



The purpose defines the knowledge one can get.

Matthew, 7:7, says:

“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.”

But if your subconscious mind knocks at the door of Knowledge with the intention of being seen as better or wiser than others, this very fact changes the entire nature of the door you are knocking at. It makes the door become the wrong one, a door from which you can get but the wrong sort of knowledge.

A theosophical lodge is the custodian of a Purpose, above all. Its enduring Effort gradually provides a corresponding Knowledge, whose external vehicles include valuable books - physical or not.

The energy of the Goal will attract helpful friends and people interested in creatively sharing the work.

The process of trying one's best makes it possible to get the right tools and paves the way to discharging one's duty. A silent inner bliss uses to come with that. (CCA)

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Click and join the Facebook group “[Theosophy and Future](#)”.

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## The Unperturbed Perception

The teachings of Buddha say:

“The disturbances and defilements of the human mind are aroused by greed as well as by its reactions to the changing circumstances. The mind that is not disturbed by things as they occur, that remains pure and tranquil under all circumstances, is the true mind and should be the master.”<sup>[1]</sup>

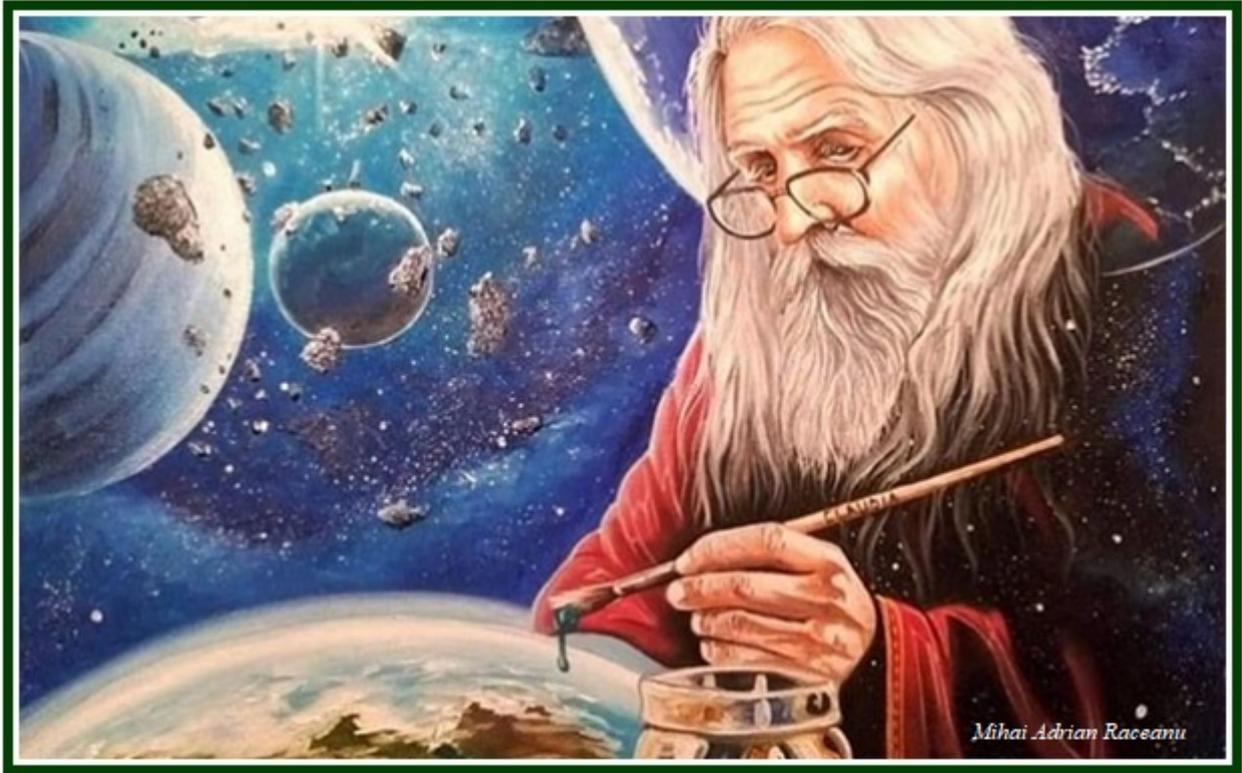
True void or plenitude surrounds all things and encircles every portion of measurable time. Pure space is the ultimate dwelling of an undefiled understanding.

NOTE:

[1] “The Teaching of Buddha”, published by Bukkyo Dendo Kyokai, Tokyo, Japan, printed by Kosaido Printing, Co., Tokyo, one hundred & sixty-six edition, 1991, 307 pp., see p. 69.

