys the *seminal virtues* of the bodies thereby dissolved: for instance, gold, by its action, is reduced to a *salt* of gold, antimony to a *salt of antimony*, etc., of the same *seminal virtues*, or characters with the original concrete.
- 2 The *subject exposed* to its operation is converted into its three principles, salt, sulphur, and mercury, and afterwards into salt alone, which then becomes volatile, and at length is wholly turned into clear water.
- 3 Whatever it dissolves may be rendered volatile by a sand-heat; and if, after volatilizing the solvent, it be distilled therefrom, the body is left pure, insipid water, but always *equal in quantity to its original self*.

Further, we find Van Helmont, the elder, saying of this salt that it will dissolve the most untractable bodies into substances of the same *seminal virtues*, “*equal in weight to the matter dissolved*”; and he adds,

This salt, by being several times cohobated³ with Paracelsus’ *sal circulatum*, loses all its fixedness, and at length becomes an insipid water, *equal in quantity to the salt it was made from*.⁴

¹ Cook, *The New Chemistry*, pp. 108, 111

² [*ibid.*, p. 106]

³ [Distilled again from the same or a similar substance, as by pouring a distilled liquid back upon the matter remaining in the vessel, or upon another mass of similar matter.]

⁴ J.B. van Helmont, *Ortus medicinæ*. — “Elements,” § 11; also, J.S. Weidenfeld, *De secretis adeptorum*; Eug. Philalethes, etc.

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But he exhausted his ingenuity in endless transpositions of letters and abbreviations of words and sentences. For example, when he wrote *sutratur* he meant tartar; and by *mutrin*, nitrum!

The objection that might be made by Professor Cooke, in behalf of modern science, to the Hermetic expressions, would equally apply to the Egyptian hieratic writings — they hide that which was meant to be concealed. If he would profit by the labours of the past, he must employ the cryptographer, and not the satirist. Paracelsus, like the rest, exhausted his ingenuity in transpositions of letters and abbreviations of words and sentences. For example, when he wrote *sutratur* he meant tartar, and *mutrin* meant nitrum, and so on. There was no end to the pretended explanations of the meaning of the *alkahest*. Some imagined that it was an alkaline of salt of tartar salatilized; others that it meant *allgeist*, a German word which means all-spirit, or spirituous. Paracelsus usually termed salt “the centre of water wherein metals ought to die.” This gave rise to the most absurd suppositions, and some persons — such as Glauber — thought that the *alkahest* was the spirit of salt. It requires no little hardihood to assert that Paracelsus and his colleagues were ignorant of the natures of elementary and compound substances; they may not be called by the same names as are now in fashion, but that they were known is proved by the results attained. What matters it by what name the gas given off when iron is dissolved in sulphuric acid was called by Paracelsus, since he is recognized, even by our standard authorities, as the discoverer of *hydrogen*?¹ His merit is the same; and though Van Helmont may have concealed, under the name “seminal virtues,” his knowledge of the fact that elementary substances have their original properties, which the entering into compounds only temporarily modifies — never destroys — he was none the less the greatest chemist of his age, and the peer of modern scientists. He affirmed that the *aurum potabile* could be obtained with the *alkahest*, by converting the whole body of gold into salt, retaining its seminal virtues, and being soluble in water. When chemists learn what he meant by *aurum potabile*, *alkahest*, salt, and seminal virtues — what he really meant, not what he said he meant, nor what was thought he meant — then, and not before, can our chemists safely assume such airs toward the fire-philosophers and those ancient masters whose mystic teachings they reverently studied. One thing is clear, at any rate. Taken merely in its exoteric form, this language of Van Helmont shows that he understood the solubility of metallic substances in water, which T. Sterry Hunt makes the basis of his theory of metalliferous deposits. We would like to see what sort of terms would be invented by our scientific contemporaries to conceal and yet half-reveal their audacious proposition that man’s “only God is the cineritious² matter of his brain,”³ if in the basement of the new Court House or the cathedral on Fifth Avenue there were a torture-chamber, to which judge or cardinal could send them at will.

¹ E.L. Youmans, *A Class-Book of Chemistry*, pp. 169-70; and W.B. Kemshead, F.R.A.S., *Inorganic Chemistry*.

² [ash-coloured, *i.e.*, the cortical substance of the brain]

³ [Cf. Franz Josef Gall’s motto, “God and the Brain, nothing but God and the Brain.”]

Professor T. Sterry Hunt says in one of his lectures:

The alchemists sought in vain for a universal solvent, but we now know that water, aided in some cases by heat, pressure, and the presence of certain widely distributed substances, such as carbonic acid and alkaline carbonates and sulphides, will dissolve the most insoluble bodies; so that it may, after all, be looked upon as the long-sought for *alkahest* or universal menstruum.¹

The real alkahest is the all-pervading Divine Spirit of the higher Initiate, not the all-geist of the inferior Alchemist.²

This reads almost like a paraphrase of Van Helmont, or Paracelsus himself! They knew the properties of water as a solvent as well as modern chemists, and what is more, made no concealment of the fact; which shows that this was not *their* universal solvent. Many commentaries and criticisms of their works are still extant, and one can hardly take up a book on the subject without finding at least one of their speculations of which they never thought of making a mystery. This is what we find in an old work on alchemists — a satire, moreover — of 1827, written at the beginning of our century when the new theories on the chemical potency of water were hardly in their embryonic state.

“It may throw some light . . . to observe, that Van Helmont, as well as Paracelsus, took water for the universal instrument [agent?] of chymistry and natural philosophy; and earth for the unchangeable basis of all things — that fire was assigned as the sufficient cause of all things — that seminal impressions were lodged in the mechanism of the earth — that water, by dissolving and fermenting with this earth, as it does by means of fire, brings forth everything; whence originally proceeded animal, vegetable, and mineral kingdoms.”^{3, 4}

More! By mercurius vitæ, Paracelsus meant the living spirit or aura of silver, not the quicksilver.

From *Isis Unveiled*, II pp. 620-21.

The longevity of some lamas and Talapoins is proverbial; and it is generally known that they use some compound which “renews the old blood,” as they call it. And it was equally a recognized fact with alchemists that a judicious administration, “of *aura of silver* does restore health and prolongs life itself to a wonderful extent.” But we are fully prepared to oppose the statements of both Bernier and Col. Yule who quotes him, that it is *mercury* or quicksilver which the Yogis and the alchemists used. The

¹ [T. Sterry Hunt, *op. cit.*]

² [“ . . . for Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science. He who knows nought of one, will never know much of the other. Aristotle told it in so many words to his pupil, Alexander: ‘It is not a stone,’ he said, of the philosopher’s stone. ‘It is in every man and in every place, and at all seasons, and is called the end of all philosophers,’ as the Vedānta is the end of all philosophies.” *Blavatsky Collected Writings*, (THE SCIENCE OF LIFE) VIII p. 248]

³ J.S. Forsyth, *Demonologia*, “Alkahest, or Alcahest,” ed. 1827, p. 88

⁴ *Isis Unveiled*, I pp. 190-93

Yogis, in the days of Marco Polo, as well as in our modern times, *do use that which may appear to be quicksilver, but is not*. Paracelsus, the alchemists, and other mystics, meant by *mercurius vitæ*, the living spirit of silver, the *aura* of silver, not the *argent vive*; and this *aura* is certainly not the mercury known to our physicians and druggists. There can be no doubt that the imputation that Paracelsus introduced mercury into medical practice is utterly incorrect. No mercury, whether prepared by a mediæval fire-philosopher or a modern self-styled physician, can or ever did restore the body to perfect health. Only an unmitigated charlatan ever will use such a drug. And it is the opinion of many that it is just with the wicked intention of presenting Paracelsus in the eyes of posterity as a *quack*, that his enemies have invented such a preposterous lie.

The Yogis of the olden times, as well as modern lamas and Talapoins, use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. They must certainly be possessed of some wonderful secrets, as we have seen them healing the most rebellious wounds in a few days; restoring broken bones to good use in as many hours as it would take days to do by means of common surgery. A fearful fever contracted by the writer near Rangoon, after a flood of the Irrawaddy River, was cured in a few hours by the juice of a plant called, if we mistake not, *Kukushan*,¹ though there may be thousands of natives ignorant of its virtues who are left to die of fever. This was in return for a trifling kindness we had done to a *simple mendicant*; a service which can interest the reader but little.²



¹ [Note by Boris de Zirkoff: The term *kukushan* is somewhat uncertain. In Burmese *ku* means “to give medicine” and *kawkutānaw* is a synonym. The letter *t* substitutes in Burmese for the Sanskrit *s*. As the context speaks of the Irrawaddy River, it is possible that a Burmese word is used.]

