

# THE OCCULT CAUSES OF DISEASE

BEING A COMPENDIUM OF THE TEACHINGS  
LAID DOWN IN HIS "VOLUMEN PARAMIRUM"  
BY BOMBASTUS VON HOHENHEIM, BETTER  
KNOWN AS *PARACELsus*

BY

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## AUTHOR'S INTRODUCTION

IN the year 1904, the firm of E. Dietrich in Jena issued a new edition of the works comprising the *Paramirum* of Bombastus von Hohenheim, better known to the public as PARACELSUS.

Two hundred and eighty years have elapsed since the last edition of 1616-18, published by the "heirs of the late Lazari Zetzner," had been presented to the public and since that time any interest taken in what Paracelsus had given to the world had diminished to a vanishing point . . . that is to say, in so far as those who were wont to influence public opinion were concerned; for such interest as was still forthcoming was to be found solely among an ever-diminishing circle of admirers. During the last quarter of the nineteenth century, however, interest had slowly revived and a number of pamphlets and commentaries dealing with the life and teachings of Hohenheim may be met with in the scientific world. Nevertheless, this extinction and subsequent revival concerned the *exoteric* realms of learning only, for in the occult circles of every school Paracelsus had never ceased to be valued and esteemed. Indeed, it could be a matter of little surprise to those belonging to that particular esoteric community whereof Paracelsus acknowledges himself as having been a member—i.e. the

Brotherhood of the Rosy Cross—that such interest was bound to undergo temporary extinction; for even though Hohenheim's writings had been accessible to the public in so far that they had been issued in printed form, they were, nevertheless, addressed to the understanding of the Rosicrucian scholars, and upon their comprehension alone did they depend for support.

True enough that the language—alive and terse as is that employed by Hohenheim—might *up to a certain degree be grasped* by any person of intelligence: he would for instance recognize that Paracelsus desired to abolish certain social evils and that he demanded that a new form of knowledge grafted on a basis of newly acquired abilities should be regarded as obligatory for the medical man of the future. And further—the “intelligent person” might well perceive that Paracelsus had unrolled a new and comprehensive picture of the nature of man. Yet would he be unable to follow the Master much further than we have indicated; unable to delve beneath the surface into those depths where lie the foundations of his teaching, the reason being this: every time Paracelsus substantiates his statements, he takes care to make use of technical expressions—the *occult-technical* expressions derived from Rosicrucianism, each of which conceals a whole world of occult definitions concerning the nature of man.

Expressions such as Meteorum, Astrum, Sal, Sulphur, Mercurius, Limbus, Mumia, Arcanum, Archeus, Ens Seminis, Digestio, Putrifactio, Antimony—as well as the names of many other metals and compounds—the Humores, the Liquor Vitae, the

Elements, and even such concepts as "God," Angels, Devil, Faith, Spirit, and Will.

Each and all of these, in the Esotericism whence they are taken, denote complexes derived from esoterically empirical knowledge and consequently mean something entirely different from what the same words might be taken to stand for in common parlance.

Yet here are indicated but a few of those alchemistic expressions, while in order to give adequate and comprehensive meaning to each one it would be necessary to "translate" them, so to speak, into language such as appeals to our modern understanding. For nothing but a grasp of these "technical expressions" can lead to a comprehension of Paracelsus, and since the *savant* in our day lacks access to this secret vocabulary he is able to appreciate no more than *one* aspect of this great man, namely, Paracelsus, the Pathfinder—the Innovator, whose fame, as the founder of a new School of Medicine, is indeed in the present day finding increased favour.

Yet even *this* Paracelsus is constantly giving his *confrères* to think! A state of things due to the spirit of mysticism that broods over his teaching—as well as to those occult expressions to which he so constantly has recourse when—in explaining the happenings in this sensible and visible world—he refers to those taking place on supersentient planes, and at this point, in spite of all genuine admiration for the Teacher, no materialist *can* be expected to continue in such company!

And yet when once these occult expressions, these "complexes," are deciphered, no further hindrances

obstruct the student's way, and it is, therefore, in order to afford this very necessary assistance that this book has been written.

In it an attempt has been made to elucidate the *Volumen Paramirum*, the reason for choosing this particular work being that it is of all this great author's writings the one which seems most closely concerned with ailments such as those which afflict humanity in our present day. What, indeed, is sickness? What are the causes of infection? of chronic and acute disorders? of mental maladies? How does the seer follow the course of a disease—what, in short, is illness? How did these things appear to him who was a Clairvoyant and an Initiate? How does the unveiled eye of the Spirit behold the connection in which the soul stands to the body? After what manner do the processes of nutrition and excretion take place? What is the nature of the Healing Force in man? and upon what does it depend that a person may become infected or remain immune?

The answers to all these questions lie contained within those technical expressions to be found in the *Volumen Paramirum*, and the awakening interest now accorded to the works of Paracelsus seems to point to a favourable moment for the production of this book, in which an attempt has been made to give to those occult expressions their equivalent value in ordinary language, thus making the Initiate Hohenheim accessible also to a circle of exoteric admirers in his capacity of Hohenheim, the Physician.

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LEIPZIG, 1911.

# THE OCCULT CAUSES OF DISEASE

## INTRODUCTORY

**A** MOST curious phenomenon of our times, one which should be pondered as well as seriously considered, is this : that while so much is being done by every leading nation for promoting the health of the people, while the most extensive and untiring study is being directed to this subject, we are nevertheless confronted by an utter dearth of health among all nations.

The most able intelligences and the highest abilities are engaged in ceaseless research. The most manifold theories are propounded as to what may be the actual nature of the " Art of Healing," and these again are based on such a wealth of material data derived from authentic sources that it will soon seem almost impossible for the student to cope with the superabundance thus provided for his guidance and instruction.

There are institutions galore for the restoration of health and as many for the prevention of sickness ; fine buildings, enclosed in their own grounds, with carefully tended gardens : There are places often resembling diminutive towns for the care of those sick with " Soul Sickness "—places called lunatic

asylums; nor are there wanting great half-way houses called sanatoria.

Hospitals, Homes, places for the care of people of every age; for the victims of every form of suffering. Institutions filled with the sick and the semi-sick, whose time is spent in undergoing cures by water, air, sand, mud, sun, electricity, and magnetism. There is a specialising in the cure of ailments attacking every organ of the human body and the most carefully enforced hygienic laws wield an almost maternal sway over town and country.

And yet, wherever we turn sickness confronts us; there is, indeed, everywhere an increase of both bodily and mental illnesses, an increase in restlessness of soul—in joylessness—in physical degeneracy. Indeed it becomes increasingly rare to see persons who are in the enjoyment of perfect health and symmetry of limb; in the possession of health, coupled with endurance and stamina, calculated to resist the external as well as the internal influences. What exertions on behalf of National Health—and yet how negative the results when compared to those exertions!

Turning to the earlier pages of the world's history we compare the solicitude now evinced with the glaring neglect then obtaining, and we feel inclined to think that the more meagre the hygienic regulations—the better the public health! It will be urged that in our present day sanitary regulations have put an end to terrible scourges, such as the epidemics that in olden times mowed men down like grass. True, those visitations of God, known as the Plague, Cholera, Leprosy, etc., have, though not exterminated, nevertheless been driven beyond the

confines of civilized countries. Man has found means of coping with wholesale death, but in its stead a kind of "perpetual dying" from less obvious causes has become the order of the day.

In bygone times an epidemic would come upon the people much in the same way as a storm will burst over Nature—and then as the storm passes away, so it passed away also. The shock once over, Nature was herself again—ready to smile as before. But though we may be rid of these violent shocks, a perpetual "jar" would now seem to affect us; we suffer from permanent ill-health and violent scourges have made way for a chronic "poorliness." Anæmia, Nerves, Scrofula, Colds in the Head, Coughs, Weak Eyes, Bad Teeth—these are our housemates, let alone many a more cruel lodger.

To this many people may be inclined to say: "Oh, but life was lived under very different conditions formerly! The struggle for individual existence was never as great as it is now, nor was everyday life as harassing." True, but we may also observe that never before was the public welfare so carefully studied—and if, therefore, the methods by which such welfare is regulated were the right ones, they should be able to balance the demands made upon men to-day. But why is it not so? Because the human sagacity that in the present day is spent in attending to sanitary welfare, as also that which exercises itself in the art of Healing, can recognize but one side—the *manifested* side of an illness, while the *cause* out of which that illness has been born remains unrevealed.

What is hereby meant may be made more plain by giving the following example as an illustration:

Let us take one of the worst possible diseases, namely, Cancer. What can be done with it? Wherein lies the cause? Slowly, stealthily, does it fasten on the human organism: there is at first nothing visible, nothing tangible. Yet, by any number of insidious signs—signs taking the form of minor maladies and which are never laid at the right door, because, owing to modern technical nomenclature, these are now classed as separate and distinct diseases—does it evince its presence. In vain does nature fight, it is an unequal struggle—and finally it shows itself in swelling tumorous form. Now the thing is there! but, *it was there before, too*. Secretly, invisibly, did it begin its activities within the blood and the juices which mingle in man's organs. That which worked within *these* constitutes the so-called Cancer, nevertheless, the malignant tumorous swelling—that which is visible and operable—is no more than the final act in a long drama.

Now, the Healing Art, in this case represented by the surgeon's knife, may be here called into action: the patient is operated on and the operation succeeds. Two things are then possible—either a new cancerous formation will after a longer or shorter interval reveal itself, or no new formations will become apparent, and in the latter case the patient is pronounced "cured." But *is* he cured? *has* the cause been removed? No! the cause continues to be there. It may, through the efficacy of the surgeon's knife, have been robbed of its main force, but it has not been destroyed. It may not get as far as a new swelling, but it nevertheless carries on its activities secretly within the system. It may now be content to go on undermining—producing other conditions of

ill-health, which will come and go, attacking the patient for shorter, or longer, spells of time—complaints which again will never be ascribed to Cancer in the system. Nor could they be, since in our day physiology is unable to fathom the secret connection existing between many a minor ailment and that life-endangering tumour known as Cancer.

It is therefore useless for people to talk of curing Cancer cases and equally useless to say that any comprehension as to the nature of Cancer has been arrived at. The cause remains veiled. It is the fate of the Art of Healing in our time that it has had to rely upon theories: theories which are the deductions drawn from effects which have become manifest—manifestations which in their turn again are the result of occult activities. It is also the fate of our times that its knowledge is largely drawn from the realm of hypothesis, and that in consequence hypothetical statements and knowledge become mistaken one for the other—with the result that what “alone” is true to-day, runs that chance of having practically “no value” in ten years’ time. And what here holds good for the ills of the body holds good also for the ills affecting the soul. What can be done in face of those nervous conditions which to so increasing an extent are undermining all grades of society? what can be done to guard against such sufferings, against the weakened conditions thus set up? Here, indeed, is a problem: one for which States, physicians, teachers, and parents are all seeking a solution. How are we to control this ever-increasing “uncontrollability of soul”; this wavering between tendencies and weaknesses such as predestine their owners to

succumb sooner or later to the jars and shocks of life? By what means can we bring the souls of the coming generations to a state of control and balance? In order to solve this problem it is necessary that the conditions which affect the souls and minds of persons in our times should be recognized, while in order to cope with this condition the care to be exercised should be the outcome of a School of Physiology to which the word "soul" would mean more than it does to the ordinary dialectician: the kind of physiology that really *is* what its name *means*, namely, *the study of the nature of the soul*, thus realizing that soul's *reality*—rather than accepting it as a convenient hypothesis. Present-day physiology is, it is true, an interesting enough study, but it is nevertheless *all* hypothesis. Physical diseases, lunacy, and their allied manifestations, which the senses can perceive, are its only reality; but here, too, the cause is occult for it lies in the nature and Being of the soul, and only when the soul-nature of the civilized races of Europe *is* understood will it be possible to evolve a curative system of psychology such as shall suit the special needs of each. To this people may reply: "that's all very fine! but you are talking of Utopia." Some, again, may quote Goethe, and say that no created Spirit can penetrate to the inner being of Nature: all such matters are, in fact, put aside as beyond the scope of human understanding. But, to hark back to Goethe's quotation—in this, when torn from its context, the reader misses the exquisite irony which accompanies it; it is true that no "created spirit" penetrates—in the everyday and intellectual sense we might attach to the words; nevertheless, that which has eternal being

within man, that which in its essence is related to the Logos within nature, *that can penetrate*—if the right conditions for so doing have been established. *Then*, also, that which was obscure will have entered into the realm of understanding and will flash forth as knowledge. For, to understand the Soul of a People is not impossible. It is rather that an understanding cannot be attained to by methods such as in the present day are at the command of normal human consciousness. In bygone times the health of a people was most intimately connected with the Occult Knowledge which the Leaders possessed concerning the being of the Folk-Soul. We may observe that there is here an analogy which intellect is inclined to set aside, because its presence proves embarrassing ; it is this : there is always a connection between the state of a people's soul, their sicknesses and whatever may be the nature of the Art of Healing prevalent among them at any given time.

Not only do the means at the command of occult research testify to this statement, but those external traditions handed down to us and which we call history, are fully capable of bearing out what has here been stated.

History, which following the growth of the human race, notes its physical evolution and its ascendancy over the more backward types of creation—the animals—and accepts, hypothetically, that originally Man, living his life amid Nature—as do the lower animals, did not know diseases.

Reports dealing with aboriginal races, prior to their coming into contact with the baneful influence of civilization, show us groups of peoples—human

beings—living, as it were, on intimate terms with Nature, and untouched by the multitudinous diseases and conditions of weakness which mark our times. The Art of Healing, which with these peoples was in the hands of the Magicians and the Medicine-Men, reveals that last glimmer of a Consciousness belonging to Archaic times—the final expression of which still pervades their senses in a dim and distorted fashion. Faithful to those old traditions, it is still borne in on those primitive minds that the causes of disturbances to the organism have their origin in disturbances affecting the soul's life, and that sicknesses are the materialized results of injuries done to the soul.

Not only is the human body formed by, but it is also essentially the expression of Nature Spirits, even as is the case with regard to plants and animals, and it is to these Nature Spirits and to that veiled Essence of the Eternal within man's Soul that we must turn in supplication, would we remove those disturbances which have been brought about. The causes lie in the Spirit—but it is within that which is visible that the condition of the Spirit becomes apparent.

From out the Primeval Consciousness of Archaic times—that is to say—from out that dream-like clairvoyance, similar in its nature to the conditions under which the Sleep-Walker acts, who, both seeing and hearing *spiritually* moves forward, sometimes with closed lids, at others with wide-open staring eyes—from out a consciousness such as this is it that that "reflex" arises which conditions our feeling of to-day.

For the body is but a *fabric of Spiritual Beings* and

“once upon a time,” when the shape, as well as the formation of the skull differed totally from what it does now, and when supersentient cognition far exceeded sense-cognition, it was possible for one Soul to work upon another Soul according to its magic—while at times, still more remote, there *was* no such thing at all as “disease,” for then the Universal Consciousness resolved itself utterly and completely into that which we in the present day designate as our “sub-consciousness,” within which are enacted all those processes maintaining and regulating life.

Thus was it that Man’s Spirit lived amid the movements of the Spirits of Nature and rejoiced in the labour of building that wondrous temple of Life—his body. Turning again to external History we find that the further back we look into the lives of the races, the more conspicuous becomes the fact that gradually and slowly all traces of a personal nature seem to disappear—all differentiation in national life, such as we are accustomed to meet in the present day, resolves itself into a General Consciousness, so that the separate unit no longer regarded himself as “I,”—as an Ego—but rather as a *member* of the Race, attributing no special value to his *own* being, but all to that of the Race, or Tribe, which, as such, became the collective Ego of all connected with it. Here and there, particular individuals, standing head and shoulders above the “common herd”—Priests, or Initiate Kings, out of the forces contained within their own being, “educated” their respective tribes—as it were—laying down for them rules of life which had to be obeyed, even to the smallest detail. An excellent

account of this early race-guidance is given by M. Jacolliot in his book entitled : *Le Spiritisme dans le monde*. In it he describes the ancient rules which regulated the life of the Brahmin, his source of information being the *Agrudshada Parikshai*. In this venerable work minute directions are given as to how every hour of the day and night is to be spent, as well as how the well-being of both body and soul are to be cared for, and the result was one of equipoise between the Health of the Body and those artificially stimulated and re-fortified atavistic conditions which appertained to ancient clairvoyance.

The Rules and Regulations applying to other castes were quite as carefully laid down, and such rules, whether formulated for the guidance of the Warrior, the Merchant, or the Sudra, were always such as brought about the desired harmony between the life of the body and that of the soul. The net result of obedience to such laws was a severance of that which is unclean, and a consequent enjoyment of health.

Those "Sons of the gods"—Humanity's Elder Brothers—who, as the Guiding Spirits throughout all Epochs of the Earth's Evolution have (in the Mythologies born from out that Ancient Clairvoyant Wisdom) ever been referred to and addressed as "gods"—it was they, who, having themselves been recipients of that Wisdom which personal experience gave to those who had earliest evolved, were thus in a position to assume the leadership among their younger brethren : and to what ends ? In order that the Ego—the future individuality of the Soul—might become evolved. Thus do we come to

understand how it was that in the first place there came to be masses of the people whose mental level was no higher than that of childhood—who still lived within the Group-Soul, as it were, and who are still capable to a great extent of the old Clairvoyance, and secondly, how it was that the secret of balance between Body and Soul—i.e. the Secret of Health and Sickness—came to be in the hands of a small band of Leaders.

Indeed, from this we are able to deduce that the Religions of the various Great Civilizations of the Indians, the Persians, the Peoples of Asia Minor, the Egyptians, the Greeks, the Romans, and the Teutonic Races, are, in point of fact, nothing other than Regulations formulated for the maintenance of a right and proper balance between the body and the soul, between the animal man and the Deity: rules and regulations which have undergone their various modifications in accordance with the different epochs, and in reference to the object to be attained by the evolutionary movement at any given time. That this was in very truth the case we are enabled to verify by a study of the past—for were not the Jews, the Egyptians, and the Asiatics above alluded to, subject and obedient to the Law? was not their existence shaped in accordance with a given form, and were they not subservient to their King, who stood under the protection of the Priests? At the time when Moses took upon himself the task of “shaping” and training the Jewish race, he did so because the need for a new form of relationship between the Body and the Soul had arisen, and it was Moses, therefore, who *created* the national type physically required.

The Ancient life-form, wherein the Souls in Egypt, or in Asia had been able to live their lives, was not suited either to the bringing into being, or to the permanent sustaining, of that condition of Soul which had then become requisite. It was for this reason that Moses laid down for the Jews Laws regulating their inner life, their nourishment and propagation. Laws, behind which lay the secret of the Science of Healing and Health. And still do the Law of Religion and the Science of Healing go hand in hand—even as they did in Egypt and throughout the earliest civilizations. Still are they expressive of that Wisdom which, dominating man's invisible being—reposes within the Temple of Mysteries.

Periodical epidemics were held to be the scourges sent direct by God for the punishment of the evildoer and the reason why this was so—agreeing as it does with Occultism—is a matter which shall be explained when we come to deal with this subject in the chapter entitled *Ens Astrale*.

We have now to note how these erstwhile dull and obedient masses of the people gradually split up into conscious groups and divisions. Turning to Greece, for instance, we see one city rising against another, each revealing a distinctly different colouring of Soul and eagerly asserting and defending the same in open combat ; ready, too, to attest their differences by a special loyalty displayed towards certain gods sacred to their city. The Ephesians were devoted to Diana—the Athenians swore by Pallas Athene. When we come to study the Roman period with its sub-division into parties, all bent on asserting their own differentiation, this becomes even more accentuated, until finally we behold, in that Era, the demand

for—and bestowal of—*individual* rights upon the citizen.

And what then became of the Divine Gift of Healing, which had been possessed by the Priests?

It vanished from the Public Sight, together with the disappearance of what up till then had still remained of the old clairvoyance, and its withdrawal from contact with the outer world coincided with the discontinuation of the Old Temple Mystery Rites. Echoes of the different Schools of Initiation—of the different grades appertaining to Occult Wisdom—find their reflection in the works of Aristotle, as well as in those early forerunners of Paracelsus—Hippocrates, Galenus, Avicenna, Rhasis and many others.

Those who believed in these sages took from their teachings just about as much as they were able to! As much, that is to say, as Reason is capable of gleaning from an obscure Wisdom, for there lacks that directly Divine Knowledge regarding the secret of balance between Body and Soul—a balance which, be it observed, differs according to the people, and the tribe. Nor, indeed, is there any direct cognition as to microcosmic man. Certain habits and customs still drifted on beyond the Middle Ages, but in time those last ties which could to some extent regulate Life and Food, were also severed. In the present Era, indeed, we eat and drink what we choose. What a difference between the Self-Will of to-day and the forceful “thou shalt,” or “thou shalt not,” of the Mosaic Law! And what is the result? A veritable army of diseases, as numerous as are the weaknesses and defects of character which arise in accordance to people’s various individualities.

Here, then, we have the two poles, on the one side the Past, with its Group Soul ; the enforcement of laws and—relatively speaking—Universal Health, only now and again broken in upon by those epidemics which came as *direct punishment from God*—and on the other side, Personality deified—left to its own free will ; Hygiene and every other precautionary measure having reduced epidemics to a minimum—yet, in place of these, God's Judgment, or, what may perhaps sound less harsh—the Judgment of Karma—the Law of the Deed re-acting upon the doer within his own breast.

Thus, passing on from incarnation to incarnation do the soul's faults of to-day crystallize into the bodily ailments of to-morrow—into the next life's tendencies to this or that disease. Now, as ever, is the Spirit the builder and the architect of the body. Reason can make it an object of study and experiment, and may, as the direct results of such study and research, propound that system of hypothesis, known as the Science of Medicine. Yet, as to the secret of that balance, so imperative between the Soul of to-day and the Body of to-day—these are matters whereof modern medical science knows nothing.

There was one, however, who possessed that knowledge ; who held the lore belonging to the Future of Christian Esotericism. He appeared upon the scenes with the dawn of a new Era and brought over into that Epoch of time the Mystery Wisdom concerning man which was the legacy of the Past. He it was who re-conquered the gift of Spiritual Sight, and from out the forcefulness of his own individuality did he formulate the secret of balance

'twixt Soul and Body in order to mould the coming man.

In this sense did Paracelsus labour : setting down the results of those labours in his works—*Volumen Paramirum*, and *Opus Paramirum*, both of which deal with the causes of disease and with the nature of the Art of how to Heal. Now, the following question might be asked : Why, if they were made public in the first half of the sixteenth century—are we not already better acquainted with those works ? The answer is, that owing to the times there was but one way in which Wisdom of such a nature dared be made public, and that was in a cipher—made up of occult-technical expressions.

Thus is it that these works, which, like many of their kind issued by Initiates, teemed with a wealth of invaluable information calculated to encourage and instruct, were nevertheless—when given over to the layman—of practically no actual use, beyond the fact that they might in some way direct attention to certain errors of his time, and possibly extend his spiritual outlook to wider horizons than those which had heretofore held his mental vision in check. Yet for all this, the true kernel remained carefully hidden within the outer husk ; the book lay open before him, but the Wisdom thereof was closed—even though he knew it not.

Not but what the inner meaning of such terms and expressions was known to all who happened, in a higher or lower degree, to be associated with the Mystery Schools. It was, indeed, for such as these that Paracelsus wrote all his works—they were essentially intended for those “ who had ears to hear,” and it was only in the midst of such as these,

or among those who had actually received physical benefit from Paracelsus's wonderful healing powers that reverent affection and grateful veneration were to be found. For the great multitude of those incapable of understanding met that regal self-possession wherewith Paracelsus was wont to propound his knowledge, with nought but the bitterest jealousy and distrust. Not, indeed, till our time—with its greater measure of freedom in the matter of asserting personal opinions, has it been possible to give publicity to such works, or to translate their hidden meanings into ordinary language. In earlier days any such attempt would have been fraught with danger—not only to freedom, but to life itself.

For in order to come to an understanding of what may be the causes of ill-health it is in the first place necessary that we should consider the essential being of man—as well as all that the different Religions so constantly presented in the form of parables. It is necessary to understand what are the forces to which expression is given in man's bone-formation, in his glandular system, and in his nervous system, and further—what it is that constitutes his Ego—that which is his deathless—his imperishable Self. And to do this, the entire microcosm in man must be examined and explained, in accordance with the forces and the elements derived from the Sun, the Moon, and the Planets—and, owing to the fact that Paracelsus, in consideration of the reigning dogma touching the Mysteries of Life, Sickness, and Death, made it his business to instruct Esoteric students only—it became absolutely necessary that all expressions used should be chosen

with one object—namely, that of revealing their inner meaning exclusively to such as should be already prepared to understand his Teachings.

Now, as—in order to arrive at an understanding of the essence of all disease—man's nature has been accepted as a *quintinary*, we find Paracelsus—for the same reason—dividing the medical men into *five* sections, and he, therefore, speaks of the *five* causes of all diseases. Here we come up against the fact that only through Occultism can anyone hope to comprehend Paracelsus, the Occultist.

In the *Volumen Paramirum* Paracelsus has written a vast Prelude, as it were, to his main work, the *Opus Paramirum*, this latter being the one in which he discourses on the diseases themselves. In this *Volumen* we are confronted with what might be called the very *quintessence* of technically occult expressions compressed, so to speak, into many a complex of conceptions. It is by the aid of these complexes which he uses in the form of units—that he ventures to give expression to how those processes we term “illnesses” present themselves to the Occultist, laying bare their real state and all that this means.

Anyone, therefore, who would decipher Paracelsus, must in the first place be in a position to disintegrate those units into various and separate parts, and then, but not till then, will the subject under discussion be revealed in its true light. But the Prelude just mentioned is also preceded by a Prologue, one in which Paracelsus deals with the five “sects” of Doctors and their relation to what he calls the five “Entia,” that is, the five Forces, or Powers, which make up Pentagrammic Man, whose Harmony means

Health—whose *Dis*-harmony reveals itself in Ill-health.

Paracelsus forms the word *ens* from “esse,” i.e. *to be*; the meaning to be conveyed, therefore, is that man’s nature, or being, is five-fold. Within every such being all diseases may be generated, owing to lapses from the normal state of harmony having taken place, *being* having thus degenerated into *ill*-being—that is, into the state of disease.

The five-fold being consists of :

- I. The so-called Physical body: the visible form, the most poignant expression of which consists in its “scaffolding” of bones.
- II. The Etheric body, which is expressed in the glandular system.
- III. The Astral body, whose organ is the nervous system.
- IV. The Ego, which finds expression through the blood vessels.
- V. Man’s higher self, that which—from Incarnation to Incarnation—works within his Sub-consciousness, from whence it colours and determines the impulses of the Ego, since this is actually the portion that out-lasts *all* Incarnations and which—by reason of its labours—becomes man’s increasingly strong and richly endowed Individuality.

This partition into five, in the sense of the Pentagram, does not in any way contradict the customary seven, and nine-fold, divisions. For the nine-fold represents the evolutionary possibilities due to the work wrought by the Ego upon the three lower

bodies, by means of which the three Soul-members, the Sentient, Reasoning, and Conscious Souls are primarily brought into existence. These in their turn provide a basis of operation, so to speak—for the evolution of what in Oriental Theosophy are known as: Manas, Buddi, and Atma, and which stand for all those higher powers of Willing, Feeling, and Thinking, which the Ego has to prove itself capable of winning for its own.

The Schema presented by the seven-fold division is derived, when we consider the nine principles in the living Human Being—by merging two and two together.

If, however, we wish to consider the manner in which diseases come into being we must use the five-fold division, for it is only within the three bodies and the Ego, as well as within the Individual Unit (acting as regulator and regenerator) that causes of disease are able to arise.

All sufferings of the body, as well as of the soul, have their origin in sins, or weaknesses of the Ego, be that Ego of the collective, or the personal order. These defects develop in the course of the Ego's incarnations, so that the same fault will—according to the phase of evolution which has been attained—evince its presence in different symptoms of ill-health. It is quite immaterial whether, operating through the Ego, the disease present attacks the blood, fastens on the Etheric body, or weakens the nervous system; whether it secretes itself within the Etheric body and thence attacks the vital, or the glandular functions, or whether it elects to take the form of a tendency to this or that infectious complaint within the Physical body. Or, lastly, whether,

from the impulses acting within subconsciousness, it may covertly so direct man that he becomes—as it were—*obliged* to fall a prey to some disease. All this is, as we have said, immaterial, for the origin is always due to *one* cause, to *one Ens*, to a defect, which according to the period and the evolutionary point reached, will present one or other aspect of the five species.

It is in this sense that Paracelsus alludes to five plagues, five cancers, five fevers, five kinds of jaundice, etc., for regarded from this point of view, plague is not only as epidemic, but must already be classed as due to the Sins of the Ego, which he well knew to be the very *first* cause of plague epidemics.

Paracelsus is well acquainted with the occult development of a sin and the line it pursues until it materializes—so to speak—as an external cause of infection, a process, which will be enlarged on in the chapter devoted to the *Ens Astrale*. To Paracelsus, all deteriorating changes within man's Psyche, Character, or Life are—according to whatever may be the fundamental degeneracy—objective examples of Plague, Cholera, etc. : the consequence of this being, that as we have to do with five evolving phases of one matter, phases, each of which runs its own course within the five members of that human totality—*man*, the cure of the diseases must depend upon knowledge possessed by the physician as to the particular member affected. If, for instance, it be the Astral member, then should the medical man be thoroughly acquainted with the nature of the Astral body; he will then be competent to cure precisely this phase of the five phases which make up a disease, and it was thus that Paracelsus

appointed the "Medici"—each to one of the five sections.

In the same manner he allots to the remaining four sections special knowledge concerning either the secreting forces of the glandular system or the formative forces of the physical body, or concerning the mystery of the blood, or of the subconsciousness and its nature after death.

The "complete" Physician—the Priest, by the grace divine, should—he held—possess a knowledge embracing all five sections, in short, he should be cognizant to the fullest extent of all the forces governing microcosmic man.

Where there is perfect knowledge there can be no differences of opinion regarding the *cause* of a death resulting from any disease—for differences of opinion mean either uncertainty, or prejudice on the part of some of the parties with respect to their particular branch of science.

Let us suppose, then, that a man had succumbed to Cholera and that six physicians stand around his body: of these, five will represent each of the sections above mentioned, while the sixth would—like the Priest-Physician, Paracelsus—possess complete and all-embracing knowledge.

"Yes," would say the Representative of Section I (standing for the domain of Science in this Physical Plane), "Yes, the fact is, of course, that the deceased died owing to the infection of the Cholera bacilli."

"Oh no! indeed!" retorts the Representative of Section II (standing for the Etheric Realm), "the cause was plainly due to his weakly constitution: he did not possess sufficient power of resistance to enable him to overcome the infection—that is the

cause of his death; had he had more recuperative force he would have been alive still!"

"There you are quite wrong!" observes the Medico representing Section III (the Astral Realm). "Did you not notice the position of the stars in the Heaven of his Horoscope? All this was pre-ordained, for it was written there that the configuration of his soul predestined the departed for this very death."

"Rubbish!" breaks in Physician IV (the Domain of the Ego), "the fact of the matter is this: his Ego was weak! He was a coward! I had opportunities enough for observing him and was able to note the fear he had of Cholera. Fear is the breeding-ground for infection: weaker constitutions than his have recovered from Cholera, but then they possessed the pluck he lacked."

"What folly all this is!" remarks number V (personating *Ens Deale*), "Know ye not that all suffering is ordained by God—that it is His scourge for the wicked? Had God desired that this man should overcome the disease he had fallen a prey to, then would He have sent the right physician betimes—but sickness is our earthly Purgatory, and this man was not worthy of recovery on Earth!"

The Sixth Physician, Representative of the all-embracing Paracelsian knowledge, had listened so far in silence; now his professional *confrères* turn to him enquiring, "How say you, Sir? Which of us is right?" and he—the Sixth Physician—looking at them answers: "All! and yet at the same time you are all in the wrong: you are each right as to what you have affirmed and proved—wrong in what you have denied and passed over with respect

to each other's opinions. The deceased died of *Arsenic*,<sup>1</sup>—Arsenic, of which the last phase of development upon the Physical Plane takes the form of the infection due to Cholera bacilli. The *last phase* of development, mark you! which means that this death represents—so to speak—the final act of a drama, which unrolled, would stretch over many an earlier incarnation. Slowly has it fastened upon member after member until the initial fault—as the last resort—has appeared in the guise of an infectious germ, summoning the delinquent to close combat. And that is why each member of this man's five-fold nature bears in this particular case the unmistakable traces of arsenical poisoning. Each of you gentlemen is right, as far as diagnosing what lies in your especial branch. Of course he was cowardly! But what does cowardice stand for? Cowardice is but an acknowledgement of the Ego's weaknesses: it is the subconscious man who owns this to himself—being well aware of how little he is master within his own microcosm. This knowledge anent one's own weakness, when reflected in the waking consciousness, takes the form of a feeling of timidity and fear. The Self sends up the murmured warnings: "you are ill-equipped for the fight!" and Consciousness—cowed by this presentiment, is filled with fear. Fear is, therefore, a proof of a weak Ego—as regards either Body or Soul, or, may be, both.