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## Paracelsus on Philosophy and Nature



\* **T**he philosophers should most carefully ascertain whether their designs are in harmony with Nature, and of a possible and attainable kind; if they would accomplish by their own power anything that is usually performed by the power of Nature, they must imitate her in every detail.

\* [*Examiners of Nature*] should be like unto Nature herself. That is to say, they should be truthful, simple, patient, and persevering.

(Paracelsus)

[From “A Short Catechism of Alchemy”, in the book “The Hermetic and Alchemical Writings of ‘Paracelsus’ the Great”, Kessinger Publishing Co. (a facsimile edition of the 1910 edition), volume one, p. 289.]

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## Outer Precariousness & Inner Compassion

One may ask oneself: “Is there a direct relationship between altruism and lack of organizational skills? What is the degree of impersonality people need, in order to effectively manage an institution whose goal is universal brotherhood?”

[Click and see the article](#)

[“Outer Precariousness & Inner Compassion”](#)

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## The 1967 Encyclopaedia Britannica: **Neoplatonism in Paracelsus**



Paracelsus, the portrait of the year 1540, by Hirschvogel

While sharing the materialistic illusions of its time, the 1967 edition of the Encyclopaedia Britannica makes a few correct statements in its entry on Paracelsus.

The pioneer of Medicine was born in 1490 or 1493, and lived up to 24 September 1541. Fundamentally, the Britannica says, Paracelsus' system "is based on a visionary Neoplatonic philosophy in which the life of man is regarded as inseparable from that of the universe".

Neoplatonism is largely a synonym to theosophy.

The 1967 edition of Encyclopaedia says that according to Paracelsus life "is primarily a compound of 'salt', 'sulfur', and 'mercury', the separation of these mystic elements in man being the cause of sickness".

Disease "is due to the failure of the archaicus, an occult vital force which is situated in the stomach, to perform its function of separating the useful from the poisonous".(Vol. 17, p. 300.)

A major pioneer in science during the Renaissance, perhaps the main founder of modern Medicine, Paracelsus the Great was treated by his contemporaries as a fraud. He shared therefore the good yet unpleasant Karma of other friends of humanity who were born to heal human souls and reduce their suffering, while being morally or physically attacked for doing so. Paracelsus' life and writings are interesting topics of study and research in theosophy or esoteric philosophy.

**Helena Blavatsky:**  
**Light is Sublimated Gold**  
**Two Fragments on Paracelsus,  
 Van Helmont and the *Alkahest***



**1. From “Isis Unveiled”, Vol I, pp. 50-51**

The fabrication of a cup of glass which was brought by an exile to Rome in the reign of Tiberius, - a cup “which he dashed upon the marble pavement, and it was not crushed nor broken by the fall”, and which, as it got “dented some” was easily brought into shape again with a hammer, is a historic fact. If it is doubted now it is merely because the moderns cannot do the same. And yet, in Samarkand and some monasteries of Thibet such cups and glass-ware may be found to this day; nay, there are persons who claim that they can make the same by virtue of their knowledge of the much-ridiculed and ever-doubted *alkahest* - the universal solvent. This agent that Paracelsus and Van Helmont maintain to be a certain fluid in nature, “capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, or the original matter of which they are composed; or into an uniform, equable, and potable liquor, that will unite with water, and the juices of all bodies, and yet retain its own radical virtues; and, if again mixed with itself will thereby be converted into pure elementary water”: what impossibilities prevent our crediting the statement? Why should it not exist and why the idea be considered Utopian? Is it again because our modern chemists are unable to produce it? But surely it may be conceived without any great effort of imagination that all bodies must have originally come from some first matter, and that this matter, according to the lessons of astronomy, geology and physics, must have been a fluid. Why should not gold - of whose genesis our scientists know so little - have been originally a primitive or *basic matter of gold*, a ponderous fluid which, as says Van Helmont, “from its own nature, or a strong cohesion between its particles, acquired afterward a solid form?”

There seems to be very little absurdity to believe in a “universal *ens* that resolves all bodies into their *ens genitale*.” Van Helmont calls it “the highest and most successful of all salts; which having obtained the supreme degree of simplicity, purity, subtilty, enjoys alone the faculty of remaining unchanged and unimpaired by the subjects it works upon, and of dissolving the most stubborn and untractable bodies; as stones, gems, glass, earth, sulphur, metals, etc., into red salt, equal in weight to the matter dissolved; and this with as much ease as hot water melts down snow.”

It is into this fluid that the makers of malleable glass claimed, and now claim, that they immersed common glass for several hours, to acquire the property of malleability.