² *Isis Unveiled*, II pp. 620-21

Paracelsus declared that the affinity between stars and man is due to their identical composition.

For embodied existence is the outcome of reciprocal sympathies and antipathies between the starry sky and man. Our body comes from terrestrial elements; the thinking principle, from the stars.

Paracelsus also declared that it is not the spirits of heaven and hell that are the masters of nature but the Spirit of Man which is concealed in him, as the fire is concealed in the flint.

From Isis Unveiled, I pp. 167-70.

And now to the doctrine of Paracelsus. His incomprehensible, though lively style must be read like the biblio-rolls of Ezekiel, “*within and without.*” The peril of propounding heterodox theories was great in those days; the Church was powerful, and sorcerers were burnt by the dozens. For this reason, we find Paracelsus, Agrippa, and Eugenius Philalethes as notable for their pious declarations as they were famous for their achievements in alchemy and magic. The full views of Paracelsus on the occult properties of the magnet are explained partially in his famous book, *Archidoxa*, in which he describes the wonderful tincture, a medicine extracted from the magnet and called *Magisterium magnetis*, and partially in the *De ente Dei*, and *De ente astrorum*, lib. I. But the explanations are all given in a diction unintelligible to the profane. “Every peasant sees,” said he, “that a magnet will attract iron, but a wise man must inquire for himself . . . I have discovered that the magnet, besides this visible power, that of attracting iron, possesses another *and concealed power.*”

He demonstrates further that in man lies hidden a “*sidereal force*,” which is that emanation from the stars and celestial bodies of which the spiritual form of man — the astral spirit — is composed. This identity of essence, which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets. The identical composition of the earth and all other planetary bodies and man’s terrestrial body was a fundamental idea in his philosophy. “The body comes from the elements, the [astral] spirit from the stars . . . Man eats and drinks of the elements, for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in his spirit.” *The spectroscope has made good his theory as to the identical composition of man and stars; the physicists now lecture to their classes upon the magnetic attractions of the sun and planets.*¹

¹ The theory that the sun is an incandescent globe is — as one of the magazines recently expressed it — “going out of fashion.” It has been computed that if the sun — whose mass and diameter is known to us — “were a

Of the substances known to compose the body of man, there have been discovered in the stars already, hydrogen, sodium, calcium, magnesium and iron. In all the stars observed, numbering many hundreds, hydrogen was found, except in two. Now, if we recollect how they have deprecated Paracelsus and his theory of man and the stars being composed of like substances; how ridiculed he was by astronomers and physicists, for his ideas of chemical affinity and attraction between the two; and then realize that the spectroscope has vindicated one of his assertions at least, is it so absurd to prophesy that in time all the rest of his theories will be substantiated?

And now, a very natural question is suggested. How did Paracelsus come to learn anything of the composition of the stars, when, till a very recent period — till the discovery of the spectroscope in fact — the constituents of the heavenly bodies were utterly unknown to our learned academies? And even now, notwithstanding telespectroscope and other very important modern improvements, except a few elements and a hypothetical chromosphere, everything is yet a mystery for them in the stars. Could Paracelsus have been so sure of the nature of the starry host, unless he had means of which science knows nothing? Yet knowing nothing, she will not even hear pronounced the very names of these means, which are — Hermetic philosophy and alchemy.

Paracelsus was the first to discover hydrogen.

We must bear in mind, moreover, that *Paracelsus was the discoverer of hydrogen, and knew well all its properties and composition* long before any of the orthodox academicians ever thought of it; that he had studied astrology and astronomy, as all the fire-philosophers did; and that, if he did assert that man is in a direct affinity with the stars, he knew well what he asserted.

He asserted that the nourishment of the body does not come merely through the stomach.¹

The next point for the physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, “but also imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself.” Man, he further says, draws not only health from the elements when in equilibrium, but also disease when they are disturbed. Living bodies are subject to the laws of attraction and chemical affinity, as science admits; the most remarkable physical property of organic tissues, according to physiologists, is the property of *imbibition*. What more natural, then, than this theory of Paracelsus, that this absorbent, attractive, and chemical body of ours gathers into itself the astral or sidereal influences? “The sun and the stars attract from us to themselves, and we again from them to us.” What objection can science offer to this? What it is that we give off, is shown in Baron Reichenbach’s discovery of the

solid block of coal, and sufficient amount of oxygen could be supplied to burn at the rate necessary to produce the effects we see, it would be completely consumed in less than 5,000 years.” And yet, till comparatively a few weeks ago, it was maintained — nay, is still maintained, that the sun is a reservoir of vaporized metals!

¹ [However, a great sympathy exists between the stomach and the brain, as between the mammæ and the uterus, and between the lungs and the heart. Cf. “Paracelsus by Franz Hartmann,” in the same series. — ED. PHIL.]

odic emanations of man, which are identical with flames from magnets, crystals, and in fact from all vegetable organisms.¹

The unity of the universe was asserted by Paracelsus, who says that “the human body is possessed of primeval stuff [or cosmic matter]; the spectroscope has proved the assertion by showing that the same chemical elements which exist upon earth and in the sun, are also found in all the stars.” The spectroscope does more: it shows that all the stars “are *suns*, similar in constitution to our own”;² and as we are told by Professor Mayer,³ that the magnetic condition of the earth changes with every variation upon the sun’s surface, and is said to be “in subjection to *emanations* from the sun,” the stars being suns must also give off emanations which affect us in proportionate degrees.

In deep sleep the astral body is freed and can either hover around in proximity with its sleeping vehicle, soar higher to converse with its starry parents, or even communicate with kindred souls at great distances.

“In our dreams,” says Paracelsus, “we are like the plants, which have also the elementary and vital body, but possess not the spirit. In our sleep the astral body is free and can, by the elasticity of its nature, either hover round in proximity with its sleeping vehicle, or soar higher to hold converse with its starry parents, or even communicate with its brothers at great distances. Dreams of a prophetic character, prescience, and present wants, are the faculties of the astral spirit. To our elementary and grosser body, these gifts are not imparted, for at death it descends into the bosom of the earth and is reunited to the physical elements, while the several spirits return to the stars. The animals,” he adds, “have also their presentiments, for they too have an astral body.”⁴

Every living being possesses his own celestial power and is closely allied with heaven.

The fact that everyone affects another and all, mutually and reciprocally, is evidence of the universal sympathy (and antipathy) that exists between everyone and everything.

Van Helmont, who was a disciple of Paracelsus, says much the same, though his theories on magnetism are more largely developed, and still more carefully elaborated. The *magnale magnum*, the means by which the secret magnetic property enables one person to affect another mutually, is attributed by him to that universal sympathy which exists between all things in nature. The cause produces the effect, the effect refers itself back to the cause, and both are reciprocated. “Magnetism,” he says, “is an unknown property of a heavenly nature; very much resembling the stars, and

¹ [Physicalisch-physiologische Untersuchungen über die Dynamide des Magnetismus, etc., 1849]

² See E.L. Youmans, *A Class-Book of Chemistry*, ch. vii, “Spectrum Analysis,” p. 122.

³ Professor of Physics in the Stevens Institute of Technology. See his “The Earth: a Great Magnet,” a lecture delivered before the Yale Scientific Club, 1872. See, also, Prof. Balfour Stewart’s lecture on “The Sun and the Earth,” Manchester, November 13th, 1872.

⁴ [Paracelsi opera omnia, Geneva 1658]

not at all impeded by any boundaries of space or time . . . Every created being possesses his own celestial power and is closely allied with heaven. This magic power of man, which thus can operate externally, lies, as it were, hidden in the inner man . . . This magical wisdom and strength thus sleeps, but by a mere suggestion is roused into activity, and becomes more living, the more the outer man of flesh and the darkness is repressed . . . and this, I say, the Kabbalistic art effects; it brings back to the soul that magical yet natural strength which like a startled sleep had left it.”¹

Pure magic stems from the imperial will of man.

Both Van Helmont and Paracelsus agree as to the great potency of the will in the state of ecstasy; they say that “the spirit is everywhere diffused; and the spirit is the medium of magnetism”; that pure primeval magic does not consist in superstitious practices and vain ceremonies but in the imperial will of man. “It is not the spirits of heaven and of hell which are the masters over physical nature, but the soul and spirit of man which are concealed in him as the fire is concealed in the flint.”²

Éliphas Lévi quotes approvingly the doctrine of Paracelsus that every man, animal, and plant bears external and internal evidence of the influences dominant at the moment of germinal development.