"Nor can it be said that the astronomer was wrong in his reading, for in looking at the aspect of the stars it becomes evident that this man was predestined to an attack of this illness. In the

<sup>1</sup> An occult technical term.

Astral body the forces which in their nature correspond to those of the Planets and which are the regents of the inner organs of the human body work visibly before the Spirit-eye.

“ This Astral body contains all that man—from out his former incarnations—has made his own—be they abilities, or failings—before this last life was begun. It contains all he possesses—all that his Soul and Spirit can call its own—and according to this debit and credit account will be the new incarnation—as well as the structure of the organs in that new body. For the materials placed at the Architect’s command must predetermine the form to be shaped, whether the excellence of the material be such as to endure against Air, Fire, and Water. Therefore, the Physician concerned with Section II was right enough when he opined that the sick man had been endowed with too little recuperative force. Yet, how could he have had more ? for the structure was undermined—the material poor—the Architect had lacked a sufficient supply for carrying out his labours. But why were the means at his command so meagre ? Because God had punished him—even as he punished the inactive man of whom St. Luke speaks in the Gospel, the Steward, who buried his pound instead of increasing it by labour—God took from him even that which he had. So you, Sir, too, are right. The disease came from God ! this judgment was felled between the last death and the new re-birth, and the feeble constitution this man suffered under was the result of that Verdict ! ”

“ But,” objected the first Physician, “ surely it is evident that he died of Cholera ! This, therefore, can have nothing to do with his constitution—it

is due to the bacilli—and yet you talk about Arsenic ! ”

The Teacher smiled.

“ Bacilli ? well, granted : yet, after all, these are but the objectivations of that same Arsenic—the Spirit of the Metal and the Cholera bacilli are one and the same, as to their nature : but this Spirit evinces its presence under many a form of existence and in many a different evolutionary phase within the microcosm, as well as the macrocosm. But what do you know of these things ? You know as little concerning the formation of Arsenic within Nature’s Household as you do about it in a man’s life. What do you know as to the origin of infectious germs ? What constitutes them ? . . . You are silent : but see here ! If this man—now dead—had died of Arsenic poisoning, what would you have observed ? You would have seen him succumb under precisely similar appearances to those which give evidences of the presence of the Cholera bacilli. ‘ By their fruits shall ye know them ! ’ Arsenic and Cholera ! the same Symptoms—the same Picture—Behind the effect produced the same Spirit is active, and each one of you placed on record the workings of the same enemy, as well as the position Providence had assumed towards this man on the other side of life. But in order to recognize this you should learn to know the interchange which goes on between man and his Mother-Nature, in this, as in every life. These things, however, cannot be learnt by means of Earthly Sense-observation or such combinations as are due to reason alone, but must be acquired from out the Occult Wisdom that wells forth from the light of Nature.”

“ Master—teach us! teach us what Nature is—  
and what is Man! teach us what Disease is—and  
what are Life and Death!

“ If you would decipher Man, the Pentagram, then  
must you, indeed, learn to read that which Occult  
Language reveals to the Scholar—but obscures to the  
Layman—in my

*Volumen Paramirum de  
Quinque Entibus.*

PARACELSUS ASPIRES

“ Praeclare ! Optime !  
Come, I will show you where my merit lies.  
'Tis in the advance of individual minds  
That the slow crowd should ground their expectation,  
Eventually to follow—as the sea  
Waits ages in its bed, 'till some one wave  
Out of the multitude aspires, extends  
The empire of the whole, some feet perhaps,  
Over the strip of sand which would confine  
Its fellows so long time : thenceforth the rest  
Even the meanest hurry in at once,  
And so much is clear gained. I shall be glad  
If all my labours, failing of aught else,  
Suffice to make such inroad, and procure  
A wider range of thought. . . .”

ROBERT BROWNING.

## CHAPTER I

### ENS ASTRALE

WHEN the theological works of Paracelsus come to be read in the light of that wider and deeper knowledge which is now at our command, ample and conclusive proofs will be forthcoming showing him to have been an avowed adherent of the very flower of Christian Esoteric Teaching, namely, Rosicrucianism.

The explanations he gives as to the Body and Blood of Christ, the Sacramental Bread and Wine, all point to his intimate acquaintance with the secret of the Rosy Cross which enfolds a knowledge as to the Nature of the Logos: this means knowledge as to the Nature of Karma—and this again means a sense of cognition that lifts the veil from o'er the final mystery—the mystery of coming into existence and of Fate. To comprehend Fate means to hold the key that leads to the governing of Fate, for to comprehend that which is the cause of Fate is, in other words, to comprehend GOD—and comprehending GOD signifies being GOD—for only like can comprehend like.

The word " God " is here to be taken in the same sense as the word " Logos "—as the " WORD " itself:

" And the Word was with God, and the Word was God " (St. John I. 1).

To comprehend the Word means to carry the light down into the Darkness—to draw the secret of the Creator's power down into the human consciousness.

Only in those circles within which (since the Manifestation of the Logos in the Person of Jesus of Nazareth) the community—known in later days as that of the Rosy Cross—was formed, has a similar knowledge ever obtained—a knowledge existing within man's waking consciousness and capable of definite expression.

A brief examination of the pre-Christian religions will serve to strengthen this assertion. We need but turn to H. P. Blavatsky's *Secret Doctrine*, opening the book at page 153 of Volume I, to see how this writer, under the tutelage of the Eastern doctrine and of pre-Christian occultism, speaks concerning the *Lipikas*, the Powers determining Karma, the Recorders of the same.

It was known that these on whom rested the determination of Fate, preserved the secret in that they drew a circle and uttered the warning that none should overstep the line: yet was it inconceivable that knowledge as to these beings might become possible to human consciousness? Even until the close of Greek Civilization—a period devoted to the expansion of Personality—did the same mystery as to Fate prevail; it was summed up in the doctrine that even over the gods themselves did the inscrutable Power of Moira, the Goddess of Fate, hold undisputed sway. What Fate had decreed should happen in the future might be revealed in the form of pictures visible to the eye of the Seer, yet was the being—the nature—of the Moira withheld from his gaze. They cast Life's lots, they spin its thread—

they sever it—wherefore? What was it that guided their hands? This remained shrouded and unrevealed. And it is more particularly this ultimate cause, which, up to that time unfathomable, was revealed to human consciousness, through the enactment which took place upon Golgotha. For then was the Way made clear for such as desired to scale those heights which had hitherto seemed beyond man's reach, and it became the Path upon which many a one filled with devotion now set his feet—a Path which, nevertheless, but few dared pursue to its loftiest summit. From the knowledge of these few has been gleaned the origin of disease as set down by Paracelsus under the disguise of a carefully veiled occult terminology.

He speaks of five causes of all diseases, these being due to :

1. The influence of climate and infection.
2. Poisons, such as man's organism compels him to take up in the process of eating, drinking, and breathing, as well as through the medium of his organs of perception.
3. The manner in which his corporeal body was conditioned at birth.
4. Magic and Spiritual influences.
5. God's Will—which is Karma.

We shall in due course arrive at a more suitable point for dwelling at greater length on what the reader may have observed to be the *leit-motiv*, winding its way through all the particulars which have up to now been touched on—the indication that in the evolutionary process man calls forth within him a two-fold nature, destined to suffer—

but also destined to rise triumphant above suffering. This duality can—to use the expression common to the modern psychologist—be called the “Waking Consciousness” and the “Subconsciousness.” In every person does this duality exist and it determines his actions. The one gives expression to all those traits that differentiate a man from his fellow-countrymen—that may be found expressed in qualities that stamp his “Personality,” while the other marks him as one with his caste, his tribe, his race. On the one side the national type of physique, of habits, of thought: on the other, the Ego—eager to follow its own *initiative* and which in the course of its evolution becomes the enemy to all tradition.

This fact—regarded in the light of Occultism—can be explained in the following manner:

Coming from the Father—the Logos—(conceived as the Spirit of all Humanity, Humanity having emanated from the same) the human species has in the course of evolution differentiated itself in the first instance into the groups of variously coloured races inhabiting the earth, and later on into divers and lesser national communities.

In the beginning a similarity of Soul reigned among all such communities; in time, however, as the awakening consciousness of the people developed, and in the degree also to which souls within individual bodies began to experience their own lives as separate from that of the surrounding world, this old similarity of being became disturbed. The more man experienced his conscious Ego, the more did he withdraw from that former adherence to the common Group-Soul.

And what does this "Experiencing of the Ego Consciousness" mean? It means to feel within oneself a more or less creative force—a reflexion of the Logos—a power that can lay down the law to itself—a feeling that can say: "this is my highest Treasure—the treasure that shall blossom, bear fruit and ripen." To evolve this feeling to its highest degree of Power, Purity, and Goodness, means the following of Christ—even unto the Father. All those who seek to develop their spiritual individuality are brothers in Christ—and it is but in the nature of things that they must at the same time be enemies of the old spirit of adherence to the Group Soul, for the New is bound to oppose the Old. "Who does not forsake father and mother for My sake cannot be My disciple."

Within each human being lies concealed some spark of the Divine—some ray of the Logos-power. Within the Ego is first revealed this reflexion of the Eternal that raises man above the brute; and within this Eternal portion—the relations of which are so closely interwoven with its bearer, man's Ego, lie the causes of all sicknesses, and of all cures: of all happiness, and of all suffering—in short, of all Karma.

It is in the relationship which exists between the individual conditions of this Eternal part and the leading Powers of Evolution—those Elder Brothers in the Spirit—a condition veiled from the Waking Consciousness, that all human, and every human fate is fashioned.

In the sense above described does Paracelsus commence the first chapter of his *Volumen Paramirum*, setting forth the nature of man upon the

physical plane and showing in how far the influences of Mother Earth are capable of injuring or organising—through the agency of Air, Water, and the emanations coming from the soil, telling us what the nature of these influences is and whence they arise. He begins, indeed, by a great negation—a general sweeping aside of all superstitious beliefs, and although this first chapter is entitled *Ens Astrale*, it nevertheless deals for the greater part not only with the Physical Plane, but also with the Physical Body of man, being a discourse devoted to explaining the way in which both these are influenced by the Astral forces.

By the “Astral forces” are meant the forces of the stars, the Zodiac, and, more in particular, the Planets. And now the reader must endeavour to place himself back into the first half of the sixteenth century, seeking also to come to some extent “into line” with the ideas and presentments which pervaded society as a whole in those times with regard to the mysterious interchanges which take place between the Macrocosm and the Microcosm. Certain remnants of the Ancient Wisdom concerning the Mysteries had come over into those times and the belief still held good that there were persons possessed of that knowledge which was the key to the secrets of Nature.

It was still believed that spiritual governing forces were active within the planets and that the results of these activities took effect upon the Earth. It was also believed that all this transcendental knowledge was hidden away in mysterious tomes wherein it was set down in occult language. At the time we are speaking of an ancient form of

learning lay a-dying : a new one was just coming into life.

The old form relied upon authors belonging to a far-distant Past, who, in their turn again, gave as their authorities the Ancient Mystery Wisdom ; and these servants of a bygone Lore sought to comment on this Ancient Wisdom, sought to make it comprehensible to Reason. But what they thus sought to accomplish remained a mere attempt, for they could do no more than adhere to the letter : penetrate to the Occult Spirit and set it forth clothed in the conceptions of their times—this was a feat they could not accomplish.

It is against such as these that Paracelsus hurls the bolts of his wrath so energetically : against these learned humbugs who repeat the traditional lore they themselves so little understand.

As opposed to these there were those who may be cited as the " forerunners " of our present day materialistic scientists : those who were ready and eager to push aside all tradition as so much worthless ballast—who were keenest in their acceptance of sense experience, and who, by the use of their reasoning faculty, construed theories as to Nature and as to man—building upon a foundation given them by that which their own powers of observation had been able to discover.

Paracelsus formulates a synthesis of both these, explaining this experience and observation by means of occult knowledge.

His negation at the opening chapter dealing with the Ens Astrale is as follows : he creates certain concepts which correspond to the true facts of the matter, rather than to a misinterpreted tradition.

" You say that Heaven, which is the Stars, created the body—*this is not so. Man is once and for all time corporeally created and nought else doth shape him but the Ens Seminis—without any stars whatsoever.*"

" And we counsel every physician to understand how that there be two Entia in Man : *Ens Seminis* and *Ens Virtutis*. And it is necessary that we should acquaint you with what you should first and foremost know, namely, that neither the constellations, i.e. the Planets, nor the Stars, nor aught within the firmament *have anything to do with our body ; they do not affect our comeliness, nor our hue, nor our gestures : neither do they affect our virtues, nor our qualities. And ye should rid yourselves of the opinion so long held and propounded to man, concerning the nature of the stars, as also of man—at which we may well laugh.*"

And he closes the fourth chapter with the following words : " The constellations do nothing, 'tis the blood alone that acts ; but this should agree with the Planet as to the hour, then 'twill be in the blood. Oft-times good and good will come together, oft-times doth ill ally itself to ill, but only the one and *not the other* is the cause, and that is the *Ens Seminis.*"

Now the reader might search in vain throughout the *Ens Astrale* for any long or elaborate explanation about *Ens Seminis* and *Ens Virtutis*, for Paracelsus sets these forth in parables which to the layman are equally enigmatical—although for the scholars whom this esoteric teacher was addressing, a sufficient amount of information was always obtainable " between the lines," as it were, of such

"blinds" made up of technical verbiage. For that is what *Ens Seminis* and *Ens Virtutis* really are. Each contains a complex of definitions. *Ens Seminis* is the expression for all we owe to the old spirit of the Group Soul, and *Ens Virtutis*, the expression for everything our Waking Consciousness has in the course of incarnations and under the influence of the Christ Principle attained to—all that we have been able to incorporate, as powers and faculties, into the Spirit of Humanity.

And thus does Paracelsus, with one remorseless sweep of his hand, brush aside that House of Cards called Astrology—so beloved even to this day—telling us that *all that which we are in the matter of our body is due to "Ens Seminis,"* that is to say, arises out of the seed of the Father and Mother—in other words, comes through the blood that spiritually carries the totality of its nature over into the seed.

All that man has attained to in the matter of his abilities tells of his past efforts, and the result of these will, when joined to the seed, be contained in his Astral Body and bear fruition in the next Earth Life.

"For," says Paracelsus, "happiness is due to ability, and ability is of the Spirit; and according to the Spirit of a man will be his aptitude for the doing of a thing; and according to his aptitude in doing the same so will he have happiness."

Short work is made of the manner in which Astrology was, and still is, practised: Paracelsus will have nothing to say to anything concerning "direct" influences being brought to bear by "invisible planets" upon the fate and fortunes of man.

In this way is a spurious and decadent Astrology set at nought, but this does not imply any refutation of the true science of the stars.

When Paracelsus mentions the Spirits of the Planets he would have us understand that he is speaking of the Hierarchy of Creative Beings who have played, and still are playing, their part in the creation and the maintenance of the solar system. From out their circle the Spirit of Humanity withdrew so as to build that lesser world, man's body, and it is for this body, the organs of which are ordered in accordance with the planetary laws, yet which *are destined to attain to a new goal*—it is for this body to conform itself so as to become an instrument of the Ego, to the end that it may comprehend this world. Like alone can comprehend like, and those who through occult development attain to a cognition of that marvellous work and all its forces—man's own body, will also comprehend the nature and the wisdom of the Celestial Hierarchy. More will be said on this heading when we come to deal with the *Ens Naturale*. But what is the meaning of "Man has *once and for all*" been corporeally formed and therefore nothing more can shape him?

Paracelsus gives the meaning symbolically :

"There are three Mothers," he observes, "and the *first Mother* is the Water, above which the Spirit of God brooded when creating the World."

Now, "Water" is used here in a technical sense, as comprising the sum total of all astro-etheric beings and forces, which—condensing under the influence of the Logos—took shape and bent their labours to one common end, becoming self-expres-

sive in form, the goal being the formation of our Earth World.

The *second Mother* is this world which presents itself to our eyes in countless forms: from her grew forth the plant and the animal worlds, she shapes the human organism, differentiating it into Man and Woman. And so this Earth presents itself in the *Essence* that has been extracted from all the forces contained within the planetary system, while in his turn man must be regarded as the essence subtracted from all the forces upon the Earth.

For this reason man can never again issue from the Cosmos as he once did; he has once and for all time been "corporeally created." Would he *now* enter life he requires the *third Mother*, namely, woman. The female organism represents occultly all the growing forces—similar in kind to the "Water" out of which the world arose when the Spirit of God brooded over it.

Man (as opposite to woman) represents upon Earth the directing power which gives a firmly outlined form to those "growing forces"; a form within which these forces must keep, adapting their energies to the same.

The "woman's" life is determined in that it is a repetition—a recollection: the "man's" life, on the other hand, is a perpetual coming into being of new impulses to create new forms.

This Parable, which is a picture of reality, presents the Path in the three Stations; the Path which separates the Microcosm from the Macrocosm shows us how the greater gives birth to the lesser, its faithful counterpart; and from out the spacious

aura of the Universe—the mighty World-egg—a counterpart is formed within the human seed.

Ens Seminis! In the blood is everything contained, and the blood that permeates the body with spirituality, gathers together and concentrates all potentialities within the germ.

This is the reason why Paracelsus likens the germ to the seed of a plant that is planted in the earth. For what is the seed of a tree but the remembrance of the tree? And the remembrance of all its experiences conjures up similar experiences anew. But how? by the process of digestion; and what is digestion—or “digestio”—as Paracelsus has it? That, again, is a technical term—on the one hand it means a process of dissolving, the same as that gone through by the germ, which is buried in the earth, and on the other hand this dissolution becomes the bases for a new process of formation. “Digestio” stands for—dying in order to live. The seed dies, *as such*, but through this dying away of the seed within the earth, those Memory Forces in Earth and Water are enabled to call to their service the warm rays of the sun and with the assistance of these build up anew that Memory Form on Earth—a plant having come forth afresh from the seed. So, as we see, all lies within the Germ and the Seed—Life and Form, and the external world contribute no more than the “bricks” wherewith to build—namely, the nourishment. The same is the case with man. The Maternal Organism enveloping the Embryo forms for it a world of warmth and nourishment and from this world does the Embryo take its Materials and draw its life. The Maternal Germ shelters the Memory—that of

the Father awakens Memory to individual life. What then, do the Planets contribute? Why—nothing! But in Man's blood—in the Microcosm, are extant those forces which at the world's inception were *Mothers* to the Planetary Forces of the Solar System.

“Verily, Mars is fierce,” cries Paracelsus, “yet not because Nero was his child: for behold! Venus and Helena are of one nature—so, though Venus should ne'er have existed, Helena would yet have been a whore!” (And here again it should be stated that the words “Venus,” “Helena,” etc., have to be interpreted as standing for particular esoteric complexes of thought—as will be explained in greater detail when we come to deal with the *Ens Naturale*).

“And thus would I have ye understand me! Two warriors being both enflamed with anger—which will resemble the other? Neither. And two twins, which are similar of face—which is like unto the other? Why—neither!”

If, therefore, the stars neither shape nor determine man, what, you may ask, is all the *Ens Astrale* about? The answer is: Although the stars do not make man, yet does he live in the midst of their field of labour—their activities reach out into the Elements, their being works within the kingdoms of Nature that surround us—in the light and in the air. We breathe and we eat—with our senses do we seize upon the impressions of the circumferent world with avidity—smelling, seeing, hearing, feeling—and as soon as man does all this the stars begin to exercise their influence upon him. They do not create man, but what *has been* created can come under their

influence in the manner above indicated—and, *bear this in mind—only* in that manner.

Let us remember the way in which the human organism is influenced by the salt air, blown across from the ocean ; by the artificial saline preparations ; by the vapours which rise from the morass ; by the heat of the tropics—the frost of the northern latitudes ; by the differences which distinguish the waters in one district from those in another, and from the effects which both water and air exercise upon our foodstuffs when these are coming into life and maturing. Let us think, too, of the degree to which water and air are capable of becoming vehicles for infection—vehicles of such bogies as the plague, the cholera, etc.

Here, then, may be found the influence exercised by the constellations.

Paracelsus next proceeds in what at first sight may appear a somewhat extraordinary way to explain what the true inciters to infection are and how they arise.

Very guardedly and only in “blinds,” which are supported by technical terms, does he explain what is to be understood by “Meteors,” “Arsenic-Stars,” “Salt,” “Quicksilver,” “Sulphur-Realgar Stars,” and “Liquor Vita,” and unless a knowledge of Rosicrucianism has furnished the student with clues whereby he can seize upon the inner meaning of the complex-conceptions it would be difficult to know whatever Paracelsus is talking about.

He commences the sixth chapter of his *Ens Astrale* with a dissertation as to the meaning of the concept, Meteor. This, he explains, stands for something out of which everything has arisen :

Air, Firmament, and all Creatures. A unit, which underlies all forms of existence.

Anyone, hearing this, may be moved to say: "Well yes—by such a statement I suppose he means the same thing as does the Hindoo when he uses the term *Atma*. Yet anyone thinking this would have conceived but a vague idea of what Paracelsus *really did mean*: for here it is not a mere question of unity as regards the foundation of all things existent, but it touches the very substance of that foundation—the "bed-rock" itself.

In order to make this clearer let us consider the question in this way: the process of thinking pre-necessitates a fundamental "substance," even though that substance be indiscernible to observation. But, gases are similarly invisible, and nevertheless—in their capacity as substances—they are the bearers of certain qualities. In the same way is there substance at the back of the processes of feeling and willing, and the reason for these substances being spoken of is because the triune is to be taken as marking the degree of evolution.

Now, in order to get at the conception of *Substance-in-itself* we must treat of that which lies at the root of all energy—namely, the *Substance of Will*, for even the most casual observation of the "ensouled" forms teaches us that the element of will reveals itself first—feeling coming much later and thinking last of all.

The Will Substance—Absolute Energy, devoid of all characteristics is, therefore, exemplified in the Meteor. This "Substance-in-itself" assumes tendencies according to the influences by which

it is governed—the virgin page of Absolute Energy does not remain uninscribed.

And what is written down—this “freight of tendencies,” is never lost, but on the contrary, continues to take effect until some influence arises that is strong enough to deflect and change the tendency which up to then has held sway.

“And as we have described—thus is the Meteor, therefore harken to this example : A chamber which hath been used and locked up, the same receiveth a flavour which is thine ; for that same flavour is not due to the chamber, but to thee. Therefore bear this in mind : as is the flavour thou dost diffuse within thy chamber, the same will be the flavour received by those who enter it, and it may be peradventure that thou wilt give birth there to all the diseases—as well as to the cures, which shall take hold upon them that abide with thee. Yet, hearken unto this : 'tis not the air within the chamber, but the *flavour which comes from thee.*”

Further on, Paracelsus alludes to the stars having their good and bad qualities, the same as man ; that the stars “surround the world, even as the shell surrounds the egg,” and that their forces stream earthward—towards the centre—radiating from the periphery. For when regarded from this standpoint—i.e. in the sense applied by this occult lore of the stars—the earth has to be conceived as occupying the middle point, wherein the influences proceeding from the “heart of the Sun,” dart onwards, to the furthest planetary circle, and wheeling back from the sphere of Saturn, return to the Sun once more to meet and cross upon their fateful journey. The *Cursus Astrorum* shows the stars in their emanations

influencing the climate of the Earth. The stars influence the Meteor of all things and of all beings when in the time of their "Exaltation"—which means when their special characteristics develop a power in excess of that which the Harmony of the General System is capable of bearing. Let us make this plain by giving an example: Courage, for instance, is an excellent thing, yet courage "in a state of exaltation" carried to the extreme, becomes foolhardiness. Piety, too, is an estimable quality—but exalted Piety becomes devotion to the letter—a worship of form—an empty, unintelligent clinging to the past and a hindrance to all progress.

It is in this sense that Paracelsus speaks of the "Exaltation of the Stars": when in their exaltation they "poison with all poisons" the substance whereon depend the condition of the Meteor, that is to say, of "All that which Is."

To illustrate his meanings he gives the following finely-conceived example—one so profound that it would seem well calculated to prove to the thoughtful reader how faithfully the occurrences in Nature portray their counterpart within the human organism, illustrating the well-known occult axiom: "As above—so below."

When the "Arsenic Stars" in their exaltation poison the water, this is sensed by the fish, and these proceed to seek other parts at a safe distance from the poison region, and they therefore rise to the surface in shoals and approach the shores. This brings a rich haul to the nets, the harvest of the sea is then often phenomenal. But these enormous catches are followed—at the places where they occur—by an increased death-rate, for the fish were

contaminated by the arsenical poison infecting the water they had consumed, and those who eat these fish partake of this same arsenic, the result being that cases of sickness and death follow in great numbers. Thoughtful persons may here ponder this simile: the "Sea of the Body" and the fishes—remembering that the fish is the symbol of the Earliest Christians and as such, indicative of the Saviour's Power—the force of this Power becomes destroyed through the "arsenic." And now—coming to the actual matter itself: What is the meaning of the occult technical term—"Arsenic"?

When—in the introductory chapter—we cited the conversation between the "Knower" and the five other physicians, each representing one of the five sections of disease, we observed that all such expressions were to be taken as indicative of the essence or spirit, which—externally—might present itself at any particular stage of evolution, and which would—in spite of assuming such apparently divergent aspects, be nevertheless as to its true essence, identical in each case.

In the same conversation the similarity between the symptoms evinced in cases of sickness due to cholera and those arising from arsenical poisoning has been alluded to. In both instances the point of attack is directed against functions which govern the alimentary and the digestive system, but there remains still one more parallel between the metal arsenic and the arsenic of the soul. It is, of course, well known that arsenic is much valued as a "beauty remedy," giving that "seductive fulness" to the human form which—to some criterions of beauty—would seem indispensable. Arsenic, therefore,

taken in specific doses, does not kill, but fattens : we merely mention this as a fact. But now, keeping the above statement in your mind, listen to this :

About the thirty-fifth year of a man or woman's life comes that period when the "Goddess of Obesity" begins to demand tribute! Not that this increasing rotundity need have aught to do with undue eating and drinking—while the fact that some persons begin to grow stout very early in life and others remain thin all their days must be set to the account of heredity, which in such cases will be stronger in that *one* incarnation than is the soul-life of the person in question.

Now, why should man begin to "put on flesh," as the saying is, about this period, for all the world as though he were taking arsenic? Because, though he may not be physically imbibing it, he is—as far as his soul may be concerned—nevertheless producing it.

Ancient occult wisdom divided man's life into periods of seven years each; the knowledge this implied finds a reflexion in the fact that children even in our day prepare to begin their studies about the seventh year of their age—while, with the twenty-first year of life, man comes "of age." Further interesting and instructive particulars as to this subject may be found in Doctor Rudolf Steiner's brochure, *The Education of Children*; but the only thing we would here touch on regarding this particular age-division is that similarity as to the symbol above mentioned (of the Redeemer's Power) being typified in the fish. Here the numeral *seven* typifies the periods at which the human being enlarges his spheres of activity. During those first

seven years that which is eternally creative is at work fashioning this frame of bone, the firmness of which is denoted by the child changing its teeth about its seventh year. Next comes the laying of the foundation of the child's understanding—the material for thought, for conceptions, being provided by its "lessons"; then about the fourteenth year follows the period of adolescence, the period of youth's storms, gusts and gales. That which is ever creative now asserts itself anew and in a fresh form. After which, with the twenty-first year, the time of Self-Will is at hand and we now see the Ego in its light of a Seeker—one wishful of winning a place for himself in the world. For we may call this the time when—in the narrower sense—careers are chosen, the individual being now—so to speak—placed on his own feet in the world. Then with the twenty-eighth year man finds himself at work within the circle he has made his own—he will have adapted himself to one or other of those multitudinous modes of existence to be met with in civilized society wherever we turn, and finally—with his thirty-fifth year he might. . . ! well, let us pause for a moment and just consider what he *ought* to do !

He ought to be capable of evolving into something above and beyond that which the "mould," that has up to now contained him, is capable of producing. He should be capable of regarding his entire life so far as but preparative—as something he had of necessity been bound to pass through by way of sensing what the experiences of his forebears had seen fit to record substantially, bequeathing the same as the legacy of *their* times ; yet should he now

also be capable of saying to himself: Now that I have experienced the past order of things the time has come for me to say *my* word—to find within myself the force and the incentive to solve the riddle of life according to my own fashion—seeking to be something more than the slave of an obsolete form. Yet—do people do this? Do they do it with a deep and a compelling passion? Yearning that they may become knowers of the truth?

No, they do not. They abide by the old form: they serve the State that pays them: they follow the proscribed track and in it waste what they may possess in the way of Creative Force.

The Lawyer, the Doctor, the Man of Property, the Man in Holy Orders—one and all of them have their so and so many conventional occupations sharply outlined against life's horizon. The keen intellect can, if it will, take up a little more of that horizon, it is true! Still, the spirit of the age would hamper even these and keep them within its bounds.

But by the time man has arrived at the age above alluded to, the hour has come when he should be fit and free *himself* to make terms with the *Zeitgeist*, to the end that greater inner activity and Spirituality may now fill his life—forces such as should be capable of extending far beyond the limits of the "Mould." Yet, instead of this, a man after his thirty-fifth year sinks deeper and deeper into the mire of habit—he now bows resistlessly to the laws of his caste.

Every caste and every position oppresses personality—binding it about with unwritten laws; on the one side we are bidden reverence this or that, while something else should fill us with conventional aversion. *This* "is done"; *that* "is not done";

*this* is what "everybody thinks"; *that* is what "nobody thinks of thinking"; "Everybody"—"Nobody": Abstractions that kill the very germ of the free and creative self.

But now, the thing is that concepts, thoughts, do not happen to be nothing at all, but are—on the contrary—etheric creations—forms. When we think we create, for whatever we may desire to apprehend begets an etheric shape—a thought-form. Thinking is a technical ability which in the person of a child can only be systematically pursued from the seventh year onward, because not until that age does the human etheric body become freed and ready for functioning. Now the glandular system is the visible expression of the etheric body, as well as of the forces of growth, propagation and nourishment.

No one will be likely to question the statement that man's total achievement in the matter of growth is not limited to his visible body. Were that the case he would be no more than a kind of "Plant-Animal," his senses closed and dormant. Man receives the food for his soul by way of faculties for observation, which have their seat in feeling and in thought. He grows, and growing implants his own spiritual soul-life into the souls of others—and this activity of the soul is evinced by its movement and shaping within substance.

In this author's book entitled *Legends of the Germanic Heroes*, it has been recorded how it happens that the esoteric teachers of all times have regarded Ether—Water—and Feeling as being parallel expressions for all processes which result from the human feelings: Feelings running parallel to the watery processes of the glandular system.

In illustration of which we need only remind the reader of the way in which pain will cause tears—and fear cause an outbreak of perspiration. To the clairvoyant eye of the trained occultist, indeed, the connection between water and feeling is made evident in the visible interchange between the blood of the Ego, the nervous system controlling the astral body, and the glandular system which is dependent upon the etheric body. The stronger, the more active and untiring the Ego in its relation to life and all that makes up life, the less likely is it that that Ego will be governed by commonplace feelings and thoughts. Such an Ego will then be capable of remaining the chief factor within its own organism and will act as the renewer—the rejuvenator of those systems which are governed by the blood, the glands and the substance.

As the stuffs of the body undergo change, so, too, is there a process of metabolism with regard to the Soul: man is constantly thinking and feeling, but he cannot be lastingly conscious of every given thing he has been thinking about and as soon as what he has felt and thought disappears beyond the horizon of his waking-consciousness, or, in other words—as soon as he forgets—these thoughts and feelings dip down into his subconsciousness, and become concomitant parts of the etheric forces which are evinced in those systems which are concerned with his glands, his blood and his nourishment.

The person of confirmed habits is perpetually thinking the same thing—his etheric wares take on the same diurnal patterns and daily do those replicas go over into life-forces. And herein he may be said to resemble the person who daily adds a

certain quantity of mud to some swift-running, limpid stream—to the end that its waters at length become torpid and dull—its pace diminishing—then more and more slime settles on either side of our stream and the waters will hardly flow at all.

That mud, that slime, is arsenic and the person in question is “putting on fat.” He has wasted his thought powers on shapes wherein the Spirit of Arsenic is able to hold sway. The reader may ask: How does he contrive to do this? By creating such thought-forms as close themselves against a new aspect of life, thus thickening and hardening man’s etheric, or life-body. And now—what is the Spirit of Arsenic? It stands for old and out-of-date habits—it is unyielding custom. “But,” cries the reader, “surely that is not poison?” Indeed—*is it not?* and yet, we can assure him that it is a most virulent form of poison and one by reason of which many and many a one is sent to his or her grave! We need but glance at the statistics of suicides in these, our times! suicides of lovers, whose union is made impossible by the veto put upon it by caste: Suicides of school—committed because of it having been so persistently borne in upon these poor, luckless boys, that anyone who cannot “pass an Exam.” has practically no right to exist: and what of those deaths which result from a subservience to that “time-honoured” custom of duelling! All these persons succumb to arsenic; for the microcosmic man generates arsenic in the same way as does his Mother—the Earth.