We have a ready and palpable proof of such possibilities. A foreign correspondent of the Theosophical Society, a well-known medical practitioner, and one who has studied the occult sciences for upward of thirty years, has succeeded in obtaining what he terms the “true oil of gold”, *i.e.*, the primal element. Chemists and physicists have seen and examined it, and were driven to confess that they neither knew *how* it was obtained nor could they do the same. That he desires his name to remain unknown is not to be wondered at; ridicule and public prejudice are more dangerous sometimes than the inquisition of old. This “Adamic earth” is next-door neighbor to the *alkahest*, and one of the most important secrets of the alchemists. No Kabbalist will reveal it to the world, for, as he expresses it in the well-known jargon: “it would explain *the eagles* of the alchemists, and how the eagles’ wings are clipped”, a secret that it took Thomas Vaughan (Eugenius Philalethes) twenty years to learn.

## **2. From “Isis Unveiled”, Vol. I, pp. 511-512**

“The great energies of Nature are known to us only by their effects”, said Paley.

Paraphrasing the sentence, we will say that the great achievements of the days of old are known to posterity only by their effects. If one takes a book on alchemy, and sees in it the speculations on gold and light by the brothers of the Rosie Cross, he will find himself certainly startled, for the simple reason that he will not understand them at all. “The Hermetic gold”, he may read, “is the outflow of the sunbeam, or of light suffused invisibly and magically into the body of the world. Light is sublimated gold [1], rescued magically by invisible stellar attraction, out of material depths. Gold is thus the deposit of light, which of itself generates. Light in the celestial world is subtile, vaporous, magically exalted gold, or ‘*spirit of flame*’. Gold draws inferior natures in the metals, and intensifying and multiplying, converts into itself.” [2]

Nevertheless, facts are facts; and, as Billot says of spiritualism, we will remark of occultism generally and of alchemy in particular - it is not a matter of opinion but of *facts*, men of science call an inextinguishable lamp an *impossibility*, but nevertheless persons in our own age as well as in the days of ignorance and superstition have found them burning bright in old vaults shut up for centuries; and other persons there are who possess the secret of keeping such fires for several ages. Men of science say that ancient and modern spiritualism, magic, and mesmerism, are charlatanry or delusion; but there are 800 millions on the face of the globe, of perfectly sane men and women, who believe in all these. Whom are we to credit?

“Demokritus”, says Lucian [3], “believed in no (miracles) . . . he applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and *the imitation* of the laws and the works of nature.”

### NOTES:

[1] See “Paracelsus and the Three Kinds of Gold”, on page 8 in this “Aquarian”. (CCA)

[2] Extracts from Robertus di Fluctibus [*Robert Fludd*] in “The Rosicrucians”. (HPB)

[3] “Philopseud”. (HPB)

## Gold, According to the 1967 Encyclopaedia Britannica



A gold disk representing the solar god Inti, of the ancient Andean civilization

**G**old is a dense, valuable, bright yellow, and lustrous metallic chemical element. Because of its appearance, unalterability, and occurrence in the native condition, it was one of the first metals to attract the attention of man. The history of gold is unequalled by that of any other metal because of its value in the minds of men from earliest times. Primitive people even thought that they had been blessed or cursed simply because they possessed gold nuggets or objects of art.

Gold is extremely inert and is considered to be virtually indestructible. It is usually found in a comparatively pure form in nature. Early civilizations placed great emphasis on the possession of this attractive and workable metal.

Because of its durability, the beautiful and elaborate gold workmanship of Egyptian, Minoan, Assyrian, and Etruscan artisans can still be seen - sometimes in near perfect condition - several thousand years after being made.

As the metamorphosis from the primitive marketplace to an increasingly complex economic system transpired, men learned that gold was the one material other men would accept in exchange for goods and services. Upon this fact was founded the system of using gold as the backing for modern world finances.

(Encyclopaedia Britannica, 1967 edition, volume 10, pp. 534-535.)

# Paracelsus, on the Three Kinds of Gold

Q. **H**ow many species of gold are distinguished by the Philosophers?

A. Three sorts: - Astral Gold, Elementary Gold, and Vulgar Gold.

Q. What is astral gold?

A. Astral Gold has its centre in the sun, which communicates it by its rays to all inferior beings. It is an igneous substance, which receives a continual emanation of solar corpuscles that penetrate all things sentient, vegetable, and mineral. [1]

Q. What do you refer to under the term Elementary Gold?

A. This is the most pure and fixed portion of the elements, and of all that is composed of them. All sublunary beings included in the three kingdoms contain in their inmost centre a precious grain of this elementary gold.

Q. Give me some description of Vulgar Gold?

A. It is the most beautiful metal of our acquaintance, the best that Nature can produce, as perfect as it is unalterable in itself.

Q. Of what species of gold is the Stone of the Philosophers?

A. It is of the second species, as being the most pure portion of all the metallic elements after its purification, when it is termed living philosophical gold. A perfect equilibrium and equality of the four elements enter into the Physical Stone, and four things are indispensable for the accomplishment of the work, namely, composition, allocation, mixture, and union, which, once performed according to the rules of art, will beget the lawful Son of the Sun, and the Phoenix which eternally rises out of its own ashes.