Even so small a thing as the birth of one child upon our insignificant planet has its effect upon the universe, as the whole universe has its own reactive influence upon him.

From *Isis Unveiled*, I p. 314.

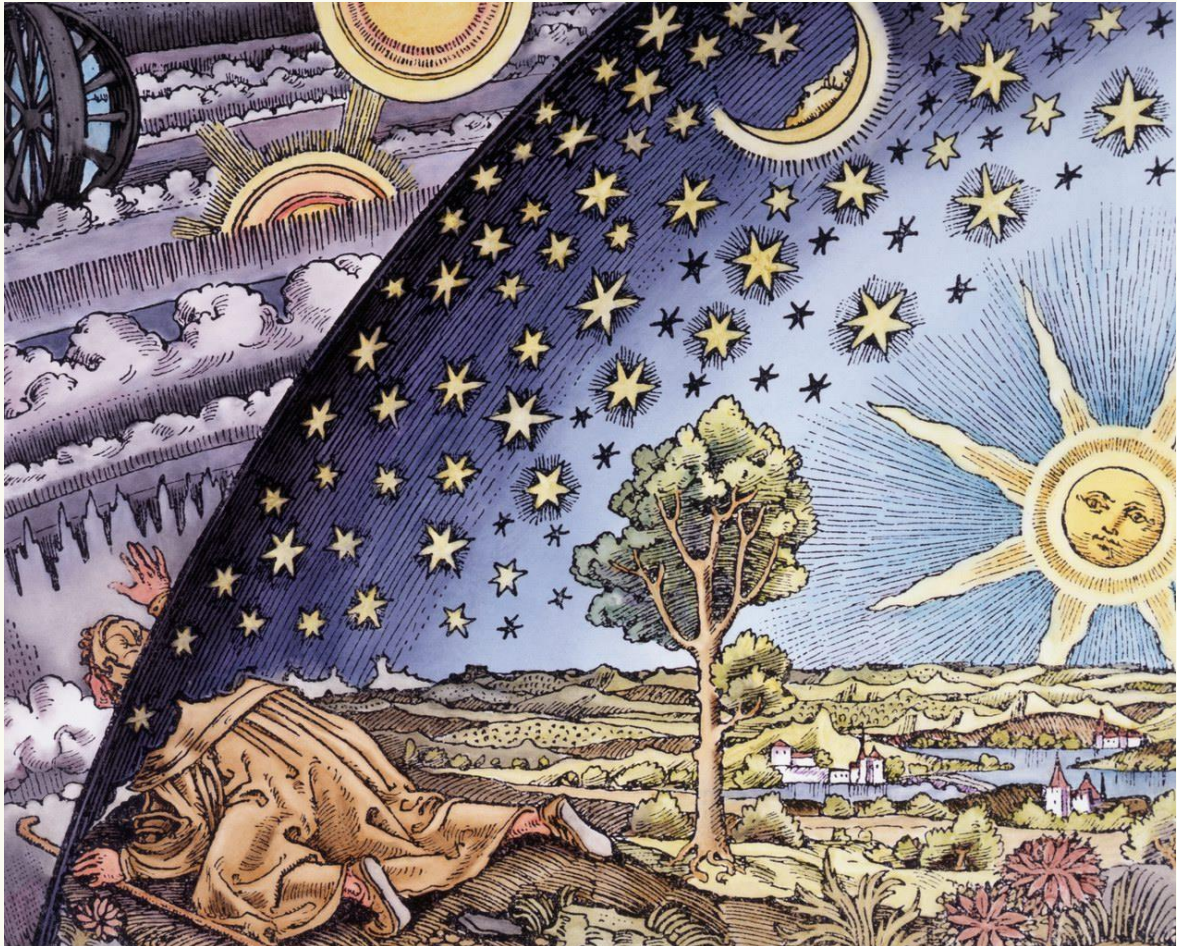
Éliphas Lévi expounds with reasonable clearness, in his *Dogme et Rituel de la Haute Magie*, the law of reciprocal influences between the planets and their combined effect upon the mineral, vegetable, and animal kingdoms, as well as upon ourselves. He states that the astral atmosphere is as constantly changing from day to day, and from hour to hour, as the air we breathe. He quotes approvingly the doctrine of Paracelsus that every man, animal, and plant bears external and internal evidences of the influences dominant at the moment of germinal development. He repeats the old Kabbalistic doctrine, that nothing is unimportant in nature, and that even so small a thing as the birth of one child upon our insignificant planet has its effect upon the universe, as the whole universe has its own reactive influence upon him.

“The stars,” he remarks, “are linked to each other by attractions which hold them in equilibrium and cause them to move with regularity through space. This network of light stretches from all the spheres to all the spheres, and there is not a point upon any planet to which is not attached one of these indestructible threads. The precise locality, as well as the hour of birth, should then be calculated by the true adept in astrology; then, when he shall have made the exact calculation of the astral influ-

¹ J.B. van Helmont, *Ortus medicinæ*, “De magnetica vulnerum curatione,” Amsterdam 1652, pp. 601, 610 *et seq.*

² *Isis Unveiled*, I pp. 163-70

ences, it remains for him to count the chances of his position in life, the helps or hindrances he is likely to encounter . . . and his natural impulses toward the accomplishment of his destiny.”¹ He also asserts that the individual force of the person, as indicating his ability to conquer difficulties and subdue unfavourable propensities, and so carve out his fortune, or to passively await what blind fate may bring, must be taken into account.²



¹ [Éliphas Lévi, *op. cit.*, Vol. I, ch. xvii]

² *Isis Unveiled*, I p. 314

Will is neither spirit nor substance but everlasting ideation.

Determined will is the beginning of all magical operations.

From the *Theosophical Glossary*.

In metaphysics and occult philosophy, Will is that which governs the manifested universes in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence. “The will,” says Van Helmont, “is the first of all powers . . . The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter.” And Paracelsus teaches that “determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain.” Like all the rest, the Will is *septenary* in its degrees of manifestation. Emanating from the one, eternal, abstract and purely quiescent Will (Ātman in Layam), it becomes Buddhi in its Alaya state, descends lower as Mahat (Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation. As well expressed by Schopenhauer in his *Parerga*, “in sober reality there is neither *matter* nor *spirit*. The tendency to gravitation in a stone is as unexplainable as thought in the human brain . . . If matter can — no one knows why — fall to the ground, then it can also — no one knows why — think . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable adhesion, gravitation, and so on, we are faced by phenomena which are to our senses as mysterious as the WILL.”¹

Three spirits live and act in man, three worlds pour their beams upon him.² They are the image and echo of one all-constructing and uniting principle.

From *Isis Unveiled*, I pp. 212-13.

“Three spirits live and actuate man,” teaches Paracelsus; “three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production.

¹ Cf. *Theosophical Glossary*: “Will”

² [Cf. “Physical man takes his nutriment from the earth; the sidereal man receives the states of his feelings and thoughts from the stars; but the spirit has his wisdom from God. The heat of a fire passes through an iron stove, and the astral influences, with all their qualities, pass through man. They penetrate him as rain penetrates the soil, and as the soil is made fruitful by the rain. Likewise, man’s soul is made fruitful by them; but the principle of the supreme wisdom of the universe penetrates into the centre, illuminates it, and rules over all.” Excerpted from “Paracelsus by Franz Hartmann,” in the same series, — ED. PHIL.]

The first is the spirit of the elements [terrestrial body and vital force in its brute condition];

The second, the spirit of the stars [sidereal or astral body — the soul];

The third is the *Divine* spirit [*Augoeides*].”¹

Our human body, being possessed of “primeval earth-stuff,” as Paracelsus calls it, we may readily accept the tendency of modern scientific research “to regard the processes of both animal and vegetable life as simply physical and chemical.” This theory only the more corroborates the assertions of old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return. But we must remember that

Dust thou art, to dust returnest,
Was not spoken of the soul.²

**All three move in majestic procession in the fields of eternity,
around the Central Spiritual Sun, as the celestial bodies move
around the visible suns.**

Man is a little world — a microcosm inside the great universe. Like a foetus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause — the Spiritual Light of the World? This is the trinity of organic and inorganic nature — the spiritual and the physical, which are three in one, and of which Proclus says that:

The first monad is the Eternal God;

The second, eternity;

The third, the paradigm, or pattern of the universe;

— the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monas*, which lives “in solitude and darkness,” may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the “beginning of time,” and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution which, throughout millions of ages and successive transformations, has pushed the entity onward; and when it shall find itself re clothed in that primordial essence, identical with that of its Creator, then

¹ [*Opera omnia*, s.v. “The End of Birth, and Consideration of the Stars”]

² [H.W. Longfellow, *A Psalm of Life*]

this once impalpable organic atom will have run its race, and the sons of God will once more “shout for joy” at the return of the pilgrim.¹



“Inferior ranks of the same order invariably venerate their superiors.
That is why the cock is very much feared and revered by the lion.”²

¹ *Isis Unveiled*, 1 pp. 212-13

² Look up “Magic or Theurgy, purpose and pitfalls,” in the same Series, and “Cock, a very occult bird,” in our Down to Earth Series. — ED. PHIL.]