*She* discards in the form of metals and minerals all that is not capable of being further evolved—in order that by so doing organic life may have fair

play. So too must man throw off and discard all that which proves itself to be a drag upon his spiritual development, and therefore may the Arsenic in the Earth and the Arsenic in man be accounted brothers.

Every reformer, every man living in advance of his time—everyone who has tried, or is trying, to open new sources of cognition to the people of this earth—all who have sought, or are seeking to give a newer aspect to life—each and all of these have had and will have the same bitter struggle against this Arsenic—and many a one—valiant and noble though his soul may have been—fired in its labours for the Logos—many such as these have, nevertheless, gone under in this fight against Arsenic—“Arsenic,” with its thousands of little pin-pricks and its arrows against which it is hopeless to fend.

One of these was Friedrich Nietzsche. Few indeed can have been fated to endure more bitter agonies inflicted on them by the hidebound obtuseness of the “Commonplace View” than was he. Custom and Habit assailed him not only in their aspects as personal enemies, but also in their capacities as the enemies of all spiritual evolution. And because the commonplace was suffocating him he set the picture of his longings for Human Greatness before the sight of men: “the Ego”—he cries, “that had Chaos enough within to give birth to a star—that would advance a new “I will” in place of the old “thou shalt,” that shall give laws to itself—being able to act as Judge and Avenger of those laws; this Ego is the Over-Man.”

And all that is at variance with the over-man, all that is cut-and-dried and “turned out of a

mould"—sacred to conventions, adds to the tortures of "the suffering—the enshrouded god," i.e. of man, in that it seeks to paralyse that which is man's highest—the creative power contained within his Ego.

Pain gave birth to that derision with which Nietzsche in his *Zarathustra* flagellates the virtues of those who are "spiritually ever chewing the cud." While again—when in his *New Gods* he jeers at "purchasable souls," it is as though a living stream of agony juttred up from his own soul. The same burden rings through all his expostulations and vituperations as to this littleness—this laziness—this poverty of soul, and all he felt and endured he thus seeks to hide beneath a mantle of the bitterest scorn. And thus it was that Nietzsche suffered from the Arsenic others had imbibed, and indeed—he died of it.

He was too weak to bear up against the hatred and ridicule hurled at him by an every-day world! Yet why was he too weak? Because he could not treat this world with indifference; in theory he was capable of exclaiming, "What is there in thee, Zarathustra? Proclaim thy word and break!" but when it came to translating this into the actions of practical life he personally was not equal to the task of giving so exalted an example of indifference. Nietzsche was unable spiritually to digest the Arsenic of those who were perpetually opposing him—it upset his equilibrium, for the head and the stomach respond one to another, and disturbances taking place in the spiritual digestive organ are reflected in the physical counterparts—the stomach and the intestines. Nietzsche's stomach being a

prey to such arsenical influences it became increasingly unfit to work, while the brain turned against it in revolt. To Arsenic, therefore, was it that Nietzsche succumbed both in body and soul—here was the cause that shattered the instruments of both the body and the brain.

All can surely bear witness to the way in which sorrow, passion, excitement (each of which visibly betokens something the soul is unable to rid itself of by the process of thought) affect the digestive organs—the way in which a meal partaken of at the time of, or after, some strong emotion is calculated to upset the same. Now there are some who may be inclined to think this all very cruel and merciless: “Must there be so much suffering, both of body and soul” they will argue, “simply because the soul happens to be weak? Moreover—is it weakness that is here at fault?” Yes, indeed! weakness must bear the blame. The blame accruing from former incarnations, when the fault of that soul was laziness in respect of matters concerning culture and the development of the Willing, the Feeling, and the Thinking Powers: Laziness—Indolence—Indifference.

“Things will ‘come out’ all right enough!”—such an attitude of mind also represents a form of “giving in.”

“Yet say I unto you—ye easy-goers! it *takes*—and will take—even still more from you!” exclaims Nietzsche, who so well knew what he was talking about. Comfort and ease, when indulged in at the expense of self-culture, become indolence and give birth to weakness—that is to say—in a later life these take the form of over-sensitiveness—as

evinced in those who are easily "hurt"—thus indeed showing how weak they are—how personally dependent upon the opinion of others.

Hard as this teaching may seem to be it is not new; it was given to man nearly two thousand years ago in the Gospel according to St. Luke. Now, the first and foremost thing the Gospels always give us is a word of warning—the same as that which Philip gave to the Chamberlain of Queen Candace: "Understandest thou what thou readest?" (see Acts of the Apostles, VIII., 30) which means as much as to say: can you decipher those occult technical terms which contain the meaning of those mystery-writings, the Gospels? Many are the sermons preached upon the subject of the "buried talent of gold," but what is that talent, or pound, which should have been put out to interest? Let the reader of the Gospel present the incident to his mind: Who is it who, as Master, distributes one pound to each of his servants? It is the Christ, the Logos, the WORD—that was ever since the beginning. He was about to leave his servants—and for a long time they would not see His face again. But He gives unto each of them that which constitutes His riches—giving to each a like portion, this is to be theirs during His absence. Here is indeed a parable—symbolism fraught with the deepest truth! That old capability, the last remnant of the ancient and natural clairvoyance (whereby the creative, the supersentient—in the guise of an aura—permeating the earthly form could be perceived), was becoming extinguished. Through the development of man's reasoning powers this particular gift was being pressed down, as it

were, into man's subconsciousness. The process through which the Logos works actively was no longer permitted to be sensibly observed. And with this change is torn in twain that bond which had bound *this* realm to the one beyond. Man can no longer be said to have any visible proof of God's manifestations in universal Nature. Man is now left to choose for himself whether he shall serve God, or no.

Now, the Logos within the person of Jesus does not turn to those who fall away from Him, but to those who remain faithful, and each is entrusted with a pound of His wealth to keep and husband for Him.

And what is the wealth of the Logos? It is Creative Power: the power to express one's own life anew, in a thousand and more modes and forms. That "pound" is the Ego, and the Ego within man is the bearer of the Divine. From out the human Ego—from out that wealth of personality—arises everything that can enrich man's life and lead it into new channels. No longer externally, but within the recesses of the human Self is the Reflection of the Diety to be experienced. And what is further told in this Gospel Parable applies also to the Future of Humanity.

A time will come when man shall again behold the Logos. A time during which the clairvoyant faculty will slowly and gradually return to the race. Then man will no longer feel and think, but will objectively *perceive* his inner experiences—and not alone perceive what he has consciously formed within his Soul, but also all that the Soul of Nature forms and conceived will thus too be disclosed to him.

This will then no longer be set down to the deceptiveness of "hallucinations"—for *all* will be living under the self-same "deceptions." Hallucinations, such as come under observation in the present day, are caused by a disharmony, having been brought about in the body of the person subject to the hallucinations, and are indeed due to a premature awakening of this inner vision.

The human race will, therefore, again perceive the forces of the Logos in all their activity, and it will depend upon what use each has made of that pound entrusted to him whether he will comprehend when he *does see*. For it is only by having proved themselves capable of development that they can reap the fruits of a new era.

St. Luke tells us how much one, and how much the other servant made by his pound—one ten-fold and one five-fold, and herein lies a mystery concerning *numbers*. Only one, from sheer fear of his Master, has produced no increase. His pound lay buried—lay there just as it had been when he received it—all the powers of the Ego had lain fallow. During all this time he had served habit and convention—had served them in cowardice and stupidity. And that Ego as it now is is adapted to the past, but not to the present; the dawning Era can have no use for it. It has remained behind—like some feeble-minded child, the while others have advanced into adolescence and manhood. The time, and with it the Will, within the Spirit are dawning, yet the feeble-minded child has developed no will of its own—it can evolve nothing of its own initiative. The time ordained for that severance from the Divine is over; then, no longer shall any deny

God — for they will be able to perceive God's workings.

A curious remark is made by St. Luke—for he makes the Logos, the Christ, here say :

“ Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ? ”

Which means : “ If you had but at least bestowed your forces there where they would have proved of some use to Evolution : had you but chosen to live for others in my service—had you but had the courage to confess yourself to be also interested in that which is *new*—which is ventured on, is suffered for and made the object of sacrifice. But, for all these things you were too great a coward ! ” and then St. Luke portrays the Logos giving the following judgment :

“ Take from him the pound and give it to him that hath ten.” People often are surprised at this seeming harshness—yet the Great Word of Future Times sounds over to us : “ For I say unto you, that unto everyone which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him.”

These others have developed their Ego and this can not only hold its own against that which now begins to pour in from the supersentient world, but this Ego then becomes ever richer and more powerful in its comprehension of that which is revealed to its consciousness. The indolent person, who has developed nothing, loses his Ego—his “ I ” consciousness, for this has not learnt how to assert itself when confronted by the Astral World. He does not lose his *consciousness*, but he loses his

Ego—his “ I am I ” consciousness, for the forces brought to bear upon it by the Astral World—the World of the Future—are too strong, and these “ take from him that which he hath.” In truth it is his own indolence that has deprived him of it. It is not the merciless severity of a Divine Judge that here finds expression, but Karma. That which once was done rebounds upon the doer.

Now, it might appear as though the invitation to be a follower of Christ—in the sense set down by the parable in St. Luke’s Gospel, were at the same time one which would encourage us to disregard all existing custom—that it sought to set aside the distinctions of birth, of caste, of the State, of social status and of ethics generally. Yet is this by no means the case. Anyone taking the trouble to review the order of things that had grown forth out of the spirit of the past and who—in doing so—takes up that standpoint of esoteric Christianity, will above all things be earnestly desirous of understanding what it was that so strongly animated this spirit of a bygone age. He will keep before his eyes how and why this all had to come into being—he will recognize it all to be the result of earlier reformers, while these, in putting forward their innovations, had overthrown that which had had its existence in still earlier times. They did so in order that life should not stagnate—in order that it might retain its mobility and be ever capable of flowing into new channels.

And the spirit of the reformers whispers in the ear of those who can hear it : “ Come ! follow us ! we demolished what was old and we broke new ground : it was we who opened those new and ever

widening horizons! If you could truly honour the Spirit of the Past, *then* honour the *Creating* Spirit—and not that which was *once* created, but which now is soulless, used up and no more than a mere empty form! The life of *to-day* pressing forward with its pulsating energies has grown forth from that form, 'tis the husk that for this newer life—now ripe—has the value of a hindrance."

And are we then to understand that hindrances and evil have their values? Most certainly so! for what was good yesterday, becomes to-day an evil, while the value of a hindrance consists in that it holds back your over-eager, passionate, impetuosity—restraining it until those ungoverned forces be mature enough to endow the human consciousness with a new form of experience suitable to the ideal striven for in the course of the higher development. Nothing is to be gained by a non-observance of the existing order of things: while *all* may be achieved by an objective study of its causes: by a recognition of why it can be of no further permanent use, and by then earnestly striving to evolve some plan by which a form more suited to the exigencies of the time be created. This *is* the work of the greatest spirits. But what *each* one should be able to do, that right which each should possess of voicing his "inner freedom" is, nevertheless, hampered and stifled by the pressure of circumstances. Yet should everyone strive to avoid becoming one "of a set"—of some "stock pattern"—and should endeavour, rather, to become a seeker, one of those who have joined in with the upward struggle, rather than allow that inward flame of the arsenic to stifle and asphyxiate them. By making that much effort they

would at least have *taken the pound entrusted to them to the bank*, and so have rendered some measure of service to those who are able to give guidance to them who seek.

"And that which ye should recognize herein," says Paracelsus "is this : that arsenic is responsible for more than fifty diseases—aye, for another fifty, of which no one kind resembles the other—although all of them are the result of the *arsenic*. And more still are the outcome of *salt*, and even more yet are derived from *mercury*—and more abundant still are those which come from *realgar* and from *sulphur*."

While at the end of Chapter Eleven he brings forward, in addition to that combination of arsenic and sulphur *realgar*, one other, to which he gives the name of *auripigment* : all these are poisons which have resulted from the "Exaltations of the Stars."

Diseases resulting from *realgar* attack the blood ; those due to *mercury*, the head ; those due to *auripigment* cause swellings, dropsy, etc.

The aspect presented by the disease Friedrich Nietzsche was a victim too, showed the way in which a secret interaction exists between the activity of the intellect and the activity of the stomach. Nietzsche's intellect could not "digest" the arsenic produced by the other organs.

Now, when Paracelsus speaks of the combination of arsenic and sulphur known as *realgar*, he points to the fact that the manner in which the blood is constituted depends upon the constitution of the Ego, and the strength or weakness of that Ego for resisting arsenic ; and here it becomes a matter of willing, rather than thinking—a matter of having

the force to deal with the impulses of will that arise within, as well as of sustaining the will.

As the Ego manifests itself in willing, thinking, and feeling, it is requisite that it should know how to guard itself against the "Arsenico"—and there is an occult correspondence between the emotional life and the lymphatic system of man, which finds its opponent in *auripigment*—thus does arsenic reveal the power it wields over chyle, lymph, and blood.

When Paracelsus speaks of the sufferings which have their origin in salt, mercury, and sulphur, he is in truth alluding to the processes of coagulation, the processes of liquefaction and those of combustion, which take place in the Physical Body—all three being in the highest degree influenced by the soul-life of the individual.

Now, however, the bridge has to be built—from man's soul-weakness to his sins—from those results which evince themselves in the physical body to those sources of infection which come to man from without. Up to now we have dealt with living man ; now we must deal with him after death.

Man dies ; the astral body with its "Star" frees itself from both physical and etheric body and in consequence the earthly remains stiffen and grow cold. And here the reader will ask : What is meant by the "Star" of the astral body ? The answer is : the "Star" stands for all that gave to the astral body (that is, to the Consciousness) its own individual stamp, all that differentiated *that particular man* from other men. This star it is through whose power all that which is creative within man finds expression. This Star is the Spark Divine that makes man—

*man* : it is in short the Ego. This Ego—this “Self” —which, in man’s day-consciousness could, it is true, behold all things—yet never saw the image of itself reflected in the Mirror of Eternity. This Ego, which all its life long had, by feeling its way about, sought to comprehend all things—and yet had neither seized upon nor comprehended its own identity. Like unto a man who might deem it his business to spend his life in giving to all things their names—and yet on whose consciousness it had never dawned that he did not know his own. This “I,” this “Star,” in its capacity as *focus* to the waking consciousness, had not been able to see the changes it was bringing about within its own organism. Now, however, after death has entered the field it becomes able to do so and the spirit-eye becomes occupied with a lengthy picture gallery composed of the memories appertaining to the etheric body, the while that body itself is slowly severing from the physical body, and when this separation has finally been accomplished the first symptoms of decomposition become apparent—matter beginning to lose its form.

And then ?

Then the *maya* of the visible body goes into the elements : air returns to air ; water to water ; earth to earth—and visible man is thus again incorporated with the Cosmos, or, it might be better still to say, the Elements, which man through his breathing and feeding processes daily makes subservient to the law governing his form, have now escaped from that form. To use the words of Paracelsus, we might say : the Sacrifice of the Elements in the form of Foodstuffs, i.e. “ the

Bread of Charity," is what our so-called physical body *really* was. Nutriment is the "Endower of Form": "Were we to add nothing so as to increase the form of our body, it would die—a mere neglected image!" says Paracelsus.

When we touch and inspect ourselves—yes! even when we dissect a dead body in order to examine that which is revealed within—we nevertheless never *do* see "into the inside," we only see the *maya* of the Elements which, in obedience to the laws of form, circle and flow in ceaseless motion as long as life endures, or which—after death show signs of breaking up the form, the Regent, who was the *Spirit* of the form, having vanished. That is its name and in the centrifugal point of the Ego-consciousness is it mirrored.

But this Ego is as yet far too small and poor to be capable of recognizing that source as its Father. To this Father, nevertheless, does it now return, merging within that source all that the "I"—as an independent entity—has been. Then, by aid of the spiritual eye of Cosmic Consciousness, that which is *Eternal* gazes down upon the collective deeds done by that Ego—witnessing them now *objectively*, gazing down upon that form within which it once confined the Elements, and, thus gazing, it sees to what its uses reduced the life of Nature. What the dead man had ennobled and spiritualized is now his property—it has developed into an imperishable ability for controlling the elements; it has become creative power. What he sullied and ruined—what he treated unworthily, what—in short—he "poisoned," is that which in part he returns poisoned to Nature herself—poisoned air;

poisoned water ; poisoned earth. Then, after the Doer and the Deed have confronted one another and after those deeds have in horror at the results which have ensued sent up their cry to the Doer, a cry demanding expiation, *then*—but not until then—does the eternal part of man, released from the elements, go over into the Spirit-land. Yet has it taken with it that which is an ineffaceable recollection, the effects of which will be that it seeks to devise how best those deeds may be avenged—i.e. made good again. It ponders how those wasted powers may be won back to use, the lines in which the form to be inhabited shall be re-built and the opportunities to be sought after for avenging those misdeeds wrought in that past life so that the poison set up may be transmuted into healthfulness. Here the reader may ask : what becomes of that which has been poisoned ? The answer is : it awaits its redeemer, for an intimate tie binds what has been generated to its generator.

Now, there are gradations in the process of metamorphoses by which, through either weakness or sin, that which was healthfulness becomes reduced to a condition of deadly poison. It is, indeed, a process that may extend over many incarnations and until the tendencies to diminish gradually become apparent. As long, however, as that which has been generated is capable of being utilized in the construction of the coming body, it will be woven into that body's organism, as the tendency to some ailment, either affecting the astral or the etheric body—that is to say, it will either affect the dispositions, or the life-forces. But that which is of no further utility—the mere final link,

as it were, in the long chain of degeneration representing the elements poisoned by man—that *last link* will now come forth from enviroing Nature and will confront that particular human being, it will stand out from amidst Nature who has been thus ruthlessly insulted and it will demand the final *amende*.

It is the Magic of Attraction—it tugs at the subconscious mind—it *must* be met and made good—the poison *must* be turned to Health. The Doer must to the “ uttermost farthing ” expiate the deed so that in bitter struggle those powers once lost may be restored again. And this process of atonement—these heroic efforts by which Poison is turned to Healthfulness may be recognized in such illnesses as come about through the agency of infections. Nature, that is, subconscious man struggles to overcome—to transform the poison into that state from which it had in past incarnations been forced to degenerate.

Causes of infection are nothing else than erst-while essences which formed part of the human organism and which have since had to lead a separate existence within Nature—unless, as far as the microcosm is concerned, having degenerated through man’s own fault. After his death, when given back to Nature, they develop that separate existence alluded to, a state of being which is bound to be antagonistic and poisonous to human life.

But what takes place if the person thus attacked is unable to recover from this onslaught ? And what is it that he then after his death returns to Nature ? Are we to believe that all the suffering and the

struggles involved in that illness are to count for nothing ?

Most certainly not ! A way of regeneration—an upward way has been embarked upon and the forces which were wanting to complete that regeneration—that is, to complete the overthrow of the disease, these, the person who succumbed will be able to develop and strengthen during his sojourn in the spiritual world.

It has been observed at the beginning of this book that there is an occult connection between the Soul of a People and the particular epidemics that race falls a victim to. If we turn to those countries where cholera is the ever-recurring scourge we shall find that the Soul-type to be met with there is one that lives under the sway of things past ; a type prone to a kind of dreamy indolence. *There*, the collective type is one which, in the civilized states of Europe, will only be found as the defect attaching to individual cases, and—should hygienic measures so materially diminish the dangers of infection as to render it almost impossible, then will the “ Psyche ” of the people thus hygienically protected suffer none the less, for what is in the blood, and has not been regenerated by the process of sickness, will live on and injure humanity in some other form.

Epidemics affecting the body may disappear, but keeping pace with the rate at which these vanish other epidemics affecting the soul usurp their place and in this way do the lunatic asylums come by their harvest.

The weak and indolent Ego will create for itself a feeble Soul, one incapable of resistance, one open

to all influences—its equilibrium upset by anything that happens and therefore can no hygienic precautions stamp out “Arsenico”—they can only induce it to don another garb.

In lengthy and abstruse discourses, full of occult-technical terms, does Paracelsus hold forth concerning the origin and the nature of the Black Death—i.e. the Plague (see Huse’s and Zetzner’s Collective Edition of *De peste*). And how that very appellation—the “Black Death”—conjures up all the plague stood for in the minds of the people. That consciousness was at the time responsible for the manner in which the word became used as a term of abuse, or illwill, much in the same sense as a Frenchman in the present day will let fly his “Peste!” or “Diable!” for these are but survivals. Yet might he, for as good a reason, cry “Cholera!” and why doesn’t he? Because the plague had its source “in that strong imagination which is the mother of all Magical Workings,” because it was the *objective* sin produced by Black Magic. Follow the plague back to its original home and trace out where and whence it embarked on its greatest and most triumphant of journeys across Europe. Will it not then be found that its course lay there where the art that so deftly mixed the poison-cup held sway—where the incantation invoking the aid of Magic in many a nefarious dealing was still in the hey-day of its power? Nor need the cultured reader feel any sense of indignation at the mention of so obsolete an affair as “Magic”; though he can, of course—if he prefers it—substitute “Hypnotism,” or “Suggestion”—both have a more familiar ring about them, and although they convey but a faint and

ineffectual conception of the true meaning, that may yet aid him in arriving at some idea of what is the Mother of the Plague.

The fact that in civilized countries altered conditions of life have "done away," as it were, with "Magic" must be attributed to its rightful cause—namely, the development of the personality—if we may so express it, of the Ego, which has rendered it impossible for the effects of the astral influences passing from man to man to attain so unrestrained a power as was the case in earlier times. This does not refer to Magic in general, but to *that* particular kind of Magic.

Paracelsus has mentioned what is the talisman against the poison of the stars—what is it that gives immunity :

"It doeth no harm to him," he says, "who is so much more noble, so much stronger that he is able to overcome the poison out of that nobler nature which cometh through his blood."

Now, what the Ego has won for itself in the course of its incarnations—all those attributes such as strength, goodness, endurance—all these are, indeed, talismanic properties of the blood. Here lies the source of personal courage—a courage that cannot be called up at will—of a courage that fears no infection—and yet this courage is nothing more than an upward reflexion from the subconsciousness sent to the brain, as the seat of reason. Subconscious man speaks to Reason through the impulses of his feelings. In the presence of danger it is this subconsciousness that whispers to the coward: "You are poor; you have no powers of resistance; your foe is stronger than you are!"

and the man sensing this simply feels a fear which no amount of logic can overcome.

But to another the impulse can whisper : " You are rich ! What your foe is capable of doing you can accomplish too—aye, even more so ! " and *this* man, sensing courage—laughs, and will run any risks—no amount of " logic," with its " ifs " and " buts " being able to frighten him. Schopenhauer was right when he observed : "*Velle non discitur* "—and neither is courage nor cowardice an acquired habit, they represent the fruits or the failings of the past.

At the close of his *Ens Astrale* Paracelsus pronounces the following warning :

" Never imagine that you can physic an Astral ailment the while that self-same star is dominant—when it is stronger than the physician ! " Which interpreted means that to seek to cure an illness under the conditions mentioned, by applying nostrums, would be to place oneself in the position of a man perpetually trying to empty a cask which, nevertheless, remains full—the man not having noticed that below the surface of the water there is a pipe that feeds the cask all the time the man is attempting to empty it !

When, therefore, the " Star " is dominant, that is—when through weakness or sins of the Ego, the processes of the human organism's constitution are constantly—aye—daily, being subjected to the same destructive influences—influences which have the tendency to set up certain ailments, the condition becomes similar, in point of fact, to that of the cask which is being replenished from hidden sources. For instance, perpetually recurrent " colds-in-the-head " might be radically cured, if their occult

cause—the defect of the soul—or, to use Paracelsus's terminology, the "White Sulphur," were not being daily renewed, necessitating that the organism thus assailed should seek to free itself of the evil, and doing so by way of the nasal orifices.

The person whose normal condition of soul does not generate the "White Sulphur" does not suffer from this particular complaint and he can be "drenched through"—sit in draughts and in fact beard every change of temperature—for none of these will do him any harm—since *he is immune*.

But, as long as the Ego generates the "White Sulphur," as long as this particular "star" reigns, neither medicine nor change of air will have any *lasting* effect. What, however, *does* help is the recognition of this fact—aided by intense labour at the regeneration of one's own soul! An acknowledgment of the corollary between Nature and Man, between the Macro- and the Microcosm and a recognition of the correspondences between the processes governing the soul and those governing the life—processes within man's body, for it is from out such cognitions as these that the powerful desire for self-development must needs be born.

Something bewildering, we might liken it to a shock, then dawns upon the horizon of man's consciousness; for to recognize Nature is cognizance of man's own body—and cognizance of man's body implies Soul-cognition! *Occult Pathology* is therefore *Theology!* and the teachings derived from suffering become the educational means whereby the Deity inculcates His doctrinal teachings—indeed, *to be a Physician is to be a Priest*.

And thus do we attain to the point of view

taken by Paracelsus in his capacity of the " Esoteric Christian."

But though Paracelsus was fully alive to his calling as the Esoteric Teacher of the many, he nevertheless pursued that calling in a very different way than could be done in the present day. Paracelsus was deeply imbued with the fact that there was " mighty little " to be gained by preaching " be moral " from either pulpit or platform. Like the man of to-day, the man of the sixteenth century was—though perhaps to a less extent—yet, essentially, a " reasoning animal." He also was too much cut-off—as it were—from contact with the supersentient to have more than the usual and conventional morality common to his times—a morality the infringement of which would bring him into conflict with the law of the land and which it was therefore politic to conform to. Indeed, the conventional and every-day type of individual is placed in a position of some difficulty when it comes to discerning where the type of the " very good " person leaves off and that of the " very stupid " person begins. He may *feel* that morality is something very beautiful and still he doesn't quite know why ; his intellect remains unsatisfied, and what is needed is that the *reasons* for morality should be proved to him through that wisdom which is able to give the occult connections between goodness and strength, as also between beauty and health. When a man comes to recognize these he needs no pulpit-persuasion in order to urge him to take up the work to be done for his own soul's sake.

It is the confirmation of this fact that has become so vital a necessity for the Souls of the Human Race,

and the reason why the tone adopted by Paracelsus throughout all his scientific dissertations resembles that of a sermon, is because under the disguise of those occult-technical terms he nevertheless gives to the enquiring student a possible means by which—behind the earthly presentiment—he may yet find the Spirit that is everywhere the primary, the Moving Cause.

Whatever the theme may be of which Paracelsus is treating, the same great fundamental note rings clearly and emphatically through all; it is Karma that he teaches everywhere—Karma, in its noblest and highest aspect—Karma, as embodied in the Christian Belief, and he is filled with a deep sorrow to think that this proving of the moral law—this satisfying of the intellect—could only be given secretly—as it were—by word of mouth and according as the capacities of the scholars were suited to receive the same, its wider circulation being—in the sixteenth century—only possible in the form of a written document, the meaning of which has been carefully veiled from the uninitiated owing to the use of an obscure and occult-technical terminology.

In the Introduction to his *Via beata* (the only existing manuscript of which is a copy of the original) he comments with evident hopefulness upon the work just finished.

(See page 67) “ A chasm divides the kingdoms of this world: thus is it now—I have reviewed the situation and now stand still: 'tis at an end and doth await another Harvest and another Autumn.”

“ A chasm dividing the kingdoms of this world ”  
—what should that mean ?

The expression refers to a time when a deep chasm was opening between the life of reason and intellect and the religious life. The kingdoms of this "world" were divided into Head and Heart. The Head mocks and the Heart would over-rule the Head—so little has either come to understand the other. All Harmony between the sense cognition of external phenomena and those subconscious recollections touching a supersentient world (the need of which expresses itself in feeling) had vanished.

Yet was this a time that *had* to come: the very "plan" according to which the world has been created required that this separation should come about. It had become as necessary as it is for a child—at a given time of its life—to leave its leading-strings and try to stand alone—to "feel" its steps, without the guiding hand to cling to. It is in this way that the child learns to use its limbs and it is thus also that man's Ego, placed on "its own," so to speak, learns to use its faculties—learning by dint of struggles and victories—to *rely upon itself*—and only then, when fit for freedom, may it by stretching forth a hand loosen the veil and seek cognizance of that Being which was once its guide. The age of spiritual freedom, when without fear of the gallows, the sword or any other form of torture, religion may be spoken of regardless of sect or party, is now dawning—that time to which Paracelsus alludes when he speaks of "the time of another Harvest—of another Autumn——" the time of spiritual science—of the science of God—of "Theosophy" is dawning.

Up to a certain degree we are already able to

“reap” what long ago was sown under the guise of complexes in occult terms—and here we say advisedly “to a certain degree,” for how many are there sufficiently “inflamed” of, and ardent in pursuit of the truth who, when they behold the severity of her countenance—behold the picture she discloses to them of their own ailments—will still love her?

How many souls are there that really prefer Truth, loving her a thousand times more sincerely than they do that which is sweet, consoling, and—illusionary?

It is easy enough to pray: “Deliver us from evil”: but it is hard to hear: “You yourself created this evil; and in this evil you have to endure the consequences of your own shortcomings; and from this evil none but yourself can deliver you—*you yourself*, if so you but permit the Christ within you to have fair play!” For the petition: “deliver us from evil” is in truth no other than an expression of the longing of the Ego to “rebuild” itself—to the end that it may attain to that which is the sublime, the true and the eternal within man.

The strong Ego of Paracelsus dared to approach the Face of Truth—and approaching, dared to gaze upon that Face, and so it was that those Realities which stand at the back of events became disclosed to him. Seers, standing on different grades, and whose conditions of initiation differed, have experienced the same revelations, yet in totally different form. What Paracelsus became cognizant of, he absorbed, as it were, utterly, but some have received their experiences in Pictures, and it was in Picture-form that another giant among men, namely Goethe, became able to present all

that wherewith the Wisdom of the Past had inspired his soul.

Goethe—without any moral commentaries—set all these things down as supersensiently seen—as occurrences taking place within nature. He is incapable of moralizing on the subject, because he misses the fact that the human Ego—as regards reincarnation and Karma—is concerned in these events. Greek Wisdom beheld Microcosmic and Macrocosmic “becoming”—those weavings and workings of the Kingdoms of Nature in all-embracing pictures. It saw Life’s Riddle as to Death solved through the maya of the earth-man becoming one with the elements—the ascent of the Eternal bearing with it the fruits of life to be united with the Group-Soul of its People.

But the importance of the Ego, as the cause of Karma, escapes Goethe—it was bound to escape him, for the reason, that a different, a sweeter chord than that to which the Wisdom of Greece had been attuned—and foreign also to that harsher tone primarily responded to by the souls of the Jewish Race—was needed in order to swell to its full volume in Esoteric Christianity.

For what is the meaning of the close of the Helena Episode in the Second Part of *Faust*?

Faust has succeeded in plunging back into states of consciousness which are closed to those of man’s waking experience. Under these conditions he is permitted to behold again the pictures of a bygone time: permitted to experience once more and recover that being who had been the better part of his own being—a guiding star to him and to Greece—he is permitted to again find Helena.

In that contact with the seemingly dead-and-gone past—with the actual, and yet eternal “Being”—flame forth all the creative powers of his individuality: they seem to flare up as do the flames when spirits are kindled in some metal vessel, their long tongues lick the air—reaching forth towards the immeasurable—only to sink again as soon as the volatile essence has been exhausted—Euphorion!

Such consciousness of power as is not due to the control of the Ego, and which can neither be moderated nor sustained by the forces of reason, is but ephemeral. It is speedily extinguished and with this extinction all it had been possible to experience in Helena becomes swallowed up in the darkened realm of the “Mothers”: Memory as the Guiding Impulse of earth-life alone remains—the Greece of long ago is dead and gone, gone with all its ancient gods—even to the soul of Faust—and a new channel has opened—a channel that lies no longer amid the asphodels of Hades, but winds its way among the roses of Christian Mysticism. And—because of its actually representing the dying away of an epoch of time and life within the soul of upward-struggling humanity—(and shows us this struggle through the medium of Faust’s soul), for this reason does Goethe symbolize the occurrences incidental to the parting from Helena by a presentment of the Processes of Death.

Here, too, do we behold Deathlessness in its triunal state, as typified by Euphorion, Helena, and Faust: “a precious three”: “Mine, thine and his—the all—that hath been won,” from the earthly *maya* of the body—the four elements. For, as Panthalis, the Leader of the Chorus, observes, as

she follows Helena towards the throne of the Undiscoverable :

“ Not alone merit, devotion, too, preserves to us our person.” Which interpreted means that all we have learned and all we have done in service remains, and resolves itself into abilities, which are imperishable to our eternal self.

CHORUS OF MAIDENS

“ Back are we given now to daylight  
 Certes, persons no more,  
 That feel we, that know we :  
 Nathless return we never to Hades !  
 Nature eternally living,  
 Claims us as Spirits,  
 We in her, a title undoubted.”

“ Nathless return we never to Hades ”—of course not ! The so-called physical body consists of nothing but these four elements, and Goethe therefore divides the “ Chorus of the Maidens ” into four parts, making them, at the close of the fourth act, tell whither they depart, as they *do not* descend into Hades—to invisibility, but return, rather, to the arms of Mother Nature, resolving into plant life, into air, into water—and in case of the fourth part—into fire, into the heat embodied in the ripening grape, as it grows in the vineyard for the service of Dionysus.