(Paracelsus)

## NOTE:

[1] See “Light is Sublimated Gold”, on pp. 5-6 in the present “Aquarian”. (CCA)

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Reproduced from “The Hermetic and Alchemical Writings of ‘Paracelsus’ the Great”, Kessinger Publishing Co., a one volume facsimile of the two-volume 1910 edition, Part I (originally Volume I), “A Short Catechism of Alchemy”, p. 301.

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Click to see the article “[Paracelsus and the Book of Nature](#)”.

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## Covid-19:

# Positive Aspects of the Quarantine

One of the immediate consequences of the confinement that we are experiencing - in order to reduce the spread of Covid-19 - is the fact that we are spending more time in our homes, and in that way, maintaining a magnetic current that is unaffected by the immediate external world.

Perhaps it is not uncommon to find that families have developed a renewed harmony and a better aura, as we do not pick up weird energies from the outside world in the daily commute to work, interactions, etc.

We may realise that many of the conflicts in our households are generated by moods brought from the outside.

We could take this Quarantine as an opportunity to cleanse and purify our environments, in the outside and immediate (our home) and most importantly, inside ourselves by keeping our minds focused on elevated goals, and in particular, altruism.

Carlos wrote:

“One’s home can be built and seen as a temple in its subtle levels. Its atmosphere will reflect and strengthen the occult temple in one’s own heart and mind. The parents or members of a couple are the two main columns - yin and yang - of such a sanctuary.” [1]

(Juan Pedro Bercial)

NOTE:

[1] From the article “[Turning a House Into a Temple](#)”, which can be found [here](#).

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Click to see other texts by [Juan Pedro Bercial](#).

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## Notes on a Pandemic

Susan Waters

What stories shall we tell  
past knotted fear:

Of touching without flesh  
of Winter-seeded faith  
of viral music trumpeting  
  imagine all the people  
of hands sounding gratitude  
of words looped over metered space  
  threading a collective

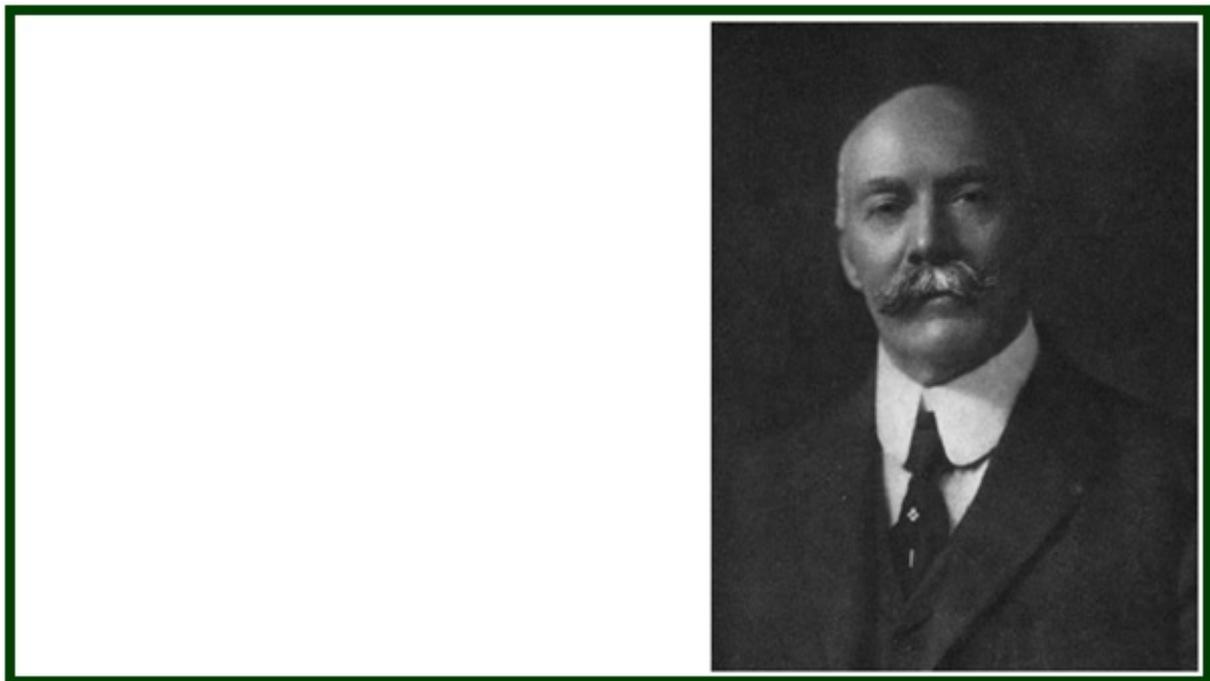
of parked tyres, dusty tarmac

the exhaling earth  
the constancy of sun  
a pink crescent moon  
the usual light on  
    all our faces