The great Adept removed disease by applying a healthy organism to the afflicted part.

The influence of mind over the body is so powerful that it has effected miracles at all ages.

From Isis Unveiled, I pp. 216-17.

“How many unhoped-for, sudden, and prodigious cures have been effected by imagination,” says Salverte. “Our medical books are filled with facts of this nature which would easily pass for miracles.”¹

But, if the patient has no faith, what then? If he is physically negative and receptive, and the healer strong, healthy, positive, determined, the disease may be extirpated by the imperative will of the operator, which, consciously or unconsciously, draws to and reinforces itself with the universal spirit of nature, and restores the disturbed equilibrium of the patient’s aura. He may employ as an auxiliary, a crucifix — as Gassner did; or impose the hands and “will,” like the French Zouave Jacob, like our celebrated American, Newton, the healer of many thousands of sufferers, and like many others; or like Jesus, and some apostles, he may cure by the word of command. The process in each case is the same.

Watch out! A would-be healer, who is physically or morally ill, not only fails to heal but often imparts his illness to his patient, thus robbing him of what strength he may have.

In all these instances, the cure is radical and real, and without secondary ill effects. But, when one who is himself physically diseased, attempts healing, he not only fails of that, but often imparts his illness to his patient, and robs him of what strength he may have. The decrepit King David reinforced his failing vigour with the healthy magnetism of the young Abishag;² and the medical works tell us of an aged lady of Bath, England, who broke down the constitutions of two maids in succession, in the same way. The old sages, and Paracelsus also, removed disease by applying a healthy organism to the afflicted part, and in the works of the above-said fire-philosopher, their theory is boldly and categorically set forth. If a diseased person — medium or not — attempts to heal, his force may be sufficiently robust to displace the disease, to disturb it in the present place, and cause it to shift to another, where shortly it will appear; the patient, meanwhile, thinking himself cured.

¹ *The Philosophy of Magic*, Vol. II, p. 87

² *1 Kings* i, 1-4

But, what if the healer be morally diseased? The consequences may be infinitely more mischievous; for it is easier to cure a bodily disease than cleanse a constitution infected with moral turpitude. The mystery of Morzine, Cévennes, and that of the Jansenists, is still as great a mystery for physiologists as for psychologists. If the gift of prophecy, as well as hysteria and convulsions, can be imparted by “infection,” why not every vice? The healer, in such a case, conveys to his patient — who is now his victim — the moral poison that infects his own mind and heart. His magnetic touch is defilement; his glance, profanation. Against this insidious taint, there is no protection for the passively-receptive subject. The healer holds him under his power, spell-bound and powerless, as the serpent holds a poor, weak bird. The evil that one such “healing medium” can effect is incalculably great; and such healers there are by the hundred.¹



¹ *Isis Unveiled*, I pp. 216-17

Paracelsus is the father of modern magic and proponent of the occult physics of the Kabbalah and Magnetism.

Paracelsus endured fierce persecution and slander, was misunderstood by friends and foes, and abused by clergy and laity.

From *Isis Unveiled*, II pp. 498-500.

So long as the neophyte was satisfied with his own worldly wisdom and irreverent estimate of the Deity and His purposes; so long as he gave ear to the pernicious sophistries of his advisers, the hierophant kept silent. But, when this anxious mind was ready for counsel and instruction, his voice is heard, and he speaks with the authority of the Spirit of God that “constraineth” him: “Surely God will not hear *vanity*, neither will the Almighty regard it . . . He respecteth not any that are wise at heart.”¹

What better commentary than this upon the fashionable preacher, who “*multiplieth words without knowledge!*” This magnificent *prophetic* satire might have been written to prefigure the spirit that prevails in all the denominations of Christians.

Job hearkens to the words of wisdom, and then the “Lord” answers Job “out of the whirlwind” of nature, God’s first visible manifestation: “Stand still, O Job, stand still! and consider the wondrous works of God; for *by them alone* thou canst know God. ‘Behold, God is great, and *we know him not,*’ Him who ‘maketh small the drops of water; *but they* pour down rain *according to the vapour thereof*’;”² not according to the divine whim, but to the once established and immutable laws. Which law “removeth the mountains and they know not; which shaketh the earth; which commandeth the sun, *and it riseth not,* and seaeth up the stars; . . . which doeth great things *past finding out,* yea, and *wonders without number.* . . . Lo, *He goeth by me,* and I see *him not;* he passeth on also, but *I perceive him not!*”³

Then, “Who is this that darkeneth counsel by words without knowledge?” speaks the voice of God through His mouthpiece — nature. “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, *if thou knowest?* When the morning stars sang together, and all the sons of God shouted for joy? . . . Wast thou present when I said to the seas, ‘Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?’ . . . Knowest thou who hath caused it to rain on the earth, *where no man is;* on the wilderness, wherein *there is no man.* . . . Canst thou bind the sweet influences

¹ [Job xxxv, 13; xxxvii, 24]

² *ibid.*, xxxviii, 1; xxxvii, 14; xxxvi, 26-27

³ *ibid.*, ix, 5-11

of Pleiades, or loose the bands of Orion? . . . Canst thou *send lightnings*, that they may go, and say unto thee, ‘Here we are?’”¹

“Then Job answered the Lord.” He understood His ways, and his eyes were opened for the first time. The Supreme Wisdom descended upon him; and if the reader remain puzzled before this final PETROMA of initiation, at least Job, or the man “afflicted” in his blindness, then realized the impossibility of catching “Leviathan by putting a hook into his nose.” The Leviathan is OCCULT SCIENCE, on which one can lay his hand, but “*do no more*,”² whose power and “comely proportion” God wishes not to conceal.

“Who can discover the face of his garment, or who can come to him with his *double bridle*? Who can open the doors of his face, ‘of him whose *scales* are his pride, shut up together as *with a closed seal*?’ Through whose ‘neezings³ a light doth shine,’ and whose eyes are like the lids of the morning.” Who “maketh a light to *shine* after him,” for those who have the fearlessness to approach him. And then they, like him, will behold “all *high* things, for he is king only over all the children of pride.”⁴

Job, now in modest confidence, responded:

I know that thou canst do everything,
And that no thought of thine can be resisted.
Who is he that maketh a show of arcane wisdom,
Of which he knoweth nothing ?
Thus have I uttered what I did not comprehend —
Things far above me, which I did not know.
Hear! I beseech thee, and I will speak;
I will demand of thee, and do thou answer me:
I have heard thee with my ears,
And now I see thee with my eyes,
Wherefore am I loathsome,
And mourn in dust and ashes?⁵

He recognized his “champion,” and was assured that the time for his vindication had come. Immediately the Lord⁶ saith to his friends: “My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.” So “the Lord turned the captivity of Job,” and “blessed the latter end of Job more than his beginning.”⁷

Then in the [Egyptian] judgment, the deceased invokes four spirits who preside over the Lake of Fire, and is purified by them. He then is conducted to his celestial house,

¹ Job xxxviii, 1 *et seq.*

² *ibid.*, xli, 2, 8

³ [sneezings]

⁴ *ibid.*, xli, 13-15, 18, 32, 34

⁵ [*ibid.*, xlii, 2-6]

⁶ [Cf. “Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days.” *Deuteronomy* xix, 17]

⁷ [Job xlii, 7, 10]

and is received by Athar and Isis, and stands before *Atum*,¹ the essential God. He is now *Turu*, the essential man, a pure spirit, and henceforth On-ati, the eye of fire, and an associate of the gods.²

This grandiose poem of Job was well understood by the kabbalists. While many of the mediæval Hermetists were profoundly religious men, they were, in their innermost hearts — like kabbalists of every age — the deadliest enemies of the clergy. How true the words of Paracelsus when worried by fierce persecution and slander, misunderstood by friends and foes, abused by clergy and laity, he exclaimed:

O ye of Paris, Padua, Montpellier, Salerno, Vienna, and Leipzig! Ye are not teachers of the truth, but confessors of lies. Your philosophy is a lie. Would you know *what* MAGIC *really* is, then seek it in St. John's *Revelation* . . . As you cannot yourselves prove your teachings from the Bible and the *Revelation*, then let your farces have an end. The *Bible is the true key and interpreter*. John, not less than Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and the rest of the prophets, was a *magician*, kabbalist, and diviner. If now, all, or even any of those I have named, were yet living, I do not doubt that you would make an example of them in your miserable slaughterhouse, and would annihilate them there on the spot, and *if* it were possible, the Creator of all things too!