And so may we see that from its inceptive germ onward this earth-body of ours consists of “ the Daily Bread,” and Nature but takes to herself again that which she lent to the Spirit in order that it might construct the form.

How deep the chasm—how far the way from the

image contained in these Realities to a recognition of these same facts and their moral as laid down by Paracelsus in his *Ens Astrale* ! Yet is it the way that leads us from the gods of Greece unto the Lord of Karma—even Christ.

## CHAPTER II

### ENS VENENI

WHEN the being of man is presented in its relation to Nature—as in the foregoing chapter concerning the Ens Astrale—we may well call to mind the dictum contained in the Old Testament: “An eye for an eye, a tooth for a tooth.” Man is here portrayed as struggling regardless of his will—as one indeed who, without being asked, is yet made responsible.

As an Ego he has been placed within the “world of his body” and he is weighed down by a load of responsibilities with which his reasoning powers are unfit to cope.

There was a time when the laws of Jahve, or Jehovah, were wont to regulate his relations to his own body, but that time is past, and his present-day incarnation sees him freed from all the ancient laws. He is left to himself to decide as to how he shall govern his own being—he may do ill or well in the matter of his thinking, feeling, willing, or his actions, and when seeking to satisfy his body and soul in hunger, or in love—he is but feeling about, as it were, in a state of semi-darkness; in one place stumbling over unseen obstacles, in another falling into hidden traps.

He draws harm to himself not alone by his

unbridled desires, but equally by his indolence, by his lack of courage at one time, and by his foolhardiness at another. Everywhere and at every turn does *Ens Seminis* (that to which he owes this body of his) sense judgments, for at all points does Nature turning against him cry: "Do not forget! An eye for an eye! A tooth for a tooth!"

What you destroy—what you ruin, becomes your enemy—aye, an enemy you yourself have created; and here on earth, where you gave birth to it, will it in the fullness of time appear to you clothed in its final form, in that of the incentive to some mortal disease, a foe as invisible as it is merciless.

Those who are able to find thoughtfully their way into the Reality of this revengeful, inescapable Power—a Power whose only interest would seem to consist in first building up and next maintaining the Temple it finally destroys with so much apparent vindictiveness—those who can do this will receive some idea of the fundamental religious feeling which possessed the pious Jew of old, who beheld in *Jahve*—above all else—the Avenger of the Law.

Within the Ego, that lives its life in the blood, is mirrored "*Jehavah*," and through the blood comes the vengeance of those sins which the blood committed. Indeed in this respect the *Ens Astrale* of Paracelsus sounds to our ears like the echo of those feelings so intimately bound up with the sentiments of the Old Testament—so alike are they in their relentless harshness—so unbending in their utter lack of compromise.

There is, therefore, but one remedy against so much that is inimical in Nature, but one help in a case where it is always possible for us—owing

to sheer ignorance to err ; and this help is, to put it in the words of Paracelsus, " to be far more noble and strong as to the nature of our blood," which means, to live " intimately " with God, in the sense implied by the Sacred Scriptures, to be truly and entirely a servant of Jahve—herein alone lies the deliverance from evil. In his foreword Paracelsus make it plain to us how well aware he was that, literally speaking, each " Ens " is physiologically the basis of some one of the Religious Systems. It is for this reason that the reader will find little to convince him that Paracelsus held the Christian tenets of Belief until he sees it himself—revealed in the *Ens Deale*—in Chapter V ; indeed it would be almost possible to say that—seen in the light of the four earlier chapters—the attitude he assumes (in order the better to enter into the realities of the question) would appear to be a non-Christian one. For not until he arrives at the *Ens Deale* does he apparently consider the moment at hand for proclaiming the fundamental note of Christian Esotericism. *Ens Veneni*, *Ens Naturale*, *Ens Spirituale*, as also *Ens Astrale*—which we have just discussed—reflect aspects of a Wisdom which might just as well be sought outside the demarcations of Christianity, such is the tone of their religious contents. There is, in fact, something non-Christian in the manner in which he asserts : " We ascribe it to *All Beliefs* that they form the foundations of Medicine ; the Turks have theirs—the Saracens, theirs ; the Jews, theirs ; likewise the Heathen, theirs." This assertion on the part of Paracelsus offers an excellent opportunity for the " rational mind " to criticize and object to the

author's drawing distinctions between the religion of the Turk and that of the Saracen—since both accept Islam. But, as a matter of fact, it is here far less a case of belief than of those peculiarities practised by Turk, Saracen, or Arab, in their devotion to Monotheism, as a means to the development of Humanity—and here great differences are evinced.

In order to form an adequate judgment we need only think of the enormous benefits in the form of Ancient Knowledge—more especially of mathematics, chemistry, astronomy, and medicine, which were brought to Spain by the Arabs, and which found their way from that country across the length and breadth of Europe. And in contradistinction to the above we must also note how retarding has been the influence exercised by the Turks, when compared with that of their co-religionists, how little they have contributed to the common good wherever the impulses of evolution have been concerned. The thing is, that in such matters all depends upon what a people are able to derive from the symbolism presented by their particular dogma.

One will find God's Wisdom and Being set forth in the Mystery of the Stars—another seeks God amid hopes that centre in the joys of a Paradise—and the influence of a people upon the general development finds its analogy in the influence exercised in the body by the Soul belonging to this or that type of people. It is quite possible to be a Monotheist, and nevertheless to incline towards either the "Mars type," or the "Mercury type," as the case may be—thus representing either a retarding, or an upward-striving element, and this is what Paracelsus means,

in his allusions to Turks and Saracens. The question is one touching four different types of humanity in their various relations to the four-fold nature of man, as expressed in the physical, the etheric, the Astral, and the Ego forces, for which reason there may very well appear to be some connection between the contents of the first chapter of the *Volumen Paramirum* and the typical nature of these peoples whom he above specifies. If we are to make a sincere attempt at getting within those thoughts which encircle the Ens Veneni we must divest ourselves of the tone common to the Jewish Religion; we must not seek that aspect so inimical to man—an aspect displaying all the revengeful elements within the Cosmos. On the contrary, we must seek rather the aspect wherein is portrayed the Life-giving, Life-preserving Deity and its Master-Worker as seen in man. We must try to understand, not so much what it is that differentiates man from the Macrocosm, but rather what it is that so intimately binds him to it—and to what this interweaving of influences is to be ascribed. What is it that so clearly associates man with Nature—so closely that he cannot possess his being without her? The secret of this intimate tie lies in our breathing and in our nutrition.

Animal, as well as vegetable matter and mineral salts are partaken of daily, and ceaselessly does the air stream in and out of us. Nourishment is nothing else than a “Renewer of form,” as Paracelsus puts it, and he calls man “an image set in a mould.” It is the Astral man that causes the “building stones” to perform their perpetual work of “keeping the form” intact and in accordance with the design

laid down, in order that the tangible apparition we recognize as the external man may be projected on to this plane. If the reader will refer to what has been said as to the *Ens Seminis* he will remember that the plan, or design, for the form was present already in the seed and that it is the Spirit of the Being about to incarnate that gives the fire to life, rousing the dormant life to human life through the connection formed by the parental germs. It has further been stated that as time goes on the germ begins to develop—that is to say, it draws to itself food according to what may be the peculiarities of the being about to take on flesh, peculiarities which are bound to have their modifying effects upon the “Design.” “To feed”—this means much the same as “to build,” this is, in fact, the start, and the “building” continues growing until the child’s birth.

Now, the nourishment that has been at work in accordance with the unseen model and which has been imbibed by the embryo, becomes the visible body. You may cut and study that body as much as ever you like, but you will see no more than the “design” which the nourishment it has received shapes into limbs and organs, organs which again do their part in imbibing and rejecting the sustenance so necessary for keeping the form intact. But the “design,” that is, the true—the “Astral” Man, is never seen. This term, the “Astral Man,” covers all that appertains to the invisible man, for the physical, as well as the etheric body, merely mark differentiations—which are due to their respective ages, by which is meant that *conditions* of evolution have led to a consequent *thickening* of the Astral

sheath. The Astral Man is not seen by earthly eyes in the same way as it presents itself to the spirit-eye; the Image ("Bildnus" as Paracelsus calls it in his quaint mediæval German) remains veiled. The visible body, therefore, reveals to us nothing but that which it has imbibed in the way of liquids and food-stuffs—it is *these* which are seen, transmogrified into the Man of Flesh; *they* are the "Daily Bread."

In order that the human spirit may function on earth within the human form it has need of all that animals, plants, and minerals can place at its command. As lovingly as a mother does the kingdom of Nature nourish man who has *corporeally* grown forth from that kingdom. And more still! the air gives itself up to him; it bestows on him a most wondrous gift in that it sacrifices its own being to his requirements—and to this do we owe our "self-consciousness"! We need but note the change that takes place in the evolution of the lower animals when, for instance, the swimming bladder develops into the lung and the air is admitted into the organism direct, thus enabling it to carry on the internal work of combustion. The various religions represent the Deity as revealed in the element of Fire; and of a truth, that which is divinely eternal within man's body can only become self-conscious through the Fire in the Blood—in that Flame of Life which is unintermittently fanned by the sacrifice of the Spirits of the Air. For the sacrifice here wrought is, indeed, a mysterious one and ceaselessly is this act performed within the Microcosm—as long as man draws his breath.

The air, which it must be remembered is nothing

other than Astral matter, divides itself within the human organism, and the occult result of this separating—this dividing of air—of Astral matter—is the Inner Light—the spirit of man is given the possibility of attaining to self-Consciousness.

Ens Veneni (poison-essence) enables us to comprehend the sustaining spiritual forces belonging to the etheric body, nor does it do this in the abstract, but rather in a thoroughly concrete manner. That the “healing forces” of the etheric body should form a chapter in the Ens Veneni may seem at first sight both curious and contradictory. But the fact is that the term “poison” is here conceived in the occult sense and used in elucidating the nature of the etheric body and, therefore, of the alimentary and glandular systems.

For what is poison? And to such a question we can but give the paradoxical answer: Everything and—nothing! It entirely depends on the consumer, whether what he takes is “poison” to him, or not; there is no term so relative in its meaning as this one, “poison”—and according, also, to the conditions may the so-called poison become a means of healing—an influence for good.

A glance at the earlier stages of human evolution will enable us to arrive at a better conception of present conditions, as also of the term “poison,” assisting us at the same time in understanding evolution in its relation to nutrition.

Let us, to begin with, pass in rapid review the five epochs of life already mentioned when the effects of Arsenic were under discussion; those epochs, of which each embraces seven years, from the seventh up to the thirty-fifth of man’s life.

The reader can in this matter refer to his own life—going back as far as memory can carry him—and then trying to recollect how his stomach has conducted itself during those different epochs above specified.

His earliest nourishment will have been composed entirely of that product of the etheric body which we know as milk—milk, either of the human, or of the animal kind. Then, by slow degrees, he became weaned from so exclusive a form of diet and gradually adapted himself to others. There are certain instincts within the child as to the kinds of nourishment which are suited, or unsuited for his consumption; this he “likes”—that he does not “like,” while the next phase shows us youth at the summit of all it may be capable of, in the way of food consumption! Gradually, however, when the twentieth year is passed and the persistent demands made on us by life lead to a greater and more sustained strain being put on our faculties, until the position we needs must attain to has been assured—gradually, we say, with this increasing strain the fires of youth, damped by sorrows and by duties, are fain to lose their ardour. *Then*, though probably quite unnoticed, the stomach, too, will have begun to alter its behaviour.

This will, as we have said, not have been apparent—until—one fine day—(when, of course, the change has already become a *fait accompli*) it—our stomach, if you please!—refuses to comply with our wishes! refuses to accept and “deal with” all we desire to eat! And now the eater, who has arrived at about the thirty-fifth year of his life, will exclaim:

“Most remarkable thing, this! When I only

think of how I enjoyed my food as a lad, between fourteen and twenty-one! Never a thought of indigestion, *then!* Didn't as much as know the meaning of the word—and now this wretched feeling of *malaise!* In *those* days *this* always agreed with me—and now it affects me like so much poison!”

And this same person may at the same time have been by no means given to “riotous living”; he may never have “racketed”; or been intemperate, in matters of either eating or drinking, nor have done any of those things which are calculated to rob the stomach of its digestive faculties. Yet, in his case, mental exertion—brain-work—will have brought about the same results. The worries of daily life, the entire change of the soul's being in the course of its transition from the more careless conditions of youth to those of the grown man—the citizen—these of themselves are enough to account for all such insidious changes. And in confirmation hereof such a person will then call to mind the way in which worry, friction, or excitement incapacitate him from taking his food at all—as well as how grief, intense suspense, or even hard mental exertion make him averse from eating.

Any such retrospect upon one's own life suffices to teach us that the head and the stomach are indeed opposite poles—that one affects the other and is dependent upon the other—aye, that the necessary and ever-increasing strain put upon our mental labours, taken in conjunction with the uncontrolled restlessness of the times in which we are living, are the true foes of our digestive organs.

A glance at earlier generations, that knew none of

this present-day turmoil and strain, will bear out the truth of this statement, for their nervous and digestive ailments were nothing as compared with ours. And if we cast our mental eye even further back still, then shall we come to a time when there were no digestive disorders at all—nothing but a healthy and well-ordered stomach for everyone, right up to a hale old age! How little our early Teuton forbears concerned themselves about that member of their organism! It *had* to digest what was given it and its owner's sole anxiety will have been to provide that something. And yet—though they may not have concerned themselves, there were others who did, namely the Educators of the people, those who gave the people their moral code and their laws. “*This* is what you shall eat; to eat *that* is sinful; *this* is what you are to think; *this* is what you are to believe; *that* is not to be thought; *such* conceptions must on no account be entertained!”

And thus were those souls which were as yet unripe to think for themselves endowed with *processes of thought* calculated to maintain a right equilibrium in relation to their process of digestion. Their knowledge of the beings and the forces ruling the digestive process, as those—to us invisible, though to them distinctly visible processes—which govern the life of conception, enabled these priestly educators to create for the people both their religious conceptions as also the laws to be followed with regard to the nourishment of which they partook.

And here the “distinguished scientist” is, of course, sure to smile pityingly, when Beings—

Entities—Forces are spoken of as directing digestion ! He does not know them ; has no use for them ! And yet—— ! How much time and trouble does he not spend in studying their labours and their deeds ! and the fruit of all such study is after all but a description—a confirmation—of facts observed ! *Why* all these intelligent and purposeful movements, this exuding and this separating ? how has each minute bit of separate life been able to come into existence and carry out so effectively its work of sustaining this organism ? Ah ! what can the reason of all this be ? Who is it moves, exudes, separates, in so marvellously wise a manner ?

Paracelsus replies : “ It is the Alchemist—the Alchemist whose laboratory is the stomach ! ” But before we come into closer contact with this same Alchemist let us look back again to earlier times, before we had bidden farewell to the past, roaming even further afield out beyond “ man ” to where those brothers of man have remained stationary beyond the boundary—let us turn our observations to the animal world. Here again, nothing but the healthy stomach is to be found—and also, be it understood, the cause of that healthy stomach, namely that Law-giving Educator, who presides over every species of animal and who tells each what it is to eat and what it is to avoid.

This Educator is recognized by Science and in the same breath—totally ignored by that very same Science ! But the Educator’s name is Instinct. What is Instinct ? Well, it’s—simply there ! That is about all people know, although they will probably add : “ Instinct is the inherited memory of the experience of species.”

Paracelsus replies : " Your instinct is the animal's alchemist ! " A child at the beginning of its life shows—as does the animal—how well aware it is of that alchemist's presence. It shows this in those instincts it displays as to certain foods—instincts which evince an aversion against alcohol, for instance. But the greater the advance of intellectual consciousness the more does this outweigh those presentiments which, as the result of environment, seek ingress to the consciousness ; concepts due to the voice of the Alchemist and attuned to all that is good and beautiful, all that is most desirable !

What a difference between those bygone days, when the laws governing nourishment were held in reverence and respected, and these, our own times, when persons take a peculiar pride in partaking of everything. Now that the gods—in order, through a life of self-made sufferings, to lead man to one of self-found freedom—have loosened those ancient laws—the bonds whereby he was held fast—the man-animal busies himself in collecting and sampling every sort and description of food-stuff to be found throughout the two hemispheres ; the expressions on the faces of people as they gaze at the goods in the windows of high-class provision shops, where the delicacies of the season may be seen displayed, are a study in themselves and give us a curious illustration of this phase of human nature. What acute interest is evinced at the sight of these eatables from all climes !

What importance is assigned to this whole business of eating—and how people feel in duty bound to have eaten of everything that is in any way edible ! How embarrassing it becomes if one's

pecuniary resources have debarred one from making acquaintance with some special delicacy—never to have as much as tasted it! and to know that one never shall! For someone to accost one with: What? you've never eaten "this" or "that"? and to have to stand there impotent and ashamed!

Yet even here glimmers that Spark of the Deity—of the all-embracing Spirit of the Earth, amid all this sombre darkness and dullness it yet stirs within the consciousness of Man's being. And the Spirit calling within urges him to extend the horizon of his knowing—extend it over all the Earth, since he is Lord and Master within Nature's Realms. All is his—he feels this after his dim fashion—and thus he sentences his stomach to perform acts which in reason it cannot do: namely, to eat, drink, and digest, *everything*. This is a huge mistake and one which is bound to bring its own revenge—for it is impossible for the body to accomplish that which the spirit alone can bring about.

The results of this error are dealt with in the *Ens Viveni*. Many of the chapters belonging to this particular "Ens"—indeed, we might almost say all of them—Paracelsus has dedicated to the description of the being and the activities of the "Alchemist." He is evidently concerned that the pupil should receive a complete insight into this wondrous force so ceaselessly working within human nature—a force which should present an example to the Esoteric Student, for, as the Teacher observes:

"As to the Alchemists among men, who can do as much as can the Alchemist *within* man! To him will no act be impossible." All the Alchemists,

including also our present-day Chemists—have set as the goal of their knowledge *this*: namely, the possibility of attaining to a comprehension of sympathy and antipathy in Nature; the law of selection among minerals and metals, and the art of how, by means of the deliberate manifestations of these laws, they may—like Nature herself—become the combiners and the separators of these same substances.

Now in such matters, the Alchemist in Nature may well present the highest example to our chemists, for he does not merely fuse so-called lifeless substances, making of them new forms and shapes, but he takes earth, water, air, and light, and makes of these plant substances and the flesh of man and beast!

As we are here dealing more especially with *human* nature, it may not be out of place to give a moment's thought to the marvellous fact of how Salts, Plants, and Animals are devoured by man, who makes them one with his own nature—of how they become—by some mysterious power—deprived of *their* own nature! Paracelsus has himself not been slow to notice this. They—these other forms of nature—are metamorphosed as soon as they come between man's teeth; they are no longer Salt, Plant, or Animal—they are speedily transformed into flesh, blood, and bone. *Something*, therefore, is within them, and it is a something which (on the same principle as the cook who prepares a dish) *knows* what ingredients should form part of man and which should not, and knowing it selects from nature just those which are necessary and rejects the others in the form of excrements.

A force is therefore at work which knows full well what is the Secret of Life. And Paracelsus draws our attention to the fact that every animal is after its fashion well aware of that wisdom governing its life—proving as much, indeed, by the way in which it makes use of the different ingredients in order to provide the requisite substance for its form, for the art of the various Alchemists is manifold, and those things which do not come within their particular scope, that which they do not understand, they forbid the animal to partake of—that is to say—its “instinct” impels it to select special foods.

The Alchemist, whose activity we are able to observe working through “instinct,” knows how the animal he is guiding stands towards Nature; he knows the fusion and the combination of forces best calculated to preserve such forms as those of the bull, the peacock, the pig, the lion, the bird. Within the Alchemist is preserved a memory of the coming into being of each form, each species, in the course of this world’s evolution. And this memory reaches back to conditions of matter which were very different from those which the world in its modern aspect presents. In those primeval times, when even the form of the earth itself had not consolidated, animals known to us in the present day were utterly different, they too have evolved, and if we feel our way back carefully and cautiously along the guiding thread of evolution we shall come to epochs when there *was* nothing “earthly” to see—for there was then no “exterior” to gaze upon, no “matter,” other than such as is provided by a gaseous condition.

Yet was everything present that in the course of evolution was to effect its “occult chemistry”

in the liquidizing of the gases and the consolidating of the liquids—in the performance of all of which the Being is manifested. And this memory within the Alchemist is the recollection of the cognition of the forces—of the nature of those with whom it then stood in so close a connection of inter-communication. It is a state of consciousness which even at the present time still answers in response. It is something spiritual revealing itself in every form, be the form that of a stone, a plant, or an animal. The manifested form may come and go, but that which is the soul and the spirit, *is* and remains.

Now, observe the animal world from this standpoint—for, as is the effect—one upon the other—of those material forms in the present day, so too, is the relation in which the spirits of those forms stand to one another.

The entire Animal Kingdom responds in a certain degree to man's Astral nature and might not inappropriately be compared to the sticks of a fan. When seen closed this many-membered object has the appearance of being but a single one, and so it is in the case of man: Astrally viewed, this unit embraces everything there is of the Animal Kingdom, the potentialities belonging to every condition of desire, which when seen apart—spread out like the sticks of a fan—present distinctive attributes of the animal species.

Thus does every species represent an Astral type, and types embodying creative forces of another kind are actively at work at the back of the Plants and the Stones. This alone should be enough to hint that an understanding of how the process of selection,

going on between animal and animal, and animal and plant, may enable us to pierce to the nature of all things.

There is indeed a profound reason why certain animals feed on carrion—and others only on plants, more especially *particular* plants; a reason also why serpents swallow small birds, and why big birds devour small snakes; there is a subtle meaning in the fact that caterpillars destroy the leaves of a plant in order that—as butterflies—they may hereafter enjoy the honey-dew they derive from the blossom.

And as certain as it is that man little knows the “wherefore” of these things—as certain it is also that he understands nothing of those states of consciousness which attach to the non-human beings as well as to their occult relations.

But the Alchemist in man—that portion of the archaic human spirit which, lurking beneath the threshold of consciousness, enshrines memories of the human species—this Alchemist knows all. What we are wont to call our waking-consciousness embraces no more than the memories of our sense-experiences—the impressions which have been called up by experiences received from the outer world. Yet, what goes on in this world within, embodying all the forces that conduct our life processes, these things remain unknown. Nevertheless, *this* world, similar to the one of the external senses but which, seen within Nature—through the eye of the Spirit—seen and experienced—is the world of the Alchemist.

This, too, was once our world—our world in times before our organism had developed to so high a

pitch as to enable the forces of the Logos to unfold their waking-consciousness within us. A separate form and figure amid other forms and shapes does man—conscious and awake—now look out upon the world ; nevertheless, it is the subconscious man, the atavistic man, who experiences that other world in the form of force-combinations which conduce to sensations of either sympathy or antipathy.

He senses that other world, even as did his forbears, through the medium of the Primeval Spirit.

Paracelsus draws no more than a difference of degree between the Alchemist in man and the Alchemist in the animal. Every species is guided through its instincts by the Occult Wisdom, by that Group-Soul Wisdom, that so well understands of which sympathetically-allied beings the body of each species is built up and by which it must consequently be sustained. And this wisdom, in its "instinctive" form, is able to fill that entire species with a sense of revulsion against such kinds of food as are injurious to it—*And why injurious?*

Because the animal's organism is built on lines not conducive to the assimilation of certain kinds of food and should it partake of such the Alchemist would no longer be able to carry on his work. From this we may understand that the Alchemists in man and in animal are "brothers." The one working more especially within man's digestive apparatus, stands for that part of the human consciousness which is still entirely subject to the Group-Soul, and which can, therefore, be only apprehended through the medium of its workings. Nor can man come to know the Alchemist himself until he is brought to a knowledge of that part of his being ; when through

initiation he pierces to the realm of the soul *beneath* the threshold of his conscious self, for it is because our waking and thinking consciousness is nothing but the more highly developed part of our consciousness of former times that our stomach and our head stand in such close relationship one to the other.

The processes of thinking—of digestion are identical; the Alchemist within receives and separates the food-stuffs into those which are sympathetic and “antipathetic,” and in accordance with this plan of division does he also utilize them. That is, he retains those which serve to nourish the blood, and the rest he throws away in the form of excrements.

During his periods of waking-consciousness man receives all his impressions as to the external world through the medium of his sense perceptions, and these he is again bound to separate into agreeable and disagreeable sensations; with these does he in turn nourish his soul-life, for he allies to this consciousness conceptions which result from impressions made upon his feelings.

In order to complete this analogy concerning the way in which the Alchemist exerts himself in getting rid of what is harmful, the reader may be reminded of how a healthy human soul will—as far as in it lies—try to avoid the deleterious excrements which may have gathered within that same soul—seeking to do so through the medium of *forgetting*; the richer, the stronger the soul is, the better will it be able to rid itself of all it has suffered in the way of sorrow, pain, and disappointment, banishing these from out its *permanent* recollections, thus enabling

it to gather such strength as will assist it to enjoy life again through the creation of active interests.

Should the soul be unable to push aside such recollections, if it "cannot get over them," as the usual expression is for such a state of mind, then that soul becomes poisoned; indeed—partially paralysed in precisely the same way as does the body when the Alchemist is not able to rid its organism of poisons under the guise of excrements. For the term "excrement" must not be conceived as one touching those processes which concern the intestines only, but as applying to everything the Alchemist brings under the heading of poisons, that is to say, of having no affinity to the organism, and which he is consequently bound to remove.

Head and stomach are brothers and sons of the same mother—sons of the primeval human consciousness; only—one brother has advanced, evolving to a higher level, whereas the other has remained stationary. Both perform the same actions, only upon different planes of existence. They occupy exactly the same positions within the microcosm that man, in the macrocosm, does in relation to our moon. There is thought going forward in the stomach as well as in the head—which means that "differentiations" are made in one, just as much as in the other. And the result of this differentiation serves to nourish both body and soul—assisting the life-processes, be these conscious or unconscious.

Now, it happens that our waking-consciousness and our subconsciousness are not separated by any impassable boundary line; on the contrary, both are

constantly overstepping each other's domains. When the Alchemist governing the head, as thinker, is unable to master feeling, those feelings will injure the stomach, evincing their presence as passions, as sorrows, and as torturing recollections. And should the stomach's Alchemist be unable to vent that which is injurious, the head will, sooner or later, have to endure its share of the brother's troubles. An "upset" stomach will make us see the whole world awry: yet, once that *malaise* is over, the "joy of living" reasserts itself and gains its hold on us anew!

Paracelsus, speaking of the capabilities of the Alchemist—of, therefore, man's subconscious powers of cognition—observes:

"And should ye fail to understand this, ye will nevertheless find the cause thereof, if ye study the Teaching as to a being—as such is set forth."

And after having spoken of the Alchemist within animals, he adds: "Therefore should ye comprehend—as to others—that which we here leave away, as touching somewhat wherewith ye are well-acquainted."

Such hints and indications are to be frequently found throughout the writings of Paracelsus, and they stand for something like this: "Here, in a work meant for the public, no explanation as to the 'teaching regarding a being' can be given away"—i.e. that he cannot here enter into details on such subjects as the occult teaching concerning the creation of the world and of man.

"Ye who are well-acquainted," which interpreted means, those who are occult students, will require no further explanations, for such as these can

sufficiently recognize what is here meant, by reason of all they will already have learnt.

In Dr. Rudolf Steiner's book, *The Outline of Occult Science*, the seeker will find outlined what the teaching as to the Being was with regard to which those, who were "well-acquainted," had no need to seek for further information. From all this, therefore, we come to see that there is in actual truth nothing that is "of itself" a poison: that this is, indeed, but a kind of "thought currency," especially useful in calculating the respective values of sympathy and antipathy.

That which possesses affinity, and which is in consequence necessary to the building-up of body and soul, belongs to the realm of sympathy, while that which in the course of the world's evolution has been ejected from the human kingdom, this it is that belongs to the realm of antipathies. In breathing, eating, and drinking; in perceiving, feeling, and thinking—does man perpetually take up that which is sympathetic, as also that which is antipathetic, and the Alchemist at once separates that which is antipathetic from the organism. Man when awake does the same duty by his soul, and should he not be able to contend with what is antipathetic he borrows from the forces which stand at the Alchemist's command—in other words, he sheds tears.

Should all things take place in this manner, then man is healthy—but unfortunately everything does not follow this course. The Alchemist does not always have the requisite instruments to hand—in other words, he has not always a healthy organism through which he can function adequately. Heredity,

folly, carelessness and indolence—each and all ruin the instruments of the Alchemists, they soil and congest those parts through which he should carry out this process of exudation. And at this point Paracelsus introduces his pupils to a remarkably interesting chapter of his Teachings, telling them how it is that poisons are created, how it is that disease-producing matter undermines the health of the body. Paracelsus says: “Sickness assaileth man through his foul *digestio*.”

Already, when dealing with the *Ens Seminis*, we had occasion to allude to this occult term “*digestio*,” reminding the reader of how the seed has to *dis-integrate* within the earth in order that, through the forces of the earth, the water, and the sun’s warmth, it may send forth new life in the form of the plant. In the same manner is it necessary that a *process of dissolution*—a process of *digestion*—should take place within man’s digestive organization, if animal and plant forces are to be metamorphosed into human strength, and it is quite as necessary that—in the case of the plant—the process of “*digestio*” should, if new life is to result—proceed according to definite rules; the Alchemist must regulate his labours in accordance with certain fixed laws. Take the grain of wheat as an example: too much rain will cause it to rot, so that no corn can grow. Or again—should there be a drought, the wheat-ears will shrivel up, and what should have been our bread for future needs will not be forthcoming.

So too can the “*digestio*” within man suffer disturbance, for—even before the Alchemist is able to separate the good from the bad, exuding the poison and gathering the good into the life-forces—

“rot,” or “putrefaction,” may arise. Now, this term putrefaction, or, as Paracelsus has it, “putrefactio,” points to some of Nature’s secrets, for he says:

“What ye call death—destruction—therein do I perceive the arising of new life; for see how the corpse of man in its process of dissolution giveth nourishment to earth and plant: how it giveth the opportunity of incarnation to countless living creatures, albeit of a lowlier scale of life.”

You, the master of that organism, have withdrawn at death and as soon as the etheric body has entirely left the Physical, the process of putrefaction commences, that is to say, the elemental life goes its way: air to air; water to water; earth to earth. Mother Nature absorbs that which belongs to her and—when later metamorphosed—man breathes, drinks, and eats all anew. Surely no man ever really believes that he is eating what is “*dead*,” when he consumes either vegetables, beef, or veal? Nor, in truth, does he eat what is “*dead*,” that is to say, what has been deprived of its forces and its characteristics; this may be demonstrated by the fact that veal, for instance, has, when raw, a peculiar aroma of its own, and although this will be modified in the process of cooking, it will not entirely disappear. The same applies also to other meats and to food-stuffs generally. They all retain their typical scent, within which the life-giving forces associated with each kind are revealed. No one will confuse the smell of roast veal with that of roast pork, for the life-forces of each are totally different, and thus, through smell and taste, does man come into contact with the elementary and typically-coloured characteristics of each life.

Now, should the Alchemist not be capable of separating (at the right time) that which is healthy from that which is poisonous, then do good and bad remain together, and the process of putrefaction (or *incarnation*) runs its course. And what is more, this process goes forward at the expense of the entire organism, for a parasitical life comes into being and all material life, escaping the energies of the Alchemist, becomes parasitical life within the human body—it creates disturbances and the result is “illness.”

If the thought of anything so fantastic should cause the reader to smile, we can only say: look at the diseases brought about by disintegration of the blood! As well as those in which the blood congeals! Consider the sufferings due to liver-complaint and to gall-stones! And what of the numberless skin disorders? the internal and external tumours—beginning with the apparently most harmless swelling and ranging to that worst and most perfidious of all—Cancer?

These are but a few of the countless diseases of the body, and these, as well as all others, are nothing but parasitical life—resulting from the misfortunes that have overtaken the patient’s “*digestio*”!

Yet it would be impossible really to grasp this term “*digestio*” in its truest and deepest sense if we were to limit its meaning to the stomach alone and to that organ’s inabilities in the matter of separating the poison from the good ingredients committed to it.

No indeed! The labours of the Alchemist extend over the entire organism of man and its business is to rid every portion of this organism of the disturbing

matter that may have found ingress during the process of breathing, drinking, and eating. And more than this; for man's health is continually being injured owing to his own willing, feeling, and thinking. His griefs, his passions, and his desires are quite as much part and parcel in the economy of his organism as is the air he breathes, and the food he eats and drinks. We all know that grief and anxiety will make a person thin; that indolence and absence of any thought-effort will make him tend to grow fat; that a permanently passionate and unbridled state of feelings will render people what is called "nervous": and yet—how does this happen?