*(Susan Waters lives in Northamptonshire, England.)*

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## Making a Successful Life



**O. S. Marden (1848-1924)**

**H**ow few of us realize that true success, which is open to all, is not measured by the accomplishment of some great thing; that it does not consist in being wealthy, famous, or powerful; but that it is the crown of all who honestly, earnestly do their best and live the everyday simple life, with all that it involves in the practice of the commonplace duties of every day. It is by the exercise of the common, homely virtues; it is by trying to do everything one attempts to a complete finish; by trying to be scrupulously honest in every transaction; by always ringing true in our friendships, even by holding a helpful, accommodating attitude toward those about us; by trying to fulfill to the best of our ability the obligation to be noble, to be loyal to our highest ideals, it is by such things as these that we make successful lives.

(Orison Swett Marden)

[From the book “Making Life a Masterpiece”, by Orison Swett Marden, Thomas Y. Crowell Company, New York, 1916, see p. 57.]

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## Helena Blavatsky: **The Ages of Revolution**



As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect - the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddhartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world.

There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.

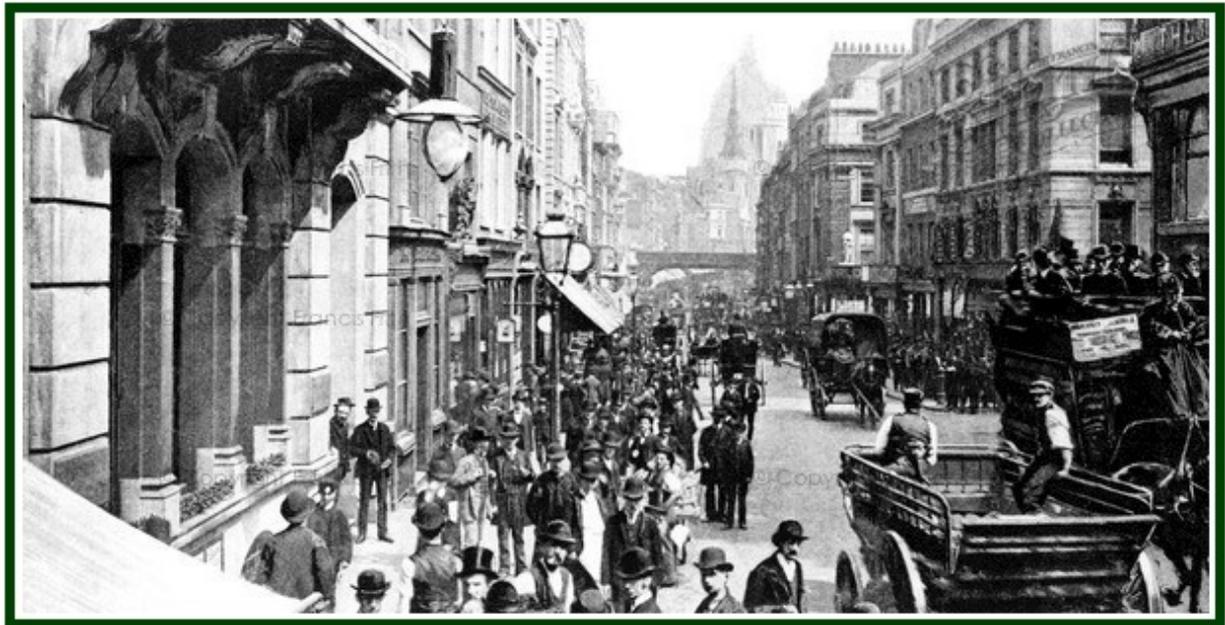
*“As above, so it is below. That which has been, will return again. As in heaven, so on earth.”*

(Helena P. Blavatsky)

[From the book “[Isis Unveiled](#)”, volume I, pp. 34-35.]

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## O.S. Marden: **Simplicity Shows You the Truth**



Fleet Street, in London, in the year of 1890

### **A 2020 EDITORIAL NOTE BY CCA:**

With regard to the presence of universal and planetary consciousness in simple physical objects and aspects of nature, a master of the Wisdom wrote:

“ ‘As below so above’ - that is the universal system of correspondences - try to understand by analogy. Thus will you see that in this day on this present earth in every mineral, etc., there is such a [universal planetary] spirit. I will say more. Every grain of sand, every boulder or crag of granite, *is* that spirit crystallized or petrified.”

(“[The Mahatma Letters](#)”, Letter 15, answer to question number one.)

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Ruskin was one day walking through some of the narrow streets of London with a friend who complained constantly of the soot and mud.