That Paracelsus had learned some mysterious and useful things out of *Revelation* and other Bible books, as well as from the *Kabbala*, was proved by him practically; so much so, that he is called by many the “father of magic and founder of the occult physics of the *Kabbala* and magnetism.”³

So firm was the popular belief in the supernatural powers of Paracelsus, that to this day the tradition survives among the simple-minded Alsatians that he is not dead, but “sleepeth in his grave” at Salzburg.⁴ And they often whisper among themselves that the green sod heaves with every respiration of that weary breast, and that deep groans are heard as the great fire-philosopher awakes to the remembrance of the cruel wrongs he suffered at the hands of his cruel slanderers for the sake of the great truth!⁵

¹ Atum, or At-mu (Ātman) is the Concealed God, at once Ptah and Amen, Father and Son, Creator and thing created, Thought and Appearance, Father and Mother.

² [Note by Boris de Zirkoff: If the reader reads this paragraph on the Egyptian judgment scene immediately following the first paragraph at the top of page 494, he will see that it definitely belongs there. Somehow or other, it became misplaced in the MS. of *Isis Unveiled* or during the progress of setting it up. The terms *Turu* and *On-ati*, however, have not been identified.]

³ Cf. F.J. Molitor, *Philosophie der Geschichte*, Part III; Ennemoser, *History of Magic*, II; Hemmann, *Mediz.-Chir. Aufsätze* (Berlin 1778); J.W.A. Pfaff, *Astrologie*, 1816.

⁴ Schopheim, *Traditions*, p. 32

⁵ *Isis Unveiled*, II pp. 498-500

Several centuries after the destruction of the pagan temples, Paracelsus taught and practiced Animal Magnetism.

From *Blavatsky Collected Writings*, (A GREAT LIGHT UNDER A BUSHEL) II pp. 275-76.

“ANIMAL MAGNETISM, called also mesmerism, [is] a force or fluid by means of which a peculiar influence may be exerted on the animal system,” says the *New American Cyclopædia*. Since the destruction of the pagan temples and after an interval of several centuries, it was practiced and taught by Paracelsus, the great mystic and one of the sect of the “fire-philosophers.” Among these this force was known under the various names of “living fire,” the “Spirit of light,” etc.; the Pythagoreans called it the “Soul of the world” (*anima mundi*), and the Alchemists, “*magnes*,” and the “Celestial Virgin.” About the middle of the 18th century, Max Hell, Professor of Astronomy at Vienna, and a friend of Dr. F. Anthony Mesmer, advised him to try whether, like another Paracelsus and Kircher, he could not cure diseases with the magnet. Mesmer improved upon the idea and ended in performing the most miraculous cures — no more by mineral, but, as he claimed, by *animal* magnetism. In 1778 Mesmer went to Paris; caused in this city the greatest excitement, and from the first, firmly mastered public opinion. He would not, however, give his secret to the government, but instead of that formed a class, and nearly 4,000 persons studied under his directions at various times; Lafayette, the Marquis de Puységur, and the famous Dr. Charles d’Eslon being his pupils. His methods were not those of the present day, but he treated his patients by placing magnets on various parts of their bodies, or by having them sit round a covered tub from the cover of which an iron rod went out to each person, the whole party thus being connected by touching hands. He also made passes with his hands over their bodies. While Mesmer, provoking in the body and limbs of the sick persons a cold prickling sensation, nervous twitchings, drowsiness, sleep, and procuring thereby an alleviation and often a total cure, did not go further than to cure nervous diseases, it was the Marquis de Puységur, his pupil, who discovered somnambulism — the most important result of animal magnetism. And it was Deleuze, the famous naturalist of the Jardin des Plantes, a man greatly respected for his probity and as an author, who published in 1813 a *Critical History of Animal Magnetism*.¹ At this time, notwithstanding its evident success and benefit, mesmerism had nearly lost ground. In 1784, the French Government had ordered the Medical Faculty of Paris to make an enquiry into Mesmer’s practices and theory, and report. A commission was appointed of such men as the American Philosopher Franklin, Lavoisier, Bailly, and others. But, as Mesmer refused to deliver his secret and make it public, the result was that having carefully investigated the mode of treatment, the report admitted that a great influence was wrought upon the subjects, but this influence was ascribed by them *chiefly to imagination!* The impression left thereby on the public mind was that Mesmer was a charlatan, and his pupils — dupes.²

¹ [The work which is meant here is *Histoire critique du magnétisme animal*, by Jean Philippe François Deleuze (Paris: Mame, 1813; 2-vols. 8vo.). — *Boris de Zirkoff*.]

² *Blavatsky Collected Writings*, (A GREAT LIGHT UNDER A BUSHEL) II pp. 275-76

True Magic is occult wisdom; reason, the folly of man.¹

No armour can protect against Black Magic, for it injures the inward spirit of life. But there is a divine power in every man, which is to rule his life, and which no one can influence for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil.²

From *Isis Unveiled*, I p. 360 fn.

In the Strasbourg edition of his works (1603), Paracelsus writes of the wonderful *magical* power of man's spirit. "It is possible," he says, "that my spirit, without the help of the body, and through a fiery will alone, and without a sword, can stab and wound others. It is also possible that I can bring the spirit of my adversary into an image, and then double him up and lame him . . . the exertion of will is a great point in medicine . . . Every imagination of man comes through the heart, for this is the sun of the microcosm, and out of the microcosm proceeds the imagination into the great world (universal ether) . . . the imagination of man is a seed which is *material*." (Our atomical modern scientists have proved it; see Babbage and Professor Jevons.) "Fixed thought is also a means to an end. The magical is a great *concealed wisdom*, and reason is a great public foolishness. No armour protects against magic, for it injures the *inward* spirit of life."³

Blood is the first incarnation of the universal fluid and the most marvellous of all nature's marvels.

That is why eating blood profanes the sublime work of the Creator.

From *Isis Unveiled*, II pp. 567-68

Blood begets phantoms, and its emanations furnish certain spirits with the materials required to fashion their temporary appearances. "Blood," says Lévi, "is the first incarnation of the universal fluid; it is the materialized *vital light*. Its birth is the most marvellous of all nature's marvels; it lives only by perpetually transforming itself, for it is the universal Proteus. The blood issues from principles where there was none of it before, and it becomes flesh, bones, hair, nails . . . tears, and perspiration. It can be allied neither to corruption nor death; when life is gone, it begins decomposing; if

¹ [What is commonly called human wisdom is another great folly.]

² See *Blavatsky Collected Writings*, VIII p. 408

³ *ibid.*, I p. 360 fn.

you know how to reanimate it, to infuse into it life by a new magnetization of its globules, life will return to it again. The universal substance, with its double motion, is the great arcanum of being; blood is the great arcanum of life.”

“Blood,” says the Hindu Ramatsariar, “contains all the mysterious secrets of existence, no living being can exist without. It is profaning the great work of the Creator to eat blood.”

In his turn Moses, following the universal and traditional law, forbids eating blood.

Paracelsus says that with the fumes of blood one is enabled to call forth any spirit one desires to see — only this is sorcery.

Paracelsus writes that with the fumes of blood one is enabled to call forth any spirit we desire to see; for with its emanations it will build itself an appearance, a *visible* body — only this is sorcery. The hierophants of Baal made deep incisions all over their bodies and produced apparitions, objective and tangible, with their own blood. The followers of a certain sect in Persia, many of whom may be found around the Russian settlements in Temir-Khān-Shura, and Derbent, have their religious mysteries in which they form a large ring, and whirl round in a frantic dance. Their temples are ruined, and they worship in large temporary buildings, securely enclosed, and with the earthen floor deeply strewn with sand. They are all dressed in long white robes, and their heads are bare and closely shaved. Armed with knives, they soon reach a point of furious exaltation, and wound themselves and others until their garments and the sand on the floor are soaked with blood. Before the end of the “Mystery” *every man has a companion*, who whirls round with him. Sometimes the spectral dancers have *hair on their heads*, which makes them quite distinct from their unconscious creators. As we have solemnly promised never to divulge the principal details of this terrible ceremony (which we were allowed to witness but once), we must leave the subject.¹

The Thessalian sorceresses added to the blood of a black lamb that of an infant, and by this means evoked the shadows.