It is the result of the ceaseless interchange of matter going on between Soul and Body. To the eye of the occultist this body represents a collection of the most manifold essential forces, all of which have been brought together in the form we know as the human body. With our earthly eye we do not perceive these forces, for this eye is in very truth the window of the soul. It is the apparatus that enables our soul to stream outward—beyond the threshold—permitting it to feel about "astrally"—as it were—and beyond the realm of our corporeal system. And while thus "feeling about," our soul-matter meets with resistances—the experiencing of which are called "perceptions," these being received with feelings of either sympathy or antipathy—which, again, resolve themselves into thought-pictures, into concepts. We live in a realm subject to the *maya* of our conceptions—of our self-made picture-world, one which we construct for ourselves on a foundation of impressions received through our

senses, and it was because Kant felt the truth of this so intensely that he evolved his theory as to the impossibility of any direct cognition of the Universe. Nevertheless, man translating his rough sense-experiences into plastic conceptions through the medium of his feelings and his thoughts—into concepts which, accurately and finally, represent the being of this experience, moves about this physical plane as one who is cognizant, and thus—in his thoughts—the nature of the physical plane is revealed, together with the conditions appertaining thereunto.

Even as perceptions are metamorphosed into feelings, and feelings into conceptions, so too can the soul—through developing its own faculties—bring about a metamorphosis that will to the eye, as it “ touches ” here and there, reveal the being and nature of those resistances it thus comes up against. The glance or “ blow ” of the eye (*coup d'œil*)—that ray sent forth—may be, and probably is, but so much nonsense to the scientist of the day! Nevertheless, it is this ray that, coming from the eye of the hypnotizer, causes Hypnotism. (This applies to cases where that condition is brought about by gazing at the patient—for, of course, it can also be effected by other means.)

What has here been said throws some light on the question of the Eye's magnetic power and of that desire or reluctance—as the case may be—to meet the eye of another person, and even as the glance contains—or *is*—something of a fine material substance, so too are all soul-processes movements and metamorphoses of matter—nothing else than elemental life, which to the physical sight is thus

seen undergoing the processes of combustion, the three aggregate states of this same elemental life being air, fire, and water. We are "fired with a desire," we "boil with rage," our feelings "melt our heart," and so on! But thought-processes can have nothing to do with this burning and melting, for thought is a process of coagulation, similar in kind to the freezing of a liquid. The cooler we are while thinking the better for those thoughts: still, the "cool" thinker gets "hardened" in his prejudices and "petrifies" into certain habits of thought! The spirit of language that at one time formed its images, its similes, on the lines of real processes, placed these same similes into man's mouth, similes which contain the secrets of his soul, and yet man little knows how deep the truths which oftentimes escape his lips unwittingly—in careless, idle talk.

The process of combustion takes place in man's blood, wherein is pictured the life of his will: processes which have to do with water, image his emotions, while the process of coagulation, the power to create forms, are confined to the realm of thought.

Soul activities are—as a matter of fact—the occult metamorphoses of substances within the organism and, owing to man not carrying out these processes harmoniously and in accordance with the laws which govern the life-conditions of his body, but trying rather to emancipate himself from Mother Nature—more especially while in his waking-conscious state—for this reason is it that man *needs must sleep!* He gets tired because, while willing, feeling, and thinking, he adds to his life-processes something that is not suited to them and which consequently hinders and disturbs the normal tenor

of their ways. Science has given a name to this superfluous admixture—and calls it “fatigue matter”: sleep is calculated to remove this.

When man sleeps, his soul dips down into the realm of subconsciousness and in so doing relinquishes its own work upon its organism. The soul then no longer disturbs, but, on the contrary, assists the Alchemist in his labours, and all that has been “coagulating” during our daytime thinking is then dissolved as the needs may require.

The reader may make objection that this signifies an arbitrary destruction of all thoughts: and if so—how is it that man can think to-day as well as remember and think over his thoughts of yesterday?

As a matter of fact he does *not* remember each and every thought he has entertained. Nevertheless, all he has, as to the Spirit of the thought, properly digested—all *this* will have become his Spiritual property—his very own possession, and what is more, because of his having thus spiritually digested these thoughts he will have acquired the ability to make them into a thought-form at any moment he may desire. This is the blessing attendant on all true thought-labour—namely, that the result of the work tends to create abilities; through thinking does man learn to govern and utilize the forces of nature; learning to shape them into pictures with which his soul can sport, or create.

Our bodily life is the result of a perpetual consolidating and dissolving—a constant in-taking and also evacuating effected by the processes of breathing, eating, and drinking, while an equally unintermittent change of spiritual matter is brought about by our willing, feeling, and thinking, which, called into

being by our sense-conceptions, resolves itself in our life of waking-consciousness. Spirit in matter, and matter in spirit, and the differences between all substance proclaim the evolutionary degree attained to by the life—that is, the elementary life—represented by our body, even up to the highest spiritual life, which is the Body of the Logos.

Now, Willing, Feeling, and Thinking are “hard nuts” to negotiate—being processes contained in the temperament of the blood, in the juices—all of which form matter. And yet—how much feeling is “water”—if we take the act of perspiring as an illustrative example! Here feeling reacts on the body through the heat of the sun’s rays and hard work will bring about similar results, but then we also have to reckon with the sweat that may break out on a man’s brow from fear, or from great excitement—and also the tears that arise from pain, or from grief. To what, then, are these evidences of “water” due? They are both processes of equitation called forth by the Alchemist and to a further explanation of the cause of tears we shall return later on.

But, since the desire of the Alchemist is not to remove what is good, but only what is injurious to man’s life, then surely those drops of perspiration, as also his tears, should be accredited as poisons? And so they are, for both—were the Alchemist not to remove them—would have a deleterious effect upon man’s life, robbing it of its necessary harmony. Paracelsus enumerates seven categories of poisons, some of which find their way into man’s system through the air he breathes, and the food-stuffs and liquids he partakes of, while the rest concern the

impressions he receives from the external world, and which he, within his own soul, works up into concepts. Man, like the Alchemist, whose business it is to separate the good from the bad, is also able to recognize and differentiate these various categories. There exists a most intimate connection between the organs of the body and the activities of the soul, for which reason there are seven organs, whose task it is to act as instruments to the Alchemist. These are :

1. The skin.    2. The nose.    3. The ears.
4. The mouth. 5. The eyes.    6. The kidneys.
7. The excretory organs.

The names of the poisons which contain the secret touching the causes of disease Paracelsus teaches as follows :

“ The Alchemist exudes substance in this way :

Through the skin	..	a resolved mercury.
„ „ nose	..	a white sulphur.
„ „ ears	..	the arsenic.
„ „ eyes	..	a disintegrated sulphur which has been re- solved into water.
„ „ mouth	..	a resolved sulphur.
As urine	..	a resolved salt.
As excrement	..	a decomposed sulphur.

Now, anyone hastily investigating the ear-passages for traces of arsenic, or the spittle in the hope of discovering sulphur, would find his trouble ill rewarded and might then well ridicule this entire statement. Nevertheless those who will but

take the pains of investigating the origins of diseases of the ear—doing so in the manner in which the “Spirit of Arsenic” is dealt with in the chapter on the Ens Astrale—would infallibly come to recognize the connection existing between the wonderful uses of the ear and its construction, and the nature—or being—of Arsenic, and recognizing this, the student might well say: “This intricate work of art, the ear, has been construed by forces which serve the Logos as the World’s Word; in tones, in melodies, or in speech rings forth the inner creative force—an expression of that “WORD” which was—even “in the Beginning.”

In Arsenic we may recognize the force that lives its parasitical life within man, when the Bearer of the Logos, the Ego, lapses into a dull and heavy “life of habit.” On the one side the organ ready and eager to receive the sparkling Life of the Word, and on the other side the force at work that can within the Soul paralyse this life. Anyone troubling to *think*, cannot but suspect the connection between aural maladies and an arsenical formation within the soul.

Connections of this kind may well reach over and beyond our life of to-day, indeed, many incarnations may lie between the soul’s sin and its final result—deafness, and a far deeper meaning than is usually attributed to them lies in those words of the Gospel: “He that hath ears to hear let him hear”—for it the capacity of the Spirit to accept that is here meant; the active, seeking, and eager Ego possesses the faculty, but the dullness of spiritual hearing is the soul’s defeat, which in some subsequent life will result in the equally defective physical organ,

the ear that can no longer hear. Nor does heredity in the matter of deafness have anything to say against this theory which proves that Karma leads the Ego to the parents who give it exactly what is needed for its development—the bitter corrective of a life of deafness—so that the soul may learn to flame up in all its longings for sound—for the out-pouring of the World's WORD.

These seven organs are by Paracelsus called "Emunctoria," the exuding of perspiration, urine, and the excrements being in the main a subconscious process, but, under the circumstances of great excitement, in fear, for instance, the waking-consciousness becomes directly associated, and then poison is produced through impotence.

Now, this may at first sight seem a contradiction, yet it is not so, for an analogy may be found in sins of *omission*, when owing to that not being done which should be done—something results which is due to that very act of *omission*.

But the Emunctoria of the nose, the eyes, and the mouth consist of materialized soul poisons. The eyes are the organ of the sentient soul; the nose is the organ of the conscious soul, the mouth is the organ of the reasoning soul and, therefore, the weaknesses or sins of the conscious soul can be associated with cold in the head and with nasal disorders. The weaknesses of the reasoning soul may be connected with throat and lung diseases, and the sentient soul be brought into line with diseases of the eyes. This indeed reveals curious tests as to the defects of character! In the most pitiless language does the body proclaim our shortcomings; our structure, our form, as also our

complexion (our colouring), our gestures, our speech and the expression of our features, tells of the failings of our former lives.

The body is the image of Isis, whose veil the Uninitiated dare not raise—since he lacks the strength to support the sight that then must meet his gaze. But Paracelsus, the initiate and clairvoyant, sees this unveiled image whenever he regards the living man. He sees into the laboratory of the Alchemist and observes how there the ever-active Spirit condenses into matter, the while matter again resolves itself into Spirit.

Paracelsus sees and differentiates between the building and the destroying entities, or nature forces, and he recognizes the influence this Ego, with its capabilities, its sins, and its weaknesses, has upon the work of the spirits associated with the organs. And, more than this, he recognizes that the same forces or entities are brothers to those other entities perpetually at work creating and destroying in all the kingdoms of organic and inorganic nature: sulphur, quicksilver, and salt are to him but so many technical expressions for world-forces working within universal nature.

Those fine lines that may be found at the close of Goethe's poem: *On the contemplation of Schiller's Skull*, exactly express the sublime art of Paracelsus (the Art of Spagyrica), which is the ideal he would fain set before all men of medicine:

“Wass kann der Mensch im Leben mehr gewinnen,  
Als das sich Gott—Natur ihm offenbare,  
Wie sie das Feste lässt zu Geist verrinnen,  
Wie sie das *Geisterzeugte* fest bewahr.”

The way in which this *Volumen Paramirum* (and,

indeed, all the works of Paracelsus) makes appeal to the occult student has already been touched upon when we quoted that allusion to "those who are well-acquainted" (i.e. well-grounded, well-informed) an observation being then also made to the effect that more explicit explanations may be found in the "Teachings concerning the *learned* man." (In order to comprehend the *Volumen* it is requisite that the student should previously acquaint himself with the "Three Principle Theory" of Paracelsus, for that which is dealt with in the first two parts of the *Opus Paramirum*: "De causis et origine morborum ex tribus primis substantiis" is a form of "specialization" as to a study of which some fundamental knowledge is pre-supposed).

The new edition of the writings containing the *Paramirum*, which has been recently published by the firm of Dietrichs in Jena, contains certain explanatory footnotes as to the three substances, Salt, Sulphur, and Mercury. In these notes it is said that Paracelsus under the above terminology was referring to the trinity of Body, Soul, and Spirit.

Now, such an observation explains nothing! Indeed, it only engenders confusion in the mind of the reader. For what is he to make of it when Paracelsus proceeds to explain to him that *all* things consist of Salt, Sulphur, and Mercury; organic as well as inorganic? When, for instance, in illustration of the above he shows us a piece of wood—or say, a stone and says that—although our eyes cannot behold the fact—this apparent unit nevertheless contains the triune and that it would even be possible to demonstrate the truth of this assertion?

For all things—all matter—can be made to burn, even stones and metals—if only the requisite degree of heat be attained, and then the triune nature of matter becomes revealed, for the erstwhile unity is destroyed.

As the result of combustion we then perceive the sulphur in the smoke, the volatile aspect of matter reveals itself in the quicksilver, and what remains as ashes contains salt. Paracelsus emphasizes the fact that he is speaking of *substances*—of substances which are the bearers of capacities, and that these substances are identical with what we regard as matter, as matter in any and every form of existence, irrespective of the realm in nature it may belong to.

This entire Maya of the World *is* maya—is illusion—because we perceive no more than the workings that come to us in the form of “impressions,” the stamp of which is received by our human senses. There is no matter *per se*, that is to say, not as recognized by our sense observation, but there is mercury, sulphur, and salt, which we find acting in combination, subject to certain laws.

Indeed, it is quite impossible, when taking the standpoint of modern science, in any way to approach what Paracelsus means, for how is the materialistic view to arrive at recognizing in such terms as Body, Soul, and Spirit, qualities which are present in a block of wood—or a stone? The meaning “Reason” so vaguely attaches to the terms Body, Soul, and Spirit can never serve as representing the combustion, the smoke, and the ashes by which a piece of wood may be reduced from its erstwhile condition.

Indeed, to comprehend this it is requisite for us to take a different view of the Universe—and to turn to that held and taught in the Mystery Temples and in all the Occult Schools. When the first teaching was again given out from these Schools of Wisdom, the Theosophy of our own day began to speak of the triune of the body, of how this is composed of the Physical, the Etheric, and the Astral members. Now, the following statements are concerned solely with that particular Occult Teaching which is known by the name of the Rosicrucian, or Christian Esoteric Wisdom, and takes into consideration no other presentment of Occult Wisdom, for it is through this form alone that the Esotericism of Paracelsus can be understood.

Here body and soul are in the “ primary schema ”—as it were—spoken of as *three* triunes; three *substances* build up the visible body, and these consist of physical, etheric, and astral matter. Waking-consciousness, the “ I am I,” the Ego-conscious soul, has taken threefold possession of the body, through—Willing, Feeling, and Thinking. Willing in the astral feeling in the etheric thinking in the physical members. Now, from this foundation, of which it has but comparatively recently taken possession, the Ego is enabled to rise to an understanding of what it recognizes—that is to say—to a comprehension of the Maya of the Body and of the world; of the microcosm and the macrocosm, doing so, moreover, by working at its own evolution towards a divine Willing, Feeling, and Thinking. And in so doing the Ego enters and takes its place amid the circle of creating world-forces, itself now a

part of Divine Universal Power. Then—from out the seeds of the soul will it have evolved the Spirit—evolved that which H.P.B. has designated as “Manas,” “Buddhi,” and “Atman.” And then?

Hereafter, in that far-distant Cosmic Future Spirit-man, grown to a god, will give his substance that it may become the basal matter of a new world—and analogous to the salt, sulphur, and mercury of to-day, will be the web constituting the Maya of that new world’s existence—and “matter” be the expression of divine laws.

Even as the soul surrounds itself with its invisible world of thought, of feeling, and of willing, so too will the *inner-world* of the human spirit raised to godhead be the outer world, the Maya of the future, and thus again shall cosmic willing, feeling, and thinking cause substances to arise and once more consolidate.

It was thus that the objective world we perceive with our external senses came into being—it is the result of the cosmic willing, feeling, and thinking of a divine Hierarchy of creative forces, and this is the reason why every shape and form in Nature is so wisely wrought, so filled with harmonious beauty, when viewed separately one from the other—so rich in those mysterious powers we may call either curatives or poisons. Thus, in the law governing what is Astral we come to find the cosmic counterpart of Sulphur, while that governing the Etheric substance has its affinity in Mercury, and what is Physical its correspondent in Salt. But it entirely depends on *how* these three are brought together whether they present an organic, or an inorganic form. Even a stone possesses a

certain measure of Astrality—it has a certain degree of consciousness, yet is this not of a kind that can be immediately perceived by the senses as may that of man, or animal, in the play of gesture.

The objective side of quicksilver, however, reveals particular characteristics through the uses to which this metal is put in medicine; it is the "Spirit" that is therein at work, thinking, feeling, and willing, in those three forms that go to build up the quicksilver, namely, salt, sulphur, and mercury. For it is always an identical kind of feeling, willing, and thinking that directs the various processes manifesting in gases, in liquids, and in states of coagulation, and which daily shape and reshape the forms of men, animals, and plants, directing also the chemical processes which go on within this earth itself.

As numerous as are the kinds and species in the formative realms of Nature, are also the descriptions of feeling, willing, and thinking, and it is because man's body is a miniature copy of the Cosmos that Paracelsus speaks of every organ as having its own special Salt, Mercury, and Sulphur. Nor need this occasion surprise, since each separate organ represents a particularly spiritually constructed system, ordained to fulfil some special task within microcosmic man. To come to a cognition of this Salt, Sulphur, or Mercury—be it in a stone, an animal, or in some organ of the human being—in, for instance, the blood, liver, or the lymphatic system—the question to put is this: *whose* Willing, Feeling, and Thinking has here taken shape? And it is therefore necessary to have knowledge as

to the creative hierarchy, and also of their labours in the various kingdoms of Nature, to give a comprehensive reply.

This is why Paracelsus speaks of a pear tree as being composed of three substances, "Salt, Sulphur, and Mercury" manifesting, yet as *one* only—namely, as that which is the nature of the pear tree. Goethe's Willing, Feeling, and Thinking are manifested in his works, Schopenhauer's too in that which he gave to the world: Willing, Thinking, and Feeling—Sulphur, Mercury, and Salt in the one, as in the other, and yet, with what different results! For this reason Paracelsus insists that "he who knows the *pear*, knows also the three substances composing the pear tree"—for *that* is what it depends upon—namely, the ability to recognize, under every and any given form, what it is that lurks at the back of it—to perceive in every kind of disease *what* it is that acts as the destroyed.

As any ordinary person might remark: "*This* is a pear," or "*That* is an apple," so does the occultist—confronted by a case of Cholera—say: "*Here* arsenic is at work!" and—where he may have to deal with cases of plague: "*There* is sulphur!" which is as much as to say: "These are the results of the sins of a criminal Willing"—in other words—of Black Magic.

The human body has been constructed from out the Wisdom of the entire Cosmos: the Salt, Sulphur, and Mercury composing the body cannot cause disease, this is solely due to the influences brought to bear on it by the human soul, as bearer of the Ego. Were it not for that which—within the Ego—

asserts itself as the outcome of unripe Willing, Feeling, and Thinking, man would pass his existence amid Nature much as do the animals and the plants—he would propagate and pass away, untouched by disease.

Disease develops solely as the result of some activity within the body which disturbs the three above-named substances in the performance of the rhythmic course, and—their harmony being upset—parasitical life begins to fasten on what has thus been weakened, or incapacitated.

We have already indicated how the progression of such evils may be traced from its very inception as weakness and sins of the Ego until the end—the disease with its fatal termination—and we have also shown the manner in which the different evolutionary grades may be marked by the most varied kinds of complaints, all of which will probably extend over a span of several incarnations.

This indeed is the meaning intended to be conveyed by that curious and obscure passage in the Gospel wherein our Lord is questioned concerning the blind man: “Who is to blame that this man is *born blind*—he or his parents?”

The very question is a proof that the Jewish Esoterist’s enquiry as to the origin of a disease could but resolve itself into an enquiry as to whose sin ought to bear the blame. God visits sins—unto the third and fourth generation! Here again, therefore, has the writer of the Gospel placed old and new wisdom—Jewish and Christian Esoterism—in sharp contrast, for the question is eminently Jewish, whereas the answer is Christian; it is not a question of revenge, or blame, but alone “that

the Wisdom of God be revealed," be made apparent, by the fact of having been born blind.

Troubles affecting the eyes have to do with conditions of the sentient soul, and being born blind is a final act in a long drama ; this soul was no longer capable of building its window. During the period of pre-natal existence, while the body is gradually undergoing formation, this soul was given the material for those windows—yet was it the material the same soul had returned to Nature at the close of a former life,—returned useless and sullied. But, all the same, this material belongs to the soul, and—subservient to the law of Karma—it once more unites with its erstwhile reincarnating possessor and with it he now shapes the organ which can no longer receive nor send forth light.

Wisdom, desirous that the soul shall attain to that which is Eternal, decrees the building of those useless eyes. This is no act of revenge for the sin committed—this is the wisdom that directs Karma ! It imprisons the soul in darkness, that its yearnings for the Light may increase the more. Here is no evidence of a Will to punish—but rather a Willing to the end that the sufferer be redeemed !

Such reflections may help to show why Paracelsus speaks of three chief groups of diseases—all of which may be explained according to the conditions of the three substances—and also why he talks of seven poisons, which result from salt, quicksilver, sulphur, arsenic, and certain combinations of arsenic, for within all these the strength or the weakness of the Ego—the Will, Feeling, and Thinking—is secretly at work. Yet—like some good genius does the Alchemist watch over his charge—

the human body, sorting and rejecting, with never-tiring energy, all substances that may enter it in the form of nourishment, and which—as such—contribute either to the welfare or the detriment of our bodily organs.

“Locally and emunctorially” do these poisons form, says Paracelsus: that which, as the result of the “decrepit digestio,” remains within the organs—that which the Alchemist cannot remove thence, as also that which gathers about the portals of the soul and of the body and which cannot be ejected.

The inner Cancer which forms on the emunctoria of the skin and the one which forms locally within the body, is one and the same—yet the place and the organ it attacks betray its particular grade—it particularizes, so to speak, among the general causes what in any given case may have been the special cause.

Let us give an illustration: the tendency to steal is a defect of the soul; a thief is—a thief; *but*, he may “specialize” in thieving: one will be a pick-pocket, another prefers “plate,” a third fancies articles of clothing, and a fourth may reject all other temptations for valuable antiquities, pictures, etc. And in much the same fashion cancer is cancer, whatever the organ it attacks—be it the stomach, the windpipe, or the skin (not that the reader need here try to “look between the lines” for any hidden connection between a tendency to larceny and cancer!)

It would indeed be an ideal state of things were the Alchemist able to carry on his work in the body without hindrance; but unfortunately this is not the case, and the Alchemist can, therefore, only

labour adequately when the organs are sound. But this also necessitates all the five entia being in good condition, which means—a good Karma—a noble and strong Ego—and a complete state of harmony obtaining between the physical, the etheric, and the astral bodies. Yet even then, since man is not in the state of isolation, but lives in the most intimate contact with Nature, it becomes possible for new Karma to form at every moment, for the Ego, being actively at work, creates causes, and the results of these causes remain connected with their progenitor; further, Fire, Water, Air, and Earth have their effect upon the organism.

In the Tartarus theory expounded in the *Opus Paramirum* the Alchemist's field of activities is described. This also illustrates, as well as elaborates, what Paracelsus in his *Ens Veneni* has only sketched in outline.

When it is stated that the Alchemist has his laboratory in the stomach it may seem difficult to understand how it comes that he also ejects the soul's poisons, the emunctories of which are the nose, eyes, ears, and the mouth. It is in the Tartarus theory—the theory dealing with the coming into being of the stone formations—that Paracelsus gives the first comprehensive conception of that which he has termed the "Stomach as the Laboratory of the Alchemist." For to Paracelsus all such places in the body where occult chemistry takes place—where the good and the bad are sorted, as it were—all these are to him so many "stomachs."

Even those who deny Occultism will be ready to agree that the process of digestion begins in the mouth, so that it is by no means confined to the

stomach, and thus—to the occult physician—every organ possesses the faculty of severing and ejecting: the liver, the heart, all the organs, as well as the flesh, the marrow and the brain, each and all have their so-called “stomachs,” they all eject, exude, poison! Hence the significant use to which Paracelsus puts the word Tartarus. Greek Mythology tells us of a place beneath Hades—at the uttermost ends of earth and ocean: it would take nine days and nights for an iron sledge-hammer to fall from the heavenly heights to earth—and nine more days and nights for it to reach the Tartarus. Tartarus is not the realm of dis-carnate souls, nor is it Purgatory; it is the deep and yawning chasm that acts as the recipient of all that which is useless to evolution—the excrements of the earth—that which has been cast out. And so too in the microcosm is there a Tartarus for all that is useless to life—all that has resolved itself into so much poison to life.

Paracelsus goes on to describe the manifold stomachs belonging to all portions of the body, and to show how difficult it is for a person unversed in Occultism to follow his meaning, we may instance the manner in which the great teacher discourses on the “stomach” of the brain.

Anyone for whom that which is *earthly* is alone visible, the coming into existence of *thought* must appear somewhat in the light of a “miracle”—it is most assuredly a process for which Reason can offer no explanation.

There is that mysterious nerve-substance, enclosed within the brain-pan of the skull: there it lies—for all the world like a crumpled handkerchief,

or some cloud-like piece of materialization—and are we to believe that within this lives a world of vivid, ever-changing thoughts? Thoughts, that when we consciously close our eyes, will come and go in perpetual motion—assuming the most varied forms? And again—consider the changeful world that in our dreams will seem to us so real? We may indeed be sure that if we but carefully study our own soul-life it will be borne in on us how unceasingly we ourselves are engaged in the production of thought Alchemy.

Daily and hourly, through the medium of our senses, do we receive impressions which are as so much nourishment to our soul, and not only do we receive these much in the same way as does a photographic plate, but we do something with these impressions, we turn them to account as concepts, which represent our current coins of thought.

As the stomach sorts the food-stuffs, reserving that which will serve for human flesh and committing what is useless to Tartarus, so too does the “stomach” of the brain sort over what that brain can and cannot digest. The capacity for digesting this or that varies in different cases, and with regard to this we may call to mind what Paracelsus observes when speaking of the Alchemist of the animals, whose art consists in differentiating according to each species, thus deciding whether a thing be “poisonous” or not.

The nourishment that reaches us by way of our perceptions, as well as that which is assigned to the body, contains both good and bad, and so the Alchemist of the brain takes up the concepts which

the soul is capable of digesting, those which are suited to that soul.

That this is so may readily be conceived from the fact that one and the same thing perceived will give rise to numberless conceptions, each differing from the other. Get ten different people to give you each *their* conception of "man"—of "love"—of "the sun," or even of "death." You will then find when comparing the concept with him who conceived the same, that each one has only been able to formulate his conception according to the nourishment his soul is suited to contain. This may be called the "healthy" activity of the soul, but in the same way in which the stomach may be ruined by unsuitable food, so too can the equilibrium of the soul (for, after all, *it is this* that must be accounted as the soul's *health*) be disturbed by its owner being placed in a sphere to impressions from which its powers of digestion are not suited.

When this is the case the digestive capacities of the brain's stomach become debilitated and parasitical life begins to develop, the consequences of which are quite as disastrous as those which may arise in any other organ where the digestive functions have been disturbed. Then do soul sicknesses come about: periods of depression; conditions of fear and of mania—the *idée fixe* and many other disorders.

The stomach of the brain, wherein are sorted the thoughts we are "conditioned" to think, and those which we are not, has no place in the physical brain, for the processes which determine the creation of thoughts have their habitat in what we call the etheric brain and may be actually observed. It

resembles in truth a materialized cloud, this etheric brain, and is like the atmosphere itself, being constantly influenced from the two contrary sides ; on the one by the Firmament and all its impressions, and on the other by the rising Miasma of the Earth.

All that is within the firmament of the Aura comes into being through the processes of the etheric vibrations—all these influence the brain, which is also controlled by what takes place in the juices of the body, by the circulation of the warm life-blood.

If the mercury of the body, deflected from its natural course, desires to “sublimate,” then the effects produced by this degeneracy will be those particular conditions of fever which rob the patient of his consciousness and bring about conditions of delirium.

The Alchemist's labours are accomplished within man's etheric head, but the results due to such work are to be found in the matter composing the physical brain. “For,” says Paracelsus in the *Opus Paramirum*, “ye should know that the stomach of the brain is exterior to the brain, and furthermore that it is made ready before the brain is formed, and that thus ready prepared it allies itself to that brain which lieth enclosed within its cells.”

Ceaselessly is the spirit of man solidifying into matter and matter dissolving into spirit. The emunctory of the brain is the nose ; through the nose the waste matter is ejected—it constitutes that organ's Tartarus—where the soul's food is concerned—ejecting the “white sulphur” ! In this case that which is exuded represents what man—in the interests of desire—had become cognizant of

and what, having been incorporated, as it were, now forms his presentiments.

The human soul contains very much indeed of that which the exterior world offers to it as material for cognition : much that seems worthy of bestowing great interest upon. But the Alchemist's view-point does not coincide with that of desire for sense-enjoyments—or for the external show, his interests consisting only in seeing that the body's life-material be prepared in the right manner, and he consequently exerts himself in getting rid of what man in his covetousness has elected to make part of himself—for with *this* the Alchemist will have nothing to do and simply treats it as so much excrement. In the same manner does he "turn out" what man—with as much enjoyment as unreason—places on his "bill of fare" and promptly devours; all those indigestible kickshaws and peppery adjuncts to the meal that so disturb and impair digestion. Indeed, ailing digestions, as well as conditions of catarrh, are eloquent proofs of the great exertions the Alchemist is bound to make in order to bring about such a balance as may at all events ensure a state of relative health.

For, where the soul's life seems primarily concerned, there, too, the general health is affected, since the conceptions of life work on the three substances of the body, stimulating and reshaping the same.

There is, indeed, for every person some boundary line of assimilation where his powers of cognition are concerned : everyone is bound to set a certain "limit" to "Truth" : man has thrown his powers of illusion over all that which his sense of reality would otherwise not be able to stand. Take, for

instance, a person who, for the best part of his life, has made it his business to labour—earnestly and energetically—in the interests of humanity's comfort, regarding such exertion as the most useful thing on which he could expend both his time and his manhood. Let such a one have the veil of illusion suddenly torn from his eyes—permitting him to see how all his arduous labours have been but so much waste swallowed up by, and buried in, Tartarus—a person seeing this would assuredly “go under” at the sudden shock of so ghastly a revelation. And so too must the passionate desire to “have,” to “possess”—go under! And he also must “go under” who would miscall his desire to possess—“love”: aye, he *would* “go under” should he suddenly—as in a magic mirror—see revealed his own egotistical brutality—should he recognize the beloved object to be but a means for satisfying the intoxicating delights for which he craves—deluding himself as to what is his own real worth. For if not loved—*how* poor must we not feel!—*Poor?* aye—and rightly so! For beggarly and unproductive are such souls—in-capable of giving birth to aught that can kindle warmth within the souls of others. And because the measure of truth we are capable of bearing depends upon the grade of our own soul's development, because infringing the ordinary boundary line of truth means breaking down the equipoise so vital to soul and body—and therefore signifies illness—because of all these things did the Educators of the Peoples place “boundary lines” about the great Religions, making laws and instituting customs for the regulating of those peoples.

Within such boundaries man was able to enjoy his illusions as to his own self, illusions—delusions—whichever we may choose to call them—yet which are in themselves the food necessary to the Will—in order that it may remain alive. And for this reason truth may—at one and the same time—be poisonous or beneficial to the soul that has attained maturity.

It is a sign of increasing ripeness if a soul be able to contemplate its qualities to some extent *objectively*, should it be able to acknowledge to itself that the *right to know the truth* has yet to be struggled for—the question as to the Mystery of Existence becoming thus changed into the question: “What must I do in order to make myself worthy of receiving an insight into these Mysteries?”

Those who ask in this spirit will receive the desired answer from their own organism, will they but spare neither trouble nor sacrifices so that they may learn the language of their body. For the entire organism of man is expressed by the totality of his body, and each organ is the instrument responding to some capability. The language of the body—a language that has its expression in Health and in Sickness—admits of no self-deception. Those who know the mysterious meaning attaching to the organs are also able by the physical formation, the expression and the gestures—the sufferings and the tendencies to disease, to tell the entire soul-history of the person concerned. “*This sickness,*” for instance, “is the expression of your egoism,” says the sick organ to the soul. “But I am *not* egoistical!” the sufferer may retort indignantly!—yet he need only look a little deeper to find that his

Sickness stated the case correctly—for he will then find that under some disguise (perhaps under that of apparent “selflessness,” or under the cloak of spiritual endeavours) his entire *tendency* has nevertheless been one of unjustifiable egoism. We have used the qualifying adjective “unjustifiable” because there is, after all, a form of egoism which *is* justifiable, and without which the soul would not be capable of either evolving, or spiritually enriching itself. There *is* such a thing as a necessary hardness against oneself—even as against others, and it is well that souls should learn when to apply the same, for otherwise they are in danger of becoming the victims of either their own desires, or of those daily demands made upon them by their habits of thought and feeling. Every day, therefore, has this boundary line to be drawn anew—each day must we learn afresh to say: “This I owe to myself!” “That I owe to others!” According to these decisions should our lives be lived, and those with a brave will to bear the responsibility of making this decision will be in little danger of falling a prey to those bodily sicknesses that are the product of egoism.

Schopenhauer prefaced one of his treatises with the following aphorism: “It is easy to preach Morality: the difficulty lies in establishing it.”

Now, the occult wisdom of religions has always been this: that it *did* establish what was moral and did not simply preach, “Be moral!” but added to this pronouncement the reason why.