“But as a matter of fact”, said the glorifier of the commonplace with a smile, “we are walking through diamonds and sapphires and opals.”

His friend looked astonished and Ruskin continued, “This soot, you know, is a distant cousin to diamonds; and this clay, this sand, to those finished products we call jewels. There really is nothing common or unclean in this world of ours, my young friend, and it is what we call ‘commonest’ that we often find most worth while, if only we have the patience or will to take the pains to develop it.”

If we could only see the relation of the common things of life, the so-called commonplace traits of character, to the ideal of the Divine Mind that planned the whole, even as Ruskin saw the kinship of the soot to the diamond, how it would transform and glorify our lives! It would stimulate the most sluggish; would put new heart into the most discouraged; would unfold such a vista of possibilities to the humblest worker in the army of humanity, that each would be irresistibly urged onward to the achievement of the greatest thing possible to him.

Scientists tell us that the reason why the secrets of Nature have been hidden from the world so long is because we are not simple enough in our methods of reasoning; that investigators are looking for unusual phenomena, for something complicated; that the principles of Nature’s secrets are so extremely simple that men overlook them.

(Orison Swett Marden)

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From the book “Making Life a Masterpiece”, by Orison Swett Marden, Thomas Y. Crowell Company, New York, 1916, see pp. 55-56.

John Ruskin was born in 1819 and died in 1900.

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You might want to take a look at “[Was Cagliostro a Charlatan?](#)”, by H. P. Blavatsky, and “[Alexandre Dumas Describes Cagliostro](#)”, by CCA.

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## **Annotations on Karma**

Students of esoteric philosophy must be honest in every aspect of life. This tenet includes issues involving power, leadership and ‘personal influence’.

All subconscious mechanisms of selfishness are subject to Karma and must be known and neutralized as one makes progress in the way to Knowledge.

[Click to see the article](#)

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# Thoughts Along the Road

## The Right Amount of Diversity, in a Philosophical School of Thought



\* The true joy of life has nothing to do with being self-indulgent.

\* A lasting contentment results from personal austerity. Voluntary simplicity widens one's horizon and produces a happiness that emerges from within. By abstaining from blind actions, we begin to see the source of bliss. Om, shanti.

\* What is the difference between knowledge and opinion? Epistemology is the study of the nature of real knowledge and the examination of its foundations and validity. Every theosophist has to deal with the epistemological challenge.

\* Many think that spiritual knowledge can be transmitted by words. It can't. Words - *id est*, the right kind of words - can only help expand one's horizon so that one get to understand things in a better way.

\* In esoteric philosophy, knowledge comes to whom who dedicates his lifetime to a noble Cause and humbly tries to help Mankind in cooperation with other pilgrims. It is by altruistic *action* and humble, anonymous deeds that one solves therefore the epistemological problem and gets to real wisdom. And that makes one feel small, and makes one feel happy to be small.

\* Real knowledge will come not just “because we want it”. It will come to us because Knowledge is necessary to those who want to help mankind. And it will come naturally - of its own, so to say. Such is the law. [1]

\* Reading much from good books and even from rare books; doing hard research with the best sources available, and building one’s own modest library, are decisive factors. Yet practical action, daily self-observation and the alchemy of one’s intentions are the most decisive elements in the learning process along the Path.

\* The ignorance of the mind is easy to heal: the important thing is to develop the wisdom of the heart.

## **The Living Process of Consensus**

\* In a group of honest persons, consensus regarding general principles and fundamental ideas is both desirable and necessary. However, the common ground must be open to a critical examination. Such questioning, if sincere, will not serve as a tool in any short-term struggle for power.

\* As long as the search for truth is more important than corporative cohesion, the blind aspects of consensus will not pose a serious threat to the spiritual value of group activity.

\* A living and valuable consensus is able to question itself and may even come to a worthy end, leading to respectful dissent where at least some fundamental tenets are still common to all parts.

\* A degree of diversity in a philosophical school of thought is a most invigorating factor. It avoids dogmatism, reduces the problem of personal vanity, and stimulates research as a creative and revealing process.

NOTE:

[1] See the article “[Opinion, Research and Knowledge](#)”.