In the days of antiquity the sorceresses of Thessaly added sometimes to the blood of a black lamb that of an infant, and by this means evoked the shadows. The priests were taught the art of calling up the spirits of the dead, as well as those of the elements, but their mode was certainly not that of Thessalian sorceresses.²

¹ While at *Petrovsk* (Dhagestan, region of the Caucasus) we had the opportunity of witnessing another such *mystery*. It was owing to the kindness of Prince Loris-Melikoff, the governor-general of Dhagestan, living at Temir-Khān-Shura, and especially of Prince Shamsudin-Khān, the ex-reigning Shamhal of Tarchoff, a native Tatar, that during the summer of 1865 we assisted at this ceremonial from the safe distance of a sort of private box, constructed under the ceiling of the temporary building.

² *Isis Unveiled*, II pp. 567-68

As God Himself is eternal and unchangeable, so is the higher mind of man.¹

The divine spirit is a great thing, so great that no one can fully express its greatness. It requires no conjuration or ceremonies. Circle-making and incense burning are all tomfoolery and temptation by which only evil spirits are attracted, says Paracelsus. If we only knew the power of the heart, nothing would be impossible for us.

From Isis Unveiled, II pp. 597-98.

Epimenides, the Orphikos, was renowned for his “sacred and marvellous nature,” and for the faculty his soul possessed of quitting its body “*as long and as often as it pleased.*” The ancient philosophers who have testified to this ability may be reckoned by dozens. Apollonius left his body at a moment’s notice, but it must be remembered Apollonius was an adept — a “magician.” Had he been simply a medium, he could not have performed such feats *at will*. Empedocles of Agrigentum, the Pythagorean thaumaturgist, required no *conditions* to arrest a waterspout which had broken over the city. Neither did he need any to recall a woman to life, as he did. Apollonius used no *darkened* room in which to perform his æthrobatic feats. Vanishing suddenly in the air before the eyes of Domitian and a whole crowd of witnesses (many thousands), he appeared an hour after in the grotto of Puteoli. But investigation would have shown that his physical body having become invisible by the concentration of ākāśa about it, he could walk off unperceived to some secure retreat in the neighbourhood, and an hour after, his astral form appear at Puteoli to his friends, and seem to be the man himself.

Imagination is fortified and perfected through faith; but each doubt destroys the effect of its labour.

Faith must confirm the imagination, because it perfects the will. The reason why men have not a perfect imagination is because they are still uncertain about their power, however, they might be perfectly certain if they only possessed true knowledge.

No more did Simon Magus wait to be entranced to fly off in the air before the apostles and crowds of witnesses. “It requires no conjuration and ceremonies; circle-making and incensing are mere nonsense and juggling,” says Paracelsus. The human spirit “is so great a thing that no man can express it; as God Himself is eternal and unchangeable, so also is the mind of man. If we rightly understood its powers, nothing

¹ [See “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

would be impossible to us on earth. The imagination is strengthened and developed through *faith in our will*. Faith must confirm the imagination, for faith establishes the will.”¹



¹ *Isis Unveiled*, II pp. 597-98

Archæus, the formative power of nature, is equally distributed throughout the human body.

From *The Secret Doctrine*, I p. 532

A new flood of light is certainly thrown on the wisdom of ancient and mediæval Occultism and its votaries. For Paracelsus wrote the same thing more than three hundred years ago, namely, in the sixteenth century, as follows:

The whole of the Microcosm is potentially contained in the *Liquor Vitæ*, a nerve fluid . . . in which is contained the nature, quality, character, and essence of beings . . . The Archæus or *Liquor Vitæ* is an essence that is equally distributed in all parts of the human body . . . The *Spiritus Vitæ* takes its origin from the *Spiritus Mundi*. Being an *emanation of the latter*, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars (cosmic forces) upon the invisible body of man (his *vital linga-sarīra*) may be explained.^{1, 2}

Nonetheless, Archæus was neither a discovery of Paracelsus nor of Van Helmont, his pupil.

From *The Secret Doctrine*, I pp. 51-52.

The matter-moving Nous,³ the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. Nor was the Archæus a discovery of Paracelsus, nor of his pupil Van Helmont; for it is again the same Archæus or “Father-Æther,” — the manifested basis and source of the innumerable phenomena of life — localised.⁴

¹ Dr. Franz Hartmann, *The Life of Paracelsus* (1887) p. 133, quoting from *De generatione hominis* and *De viribus membrorum*. [Full text in the same series. — ED. PHIL.]

² *Secret Doctrine*, I p. 532

³ [Cf. “Virgil’s mens agitat molem,” in our Mystic Verse and Insights series. — ED. PHIL.]

⁴ *Secret Doctrine*, I pp. 51-52

The whole world is one living organism, the outcome of a single creative effort.

There is no death and nothing “dead” throughout nature.

From *The Secret Doctrine*, I pp. 281-85.

Whatever Science may think, however — and *exact* Science is a fickle dame, as we all know by experience — Occultism knows and teaches differently, from time immemorial — from *Manu* and *Hermes* down to Paracelsus and his successors.

Thus, Hermes, the thrice great Trismegistus, says:

Oh, my son, matter *becomes*; formerly it *was*; for matter is the vehicle of becoming.¹ Becoming is the mode of activity of the uncreate[d] and foreseeing God. Having been endowed with the germ of becoming, matter [objective] is brought into birth, for the creative force fashions it *according to the ideal forms*. Matter not yet engendered had no form; it becomes when it is put into operation.²

Everything is the product of one universal creative effort . . . There is nothing dead in Nature. *Everything is organic and living*, and consequently the whole world appears to be a living organism.³

The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedāntins call Parabrahman. This is practically identical with the conclusions of the highest Western Philosophy — “the innate, eternal, and self-existing Ideas” of Plato, now reflected by von Hartmann. The “unknowable” of Herbert Spencer bears only a faint resemblance to that transcendental *Reality* believed in by Occultists, often appearing merely a personification of a “*force behind phenomena*” — an infinite and eternal *Energy* from which all things proceed, while the author of the *Philosophie des Unbewussten*⁴ has come (in this respect only) as

¹ To this the late Mrs. (Dr.) Kingsford, the able translator and compiler of the Hermetic Fragments remarks in a footnote; “Dr. Ménard observes that in Greek, the same word signifies *to be born* and *to become*. The idea here is that the material of the world is in its essence eternal, but that before creation or ‘becoming,’ it is in a passive and motionless condition. Thus it ‘was’ before being ‘put into operation’; now it ‘becomes,’ that is, it is mobile and progressive.” And she adds the purely Vedāntic doctrine of the Hermetic philosophy that “Creation is thus the period of activity [Manvantara] of God, who, according to Hermetic thought [or *which*, according to the Vedāntin] has two modes — Activity, or existence, God evolved (*Deus explicitus*); and Passivity of Being [Pralaya], God involved [*Deus implicitus*]. Both modes are perfect and complete, as are the waking and sleeping states of man, Fichte, the German philosopher, distinguished Being [Sein] as One, which we know only through existence [Dasein] as the Manifold. This view is thoroughly Hermetic. The ‘Ideal Forms’ mentioned in the above fragment, are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the Divine Mind prior to ‘becoming.” (p. 134)

² “Fragments,” in *The Virgin of the World*, by Dr. Anna B. Kingsford, pp. 133-34; ed. 1885

³ F. Hartmann, *Paracelsus*, etc., 1887, p. 44; [quoting from *Philosophia ad Athenienses*.]

⁴ [Karl Robert Eduard von Hartmann, 1842–1906, German philosopher.]

near to a solution of the great *Mystery* as mortal man can. Few were those, whether in ancient or mediæval philosophy, who have dared to approach the subject or even hint at it. Paracelsus mentions it inferentially. His ideas are admirably synthesized by Dr. F. Hartmann, F.T.S., in his *Life of Paracelsus*.

Human forms have existed in eternity as astral or ethereal prototypes.

Neither the form of man, nor that of any animal, plant or stone has ever been “created,” and it is only on this plane of ours that it commenced becoming, by expanding from within without, from the most sublimated and supersensuous essence into its grossest appearance in the abyss of matter.

All the *Christian* Kabbalists understood well the Eastern root-idea: The active Power, the “Perpetual motion of the great Breath” only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces,¹ and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *noumenal* to the *phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity,² and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has ever been *created*, and it is only on this plane of ours that it commenced “becoming,” *i.e.*, objectivising into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upādhi* or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them*. Therefore, man’s *outward* shell passed through every vegetable and animal body before it assumed the human shape. As this will be fully described in Volume II, with the Commentaries thereupon, there is no need to say more of it here.