Paracelsus establishes Morality in the most all-embracing manner by determining the occult causes of diseases.

All Theosophists are probably acquainted with the following words which occur in Mabel Collins's *Light on the Path*: "Before the eyes can see, they must be incapable of tears——" Which means that the supersentient world does not reveal itself to the vision of such as still give way to the habit of weeping. To refrain from tears demands a certain ripeness and strength of soul—and it is at this point, therefore, that we are enabled to add a morsel of occult physiology, founded on Paracelsus's knowledge, as to the fact that Morality can be established. What is it that actually takes place within the organism when a person weeps?

It is possible to observe that a certain joy is, so to speak, *interwoven* with this weeping—a feeling as of inward release is brought about by this action of shedding tears. It may further be noted that with increasing firmness of character the tendency, or inclination, to weep decreases and it will be remembered that "crying" is one of the chief occupations of very small children. During the period that precedes the evolution of the Ego, even men are not ashamed of crying, and those persons who were dowered with divine attributes—the heroes of Homer, for instance—wept easily and even gladly—as swiftly and as easily as was their habit of brimming over with just indignation. The type of the transitional man, to whom divine wrath and the fear of God have no more to say—of the man in whom barren reasoning has paralysed the impulses of Will—has been set before us by Shakespeare in his creation, *Hamlet*: here we have the very opposite to what Antiquity presented us with! Hamlet, cold with his God-denuded Ego, can bring to bear

naught but amazement when confronted by the actor, still capable of tears—"for Hecuba!" What's Hecuba to him? The "Egoist" is unable to conceive of tears shed for any reason—unless it be that of self-pity. "Tears," says Paracelsus, "are a form of sulphur which resolves itself into water." This means that the life-current of the person's Will, which runs its course in the process of inward combustion here meets with an obstacle—an obstacle which the person is unable to rid himself of through thought. We weep over facts, the justice of which we are unable to admit: misfortunes, wrongs, death, etc., overpower our feelings, then do the perturbed floods of uncontrollable emotion sweep across the soul with increasing power and it seems as though one's heart must break—then, so that man's nature may survive, tears flow from the eyes. Literally speaking, the substances of sulphur and mercury "substantialize" under the influence of those processes due to heat and water which take place within the body; the reason why tears give relief being because the *pain* is "substantially" ejected in those very tears.

This also is the reason why an outburst of rage acts as a vent, because the hot words of anger—the excited gestures—give play to the life of the hindered will. These are the actions by which the Alchemist frees the organism of such matter as has given rise to a state of mental indigestion. For all such emotions come about when a person's intellect has been unable to cope with that which has presented itself for his cognition. But the more the soul learns concerning the secrets of the coming into being and the passing out of life—concerning the being and

the aim of the human spirit, the less will the soul need to appeal to the services of the Alchemist, for then will that soul—recognizing and acknowledging the why and the wherefore of all things—be able and ready alone to cope with everything that may come its way. It will know how to adjust itself to all the situations of life and will derive its joys and its happiness from a wealth of capabilities—from an initiative power for creating new possibilities, even when it seems as though life were spent and threatened to lose its way amid the quicksands. Ripe souls, such as these, are no longer slaves—they are the masters of their perceptions. The rising mist of uncontrollable emotion no longer dims the Windows of the Soul, for—having learnt to regard its own being objectively—it has weaned itself from tears. Such a soul will then have attained so far upon the Path of Learning as to have ridded itself of the pressure of false presentiments concerning the World and the Deity, while the insight thus gained conquers what, in Rosicrucian Theosophy is understood as the Nature of Ahriman.

From the history of Martin Luther we may gather that an unevolved human being may yet be able to serve as an instrument for the Universal Powers to manifest through—and this too, in spite of an entirely undisciplined will and beneath the spell of all the feelings sacred to the Group Soul—the individual being thus urged onward by subconscious impulses which may make him—as in Luther's case—capable of identifying himself with those same impulses and in consequence becoming an agent for powerfully directing the fate and fortunes of humanity. It was in obedience to subconscious

impulses that Luther broke the chains of Romish slavery, giving freedom to the soul on the grounds that all ought to be at liberty to receive through that Mystery work of Occult Wisdom—the Bible—the belief in God best suited to each one. Luther was no Esoterist: he was incapable of explaining the Divine Mysteries—his peasant blood enabled him only to fight—and *to believe*. This is why we find him clinging to the *letter*, deeming it sinful—nay—sacrilegious to wish to understand God, or, to seek to explain those things which are divine. Here—as ever—that which is not understood is cursed—and, since the impulse within him was tremendous—while the man himself but very “small”—his entire greatness consisted in his obedience to that impulse. It is owing to this that we find Luther so much exercised about the devil! Ahriman is constantly rising before him—confronting him in countless alarming and depressing presentiments, for Luther’s powers of thought and of cognition were not equal to the occult side of the impulse. This is why he, like all immature souls who find themselves up against some obstacle to their will, was perpetually going off into ungovernable fits of rage: to wit! That occasion when—without more ado—he pitched the inkpot at the devil! This, of course, was one of the methods by which Luther’s Alchemist momentarily freed his charge of those processes which are the result of sulphur, but—(and this is something which we think even his most enthusiastic admirers will admit)—in slinging ink-pots about he contributed nothing that was illuminating as to the nature of either the devil—or God. After the same fashion, though Luther

brought about the Reformation, he did not further the soul's understanding as to the true, the esoteric value of Christianity, nor, indeed, could he have done so, being—as we have before said, unversed in Esotericism.

The choleric man is perpetually raging and the sentimentalist finds relief in tears, because both rage and tears have the momentary effect of removing effete matter. But this does not free their souls of those very failings that occasion this ruination to matter. Yet are “tantrums and tears” the handiest of object-lessons, for in them we have opportunities of seeing how experiences may become revealed through the medium of an actually material process.

The man of science will smile—no doubt—at so naive a statement: this belief in a hell where there is “weeping and gnashing of teeth!” But, inasmuch as tears testify to the soul's incapacities, in the opinion of the Christian Esoterist—so too, does he both think and know “teeth,” as used in this sense, to be but a symbolic expression—conveyed in occult language. For, everything about the body is expressive of certain spiritual forces and *teeth* are the material expression of a particular capability—one, indeed, which only has its value upon the physical plane, and which, in consequence, should—while on earth—serve the Spirit through its soul-capacity. “Teeth,” possessions which we acquire as children, and lose in old age, are of no use to us on the other Side. Hindoos are well aware why the God of Wisdom they venerate is symbolized in the Elephant Ganesa—an animal with enormous tusks—and the Esoterist who portrayed the soul-condition

of the sinner after death as one of utter helplessness —“ weeping and gnashing ” in the impotence to which he has been brought by an understanding which has relied on *Reason* alone, knew full well the significance of the picture he was here presenting.

Hindoos do not sacrifice to Ganesa because they venerate his tusks, but because the occult cognizance possessed by their Priests has made them aware of what man owes to the animal world. For, at the expense of that animal world has the human spirit been enabled to evolve to a higher grade than that of the animal, the physical animal containing all those soul-forces which would have hindered man from shaping his human form. The Indian, therefore, offering up his sacrifice to the sacred elephant, does so from motives of gratitude founded on knowledge. Indeed, this profound gratitude and consideration shown by the Indian races to the animal world is an acknowledgment that they recognize the connection between man and nature.

It is from a similar sense of cognition that Paracelsus has formulated his *Ens Veneni*: man owes everything to surrounding Nature—she gives him the “ bread of charity ”—derived from her elements and her creatures—to be his food-stuff, so that from these his physical body may renew its substance daily. Nature gives man his soul-life, his cognitions—those results due to presentiments he has received from what she offers to his sense-perceptions, so that man may, indeed, be said to live in, and with Nature—as a part of Nature herself.

Nevertheless is there a *something* at work within man that transcends all Nature—supplying a reason *why* Nature should give herself for man's

sustenance. For within man is ever active that which—releasing Nature from all form—shall serve to raise her high above herself, and the power ordained for the performance of this task is the Ego—the Child of God ; that which He gave to this world and which in this world shall attain to the consciousness of its earth-mission.

But, if this Ego is to become Nature's Redeemer, a labourer in the work of building a Higher World, the ground-plan of which can but come about as the result of all the collective experiences acquired in this earthly existence, then must the Ego learn to know what Nature is—learn to know how Nature came to be, learn to develop its own germs of power. And therefore does Paracelsus set the following example before the soul of the scholar: " The Alchemist among men who is capable of doing as much as can the Alchemist *within* man—to him no art is impossible. Therefore let this be an example to each one: as doth labour the Alchemist in Nature, likewise labour ye also ! "

And so, too, should the esoteric student conduct his " labours "—learning to sever the poison from the good nourishment to the perfecting of his " digestio "—thus becoming master of his own presentiments. Then, having raised the conditions of his own being, he will be fit and able to work as an elevating and purifying force amid his surroundings—as an " Alchemist amid Suffering Nature."

## CHAPTER III

### ENS NATURALE

**I**N the chapter devoted to the interpretation of the Ens Astrale some words of Paracelsus were quoted in their literal translation so as to show how very little value he attached to the Astrology of his time. Not that he denied *in toto* the possibilities of astrology—that is, of a science calculated to instruct us as to the connection obtaining between the heavenly bodies and the earth-world and the effects due to consequent inter-action.

But what he *did* deny and inveigh against was the construction put upon these relations by the works of so-called “astrology” which existed then and are even now consulted. He denied that the planets influenced the fate of man upon earth, for the reason that man, once *incarnated*, bears his own astral configuration within him.

“Ye call man a microcosm : the name is a just one—yet have ye never comprehended the truth thereof, and your explanation is dark and mistaken. *Thus* should ye understand the laying-out of the microcosm : as the Heaven itself, with its firmament is self-contained, so too is the constellation of man a power within itself : and as the heavenly firmament is alone to itself and governed by no other creature, just as little is the firmament of man subject to

another, but is a free and a powerful firmament, without any binding force whatsoever."

Paracelsus enters on no further details as to what may really be man's relations to the "true astrology"—the relations between the heavenly and the human firmaments, for to give out knowledge of this nature would in his opinion have been overstepping the limits he might be empowered to take. Yet in the old edition published by Huser, there may be found a curious treatise which is indexed as the *Vexierbuch*, and which is included under the title of *Coelum philosophorum*. Into this little treatise he has, as it were, "smuggled" what at that time had to remain secret.

Now, the *Ens Naturale* contains the picture of man's supersentient nature; it presents the nature of the astral body—of man's corporeal constellation, and step by step Paracelsus in "de quinque entibus" introduces his pupils to the Mysteries of man's fivefold configuration.

In the *Ens Astrale* he has shown what it is that, in the form of the *cause* of infection (itself now a physical entity), confronts the physical body upon the physical plane. In the *Ens Veneni* he has further expounded the hidden activity of the forces that make up the etheric body, as well as the healthful labours of the Alchemist observable in the processes of assimilation and secretion, but in the *Ens Naturale* he leads us a step higher—away from the processes of life, watched over by the Alchemist to those of Consciousness, which are the causes of how it comes to pass that the Alchemist *happens to have anything at all to watch over*—as Guardian of the general harmony.

All the organs of the body, the capability of each of them to take up or eject, is by Paracelsus designated as its "stomach": all these organs are the visible physical and perceptible results of conditions of evolution, and, therefore, of consciousness, the wisdom and ability of which they reveal and express. These organs, provided by the Alchemist with material wherein to function, and which he tries to shield against the "poisons," are miniature worlds of consciousness, and with these same worlds, whose life-processes he so assiduously serves, this Alchemist is intimately connected. Their interests are his: his desire is to safeguard the earthly existence, for any contact effecting them renders him aware of—conscious of—his own being, for the Alchemist is the Jahve Principle in man—is subconscious man himself, in so far as he is allied to the Group Soul!

In theory, but never in reality, form, life, and consciousness can be separated: they are the "Trinity" in which alone—no matter the grade of existence—the Logos can be revealed. Yet, in order that form, life, and consciousness may be manifested, cosmic thinking, feeling, and willing must precede these, wherever Nature reveals herself in form. *Who* is it that has thought, willed, and felt? And the answer is: the Macrocosm, the Heavenly Man, the Salt, the Sulphur, and the Mercury, of the Great World—for out of the firmament were formed both the earth and the earth-man.

It is in order that this expression, "the Heavenly Man," should be no mere empty jingle of words that Paracelsus gives a guarded elucidation touching this term in the *Ens Naturale*, one that shows him

to have counted on the scholars he addresses having digested a certain amount of Christian Esoteric Learning. The *Coelum philosophorum* presents in its very first lines a wonderful occult axiom : it says : “ *All things are concealed in all things ; and of these, one is the Concealer.* ”

This axiom is a key to the understanding of man and of nature. It says that in all organic and inorganic forms, as well as in those worlds belonging to our solar system, no unit, but multiplicity, is ever revealed. Therefore, since the forms, as also the worlds, differ in appearance, this must be dependent upon the force predominant in each. The “ thing ” that predominates is the Concealer of those other “ things ” and impresses upon them the stamp of its own idiosyncrasy.

If we raise our eyes to the firmament and seek out Saturn, Jupiter, Mars, Venus, Mercury, the Sun, and the Moon—what is it we then behold ?

We perceive the revelation of stages of evolution which are synonymous with stages of consciousness. The six heavenly bodies named, with the sun together, are seven “ things,” or conditions, of which the predominant form—the Spirit of each—is expressed in the Name. But the other forces and beings are also active everywhere about. Sevenfold are the activities at work in the Sun, as well as within each of the planets named, but their united influences are directed towards a different goal.

The Occultist gazing heavenward sees there no absolute perfection, but what he does see in space are Beings pursuing their evolutionary course. He sees in those heavenly bodies the same conditions of existence which—clairvoyantly—he may also

perceive in microcosmic man, for the lesser astral man's organism is such as enables him to experience within himself all states of consciousness.

Now, this would not be possible unless man had the planets within him as so many evolutionary stages and the reason, therefore, that subconsciousness is to any degree able to lead this subconscious life—sending its sympathies, antipathies, and its impulses reverberating up into man's waking-consciousness, is because that which within us appertains to the group-soul has its experiences within the microcosm, even as the planetary life of the macrocosm once passed through similar experiences.

The Group Soul of all Humanity sums up within a single soul in a human body all the stages of evolution presented by the planetary world. There are six planets and among these six are expressed two evolutionary stages of cosmic willing, feeling, and thinking.

The three first do so in the sense implied by certain lines of Goethe: they "firmly guard that which the Spirit bore"—while the last three show how they permit "that which is firm to be dissolved to spirit."

Saturn, Jupiter, and Mars signify steps which prepare for the descent into matter: preparatory steps, therefore, to the Ego-consciousness of the earth. The Moon, Mercury, and Venus, prepare the ascent of the Ego-consciousness towards Divinity. The Sun is that Ego's rejuvenant fount—the Beating Heart of its Life, but the earth, which stands midway between the periphery and the centre of the sun, is not mentioned, for it is *nothing in itself*,

excepting the point at which Past and Future cross each other on their ways.

The reason why the earth used to be considered the centre of the solar system was that, *spiritually* regarded, she actually *is* that centre, for she is crossed by the forces that have created the fundaments of an existence beneath the Ego-consciousness, as well as those which upon the foundation of the Ego are preparing the conditions for the formation of a Higher Consciousness.

It is this crossing of the ways that becomes productive of the earth's fruitfulness, for the Earth Ego bears within it every potentiality. It is even as the pupil of the eye from behind which the soul looks forth—all spirits gathering round, each anxious to behold its own image pictured in that dark depth—anxious to see the impression it may make upon the soul which casts back to each one its own likeness under the guise of experiences, the while it too derives new experiences from out those gained by others.

Before we proceed to describe the nature of these spirits as reflected in the microcosm we must draw the reader's attention to what is the nature of the earth, in order that the manner in which Paracelsus builds up the structure of his *Ens Naturale* may be the better understood :

"And ye should furthermore know," he says, "Earth giveth all her fruits—from causes, the which both make man live and nourish him. And the same should ye also know concerning that which is within man—for in him groweth all fruit—even as grass and other things do grow, and after the like manner :

“ For ye know well that the earth is alone here that she may bear fruits and men : and that the body is here also for these uses only : hence is it that from out the body groweth every nourishment to be used by those that be the members within it. And such growths have as great value as have the fruits of the earth : for as these sustain men, so also do the nutriments growing within the body sustain the members of that body—therefore do all things have their growth within man.”

In these few terse sentences does Paracelsus propound the analogy existing between the earth body and the human body : earth—the fruitful substances of the body bears and sustains the inner and eternal man, nourishing him by means of that which grows forth from it. This Earth, or what here better indicates the meaning to be conveyed, the *Element* Earth in man is kept together as a substance by the Alchemist : he—the Alchemist—is the “ ploughman who makes the manure upon the cornfield.” He does this by separating the nourishing portions contained in that which man eats—this being the method by which he is able constantly to renew the earth element and thus preserve the substance intact.

A wondrous thing, indeed, is this earth element ! In it lies concealed all fruitfulness ! Sunlight, Warmth, Air, Water—all awaken and unfold—but 'tis the earth alone that is the Mothering Element—from out of which grow the plants that nourish man, and it is this force, enclosed within both plant and fruit that man consumes as food. From it are derived the stuffs upon which the firmament of the microcosm performs its labours, building up

the system of the inner organs (within which man experiences both his waking and his subconscious self) in conformity with the laws of heaven.

All that is utilized in the earth element of the earth Ego (in the way of influences from the world of the heavens), all this grows up from the earth as trees, bushes, and blossoms, and stretches forth into this earth's aura—into the "atmosphere." This expresses, not merely allegorically, but actually, the spirit-life of the earth.

Thus too, comes forth from the earth element in man's body all that which is of a plant-like nature; it is only that these are not tangible, or materially visible. Rather is it, that even as the "feeling" of the earth rises up in forms endowed with the most manifold forces and extends out into the earth's aura as "plant-life," too, do the most varied forms of conceptions and human consciousness flood the aura of the body which belongs to the astral member—forms that blossom within the aura and, fading, return again to the earth from which they arose.

This is why a life of conceptions, containing both the deadly as well as the healthful elements of the plant world, can have its existence on the basis of Ego alone, this Ego being a child of the earth element. It comes into being and grows forth from the body as the result of the processes already described as salt, sulphur, and mercury, and it finally returns to the subconsciousness of the organism as the seed-forces.

What grows forth in this manner nourishes the members, the four members enumerated by Paracelsus, but which he does not mention by name: they are—the Ego, the Sentient Soul, the Reasoning

Soul and the Conscious Soul. The "I," or Ego-feeling, gathers strength, and the soul-members evolve as the result of this crossing of the subconscious and the conscious impressions, even as the element earth, in Mother Earth, evolves, owing to the forces which cross each other in those three outer and three inner planets which derive their life-force from the sun, the element earth being *invisible*, because it is the step prior to that which shall arise to visibility.

To be in the earth element means perceiving ; means being present at the coming into existence of Futurity ! and it is because Paracelsus—in his capacity of Christian Esoterist—was so well versed in all concerning this earth element, that he laid so particular a stress upon the *Earth in man*. For within him reposes the Earth of the Future : those who would apprehend the soul's future must recline upon the earthly element—and this is just that Christ's Disciples did do ! They sat upon the earth element and received spiritual food concerning the supersentient world. They were, in as far as this was possible at stages of incipient self-consciousness—witnesses of that which transpires in the Supersentient Realms. The astral world, the world of the stars, as planets, the Heavenly Man, in his seven-fold constitution—the entire human spirit, as manifested in the solar system—*this* became the wisdom—the lore—of the Disciples, when coming with our Lord from the wilderness, He enquired of them what it was that they had wherewith to spiritually feed their fellowmen—and they answered Him : " seven loaves and seven small fishes."

But this, observe, our Lord gave to them in a

new way, breaking and dividing it among them—while they delivered it further—and yet, seven basketsful remain. They gave of the spiritual food, of the wisdom of the seven planets, which they had received concerning the soul's origin and its future. The fish is the symbol of Spiritual Consciousness and is the earthly image for a condition of consciousness man once relinquished in order to become the human being into which he has in the course of long periods of change evolved.

In order to become "earthly," man had to relinquish his ancient Spirituality—yet this is also what he has to gain anew, adding to it, moreover, that Thought Consciousness it has been his mission on earth to acquire. The self-conscious power of the disciples in the supersentient worlds was, as yet, but little developed. They had, however, to learn how to formulate this force upon a basis of intellectual development and this is why they not only feed the people reclining upon the earth with the food they receive from their Master. For the Evangelist tells us also of another "feeding of the multitude," and on this occasion the Disciples of our Lord gave to the people food the while they sat upon the grass. This time they had but five loaves and two small fishes: and twelve basketsful remained!

What grass is, indeed—what the plant-life in general of the earth is—that grows forth from the earth's Ego is represented in man by the world of conceptions and of thoughts that blossom up in the waking life of the Ego. In their Higher Quaternary the Disciples, by reason of their dawning self-consciousness (i.e. the few small fishes) are able to

take part in the cosmic thinking, willing, and feeling of the soul world and through this perceiving arises cognizance. Thus, the more they dispense, the more remains—for seven loaves became seven basketsful of fragments.

This is the reverse of what takes place in a life of egotistical desire: spiritual nourishment does not vanish when partaken of, but, on the contrary, increases, the giver being all the richer for his *largesse* and therefore the five loaves given to the Disciples to dispense swell to twelve basketsful of fragments, for they have learnt of our Lord, Who also breaks and divides these loaves, to comprehend this visible and outwardly manifest world. Man consequently, awake as an Earth Ego in his world of thoughts, here imbibes that which not only endows him with a perception of his spiritual nature, but what also explains the entire human being in its twelve-fold capacity: it elucidates to him this wondrous structure, this Temple of the body, this Sacred City, with the twelve gateways. Now, only, has man attained to the possibility of solving the mystery of man—the labours of the twelve forces of the zodiac being now revealed to him.

Through Christ was the possibility given to the Disciples of apprehending the being of man in its two-fold nature—seated on the element earth and seated on the grass, which means in the kingdom of his soul, as also in the kingdom of the spirit, of Nature. In this manner does the inner vision widen and extend beyond the life of the soul—out into the Being of the world-creating forces. Comprehending the zodiac as to its nature within the microcosm,

man's thoughts will also enable him to apprehend the Plan of the World's Future and the nature of the formative forces.

Thus are world-becoming and soul-becoming revealed to the cognizance of the Disciple. These abilities he owes to the element earth, which provides the substance for his body, and in which the conscious as well as the subconscious impressions traversing each other are registered by the Ego-consciousness.

Conscious man experiences the outer world : subconscious man replies to those experiences with impulses of either sympathy or antipathy, and the Ego—incarnating the experience in the form of a conception, learns how to raise itself above the same. After this manner does the *body nourish the soul* and the Ego learn to evolve (with the soul) its own willing, feeling, and thinking.

This is why Paracelsus says so impressively : " Herewith are ye to understand that there are but four members that the body nourisheth : for the others are planets and need no nourishment like the firmament. For the body is two-fold : being of the firmament and of the earth, therefore should ye be aware that man hath within him two beings : the self-nourishing and the " One which doth lack." The conscious one is the " One which-doth-lack," the subconscious part of man being that which nourishes itself—and is comprehended in man's planetary system.

And now Paracelsus begins to unfold to us what he calls astrology and what he understands by the constellations influencing man's fate—for by this he means the astral activities within the correspond

ing organs of man, the said astral forces having built up those organs and being responsible for the maintenance of their activity.

“Therefore understand,” he observes, “that the brain is the Moon; the heart—the Sun; the spleen—Saturn; the lungs—Mercury; the kidneys—Venus; the liver—Jupiter; and the gall—Mars.”

In the heavenly world, *before* birth—and as the result of past Karma—man’s astral, or star-body, is fashioned from out that world of stars. It is man’s Past that conditions which planetary force is to be strong, which weak: which organ is to be healthy and which less capable of resistance. One person brings with him a well-organized brain; another inclines to a disease of the heart; a third has a tendency to liver complaint, a fourth is immune against throat and pulmonary troubles, and so on.

All this has to do with the pre-natal astral man, whose strength or want of strength to withstand the influences of the elements is expressed in the structure of the respective organs.

But, why the elements? the reader may ask—and what can the star-body have to do with the elements?

At this juncture we must refer to what is taught within the German section of the Theosophical Society<sup>1</sup> with respect to the Evolution of the Planets, all of which is to be found in Dr. Rudolf Steiner’s work: *The Outline of Occult Science*.

The Elements have evolved contemporaneously with the planets: the Planets having primarily evolved at the cost of an elemental kingdom exuded by them in order to form for themselves a garment:

<sup>1</sup> Now known as the Anthroposophical Society.

the Maya of Matter. Therefore does the evolution of Saturn hang together with fire—that of Jupiter (this planet being the remnant of what is known in Occultism as the old “Sun”) with the element of air; Mars (the remains of old “Moon”) with the element of water, and the earth with the earth element.

If the organs of the body are to remain in health they must be the expression of a planet and capable of doing all that which the planet in the heavens can accomplish: they must be able to be Master over the corresponding elements. This is why Paracelsus says that the *Morbi Peracuti* can be traced back to an attack by the elements upon the organ the sensitiveness of which will respond to particular astral influences.

The seven organs are the basis of the subconscious as well as of the conscious willing, feeling, and thinking—of the processes in the sulphur, mercury, and salt. The heart is the point of crossing the organ of the “I-am-I,” of the Ego, wherein the Sun may be experienced.

The element of fire works in the Will, the element of air gives rise to *Cosmic* Feeling, and in the element of water may be found that which is formative in the conception—the image of form—and not until the earth is reached can earthly thought, as to inner and outer processes, evolve in the human body.

The Planet of the Earth, the Moon, corresponds in its hardness to that portion of the human head which contains the brain. The thought-life of our waking-consciousness is the result of the corresponding forces which work upon the earth from the moon. So that a person bringing with him into his present

life a strong leaning towards the spirituality of past epochs and a distinct tendency, to logical thinking could never be a happy person, for that leaning towards what belongs to the past, as experienced by the Ancient Indian Race, and which is therefore born out of the life of old Atlantis, combined with an incapacity for satisfying this craving, because the strong brain-life stifling the occult life, and creating a permanent duality of soul, is bound to result in perpetual discontent. The life of body under such conditions oppresses the soul: theories formulated by the brain cannot, even though they may contain fragments of occult truths, satisfy the soul, and a person—such as here described—is called by Paracelsus a “Lunaticus” and a “Saturninus” in his habits.

Schopenhauer answered to this description: he was a “Saturnine lunatic” and his theory of the universe is essentially that of the melancholy man, who is melancholy because he is ruled by the Moon and by Saturn. Once this is recognized it becomes possible to understand the man in his entirety, with all his peculiarities in which Mars also played a minor part. Schopenhauer was indeed the whole of his life a slave to his planets, and many a time did Mars cause his gall to overflow—in protest against the cosmic thinking going on in that brain of his!

*Such is predestination!* A person himself sets up the causes which bring about the worth—or the worthlessness of the organs destined to be the bearers of his soul-life, while the astral man is deputed to be the builder of those organs. The harmony or disharmony of the inner planets is

planned prenatally, for in the life of the embryo do the forms of the seven organs come into being : " this Firmament of the Child takes on predestination *at its birth,*" teaches Paracelsus, for in the capacities given to those forces which, prior to birth, the astral man has—so to speak—had at hand for his use in the Spirit Realm, rest the decisions as to whether those organs, those planets of the body, shall be serviceable, or not.

The duration of man's natural life is also contained in this question. The true astrologer, he who is a know-er and a clairvoyant, can therefore, when looking at a new-born child, foretell from that which he knows and understands, when scanning the inner planetary system with the spirit eye, what the future of this firmament will be. Paracelsus says :

" Imagine a sand-glass : from the size of the glass, the width of the opening and the quantity of the sand may be told just how long it shall take that sand to run through." And so too does the astrologer, surveying the inner firmament calculate the conditions. Then he sets up the Hour Glass—and this " setting up " means Birth : so and so long may the sand of this life flow : for so and so long is this soul-life constituted to endure.

" Thus shall ye understand our meaning in the matter of the *Entie Naturali*, anent that which is Creatum and Praedestinatum, but mark ye also that the other entia do oft-times break the Praedestinatum." Which means that man's soul-life is not a rigid piece of machinery—but rather—that in matters of Karma—new causes are ceaselessly being added to his account, by reason of the strength or the weakness of his Ego. Fate may indeed

rouse a man to a sense of cognition and self-culture, and such self-culture may lead to self-conquest. The tendency to certain diseases will then cease, or be sensibly diminished, according to the degree in which the corresponding processes in the soul decline or disappear and—as a consequence of this—both the habits of life and the capabilities of the organs will alter.

As soon as man has been born into the earth world he ceases to be subject to the influences of the planets of the world, standing henceforth under the influences of the planets of his own Astrality and the Ens Naturale gives some indications as to this Astrality. These indications are of such a nature as may enable the scholar to come to a comprehension of what is meant if only he knows how to draw the logical conclusions from those teachings which are communicated in the Occult Schools.

Should he be able to do this he will then be in a position to unravel the complex terminology that obscures the true explanation.

Paracelsus describes the inner life of the planets in the following manner :

“ As the Sun worketh in the earth and in itself, thus also doth the Heart work in the body and within itself—the Brain (the Moon) worketh like unto the Moon, but in the Spirit, not in the Substance—and from these causes many things do flash into the Brain——” it functions “ from the Brain to the Heart and back again to its spiritual centre ” : “ the Spleen doth follow its course as doth Saturn, for as oft as runneth Saturn from its creation to its predestination—so runneth also the Spleen, from its birth until its death, and the Spleen

runneth its course in the sides of a man and in his bowels."

"Mars (the gall) is to be likened as to its nature with the planet Mars, for the firmament of each maketh special use of its subject as it shall be directed. Therefore is the gall in the substance like unto Mars in the spirit—and is also in its spirit as is Mars within his course."

"The influence of Venus doth serve the earth in bringing forth her fruits: so also do the forces that bide in the kidneys influence the human fruit, not therefore that Venus doeth aught in the body—for the kidneys alone have this power—and even as Venus was inflamed by reason of the unfolding of the forces of the Ente Magno, so also is it by reason of the senses that the human kidneys do unfold."

"And as Mercury is of service to the earth and to certain of her fruits, so too doth Pulmo (the lung) in man perform the same office."

"Jupiter (the liver) runneth in his spirit alone in the blood—."

"And where he would not be—there could no good thing be found in the whole body. Therefore doth Jupiter also out of his goodness moderate all violence."

Now, before attempting any explanation of the above we have first to pre-suppose that the reader has already made acquaintance with the teachings as to the Evolution of the Planets as contained in the *Outline of Occult Science* already spoken of, and in reference thereto, some facts, which should serve to assist the understanding, may be here set down.

In the *Ens Astrale*, Paracelsus, alluding to the

“Star,” means the *Ego*. The Earth *Ego*, the consciousness of man upon earth. Yet must each of the other planets be regarded as stars, for upon each one is an “Ego-experience” advancing towards its human stage of evolution—although doing so under totally different conditions of existence. The Ego-experience of each planetary humanity comes into being owing to the step forward made by every planet signifying a new phase of development in relation to the stage just passed through. For the advance takes place as the result of the ejection of that which is less capable of evolution, and the basis of operations has therefore to be re-adjusted each time. The following example may show what is here meant.

There is a form of abstract thought that follows the laws of science ; man can acquire it, for he can develop within himself the ability to do so, by rising above the ordinary manner of thinking which implies slavery to mere desire. The Thinker must be able to eliminate the element of personal desire—he must thrust this away from his consciousness, for as long as such thoughts are in him, making part of him—he cannot hope to think objectively. He must, therefore, rid himself of these, though *by so doing* they will rise cleansed and refined and become the basis of operations for his reflections.

Only then can he evolve into a logical thinker, one who will be able to judge as to that from which he has succeeded in delivering himself, and become capable of forming plans as to how that which is no longer part of him may yet be utilized in the economy of Nature.

It is thus that we come to recognize the planets

as the bearers of a particular consciousness the development of which also involves the coming into being of something material.

In the Mystery teaching three great periods are spoken of as constituting the evolution of the Solar System. These are known as the evolutions of the Occult Saturn, of the Occult Sun and of the Occult Moon: the fourth phase being represented by our present Sun system. This implies a repetition of all that had gone before; "three periods of age" which remain and which in the same way as they once did now still continue their existence in the heavens as Saturn, Jupiter, and Mars. As is the existence of these now, such was life in the three Great Incarnations of our World-system and the macrocosm of to-day counts as the fourth incarnation of all the Beings which form this system.

To be still more exact, we might speak of a New Formation starting with the circle which the earth traverses in her journey round the Sun-centre. For, within this circle does that which is new take place, doing so moreover, by reason of our remaining behind to serve as the basis of operations for the awakening of the Earth-consciousness and its corresponding bodies, while the Sun's system contracts step by step—degrees signifying the planets Mercury and Venus. For these steps count in an evolution which the earth has already transcended, while the core—the Sun—is the Life Essence itself. The Bearers, as planetary humanity, Planetary Egos—as "Astra," in which the Light of the Essence is reflected are, it follows, to be formed in the consciousness of the planets, of the septenary—Heavenly Man—the Macrocosm.