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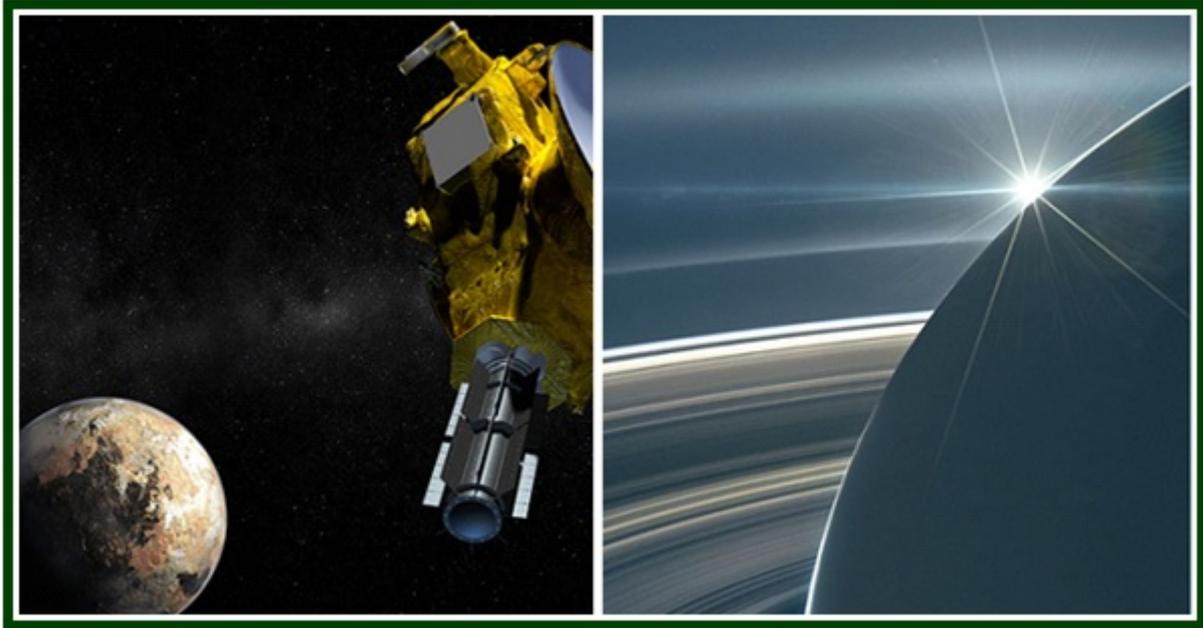
## **As Civilization Undergoes Deep Change:** **There is a Time to Preserve Life**

Our readers can expand their presence in the world of practical good will by helping others to look at the present obstacles from the point of view of the victory of the soul. Small actions are enough. More people are *Liking* and *Sharing* on Facebook the contents of the group and pages that work with **The Aquarian**:

\*[Theosophy and Future](#) (group) - \*[Art and Theosophy](#) - \*[E-Theosophy](#) -  
\*[Theosophy Online](#) - \*[Carlos Cardoso Aveline](#) - \*[The Aquarian Theosophist](#) -  
\*[The Fire and Light of Theosophical Literature](#) - \*[Independent Lodge of Theosophists](#) -  
\*[Teosofía en Español](#) (in Spanish) - \*[Logia Independiente de Teósofos](#) (in Spanish).

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# The Moment of Transmutation



**Pluto and Saturn. Pluto is known for provoking implosion and transmutation.**

The Coronavirus-19 became known around the world in January 2020, while in the sky we had a sharp conjunction of Pluto and Saturn.

At that moment, astrologers said the meeting of the two planets - whose culminating point occurred on 12 January - was the “turning point of the evolutionary tide”. [1]

The karmic and astrological circumstances surrounding the conjunction gave it a potentially decisive importance. And indeed since then the world population has been awakening to a new level of reality.

The horizon is now different. Reality changed. Individual and collective survival became the daily priority. In order to attain such a goal, two fundamental tenets are mutual respect and brotherly cooperation.

NOTE:

[1] See for example: <https://nicolyachristi.love/the-saturn-pluto-conjunction-january-12-2020/>

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## From Susan Waters, on Jean Overton Fuller

\* Suluk Press has a new reprint of Jean Overton Fuller’s book about Noor Inayat Khan: “[Noor-Un-Nisa Inayat Khan: Madeleine](#)”. And - Susan Waters has created a nice website in JOF’s memory: [www.jeanovertonfuller.com](http://www.jeanovertonfuller.com).

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## Seven Ideas for a Silent Reading With Links to the Corresponding Texts



1. **O**ne should practice the art of listening to Nature. As the wind touches the leaves of a tree, they both talk to the human heart. [[“Thoughts Along the Road - 09”](#)]
2. Mankind is still in the making. Human life as we have it is only the raw material for human life as it might be. There is a hitherto undreamt-of fullness, freedom, and happiness within reach of our species, if only we can pull ourselves together and go forward with a high purpose and a fine resolve. [[“Humanity Is In The Making”](#)]
3. To obtain the knowledge of self is a greater achievement than to command the elements or to know the future. [[“Precepts and Axioms from the East - 03”](#)]
4. Emitting generous feelings for others is an immediate way to be happy. [[“A Prayer of Good Will”](#)]
5. Right thinking and a balanced view of the world lead humans to gradually understand that Wisdom is Happiness, and that a true, unconditional satisfaction emerges from a correct life. [[“The Essence of Human Future”](#)]
6. I must not try to do better than anyone else. Instead, I can endeavor today to do better than I myself did yesterday. [[“The Significance of One’s Efforts”](#)]
7. Everything is good and worthwhile, as long as the Immortal Soul is directly engaged in one’s activities. [[“From Fear To Happiness”](#)]