According to the Hermetico-Kabbalistic philosophy of Paracelsus, it is Yliaster that evolved out of its “chaotic” self a new Kosmos.³

¹ The centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial* Force.

² Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man’s consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

³ [The term Kosmos applies to the manvantaric manifestation as a whole; Cosmos, spelled with a C, refers to phenomena of the Solar System. Consult “Kosmos and Cosmos,” in our Confusing Words series. — ED. PHIL.]

Yliaster is the universal matrix of Kosmos, the Father-Mother within.

It is beyond space, time, and intellectual comprehension.

From *The Secret Doctrine*, I pp. 281-85.

According to the Hermetico-Kabbalistic philosophy of Paracelsus, it is Yliaster — the ancestor of the just-born *Protyle*, introduced by Wm. Crookes in chemistry — or primordial *protomateria*, that evolved out of itself the Kosmos.

When creation took place the Yliaster divided itself; it, so to say, melted and dissolved, and developed out of itself the *Ideos* or Chaos [*Mysterium magnum*, *Il-iados*, *Limbus Major*, or Primordial Matter] The Primordial essence is of a monistic nature, and manifests itself not only as vital electricity, a spiritual force, an invisible, incomprehensible, and indescribable power; but also as vital matter, of which the substance of living beings consists. In the Limbus or Ideos of primordial matter [or the *prōto-hylē*] . . . the only matrix of all created things, the substance of all things contained. It is described by the ancients as the Chaos, and has been compared to a receptacle of germs, out of which the Macrocosm, and afterwards by division and evolution in *Mysteria specialia*,¹ each separate being came into existence. All things and all elementary substances were contained in it, *in potentia* but not *in actu*, in the same sense as in a piece of wood a figure is contained, which may be cut out by an artist, or as heat is contained in a pebble, that may manifest its essence as a spark if struck with a piece of steel.²

This makes the translator, Dr. F. Hartmann, justly observe that “it seems that Paracelsus anticipated the modern discovery of the ‘potency of matter’ three hundred years ago.”

This Magnus Limbus, then, or Yliaster of Paracelsus, is simply our old friend “Father-Mother,” *within*, before it appeared in Space, of the second and other Stanzas. It is the universal matrix of Kosmos, personified in the dual character of Macro- and Microcosm (or the Universe and our Globe)³ by Aditi-Prakriti, the Spiritual and the physical nature. For we find it explained in Paracelsus that:

¹ This word is explained by Dr. Hartmann from the original texts of Paracelsus before him, as follows: According to this great Rosicrucian: “‘Mysterium’ is everything out of which something may be developed, which is only germinally contained in it. A seed is the ‘Mysterium’ of a plant, an egg that of a living bird, etc.”

² *Paracelsus*, pp. 41-42

³ It is only the mediæval Kabbalists who, following the Jewish and one or two Neo-Platonists, applied the term *Microcosm* to man. Ancient philosophy called the Earth the Microcosm of the Macrocosm, and man the outcome of the two.

The Magnus Limbus is the nursery out of which all creatures have grown, in the same sense as a tree may grow out of a small seed; with the difference, however, that the great Limbus takes its origin from the Word of God, while the Limbus minor [the terrestrial seed or sperm] takes it from the earth. The great Limbus is the seed out of which all beings have come, and the little Limbus is each ultimate being that reproduces its form, and that has itself been produced by the great. The little Limbus has all the qualifications of the great one, in the same sense as a son has an organization similar to that of his father.¹ As . . . Yliaster dissolved, *Ares*, the dividing, differentiating, and individualising power [*Fohat*, another old friend] of the Supreme Cause, began to act. All production took place in consequence of separation. There were produced out of the Ideos, the elements of Fire, Water, Air and Earth, whose birth, however, did not take place in a material mode or by simple separation, but spiritually and dynamically [not even complex combinations — *e.g.*, mechanical *mixture* as opposed to *chemical* combination], just as fire may come out of a pebble or a tree out of a seed, although there is originally no fire in the pebble, nor a tree in the seed. “Spirit is living and Life is Spirit, and Life and Spirit [*Prakriti-Purusha* (?)] produce all things, but they are essentially one and not two . . .” The elements, too, have each one its own Yliaster, because all the activity of matter in every form is only an effluvium of the same fount. But as from the seed grow the roots with their fibres, afterwards the stalk with its branches and leaves, and lastly the flowers and seeds; likewise all beings were born from the elements and consist of elementary substances out of which other forms may come into existence, bearing the characteristics of their parents.² The elements, as the mothers of all creatures, *are of an invisible spiritual nature, and have souls.*³ They all spring from the *Mysterium Magnum*.⁴

Thus the fundamental truths of nature were universal in antiquity. The two most ancient religious philosophies on the globe, Hinduism and Hermetism, are identical.

Compare this with Vishnu Purāna.

From . . . *Pradhāna* [primordial substance] presided over by soul, *Kshetrajña* [embodied Spirit?], proceeds the unequal development [Evolution] of those qualities . . . From the great Principle (*Mahat*) [Universal] Intellect [or Mind] . . . is produced . . . the origin of the (subtile) elements, and of the organs of sense.⁵

Thus it may be shown that all the fundamental truths of nature were universal in antiquity, and that the basic ideas upon spirit, matter, and the universe, or upon God, Substance, and man, were identical. Taking the two most ancient religious phi-

¹ See Volume II, Stanza III.

² “This doctrine, preached 300 years ago,” remarks the translator, “is identical with the one that has revolutionized modern thought after having been put into new shape and elaborated by Darwin; and is still more elaborated by the Indian Kapila, in the Sāṅkhya philosophy.”

³ The Eastern Occultist says — “are guided and informed by the Spiritual Beings” — the Workmen on the invisible worlds and behind the veil of Occult nature, or nature *in abscondito*. [H.P. Blavatsky]

⁴ [Hartmann, *op. cit.*, pp. 42-43]

⁵ Book I, ch. ii; Wilson, Vol. I, pp. 29-34

losophies on the globe, Hinduism and Hermetism, from the scriptures of India and Egypt, the identity of the two is easily recognisable.¹

Yliaster is Anima Mundi, the noumenon of Astral Light, and a cosmic veil between earth and the waters of Space that sprang out of Chaos.

Yliaster should not be confused with Mulaprakriti, which is the noumenon of matter, a pre-cosmic veil thrown over Parabrahman.

From Blavatsky Collected Writings, (NOTES ON ABBÉ ROCA'S "ESOTERICISM OF CHRISTIAN DOGMA") VIII pp. 387-88.

Once endowed with the creative fire, completely evolved mankind had no further need for the help of the Powers or creative Gods, such as the *Elohim* of chapter ii of *Genesis*. *Men became creative Gods*, in their turn, able to give life to beings like themselves; whence the Greek allegory of Ouranos mutilated by Saturn-Kronos, who in turn finds himself mutilated by his son Jupiter; the allusion is perfectly transparent; since men had discovered, thanks to Prometheus, the *secret of the various methods of creation*, and were creating in their turn, what was the use of god-creators?

The so-called *theft* of the creative fire is, according to Enoch, the crime which caused the guilt of the *fallen* angels, of whom the Church has made Satan and his Host.

The Abbé Roca tells us again of the “*Sat* of the Hermetists,” but he commits a double error in attributing that “*Sat*” to the Hermetists, who had never heard of it, and in calling it “*Substance*” like the *Yliaster* of Paracelsus.

Sat is a Sanskrit term, used in the philosophy of the *Vedānta*; it is an adjective untranslatable into any language; neither substance nor pure Spirit, nor even *anything*, *Sat* is the infinite All, LIFE, or rather ABSOLUTE Existence, which cannot be translated either by the verb “to be” היה (Eheieh),² or by the verb “to live” הוה of which the Kabbalists have made a glyph of existence by transmuting it in a dozen different ways without the meaning being altered, and applying it to their Jehovah. *Sat* is the Absolute, or Parabrahm — and where is the Vedāntin who would ever allow himself to call “spirit” Parabrahm, or the neuter Brahma! — while the *Yliaster* of Paracelsus is only the *Anima Mundi*; it is not even *Mūlaprakriti*, which is the “veil of Parabrahm” (literally, the *root* of *Nature*) but simply the *Ākāśa*, the noumenon of the Astral Light, the veil between the Earth and the first waters.