The Earth itself is never counted as being among the planets, but—for occult reasons—the Moon (our Earth's Moon) is counted in its place. For the Earth's particular *raison d'être* is that the totality of life in the septenary Heavenly Man shall be gathered together within the Earth-consciousness, in order that, at some future period, a wondrous chord of unison may be comprehended in the consciousness of the spirit-man—a chord wherein the tones of the Seven shall be heard to reverberate:—as these tones *now are* they would indeed give back but discord. Yet man—risen to divinity—shall weld these to a harmony—suiting their nature to a goal that lies beyond the Present—and beyond the Past. He will melt them to a consciousness—a power from out of the fulness of which a new world will arise.

Although to the layman all this may seem mere theory, nevertheless, the nature of the macrocosm is in this manner brought somewhat nearer to the understanding, more especially when it reveals just how and where man lives through these daily experiences within his own person. Indeed, he can no longer deny it—being himself the slave of this macrocosm within the human body.

We shall now consider the nature of the inner planets, doing so in what may perhaps seem a somewhat roundabout manner, by dealing in the first place with what is patent to the everyday understanding—and then proceeding to that which is less familiar.

Let us take those parts which constitute man's consciousness: a person may faint—may even fall into a state of catalepsy: he can also sink into a

condition of sleep, that sleep being sometimes a half-conscious state of dreams. All these are steps—are degrees within his consciousness, and everyone has within himself the potentialities for these three conditions. These are states which date back to the past—to a past from which man has as yet only partially emerged: he will, however, have to free himself from these states entirely. He must attain to a condition in which his radiant consciousness can never be extinguished, when he will neither dream, nor sleep, nor ever lose himself in unconsciousness.

What is now always taking place, namely, the act of sleep, in which the Astral body is lifted out of the Etheric and the Physical bodies, in order that the sins and errors of the day may be—so to speak—healed, this will in times to come be accomplished in the full consciousness of the Ego, not with the Ego-consciousness for the time being obscured, as is now the case.

Then will the Ego have attained Deathlessness—and will do no more than change its environment. Then will it be like unto that which is meant in the beautiful Arabian greeting, which—taking the place of the Christian “praised be Jesus Christ”—is given in F. C. Meyer’s romance of “the Saint,” “Blessed is he who never sleeps, nor slumbers!”

But when atavism owing to the weaknesses of the Ego becomes able to trespass on the rights it still may claim, then do these conditions take on different forms—namely, those of the three states of trance associated with mediumship.

Now, if we study man’s waking-consciousness we shall find that, far from being free, this is equally

governed in a threefold manner. We shall find that there is a *something* in man that he cannot very well define, yet which he nevertheless is well aware of. This *something* raises him above the level of the animal: this *something* guides his desires so that they may not sink into absolute animalism: this *something* is ever wakeful, spurring him on to movements within the fields of human activities. This *something* is, however, incapable of acting as forcefully in all races, using this term in the sense of different-hued skins: red, black, yellow, brown, and white. It cannot influence all humanity in the same degree, since for this its power is insufficient, and One greater than this *something* is then needed in order to function.

Yet does this *something* represent the human element in the race; it lays down laws for the life of the desires, and in this capacity it is known to us as our Conscience. Whether or no the sins of the individual should drown its voice constitutes no argument against the actuality of its presence. In every race—in every grade of existence—does the voice of the conscience sound its warning, though within certain limits, it is true.

No man can say: I am my conscience, for it is precisely this Ego that receives its warning from the conscience—conscience is the Educator of the Ego. And very much does this waking-consciousness of man—this Earth Ego—stand in need of such guidance!

Yet, what is stronger still than the voice of conscience is the influence of the folk-type in man. Conscience extends into that which colours personality, but the folk-type has nothing to do with the

separate individual: the individual does not interest it. Its entire activity is centred in the general community of the Folk—the People, and in the face of the mighty pressure exercised by the Power which stands, as it were, at the back of the folk-type—the Power, whose mission consists in producing that type—in the face of this, Conscience is mute.

The separate individual would not slay in the interests of the vendetta, or the interests of the Mother-Country—but the folk-type governs the entire mode of presentment held by any particular People—so that each Folk—each People—will consider *his* type the more excellent and therefore seek to bring that special type to the fore.

This refers to all excepting the German Peoples and therein again lies the particular peculiarity of *that type*.<sup>1</sup>

Above the Powers which stand at the back of the folk-types is yet another Power and one which treats the former even as the Folk-type treats the individual. This Power ordains that a particular trend of thought shall obtain as the dominant one, influencing all Peoples. As an example of this order of things, let us try to visualize the differences between the leading form of thought prevailing in the Middle Ages and that which obtains to-day.

What was the dominant idea in the Middle Ages? It was embodied in Christian religious thought.

A people's worth lay then in the services they were ready to render to their Church: for the Church alone was the mediator between this side

<sup>1</sup> The Great War has revealed that the German Peoples are more enslaved by this alleged principle than any other.

and the other. Through the Church alone was the individual able to ensure Salvation, i.e. Eternal Life.

Now you must not imagine that the "Heathen" Mystery Wisdom of the Temples advanced any idea similar to that which subsequently pervaded the teaching of the Church. No indeed! for pre-Christian wisdom had possessed the means enabling consciousness to take part in the workings of the supersentient worlds—it embraced within its retrospective vision "the Being" of all that had "become," i.e. of all that had come into being. The Mystic Wisdom possessed means whereby it could imbue the Initiates with memories of what had—under particular conditions—been experienced, yet could it not be the Path by which to be lead to *personal* deathlessness. Deathlessness, Immortality in the Group-Soul—yes, this it could reach, but not the deathlessness of that which is personal.

Now, the Church, as the Keeper of the Mystery concerning that Way to personal immortality which had been made plain by the Christ, was therefore in a position to show how this Way might be entered upon and the value thus attaching to the Church owing to this conception comes to constitute the paramount thought obtaining in the Middle Ages. It governed all feeling and brought about a sense of piety which soon enveloped the life of those peoples of Europe who were undergoing their stages of evolutionary progress.

No other kind of feeling *could* have made the Crusades possible. And to-day? Where are such feelings to be found? What people would—in the

sense in which this was done of yore—undertake a Crusade ?

The " Idea " paramount to-day is of quite another kind. It is the idea of personal freedom : of personal worth : of personal equality. It is almost as though a puff of wind had blown aside that immense Piety—that devotion to the Church that carried all before it. Only one thing is now truly revered—and that is the Power of Reason.

It is by no means uninteresting to observe this in the life pulsating around us : to note how Conscience and National Character may be enslaved by this idea as to the value of the person : people seem to become hypnotized by conceptions such as : " I must be able to live my own life ! "—" to live myself out ! " and, indeed, this is just what the human Egos in all peoples capable of evolution are now doing. They enlarge themselves, they " live their lives " at the expense of Conscience and of the National Character.

We can see, therefore, that there is no denying the way in which the human conscience permits of being divided up into the six separate conditions here set forth.

Everything is given up—the life of human tendency and habit held in check by conscience—in the interests of National Life and of the Ruling Idea, and every person must acknowledge how insignificant the measure of independence his inner life possesses, how, on the contrary, it is subject to rule and regulation—aye, that just there where he may most seek to " give himself up to freedom " will he find himself to be utterly the slave of the *Zeit Geist*, since he is constantly bound to own to

himself : " This idea is not wholly and absolutely mine—I have not actually given birth to it : it is the sum-total of Thought Life that has—as it were—met me half-way and I have but taken it up—making it my own."

And so too, is man's life : his sleeping, dreaming, and his unconsciousness are not regulated by him—by his waking Ego. Man only gives himself up to, or suffers, these conditions. Then—what is man *per se* ?

Man is just as much as—and no more than—the Logos can speak through : he stands for as much as he is able, of his *own* and *purely personal initiative*, to perform.

These six conditions are expressive of the nature of the Planetary Spirits in the Human body and we have shown them from the aspect of Consciousness, since this would seem to appeal more convincingly to the understanding. They may, however, be approached in a different way, explaining, for instance, how the planetary spirits create the physical basis of the soul's conditions, and they may also be presented in the sense Dante presented them in the *Divine Comedy*—in the manner in which Dante according to his initiation experienced them and in the manner in which—owing to his individuality—a person experiences these conditions after death.

Here, however, we shall only treat of the astral body during life, in the sense implied by the Ens Naturale and at the time when it is capable of being the cause of Health and Sickness.

The reader of *The Outline of Occult Science*, already mentioned, will have obtained some insight into

what took place upon the "Old Saturn": how—from out the Universal Will—the Primeval Substance was sacrificed by the Spiritual Hierarchy of the "Thrones," and how, through the activities of the other Hierarchies of Cosmic Beings, this Primeval Substance became differentiated into that which was to be the basis of Soul Experience as well as that which was to be the basis of physical experience. We may dispense with enumerating here the names of the nine Hierarchies, or giving their various characteristics, as these may all be found in the above-mentioned work. It is only necessary in order to arrive at an adequate comprehension of the Ens Naturale to mention that the three Hierarchies standing immediately above man are those of the Archai (the arch-types of Christian Esotericism), the Archangels, and the Angels, all of which went through their respective "human" Evolutions upon the three World-Incarnations which are known as the Saturn, Sun, and Moon rounds. What is to be understood by this is that these beings then incarnated as separate beings, experiencing their sense of being as Egos under such corporeal conditions as are known to Occultism as the primeval fire and the elements of air and water.

Even as we humans feel ourselves to be lords of the Earth—a material we know how to handle—so too did the Archai understand the treatment of the "primary fire"; the Archangels that of the "Elements of Air"—under which must be comprehended everything of a gaseous nature—and the Angels all appertaining to Water, which in this sense included everything in a fluidic state.

This gives us a picture of the forces once labouring

with a conscious activity amid those aggregate conditions of formative matter which took shape within that Spaciousness of Worlds—Beings whose powers to do and act are still interwoven with the aggregate condition of our present world.

Under the expression "Element" we have to understand a something that has to sacrifice itself—as it were—on behalf of the Object in the goal of the activities of all three Hierarchies. Gazing up into the heavens to-day we still perceive in the forms of Saturn, Jupiter (the old Sun) and Mars (corresponding to the old Moon) that which has remained of those past conditions of cosmic life: indeed, they reveal to us our own cosmic Atavism. There are even to this day beings living upon these planets, living, as did that humanity upon old Saturn æons of time ago and standing also in the same relations to the higher Hierarchies as they then did. And now, as then, are they still labouring to bring about the *foundations* of all soulful and material experiences.

Yet being but the basis, the foundation, the life upon Saturn means one of high spirituality, and what is thus accomplished in the substance is the birth of Human Consciousness—a condition tantamount to that of man's earliest childhood. This state of primeval consciousness, which is still extant to-day, implies in the nature of the Heavenly Man a measure of spiritual power that has purposely been retained, and which in the present day is still used for the constituting and maintaining of the basic substance.

A study of *The Outline of Occult Science* will moreover reveal that in the life on the old Sun the

physical basis was further utilized for the experiences which the Archangels (assisted by the Cherubims) underwent when passing through their human evolution; that particular experience being the ability to sense—as a living inner reflection—the life of the circumferent world. While later still, when the Angels became the humanity of the old Moon, this life-imbued foundation had become so transformed as to be able to render sensitive response—reacting under all the experiences of the Moon-people and the reaction resulting in substance becoming the physical expression of this experience.

And now let us conceive this same organization, as shown in the heavens by Saturn, Jupiter, and Mars, formed *en miniature*, as it were, by the creative forces, for their likeness may be found in the spleen, the liver, and the gall. Here a stress must be laid on Astral organization, for what are here spoken of are to be found in the Astral body and what the anatomist dissects is but the isolated self-life, wherein the Saturn, Jupiter, and Mars spirit is ever renewing and maintaining the cosmic basic substance. But the question may arise: How is it renewed? What is it that corresponds to that fundamental substance offered up by the Thrones? What corresponds is that which the Alchemist takes from the "Bread of Charity" (an expression explained in the Introductory Pamphlet entitled: *Paracelsus, the Esoteric Christian*.) It is the daily bread, the nutriment by partaking of which man sustains life, and gall, liver, and spleen thus become recipients of that bodily substance which enables the one half of our human consciousness to preserve its atavism.

What is sleep—but a process of regeneration ! In sleep man dips back—so to speak—into the Jupiter consciousness, working externally, cosmically upon his blood ; renewing it and removing the so-called “ fatigue matter.” This is why Paracelsus observes : “ Without Jupiter (the liver) there would be naught good in the whole body ”—for Jupiter has made the blood capable of being the bearer of life : thus do the juices become “ blood,” as the presupposition to Mars in the Cosmos, so too does the liver presuppose the gall.

Everyone is aware how intimately connected the gall is with the life of feeling and of habit, and physiology teaches us that adequate digestion of food, *minus* the activity of the gall, would be impossible, that the fatty particles, more in particular, could not be assimilated without its assistance.

Any creature in which the secretions of the gall are (owing to the presence of fistula) withdrawn externally, loses flesh and becomes gradually so thin that death is bound to ensue.

The Spirit of Mars is the Ruler of the “ Elements of Water ” ; that is, of all fluidic states, up to the margin of consistency and without it nothing can rise to the level of animal flesh. This force, therefore, reposes in the substance of the gall—*is*, indeed, the *gall-stuff* it is—“ in the substance, as is Mars in the Spirit.” And that which was experienced upon Mars still takes place ; for the activity of the gall gives rise to an inner experience of the organism.

It was upon the old Moon that the body of the man-animal took form in the likeness of Cosmic conception ; for this reason, too, does the Mars

within man ordain that the conceptions of the present-day man should play their part subject to certain limits—limits within which conceptions serviceable to the structure of the body are contained; for, everything that man thinks acts as a formative force upon him, and from incarnation to incarnation is thus magically bound up with his being.

*One* life is enough to show us what the pangs of jealousy can do to distort the features of a face, yet how also goodness can transform it, and anyone able to actually follow the life of the gall would be able to perceive the coming into being, as also the workings of conceptions; would see how these, being formed, also create forms.

The distorted grimaces of such experiences are bewildering and disjointed dream pictures, which may leave either pleasurable or depressing memories within the consciousness. Without Mars there would be no Fantasy, no Artistry. If wrath be roused owing to "Mars upsetting the gall" it does not follow that the Spirit of Mars need be the Spirit of Wrath! For it is the spirit of cosmological thought—the Mars we to-day behold as the remnant of the Old Moon living, building, and working within the limits of those laws which support man in his capacity as bearer of the Group-Soul and in the case of perceptions which offend the feelings of the Group-Soul—"Mars upsets the gall": man is then filled with a wild indignation and has but one impulse—the one to seek revenge—to make good that which has taken place.

We thus see Jupiter (i.e. the liver, the regenerating process of sleep and the blood formation) and Mars (i.e. the gall, the life of dreams and habits and

the assimilative principle for the fatty particles of food) placed in their relation to each other.

And what about Saturn? Where, the reader may ask, is Consciousness, when under conditions of what is called a "dead faint," or of catalepsy?

Consciousness has then sunk back so many grades—into the archaic consciousness that once obtained. As was then the case, the body—under those conditions—is also to a certain degree lifeless: in the cataleptic state, which so closely resembles death, man scarcely breathes—life and soul have then been forced out of the body. But the body, nevertheless, does not decay, for the form is maintained by a force which is exterior to the body and which possesses the power to again stimulate the action of the heart. The body is cold—the blood has withdrawn to its last refuge—and Saturn alone remains connected with the body, Saturn—whose visible expression is to be seen in the lymphatic gland of the spleen and which, through the processes of the lymphatic system, even nowadays keeps up its connection with the so-called "lymphatic heart," which, as the pulsating-brother of the heart of blood, may be found located in certain birds, as well as amphibious creatures.

What is experienced when man falls back into this old Saturn consciousness, does not come through to his waking-consciousness, when the normal conditions have been set up again. The somnambulist, whose abnormal state consists in wandering about at night, and whose body moves from place to place with perfect confidence, is unable to account for the way in which that body moves. The victim of catalepsy is, on recovery,

unable to account for the processes by which his heart has again begun to beat. What is related by the patient, who has awakened out of a cataleptic trance, may be compared to dreams, the coming into being of which can be gone back over, yet which last but a few moments. They may have been brought about by hearing a clock strike; a shot fired, or by the sleeper, in his unconscious state, upsetting a glass of water over himself. While *dreaming*, such momentary acts and events will revolve themselves into quite complicated dramas of seeming lengthy duration. In this way, too, does the cataleptic patient at times bring over certain impressions associated with that slow awakening of life, impressions which will condense into conceptions, although that which has been subconsciously experienced *cannot* be brought over into the waking-consciousness.

Now, even the forces immanent in Saturn, Jupiter, and Mars may be seen active in those capacities which, although involved in the maintenance of conditions long past, have, nevertheless, been adapted to our present-day system. Forces, i.e. Ruling Beings, may be seen upon the Moon,<sup>1</sup> Mercury and Venus, Beings whose task it is to carry on this work of the building of man, as evolved from the old basal substance, thus carrying on the upward trend. These Beings work at man's brain (the "Moon" in man), in that—as the voice of conscience—they keep man's life of presentment within bounds, and these Workers are the Hierarchies of the Angels.

<sup>1</sup> For reasons which cannot here be divulged, *Mercury* stands in Occultism for Venus, and the *present* Venus represents Mercury.

They, in the capacities of Archangels, or Nature Spirits, force the life of the emotions within the limits of the Folk-type. They impose their powerful suggestions upon personality in that they—as the Spirits of Personality, or Archetypes—give form to the leading thought dominating an epoch.

By these means do they lead and educate human consciousness. Yet how are they able to do this?

The reader may perhaps have noticed that Saturn, Jupiter and Mars have been referred to as the *remains* of worlds in which the Archai, or Archetypes, the Archangels and the Angels acquired self-consciousness.

Now, we have to look to the Moon, Mercury and Venus as being in their turn the living centres of the Angels, the Archangels and the Spirits of Personality (or Archetypes). In this way each of these three categories becomes two-fold as to its nature, following different interests and having different goals. This is also the case, for even though they mutually bring about the harmony of the Astral body, yet do their interests to a certain extent clash. It is this that accounts for the duality of nature apparent in man, a duality which is the cause of that inner division of the soul through which man often feels himself to be no more than a shuttle-cock, tossed hither and thither by overmastering strokes of fate.

Imagine an incline, leading to where the Evolution of the Earth—the formation of the basal substance—set in: then, from the Earth onward begins that strenuousness (the possibility of which has in the first instance been brought about owing to the establishing of a “working basis”—a foundation)

which has for its aim and object the bringing forth of Consciousness—in order that it may be first *spiritualized*, and finally *rendered divine*.

In fire (taken as an element in the occult sense), in air and in water do all experiences still take place. The warmth of the blood, the air we breathe, the juices and the blood of man, are all bearers of these same experiences, for thus does the new nature of the Angels again act through water—in that which is fluidic, in that which the brain, by way of the blood, sends to the heart and in what the heart, in its turn again, reflects back to the brain—as indicated by Paracelsus when he speaks of the “Moon’s” course through the Microcosm. The Spirits of Mercury, the new Archangel nature, as the Astral Regent of the Lungs, takes effect in and through the air.

A people—as *such*—is bound to its soil and its climate: to its plant-kingdom and to that which particularizes its aquatic conditions. All these will exhibit in their peculiarities a reflection of the nature of their Folk (or National) Spirit, within whose being man himself inhales the air and daily renews his life. Indeed, one might say that the interest of the Folk-spirit lies to a measure in maintaining order as to each separately perceptible life, so that within *each* that Spirit may behold its reflection. Mercury’s organ, the lung, can only be healthy when the conscious life of the senses, resulting from the desires of the Ego, does not exceed their bounds. Constant excesses will, in the course of incarnations, ruin that organ—destined to be the recipient of the benefactions of the air. This will explain the reason why the majority of

sufferers from pulmonary diseases incline to the erotic temperament.

In this same element are the Spirits of Personality—the Venus Spirit, active also; the physical organ subject to these forces being the kidneys.

“That which passes away in the urine is a solution of salt,” observes Paracelsus, in the *Ens Veneni*. These spirits work through the “fire element” in the warmth of the blood, dissolving by means of their particular organ all that which having blossomed forth into the waking, as well as the subconscious feeling and thinking would, were it to attain consolidation, have a destructive effect upon life. They dissolve the “salt.” Yet do they not only dissolve, but they also bring about the inception of the greatest of deeds upon the physical plane: for, incited by the forces of the Ego, as also by the “*Ente Magno*,” they draw together in the seed from all parts of the body—through which by the act of conception a new human being may be born.

And even as the kidneys dissolve and remove all that is of least use to the body, contracting those forces wherein an Ego may be enabled to gain self-experience, so too do the Spirits of Time, the *Zeitgeister*, destroy all those antiquated ideas which have ceased to stand for anything but the empty shell, the husk of their former contents, and in their stead give rise to new imaginings which—while serving the forces of Evolution—shall also obtain as the ruling, the dominant presentment of the times.

The dual nature of the three Hierarchies works within the same element, with this difference, that

Saturn, Jupiter and Mars serve the Old Order of things in the interests of the Earth's ultimate goal, and that in order to be able to do this they do not take part in the new stages of the Earth's experiences. The Moon, Mercury and Venus experience life *together with man* within the Earth's Evolution, yet, swiftly outgrowing this Earth's Humanity, and utilizing that Universal Substance which has remained after the withdrawal of Saturn, Jupiter and Mars, they gradually withdraw together with those who serve them, and revolve as Moon, Mercury and Venus around the Sun, that kernal of existence which is mirrored in the Earth-Ego, to the Evolution of which all contribute.

"For ye should comprehend that there be seven lives in man, of which not one attaineth to the true life which is in the Soul."

The Soul is that life which is comprehended within the circle of the Ego consciousness, that is ordained to develop its capacities for the taking up of the Christ Principle.

It may therefore be gathered from the above that only when a particular equipoise as to the seven forces dominates the organism can man feel himself to be in the enjoyment of health. For instance, in our day man would be healthy, should he feel himself to be in full physical possession of all the forces, yet did not *excel in respect of any one force!* He would have to render tribute to each planet and yet—with regard to his Ego—remain active as well as receptive: the necessary proviso being that this Ego should not of *its own accord* desire to be anything: it should live neither in opposition to the National type, nor should it on the other hand

oppose the Idea paramount at its time! For it is when the soul strives for independence that disorders arise in the body. The man of an original turn of mind, who serves his God with all the forces in his soul—who makes his God his dwelling-place, as it were, and who labours in that sense—such a man can never be “in health.” For what, after all, *is* “being in health”?

Taken in its everyday sense, is “balanced health” so desirable a possession? So valuable, as to be worth the sacrifice of the Evolution of the Soul? For the Soul’s goal is Spiritualization at the cost of the body. Those who make for this goal unconsciously—say, some divinely-gifted artist, or one who has unconsciously set out upon the Path of Initiation—how can such as these deem that which “People” call “health”—*health to them?* For, is not such a one striving strenuously to win the mastery over his own body—seeking to wrest from the seven planets, bit by bit, the power they have hitherto possessed over him?

Genius, by its absolute and unreserved sacrifice to that which is its eternal portion, disturbs the harmony of the Seven. Unconsciously do such as these give themselves up to the bodily suffering in order that they may—within the narrow limits of this earthly Ego—yet sense the divine effulgence that is born of the *Power to Create*.

For such as these perpetually uncertain health is their “predestination,” a constant fighting and conquering, aye—and many a tragical defeat: such is the fate of the heroes who challenged that inner firmament to meet them in single combat. They may themselves know naught as to this

firmament, but the Occult student knows—and what does he call health? *Not what the world calls health*—be assured of that! For him Health is the “toughness” of the Ego in its abilities to overcome all conditions of illness, until it has finally succeeded in attaining to a cognizance of the nature of its inner economy and is able to lay down laws as to its way of life and its nutriment such as shall meet the demands made on it at our stage of Evolution. *Then* will the inner equipoise have been gained, and man “possess his own being.”

This may perhaps hardly sound an attractive goal! The man built on the conventional lines will be of opinion that health should mean the ability to endure any amount of fatigue—to enjoy the pleasures of life *ad libitum*! The “thing that matters” as far as he is concerned is that he should have the strength to sweep all hindrances from his path, and enjoy as much as can possibly be enjoyed, and yet—this is just the way in which people become ill! Constantly indulging in conceptions such as these give rise to the forces which undermine the organs. In health such as this the Occultist sees a cause of illness, and the chronic invalid of to-day *did* once enjoy this kind of health, while the suffering and ailing man of genius is preparing for himself that future fullness of health which will consist in surmounting every obstacle—in overcoming all.

No one need imagine that his preferences count here in any way: we need only look the facts in the face. Everyone desires health in the “brutal” sense of that term, and in seeking what seems to them so desirable they become more “nervy” than ever. That is, they become less and less master of their

nervous system, since while endeavouring to withdraw from the ancient tutelage of the Planets they are yet incapable of self-government: then the Beings of the Elements seizing upon their astral body make sport of it, the result being that man becomes increasingly neurotic, until at length he breaks done and insanity ensues.

Everyone wishes to be healthy according to his own fashion and increasingly *unhealthy* does the blood of such persons become—increasingly defective the functioning of their organs. For whither does that which is Eternal in the Ego desire to wing its way? It yearns to follow those Elder Brothers: those whom we have to apprehend under the names of Angels, Archangels and Archetypes, these being the names for Offices and Grades such as can only be attained to by those whose capacities are sufficiently advanced.

Man is destined to enter the ranks of these High Beings—and he must win the requisite capacities which will enable him to do so: the Way of Initiation is the Path leading thither.

Man must learn to utilize the forces of his microcosm so as to enable that which is corruptible to put on that which is incorruptible—and which will give form to his eternal Astral body.

In such a one death cannot destroy the consciousness of self, for the Path is made plain by the above-named Spirits. This will serve to explain the *inward disharmony*; for those in the process of astral development are ever more and more freeing themselves from the realm of Physical Life—a reason why the influence of the Saturn, Jupiter and Mars Spirits is gradually decreasing within the man

of the future, as everything taking part in Evolution must proceed along the Path to Spiritualization, and therefore "matter" also will have to resolve itself into "Astral Matter"—into a condition of Elementary life.

Human consciousness stands thus under the influence of the planetary spirits working in the organs—being indeed the life of these organs. And this self-life is dependent upon the Karma that has shaped the Astral Body before birth. Before it man lives subject to the influence of the macrocosm, but *after* birth the boundaries of influence within the organs becomes karmically proscribed, then the external heavens can admit of no other influences than those which *these organs* have themselves made possible, have "predestined"—owing to the harmony which prevails among them.

The planetary forces in Saturn, Jupiter and Mars might in some particular constitution (supposing such a case to be karmically possible) bring about conditions of "pre-vision"—i.e. of farsightedness in space, of warnings, of dreams that are fulfilled and of visions.

In a tendency to high personal rectitude the Angels are instrumental, the ability to sacrifice oneself for popular Ideals may be regarded as inspired by the Mercury Spirits, while the struggling and striving forward to some new goal is due to the activities of the Spirits of Venus.

Thus is it that man is enabled to sense within his soul the divine inspiration infused by the three last-named Hierarchies: he feels *their* life within *his* life: in no way does he know them. Only among those grandest and noblest soul-lives, the reincar-

nated types of History, in the heroes of the world, were the children of men permitted to behold such spirits face to face: yet knew they not who these were, who for their sake freely took upon themselves the repeated sacrifice of reincarnation.

Paracelsus closes the eighth chapter of his *Ens Naturale* with the following curious observation concerning the inner firmament:

“As to *other* stars ye should remember that they also are in the body. . .”

All the stars of the Zodiac are to be found as forces within man's astrality. The Universe is as little divided into separate parts and portions as is the human organism: “All things” are in very truth “contained in all things”! The single world-globe in the heavens is just as little Mercury as the lung is an Archangel! But the lung represents a state of matter such as has taken form, as well as received its ability to function, under the Rule of the Archangels, and it has become what it is through, and its condition is also maintained by, the help of other spirits. The fact is that we now see matter in a particular condition of development—see it as that within which life is ever being renewed, while at the same time certain characteristics peculiar to this Earth are also added to the corporeal organ.

The life of the lung does not work within the lung only, but within the entire body: should the lung suffer—the rest of the body suffers too, this is also the case with regard to all the constellations in the body, as well as in the external firmament.

The heavenly Mercury is life, just as much as is the mercury-matter. That expressing the law of the Mercury Spirit is constantly renewing itself

through—and working in—the Cosmos, even as the carbon acid in the air renews the life of the lung.

All the forces of heaven have their corresponding seats of activity in those parts of the human body which, during physical life, are expressive of bodily powers. Mindful of this does Paracelsus speak of the Stars of Summer and of Winter : of the Day Stars, and of the Stars of Night. For, fundamentally taken, there is a “ star ” behind every process going on within man, as well as in external nature.

That we should be able to experience an inward Spring, Summer, Autumn and Winter, between Birth and Death, is due to the same Powers which effect the changes of Nature’s Season’s. And when it rains—then are the heavens undergoing the same process (for the same reasons), and occasioned by the same forces, which operate in man, when he is moved to tears. Man has also within him the four elements, Fire, Water, Air and Earth, and Paracelsus says that these arise from the courses taken by the seven inner planets.

What has already gone before will, of course, have rendered this plain to the understanding : All the forces of Heaven assisted upon Old Saturn (as set forth in *The Outline of Occult Science*) at the inception of the Elements of Fire as a “ basis of operations,” and in the further course of planetary evolution the products thus exuded from the Spiritual Worlds became Air, Water and finally Earth. These are backward Element-Life and form the four-fold basis of the earth’s existence.

Exactly the same thing takes place at the inception of the child within the germ. There, too, do transformations of the elements take place, owing

to the Will poured in upon the germ ; while by accepting the " Bread of Charity " from the organs, these transformed elements are perpetually renewed. This fact explains why illnesses attacking the astral body are to be associated with the elements, it being the elements that break up the sulphur. For, if the organs are no longer able to work, or subordinate the life of the element in the organism, then is illness bound to ensue, which means that elementary parasitical life arises. And further still, covering indeed the entire field of knowledge, does similarity evince itself between the Microcosm and the Macrocosm.

An important rôle touching man's inner life is played by the Spirits of the Four Winds. These are Eurus, the East Wind ; Zephyrus, the West Wind ; Auster, the South Wind ; and Boreas, the North Wind.

Warm and dry is the east wind—the " conservative " force ; cold and damp, the west wind—the " putrifying " force ; warm and damp, the south wind—the " resolvent " force ; cold and dry, the north wind—the " coagulating " force.

The process of nutrition, due to assimilation and secretion, could not possibly take place did not these four forces co-operate one with the other. The putrifying force works in the digestion : foodstuffs, like the grain of corn in the earth, rot in order that their life may become human life. In a similar way can we trace the three other processes that take their course in the human body and which consist in preserving, condensing and coagulating, while the nature of these " Winds " approaches our consciousness more closely when we consider the

way in which man's soul-life is constantly being kept in motion by those four influences—how the conservative force reveals itself as the cause of all memories: the coagulating force as the cause of hardened habits, habits such as petrify life, as it were; the resolving force evincing its presence in the flow of feeling—the stream of ever-changing emotions. It is the putrifying force that Goethe alludes to as the “Stirb und Werde”<sup>1</sup> (“the dying and becoming”) in man. Man is the unconscious shuttlecock of the causative Spirits of the Winds. These bring drought, rain, frost and heat, and they keep the Earth's enveloping circumference of air in a state of perpetual motion—even as do the inner winds conduct their work in agitating the human soul. The life of the earth's creatures, all health and all fruitfulness, is dependent on this wise equipoise between frost and heat—drought and moisture.

This is a piece of ancient occult wisdom, and in the history touching the Evolution of one of the heroes of the human race the Winds were prominent, playing a remarkable part. This episode in Evolution has been left on record for us by Homer—it was his Spiritual Eye that reflected it in the story of the *Odyssey*. Those journeyings are not to be taken in the light of wanderings upon a mere visible sea, for the *Odyssey* is itself one among the Mystery Writings.

Troy is captured owing to the cleverness of Odysseus in contriving the “Wooden Horse.”

<sup>1</sup> “Ud so lang du dies nicht hast—  
Diese—Stirb und Werde—  
Bist du nur ein trübe Gast  
Auf der dunklen Erde.”

Neither Menelaus nor Agamemnon would have run the risk had it not been for the assistance of Odysseus. The *Iliad* gives us the historical record of all the deeds he then performed, but in the *Odyssey* we get the more personal story dealing with the hero himself. There Homer tells us the manner in which the earth-man finds his way back home. In order to find it he has first to travel far to the West—and it is the gods who place obstacles in his path, gods also who help him, gods who either love or hate him. The wise Pallas Athene gives him her aid, but Poseidon, the sea-god, wishes him no good, for has not Odysseus robbed his giant son, Polyphemus, who lived in the wilderness, of his only eye—the eye of Spiritual Cognition? And—sheltered by the ram—did not Odysseus leave the cave and escape from the wrath of the infuriated giant?