## Passages From H.P. Blavatsky That Refer to Mesmer and Mesmerism - 3



Franz Anton Mesmer (1734-1815) and Helena P. Blavatsky (1831-1891)

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 <sup>1</sup>; and as we are told by Professor Mayer <sup>2</sup>, 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 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

<sup>1</sup> See Youmans: “Chemistry on the Basis of the New System - Spectrum Analysis”.

<sup>2</sup> 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”.

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."

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 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 kabalistic art effects; it brings back to the soul that magical yet natural strength which like a startled sleep had left it." <sup>3</sup>

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."

The theory of the sidereal influence on man was enunciated by all the mediæval philosophers. "The stars consist equally of the elements of earthly bodies", says Cornelius Agrippa, "and therefore the ideas attract each other..... Influences only go forth through the help of the spirit; but this spirit is diffused through the whole universe and is in full accord with the human spirits. The magician who would acquire supernatural powers must possess *faith, love, and hope*..... In all things there is a secret power concealed, and thence come the miraculous powers of magic."

The modern theory of General Pleasonton <sup>4</sup> singularly coincides with the views of the fire-philosophers. His view of the positive and negative electricities of man and woman, and the mutual attraction and repulsion of everything in nature seems to be copied from that of Robert Fludd, the Grand Master of the Rosicrucians of England. "When two men approach each other", says the fire-philosopher, "their magnetism is either passive or active; that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy. But when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the centre to the circumference. In this case

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<sup>3</sup> "De Magnetica Vulner Curatione", p. 722, l. c.

<sup>4</sup> See "On the Influence of the Blue Ray".

they not only affect sicknesses but also moral sentiments. This magnetism or sympathy is found not only among animals but also in plants and in minerals.”<sup>5</sup>

And now we will notice how, when Mesmer had imported into France his “baquet” and system based entirely on the philosophy and doctrines of the Paracelsites - the great psychological and physiological discovery was treated by the physicians. It will demonstrate how much ignorance, superficiality, and prejudice can be displayed by a scientific body, when the subject clashes with their own cherished theories. It is the more important because, to the neglect of the committee of the French Academy of 1784 is probably due the present materialistic drift of the public mind; and certainly the gaps in the atomic philosophy which we have seen its most devoted teachers confessing to exist. The committee of 1784 comprised men of such eminence as Borie, Sallin, d’Arcet, and the famous Guillotin, to whom were subsequently added, Franklin, Leroi, Bailly, De Borg and Lavoisier. Borie died shortly afterward and Magault succeeded him.

There can be no doubt of two things, viz.: that the committee began their work under strong prejudices and only because peremptorily ordered to do it by the king; and that their manner of observing the delicate facts of mesmerism was injudicious and illiberal. Their report, drawn by Bailly, was intended to be a death-blow to the new science. It was spread ostentatiously throughout all the schools and ranks of society, arousing the bitterest feelings among a large portion of the aristocracy and rich commercial class, who had patronized Mesmer and had been eye-witnesses of his cures.

Ant. L. de Jussieu, an academician of the highest rank, who had thoroughly investigated the subject with the eminent court-physician, d’Eslon, published a counter-report drawn with minute exactness, in which he advocated the careful observation by the medical faculty of the therapeutic effects of the magnetic fluid and insisted upon the immediate publication of their discoveries and observations. His demand was met by the appearance of a great number of memoirs, polemical works, and dogmatical books developing new facts; and Thouret’s works entitled *Recherches et Doutes sur le Magnetisme Animal*, displaying a vast erudition, stimulated research into the records of the past, and the magnetic phenomena of successive nations from the remotest antiquity were laid before the public.

The doctrine of Mesmer was simply a restatement of the doctrines of Paracelsus, Van Helmont, Santanelli, and Maxwell, the Scotchman; and he was even guilty of copying texts from the work of Bertrand, and enunciating them as his own principles.<sup>6</sup>

(From H. P. Blavatsky’s book [\*Isis Unveiled, vol. I\*](#), pp. 169-172)

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Previous parts of the present compilation can be seen in two former editions of “The Aquarian”, [March 2020 edition](#), pages 3-5, and [April 2020 edition](#). The series goes on.

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<sup>5</sup> Ennemoser: “History of Magic”.

<sup>6</sup> “Du Magnetisme Animal, en France”, Paris, 1826.