To the ecclesiastical religion of Christianity which has materialized everything, which has carnalised the *Logos* or Word, which, out of the *unknown* God of St. Paul, has made an anthropomorphic being, our SAT would never be either comprehensible or

¹ *Secret Doctrine*, I pp. 281-85

² [According to Wm. Gesenius' *Hebrew-English Lexicon of the Old Testament* (1836), היה means “to be, to come to pass, to happen, to become, to be made or done, to come into existence,” while הוה is a more infrequent form in Hebrew, meaning also “to be,” or “to exist.” Eheieh, אהיה, is the first person singular, “I am,” such as in the well-known expression, “I am that I am,” אהיה אשר אהיה, *eheieh asher eheieh*. Both verbs have their origin in the idea of “breathing.” — *Boris de Zirkoff*.]

acceptable; our Sat, of which *Ain-Soph*, the negative divinity of the Kabbalists, is merely a pale metaphysical copy.¹



¹ *Blavatsky Collected Writings*, (NOTES ON ABBÉ ROCA'S "ESOTERICISM OF CHRISTIAN DOGMA") VIII pp. 387-88

The Swiss-German Adept rediscovered some of the lost secrets of the Phrygian priests, and the Asclepieia.

Paracelsus was the first of modern Theosophists and a far-famed physician-Occultist.

From *Blavatsky Collected Writings*, (BLACK MAGIC IN SCIENCE) XII pp. 215-16.

The key to the very alphabet of these theurgic powers was lost after the last Gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem*,¹ as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia*. It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus — the “quack” and “drunken impostor” in the opinion of the said scientific “bald infants” of his days, and of their successors in ours — inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armllets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of today. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.²

¹ [by fire]

² *Blavatsky Collected Writings*, (BLACK MAGIC IN SCIENCE) XII pp. 215-16

He taught that Fire, i.e., the Spirit of the Flame, is the highest God.

The Hermetic Fire is a ray of the One eternal and infinite Flame that starts from, and is immediately reabsorbed into, the parent essence.

The Spirit of the Flame is invisible to all except to the eyes of another immortal Spirit.

From *Blavatsky Collected Writings*, [HERMETIC FIRE] XIII pp. 355-56.

Paracelsus and others certainly did teach that “Fire was the last and only to be known God”; but, the subtle sense of their meaning generally escaped their critics. We need hardly say then that by “fire” they did *not* mean the material, visible fire, but that subtle invisible *Spirit* of the flame, the quintessence of all the attributes of fire which has, and ever will escape analysis and detection by “chemical processes”; though it may be sometimes experienced by the *superphysical* light of the spiritually trained mind. To the modern student of experimental sciences, in whose eyes even Reichenbach’s *aura* of “Odyle Force” is a pure hallucination, and hence remains absent from the scientific nomenclature, the above words must appear void of all sense. But for the student of psychology who knows anything of the properties of animal magnetism and Mesmerism, the meaning will be clear. For such a student is acquainted with the theory of the “Soul of Things”; and for him, this Hermetic, *Divine* “Fire” is the quintessence of life, that Spiritual and intangible Spirit which starts from, and is immediately reabsorbed into matter; the ultimate essence of every atom whether pertaining to animate or inanimate, organic or inorganic substance; the Spirit invisible to all but the eyes of another immortal Spirit . . . And here, perhaps, an illustration from the physical sciences will not be amiss.¹

¹ *Blavatsky Collected Writings*, [HERMETIC FIRE] XIII pp. 355-56. [Fragment in H.P. Blavatsky’s handwriting from the Adyar Archives. — *Boris de Zirkoff*.]

The occult properties of medicinal plants and minerals, and of the curative powers of certain things in nature, are far more important and useful than metaphysical and psychological Occultism or Theophany.

The truth-seeker can do better by studying Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka-Raja-Yoga.

From *Blavatsky Collected Writings*, (IS THERE NO HOPE?) IX pp. 288-89.

I think, after reading the conditions necessary for Occult study given in the April number of *Lucifer*, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realised. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.¹

I have the following question to ask you, and will be glad to be favoured with a reply through the medium of *Lucifer*. Is it possible to study Occultism in Britain?

Before concluding, I feel compelled to inform you that I admire your magazine as a scientific production, and that I really and truly classify it along with the *Imitation of Christ* among my text books of religion.

Yours,

DAVID CRICHTON

Marischall College, Aberdeen

Editorial response by H.P. Blavatsky.

This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature, is far more important and useful than metaphysical and psychological Occultism or *Theophany*. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts,² than by assimilating Patañjali and the methods of Tāraka-Raja-Yoga.

It is possible to study “Occultism” (the Occult sciences or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellent to a free manifestation of Spirituality — solitude is the best condition for study. See Editorial in this issue.^{3, 4}

¹ By “successful practice” I mean, successful to everybody concerned.

² [Van Helmont 1, Senior: Jan Baptist van Helmont, 1580–1644, Flemish chemist, physiologist, and physician.

Van Helmont 2, Junior: Franciscus Mercurius van Helmont, 1614–1698, Flemish alchemist and writer, the son of Jan Baptist van Helmont. He is best known for his publication in the 1640s of his father’s pioneer works on chemistry, which link the origins of the science to the study of alchemy.]

³ [Consult full text of “Occultism versus the Occult Arts,” under the title “Metaphysical Healing 2 – Articles,” in our Black versus White Magic Series. — ED. PHIL.]

⁴ *Blavatsky Collected Writings*, (IS THERE NO HOPE?) IX pp. 288-89

No great man's reputation was ever allowed to rest undisturbed, and Paracelsus was no exception.

From *Blavatsky Collected Writings*, (FOOTNOTE TO "PARACELSUS") IV pp. 338-39.

[An inquirer requests of the Editor information upon the history of Paracelsus, at the same time stating that the latter "gave way during the concluding years of his life to excessive intemperance," which he says "is, to say the least of it, strongly inexplicable in one who is considered to have advanced far in the path of occult wisdom and attained adeptship." To this H.P. Blavatsky appends the following footnote:]

We, who unfortunately have learned at our personal expense how easily malevolent insinuations and calumny take root, can never be brought to believe that the great Paracelsus was a drunkard. There is a "mystery," and we fondly hope it will be explained someday. No great man's reputation was ever yet allowed to rest undisturbed. Voltaire, Paine, and in our own days, Littré, are alleged on their deathbeds to have shown the white feather, turned traitors to their lifelong convictions, and to have died as only cowards can die, recanting those convictions. Saint-Germain is called the "Prince of Impostors," and "Cagliostro" — a charlatan.¹ But who has ever proved that?²



¹ [Consult "Blavatsky on Count Alessandro di Cagliostro" and "Blavatsky on the Count de Saint-Germain," in the same series. — ED. PHIL.]

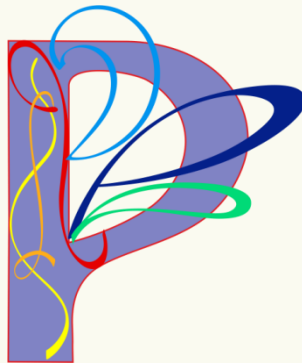
² *Blavatsky Collected Writings*, (FOOTNOTE TO "PARACELSUS") IV pp. 338-39

A warm farewell to the noble genius of Paracelsus.

By Franz Hartmann, German physician, staunch Theosophist, well-informed author, and profound student of Paracelsus.

From The Life of Philippus Theophrastus Bombast, of Hohenheim, Known by the Name of Paracelsus, and the Substance of His Teachings, concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy and Astrology, Philosophy and Theosophy. Extracted and translated from his rare and extensive works, and from some unpublished manuscripts, by Franz Hartmann, M.D., Preface.

Paracelsus threw pearls before the swine, and was scoffed at by the ignorant, his reputation was torn by the dogs of envy and hate, and he was treacherously killed by his enemies. But although his physical body returned to the elements out of which it was formed, his genius still lives; and as the eyes of the world become better opened to an understanding of spiritual truths, he appears like a star on the mental horizon, whose light is destined to illuminate the world of occult science, and to penetrate deep into the hearts of the coming generation, to warm the soil out of which the science of the coming century will grow.



Suggested reading for students.



- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA AND JESUS PARALLEL LIVES
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- HUMILITY IS NO VIRTUE
- IAMBlichUS ON PYTHAGORAS
- IAMBlichUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- KALI-YUGA AND THE KALKI-AVATĀRA
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)
- SAMSON AND HERCULES ARE PERSONIFICATIONS OF NEOPHYTES
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS
- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON



- DE ZIRKOFF ON FRANZ HARTMANN, *in our Theosophy and Theosophists Series.*