But, before these things took place Odysseus had made his victim drunk with wine.

All these accounts are pictures of realities, for in those times, when the etheric and astral bodies were less closely united to the physical body, man's proportions were gigantic as compared to those of the man of to-day—there were indeed "giants" in those days!

But these giants had not the power of thinking logically: they were only capable of a kind of old and indistinct clairvoyance, and even this clairvoyance became extinct after man had accustomed himself to the use of wine, of which the cultivation was introduced by those who had within their own microcosm generated a consciousness which was governed by the forces appertaining to Capricorn. The Ego-consciousness deadens those ancient and

divinely-born instincts—a reason why the god, who knew no other mode of ruling than through man's instincts and feelings, might well turn in ire upon the interloper, who could thus frustrate his power.

Odysseus desires to get home, and he desires this in the sense Novalis attaches to the words he makes Heinrich von Ofterdingen ask Cyane: "Where are we going to?" receiving the answer: "Home—always home!"

The "home" being that of the Spiritual man, a finding of himself again on the Other Side—a cognition in the Spirit of all ties of Blood and of Love.

Menelaus sought his home in his Eastward wanderings, after the conquest of Troy. But Odysseus sought his in the West—he *had* to seek his goal in Western waters, while Agamemnon finds his destination in the Land of Beauty, in Greece—in order there to die.

After Odysseus had blinded the giant Polyphemus, he returns to Æolus, King of the Winds. Now the life led by the Rulers upon that Island was a curious one: they still retained the friendship of the gods, enjoying their days and nights "in a palace filled with sweet odours and lulled by the dulcet sounds of the flute." The Winds forebore to ruffle, or disturb the calm of that fair isle, for the Ruler knew how to quiet or enrage them, just when it suited him. Three of the winds, the East, North and South winds, the king had confined within a sack made of the skin of a nine-year-old ox, and the opening of the sack was secured by a rope of silver. Only Zephyrus, the West Wind, had retained permission to blow as he listed. How far westward must these travellers

not have journeyed in order to experience such a state of things ! And—what would have to happen to the soul of a person for that which has here been described to take place ?

The fact is that in order to be a guest of Æolus, King of the Westward Islands, he would be obliged to dip back into the state of the old Atlantean consciousness, permanently suppressing all other influences excepting those of the West.

But this man can no longer accomplish. He can no longer maintain this life "in Paradise" which lies beyond his state of waking consciousness. After he has for a time struggled in so doing he has to give in and—even in view of that home—"fall asleep," the while the Winds, loosened from their bondage, drive his ship back out to sea.

Then, when Odysseus returns to Æolus the latter drives him away, as one who is most obviously "not beloved of the gods"—for having slept he has placed himself "outside the pale" in the eyes of the Immortals.

He is no longer one of those who can obtain Bliss alone from the gifts that belong to the Past, and so it comes that Odysseus—in consequence of this struggle with the old gods—now experiences for the first time within himself that knowledge of a New Way Home—Homer having here typified in his central figure an example to others—since this experience exemplified in those times a thing until then unheard of.

Then Odysseus proceeds to vanquish Circe ; descends into the Nether-world ; rows across Scylla and Charybdis and lands on Kalypso. Now, it is most significant that he here again sinks down to

sleep beneath the olive trees, just after he has flung aside the veil of rescue, and furthermore, that he is also slumbering when left upon the shores of Ithaca, by the Phæacians.

We have dealt with this episode at the Court of Æolus purposely in order to show that—in spite of the distance of time that separates Paracelsus from Homer—their views with regard to Zephyrus were, nevertheless, identical. For Zephyrus is the Spirit of Death—the putrifier: he resolves Spiritual life into Physical life, and physical life back again into the Spiritual, and he alone can remain unchanged, who, waking as well as sleeping, safeguards the identity of his own consciousness. This Homer's hero is as yet unable to do, and so the winds drive his ships back from the Homeland shore, even though the lights of the beacon had already gladdened his eye.

In the treatise *De Imaginibus* (Zetzer's Edition) Paracelsus has given a detailed account of the four Regents of the Winds, the entire work being a compendium of occult technical terms and definitions.

Thus do the Stars, the Winds and the Elements affect the Astral body of man:

“And so that the *Ens Naturale* be fully comprehended do we give thee knowledge as to the four *Complexiones*: *Choleram, Sanguinem, Melancholiam, and Phlegma.*”

*Ens Naturale!* Which interpreted means the nature of man: and the actual man is the Astral man. For the physical body is not the true and actual man—it is no more than the Bread of Life! It is that which stands for the material whereof man's “Instrument” is fashioned. Nor is the Etheric

body "the man" either, for the Etheric body consists of the forces which are daily occupied in transforming the "daily bread" into material for the up-keep of the aforesaid Instrument.

It is, therefore, not until we arrive at the Astral body that we find the "Nature" of the Cosmos in its capacity of the Microcosmic man, comprising all the Stars, the Elements and the Winds—and these are what all human beings have in common as the fundamental basis of their constitution.

But the Harmony originally obtaining becomes more or less disturbed during man's Earth life owing to the deeds of the Ego, the consequences resulting in either strong or weak constitutions, as the case may be. Yet again, were this all, persons would vary one from the other no more than in their degrees of health—while the differences become increasingly apparent when it comes to be a matter of observing an infinite variety of temperaments.

How, then, are these to be accounted for?—and here Paracelsus chimes in most impressively: "*Neither from the Stars, nor from the Elements.*"

At this point, unless the reader be thoroughly equipped as to the meaning of those definitions chosen by Paracelsus with so much care for the dual purpose of both veiling and expressing his teachings—unless the reader has mastered these, he will be utterly at a loss to comprehend their meaning.

The Master begins with the following statement:

"The *Complexiones* are a particular creation within the *Corpora*, there being *four gustus*, those which are sour, bitter, sweet and salt. The *four gustus* are complete in every subject, yet can they be fathomed in no subject, excepting in man.

*Cholera* cometh from that which is bitter—from that which is dry and hot.

*Melancholia* cometh from that which is sour—from that which is cold and dry.

*Phlegma* cometh from that which is sweet—from that which is cold and damp.

*Sanguinis* cometh from that which is salt—from that which is warm and damp.”

And Paracelsus here adds—underlining, so to speak, the additional statement—that *this particular* “cold, warm, damp and dry” has nothing whatsoever to do with the Elements, even though the Earth Element be cold, that of Fire—hot ; of Water—wet ; and of the Air—dry ; as set forth in the *Opus Paramirum*.

For instance : *Phlegma* is cold and wet ; yet are *Phlegma* and *Water* like unto Fire and Water.

Now, Paracelsus has invested the four winds that keep in motion the Earth’s circumferent mantle of air with the same attributes (cold, damp, etc.) he has attached to the “*Complexiones*.” For the winds are not the “Air,” but are that which give to the Air the characteristics differentiating it into four separate kinds of Air, and then by their perpetual interchange of activities endow the Air with vitality. And as the result of this Vitalizing power—this “life” permeating the air—is the Earth enabled to further the life of Plants, Animals and Men.

The life of the Air corresponds to the undeveloped Soul-life of man ; his presentments, his desires, and he himself will each and all bear the “Hall-mark” of his soul’s climate, and H.P.B. has called those powerful Beings who rule the climates of the Earth the “Four Maharajas.”

Here also does Paracelsus point out the manner in which the "Complexiones" have control of the Soul's Climate and how marked these contrasts were among the yellow, brown, black and red races of ancient times. But in the white man he seeks to exemplify something different : he would show him as striving to escape from subjection and as pursuing the same goal as Odysseus. For the white man has given birth within him to that Ego which through Christ is destined to possess Liberty.

He who finds Christ need no longer serve Indra, nor Yama, nor Varuna, nor yet Kuvera—nevertheless, he would be incapable of recognizing the gods unless fully comprehending "whence he came" and "how he comes to be."

It is not in order that he should *remain there* that he must "return to Atlantis"—return to the West, but in order that he may from a knowledge of that Past learn to realize that which he still lacks to the end that he may become their Conqueror.

Four Forces are active in the life of the Soul : in *The Outline of Occult Science*, to which reference has repeatedly been made in this book, the Soul is described as comprising four members—the Sentient, the Reasoning, and the Conscious Soul, as well as the Physical "Ego" Consciousness (the "I-am-I"), and it is therein also observed that the supersentient Astral man was endowed with the rudiments of these members by the Higher Beings at the time of the World's creation. Further, that Astral man gradually solidifying owing to the formation of these rudiments is able to perceive and distinguish in a dimly conscious manner the Influences which are at work upon and within him.

Here the term "Influences" must most emphatically be taken in its literal sense, for the Astral man can perceive how the Elements of Fire, Air, Water and Earth became embodied in him, and with respect to what he perceives he has at the same time certain sensations.

The Astral man *feels* what man in the present day is only able to sense in the circuitous way of his subconsciousness when taking the nutriment necessary for the sustaining of his physical body, and if one or other of the Influences at work in his food happens to be much stronger than the rest, he will then say: "it tastes bitter, sweet, sour, or salt"—as the case may be—for the Nature of the Kingdoms came into being simultaneously with man and are due to the power of the same Influences.

"All things are contained in all things . . ." and what we *taste* is a "Particular Being within the Corpora," something predominant in a combination, and that in consequence of its predominance arouses the *impression* of sweetness, acidity, etc.

If we allow Hydrate of Carbon to dissolve in our mouth we shall sense a sweetness; Nitrate of Chlorine will be salt; and Vegetable Bitter will be acid. Man's waking consciousness, therefore, defines that which the subconscious man experiences in the process of eating—what is "sweet" providing a sensation of enjoyment, while the taste of "salt" will be sensed as the most indispensable of all four. Acidity will refresh him, but when it comes to the "bitter"—he would, perhaps, excepting in the case of Medicaments, or Vermuth, for instance, just as soon be without it! But from out

the undeveloped Ego comes all the Bitterness of Life—all its Suffering—and all its Medicines.

Where bitterness is predominant it overrides all it is averse to, and, if opposed, "struggles for air"—as instanced in the choleric temperament.

If that which is sour—that which *contracts*—is stronger, too strong, in fact, for the Soul's own life, then will Melancholy prevail and the soul thus affected live under a sense of perpetual depression. And where a Soul is equally ready to take up all presentments—opening itself to the "air," as it were—readily interested and just as quick to forget—there do the processes connected with "Salt" pursue their course unchecked, and the person with this particular characteristic of soul will be of a sanguine temperament.

Where interest in the process of nourishment carries all before it, there may we recognize the lymphatic temperament—devoted to the enjoyment of indolent ease.

The Phlegmatic temperament is cold and damp—yet is it possessed by the passion of desire.

But Paracelsus would have us to understand that all these are but "*proprietas naturae*" and therefore not immediately concerned with immortality. Such qualities as these are constitutional peculiarities in the same way as are the characteristics he inherits from his parents, or his race. Sanguine people are therefore not necessarily always cheerful, selfless, nor affectionate, etc., for, after all, the ability to be both receptive and forgetful need not imply either cheerfulness or good nature!

Nature only influences the build of the instrument, and what all really depends upon is the way in

which the Soul makes use of its instrument. For which reason it would be more correct to refer to a person's nature as being sweet, bitter, sour or salt, than to call him either melancholy, sanguine, phlegmatic or choleric—expressions which are by no means strictly accurate.

Paracelsus is, indeed, exceedingly particular as to terms of expression, and has constantly evinced his distaste to the habit of employing such concepts as do not in every detail accord with the facts of the case.

At a time when waking-consciousness had not yet developed, then was it man's *constitution* that reigned paramount ; that is to say, the way in which he "lived, moved, and had his being" was conditioned by his nature and by his Race. The civilized man of to-day is—corporeally taken—an Extract of the forces of the Past, even though his Soul is able to live a totally different life to that obtaining in former times, and it is this Soul that, striving through the medium of the Ego to gain conquest over the body, colours that which is its Eternal Self with the results due to its experiences on Earth. Nature gives neither "Cheerfulness, Ability, nor aught other such quality—'tis alone the *Spiritus* that giveth birth unto them. For they come not out of Nature, but out of that which is incorporeal, yet are they locked within that which is corporeal." (Here Paracelsus uses "Spiritus" as meaning the human presentments, further details being given in the chapter on the *Ens Spirituale*.)

This "incorporeal"—this "bodilessness"—is the evolving Spirit-self of man, and—as are the conceptions a man may entertain with regard to life,

so will be his temperament—the conditioning of his mind.

Paracelsus further mentions the *Liquor Vitae* as appertaining to the Ens Naturale, for “from it” lives the body, and this “Humour” is an Ens to itself, since it does not belong to the Created, being itself creative. In it lies the Future—out of it gushes forth that force which shall in a coming time spiritualize the human body. This is why Paracelsus calls it a “Humor,” for it is the *Liquor Vitae* of the Future.

He also speaks of Mercury, Sulphur and Salt as being “Humores,” and adds that these too are “Mothers,” for out of them arose the three-fold corporality. And so that the student should be enabled to understand what the Life-Spirit does within him, Paracelsus explains the manner in which this force works within the Macrocosm.

“The World hath in it much ore,” he observes: “and it is of much good in one place—and bad at another.” The same Spirit responsible for the existence of metals in the earth permits also the good and the evil to have their place in man.

Here good and evil are to be understood in a relative sense, for strictly speaking there is neither “good” nor “evil”—everything depending on the circumstances under which these states take effect.

Metals may be the means of effecting cures and may equally be used as poisons, while that which will at one time have been accounted a virtue in a race, may at some future period be punishable by law. And again, what to-day arouses suspicion

as being a disturbing factor will, perhaps, be acclaimed a virtue in days yet to come!

Concepts as to "good" and "bad" cannot, therefore, be regarded as holding good for all time—they can only be said to do so according to the manner in which they further or impede the interests of the particular periods at which they operate. What the Life-Spirit brings about in the outward and visible man cannot be discerned in either his habits or his actions, the characteristics of the Life-Spirit will be expressed in "colours and appearance." The colour, quality and texture of the hair, the eyes and the skin betray the peculiar tendencies of the Vitae.

"Therefore shall ye not say that a man being peradventure like unto a rose, shall therefore be *sanguinus*, or that he who resembleth wax is of a choleric temper, but ye shall speak of him that is rose-red as being a good "Solaris," for gold is the noble colour upon roses."

A keen and lively imagination has therefore nothing to do with the colour of a person's skin, for the colours are expressed by the tendencies of the inner life. The golden-haired and blue-eyed members of the Germanic Race wore "the noble colour upon roses"—and gold is a remaining trace left by the Sun—reminding us of those times when Sun and Earth still were one body, undivided.

The Sun now sheds its light across the world even as the Spirit of the Heart throws its light over the entire body, and in his *Coelum Philosophorum* Paracelsus describes the Sun as the Spirit of the Gold. Thus, because the old Germanic tribes who served the ancient gods were destined at an early

time to become conscious of evolving personality—of the Earth Ego—therefore were they also endowed with the “ noble colour upon the roses.”

In the Ens Naturale lies all predestination, for which reason Paracelsus divides the forces appertaining to it into four parts :

1. The Firmament.
2. The Elements.
3. The “ Complexiones.”
4. The “ Humores.”

And from these four arise diseases :

From the Firmament	.	<i>Morbi chronici.</i>
„ „ Elements	. .	<i>Morbi peracuti.</i>
„ „ “ Complexiones ”		<i>Morbi naturales.</i>
„ „ “ Humores ”	.	<i>Morbi tingentes.</i>

Chronic ailments have to do with the constitution of the Soul and these will also obtain until the Soul brings about its own reformation, such changes being but seldom radical ones in the course of one life. Should it, however, so happen that by the efforts resulting from occult study certain Soul-conditions become totally illuminated, then will the former constitutional tendency to certain ailments also disappear. The tendency was of course only perpetually recurrent, owing to the Soul persistently setting up the same causes and obliging the Alchemist therefore to repeat his efforts, as may be observed in all cases of chronic nature—such as for instance ever-recurring catarrhs, etc.

At the time of describing the coming into being of the Elements we took the opportunity of also

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alluding to the cause of the *morbi peracuti*, and it is to the onslaught of the Elements that the Astral body here exposes itself. The "Complexiones" stand for that tendency in man which is evinced in adherence to the Group-Soul, and sicknesses coming under this heading depend entirely upon the characteristics of race.

*Morbi tingentes* comprise the infectious diseases: i.e., all that a man's life calls into being—that must his life at some time again atone for, as described in the chapter dealing with the *Ens Astrale*.

All these, the Firmament, Elements, "Complexiones," and "Humores," constitute the occult side of man's nature, causing and determining his form and his life.

Yet is there one thing which is not part of the Natural Man, but which should itself govern Nature—this is the Earth-born, the "becoming" God in man: "the true Life wherein lieth the Soul."

And of this we shall have to speak in the chapter dealing with the *Ens Deale*.

## CHAPTER IV

### ENS SPIRITUALE

“**B**UT, would ye have us discourse anent the Ens Spirituale—then harken to this warning and let each one put away from him the Style he would call Theological. For all is not sacred that hath the name of Theology—nor is all divine that would cloak itself with the same, and for this reason all is not true whereof he, who comprehendeth not Theology, would nevertheless fain make use.”

When, in the sixteenth century, Paracelsus prefaced his *Ens Spirituale* with the above words, public opinion was very much inclined to attribute certain sufferings to the influences of evil Spirits. As much so, indeed, as public opinion is—in the present day—inclined to smile in a superior way at so unscientific an explanation, putting the same down to the puerile superstitions of the ignorant.

In those times the theologians did their level best to point out the influence of the Devil everywhere—doing so, they considered, in the interests of the souls committed to their care—a method, by the way, that is not altogether despised in our day and which, indeed, in those circles where it is still resorted to will often bring about the desired results.

The Roman Catholic, who sees the Devil everywhere, and the Protestant, who refuses to see him anywhere—both are affirming and negating what they do not in the least understand, and which for that very reason is bound to give them a great deal of trouble.

“The Devil is no Spirit,” says Paracelsus. Yet does he not deign to enlighten us any further as to what he may be—the “Devil” being the opposite of Cognition. Wherever an opinion based upon ignorance prevails *there* is the “Devil” rampant.

Where, however, there is clear and sound knowledge concerning a Belief that corresponds with the facts of a case, *there* the “Devil” vanishes like so much vapour. If therefore the devil in man is no more than a negation of the actual, a negation arising out of man’s own ignorance—that source of so much suffering—then, what is it that the theologians mean?

This, taken in the “Paracelsian” sense, is a matter about which the Christian theologian—unless he be at the same time an occult student—could know nothing. For the *Ens Spirituale* is exclusively concerned with the Wisdom of Heathendom, and it was the task of the Christian theologians to endeavour to draw Souls from everything that was not concerned with Christ.

The Soul was to habituate itself to turning aside from everything in any way calculated to weaken the forces of its waking-consciousness, for all was henceforth to be centred in the personality, and only by relying upon Him who had summoned the Ego to Immortality could the Ego during this incarnation make itself capable of bearing the Christ principle.

The Christian Mystery Schools taught reincarnation; *Exoteric* Christianity did not. The soul's indolence was not to be pandered to, for any doctrine such as the above would have "set them at ease," and the first thought would then have been: "What we don't attain to in *this* life we can rise to in the next!"

Besides this, any so "consolatory" a thought would not have met the truth of the case, which was this, that persons who at the time of the Middle Ages did not take up into their souls that which was the spiritual fruit of those Middle Ages—i.e. the *belief* in the *possibilities of personal immortality*, became incapable of developing that strength of personality which was to be so necessary in the immediate future.

And this is why the life of the soul in the Middle Ages was hedged in between two contrasts—two opposites: either God—or the Devil: that is, either deification of the Ego, through development of the Ego, or loss of the Ego, through remaining behind, either, "the Kingdom, the Power, and the Glory—for Ever and Ever, Amen," or the being enslaved by error as to the nature of the Ego, thus remaining in bondage to the "Firmament."

This knowledge as to the "Spirits" is "to us Paganism," says Paracelsus contemptuously, since it arose from a knowledge concerned only with the Past, before the days of earthly Christianity. Nevertheless does he "extenuate" by adding: "Yet is it not against the Belief whereof we do treat."

And, indeed, he was right! For the Rosicrucianism of that Esoteric Christian, Paracelsus, comprises

the Wisdom of the Past, as well as that of the Future.

What then, are the Spirits?

And here is what Paracelsus has to say: "That is a Spirit which is born out of our thoughts—without substance—in the living body, and that which is born after our Death, that is the Soul."

"Without substance" means substance in the earthly sense, something that cannot be grasped with the hands—for the Spirits may in spite of this very well be called "beings" since they are visible in the Astral world. Paracelsus makes also a sharp division between Soul and Spirit. The Soul is to him the Immortal and winged Psyche, which after death evolving from that earth-worm, the caterpillar, strips off all that is of the earth leaving this to the Elements.

Here we have the divine yearning in man typified by the Greek Myth of Eros and Psyche. This Myth, indeed, contains an entire volume of Occult Psychology as well as Occult Physiology, and those who study it should take note how Psyche is borne downward from the rock, where stands her royal home, by Zephyrus, the West Wind.

There she discovers the god, but shrouded in the darkness of night she can neither see his form, nor comprehend his being. Then, no sooner does she—impelled by curiosity—attempt to solve the nature of this mysterious presence by shedding on it the light of her lamp, than a fatal drop of oil falls upon Eros and he vanishes.

After this Psyche has to serve the Spirit of Venus, she has to go through all the rigours of suffering and

herself descend into the Nether Worlds. There is naught upon this earth—aye—naught even among the Dead that she in her agony does not become aware of. Yet, at length is the World of the gods opened to her.

In this day does Psyche still serve—and suffer, and out of these sufferings arises the knowledge that gives insight into the nature of man; then too arises the Will to love mankind, and at the same time also the Power to carry out what insight and love combined shall decree.

All this has nothing to do with the Spirits of the *Ens Spirituale*, which bring about illnesses. The Greeks called the Spirit *Pneuma*, in contradistinction to the Soul, and the tendency of Psyche is to place all the forces of the Astral body at the service of the Christ principle, in order that from the Central Point of the Ego the God within man may assume domination over His Kingdom, the Earth-body being taken as implying all the forces of the *Ens Naturale* which—of course—go to the construction of the natural human being.

All that escapes man's insight, all that is born of the conceptions in the Astral body, becomes thus bearer of the undeveloped life-consciousness, that works externally upon man's organism—and not from the love of the "Psyche for God"—all these are Spirits.

These Spirits could not be enumerated in the *Ens Naturale* because *Nature* has not given birth to them: man has himself conceived them. They have come into being through contact of the inner Astrality with the Cosmos.

Man calls them "my conceptions," yet is he

unaware of what they really are. When his consciousness comes into contact with the outer world he calls this "perceiving." In so far, also, there is no delusion about matter, for this contact with the Realities is rightly termed "perception." But that which follows as a result of this contact of the consciousness is the conceptions. *This* is no longer the Reality itself, but is clothed—as it were—by man's subjective sensations: in other words, man has incarnated it. The Maya of this garment of the subjective sensations hides the being itself, which has henceforth to live in accordance with the tendency of that presentment. Here, then, is the Spirit: it has nothing to do with Reason, but it has all to do with Tendency.

And here someone might ask: What is it that the conceptions—the Spirit, begotten of man—have to do?

The Spirit to which man has given birth is concerned with that which the Spirit of the Cosmos does, and the Spirit of the Cosmos works in the manifested nature of the visible world, in the kingdoms of Nature, while the Spirit of the Microcosm works in the manifested nature of man and affects the human body.

And here the reader would do well to refresh his memory as to what has so far been presented concerning the *Volumen Paramirum*: he will then see that there is one thing that has not yet been described, having been reserved until it could be dealt with in the *Ens Spirituale*, and this is that which influences man's conditions of mind, all that against which his sensibilities have continually to defend themselves; all that calls forth those

sufferings of soul which ultimately find expression in states of bodily ill-health, for the Soul cannot perpetually torture itself without this torture disturbing something in the body.

The person eternally tormented with troubles becomes incapable of enjoying the night's recuperative hours of sleep : he ceases to enjoy his food and loses his inner balance : he becomes worn, miserable, incapable of resistance.

And further—look at those who are jealous and envious ! How wretched the picture they present ! For, all that is gnawing at their Souls, all that prevents them from enjoying that which they possess, does even more than this, since the “ gnawing ” goes over into the body and becomes a devouring physical Evil, eating into the very blood.

These are Spirits within man born of an unripe condition of mind, and—since they stand for a backward state of mind and feeling, they pursue their life according to the beings of the Old Moon state of this Earth—as parasites upon the living—who conceive, yet cannot govern them.

What is so tragical about mankind is that all its sufferings spring from man's own nature, for—men “ know not what they do.” Those who would sever that which is their eternal part from the mere earthly member, and who from the steep hill they have ascended bearing the burden of their Cross turn to gaze down upon that distraught world of Spirits cleaving to the organism—Spirits that would fain make the “ Eternal ” suffer until released by Death, Resurrection and the Ascent to the “ Father ”—such as these can, indeed, do no other but echo those Words of the Redeemer upon the Cross :

“ Father, forgive them, for they know not what they do ! ”

Paracelsus divides sicknesses into such as are material and such as are spiritual—and the reader may opine that this is nothing new: everyone being aware that there are some sicknesses that attack the body and others that attack the Soul.

But, does he really know what “ Body ” and what “ Soul ” are? For the distinction only begins to have a value when the subsequent observations made by Paracelsus come to be understood.

The material diseases, or sicknesses, are those which are “ tinged with matter ”: for, occultly speaking, there *is* no difference at all between Spirit and Matter, the body being daily renewed as the Seven Planets within man run their course, and it is only because the Spirits which serve the “ form ” carry out their labours in accordance with a certain set Rhythm peculiar to the form, that the Illusion as to the visible body is able to arise. We thus receive that subjective presentment, which we call a “ body,” from a cognizance of Spiritual Harmony and as a unit comprising Combinations.

Here, in accordance with earthly cognition, the “ body ” is seen, but in the “ Light of Nature ” the eye of the Spirit beholds Harmony.

All diseases are disturbers of Harmony, i.e. of the body, and the difference is only one of ascertaining which is the particular offender.

“ Diseases of the body are due to the Macro-cosmic man ”: those of the Soul to the Microcosm. Paracelsus compares man’s Spirit to the Air, for even as that which renews life to the Earth takes place in the Air, so too does the Aura of man’s

Astral body effect his bodily renovation. In the one case as in the other do the watery mists rise and fall, the winds blow, the storm rage and the sun shine.

Up to this point Modern Thought may find no difficulty in following us: it will be patent to all that grief, envy, etc., are destructive to the equilibrium. It will even be admitted that these may become "fixed ideas" and as such destructive to Reason. For, in the end—the *idée fixe* is no more than a conception that has been "gorging," so to speak, upon man's weakness. But the effects wrought by the Spirits reach out over and beyond this.

Man is inclined to regard his conceptions as something that he certainly *does* create, yet not as anything dowered with an independent existence.

Now, this is exactly as though a mother were to say of her child: "I have given birth to a being, yet is it nothing in *itself*; it is a part of my life." A mother may, of course, say this—she may even believe it—nevertheless, such a statement does not accord with facts. For the child, once born, proceeds to live its own life—and so do the Spirits. The tendency of the feeling out of which the presentment arose is the individualized life of the presentment.

"I have a Spirit," says Paracelsus, "and another body hath also one, and the Spirits do know one another, even as I and that other body do know each other, and they can hold parley one with the other, even as do we. Yet have *they* no need that we should hold parley, for as it listeth them so do they speak."

Passionate attachments, as also feelings of

“instinctive” repulsion between persons, feelings which evince themselves often long before there would seem to be any reasonable basis for the same, and which in spite of all “sensible” attempts at mastery can, nevertheless, not be overcome—all these are the work of the Spirits.

Whatever is active in man’s Astrality either seeks companionship, or flees from contact with some other being. And this is why a so-called passionate love so little concerns that which is Eternal in man—for this *Eternal* has no part in it. Those that in such cases “love” and “desire” are the Spirits, and they tear man’s Ego along into the whirlpool of their Willing, so that—as long as they govern him—he can, indeed, make but little use of his reason.

Yet must we not forget that man himself conceived these Spirits! He has conceived them from out that Astral fundamental matter that once was his: “*thus* have they ‘resulted’—because he too was—*thus*.”

It is not surprising that the miser should grudge spending—even on himself—for all his Spirits are economizing Spirits—the objectives of Economy! And they only allow him just enough to subsist on, so that he may continue to save! Jealousy, hatred, dislike and curiosity are none of them inactive in their relations to man, who—be it ever so innocently—has yet engendered them. They seek to injure—and they *do* injure. How painful it is for anyone to have to live in an atmosphere of disfavour! How destructive to the very fabric of that person’s life. For the Astrality of the one wages war against the Spirits of the other, until these can no longer do their work upon the body as heretofore. Then the person

thus assailed becomes ill and—his life-functions being disturbed—he may fade away and die. Nor is it necessary that the person “owing him a grudge” should be aware that *he is* the cause of this state of ill-health; yet is it in this way, namely through the Spirits, that the most manifold kinds of illnesses arise. The Spirits do not directly injure the body, but they destroy the forces which contribute to the sustaining of that body, and the conceptions a man entertains as to life are the most powerful factors for the maintenance or the destruction, of his physical member.

Paracelsus speaks of the Astral body as being the bearer of the Will, and he therefore emphasizes the following :

“Ye know that there is no Spirit in children : for the perfect Will is not within them.”

It is only when man has reached the age of adolescence that those forces begin to work in him which may in the more actual sense be described as the forces of the Will. Yet for this very reason are both children and animals far more open to the disturbing influences of the Spirits, for they have less power of resisting them than is the case with adults, and it depends upon this power whether the Soul shall be doomed to suffer under the *Ens Spirituale*—for here all rests upon the Soul’s power of resistance.

In the case of the more evolved person this concerns the strength of the Ego, in the unevolved it depends on the strength of the Spirits. And, as a matter of fact, it may be observed that when two hordes of Spirits fall upon each other (this being the case when two angry persons confront one

another) that the person around whom the battle rages becomes the mere Instrument of the Spirits—he knows neither what he is doing, nor what he is saying—but it is the man whose Spirits are the strongest that “brings down his man”! And the strongest in this sense will be the one with the least amount of reason at his command. For here it resolves itself into a matter of degree and is quite irrespective of that kind of reason which is subservient to the developed Ego.

But we must also take into account that Humanity has in the course of time undergone changes with regard to its constitution; from one period to another changes of constitution are bound to result, and the further we go back across the history of the Waking Consciousness the greater shall we find the influence of the “Spirits” to have been. For we must remember that the history of the Waking Consciousness means the history of the Development of the Ego at the cost of Astrality.

The man of ancient times felt himself to be a part of the Group-Soul of his People: *there* lay all the sources of his powers of resistance. He himself did not stand for much, he was but the son of another, who thought of himself in exactly the same way—and so did all; the entire family felt themselves to be but the “objectives” of the Folk Spirit.

It was the Folk-Spirit that was the Ego—the Father from whom they had come, and to whom they returned. This is why the “fear of the Spirits” which possessed people was so great, and prayer, that is, supplication and submission to the Father, the only help.

be taken in the matter of bodily illnesses if these have been caused by the Spirits? Now, that which in its inner life was once enabled to experience the Deity has been transformed into the forces of reason, the activities of which exhaust themselves in differentiating and grouping things of earthly perceptibility by means of concepts—how can such a thing be done?

And our answer is:

The precautions will be found there where persons have—through Esoteric Christianity—learnt to recognize the nature and the value of their Ego: this Ego that gives rise to the concepts should be as easily capable of destroying as of creating them. It must be able to remodel, reconstruct, the concepts of each day—to learn day by day of life, and to maintain daily the changing substance of man's conceptions in their due condition of order.

Thinking should be to man but a means to cognition, never the means for the production of replica. Fundamentally all is true—and all is false: it merely depends upon the view-point taken: Death is Life, and Life is Death: Love is Happiness, and Love is Suffering: Matter is the Fabric of the Spirit, and the Spirit is the Fabric of Matter.

The lunatic asylums would be empty did people but regard the struggle against the "Arsenic" as a primary duty they owed to themselves. If they but regarded themselves in the sense implied by the Christian Teaching of the Rosy Cross—as eternally "becoming"—did they but recognize this life to be a Path of Learning, to the end that they may receive cognizance as to the World—recognizing it

*Then*, they became able to resist: it was the Power of the Fathers—of the Folk-Spirit that guarded people from the Spirits.

People who in those early times relied on magic rites and talismans were not therefore superstitious; it was rather that they were in those days fully aware of things concerning which people now no more have knowledge.

If therefore talismans are useless in the hands of persons pertaining to our modern state of civilization, the reason lies in the person and not in the talisman.

For the Ego developing its being at the expense of the Astrality has evinced its force as so strong, aye, oft-times so brutal, that all its interests are now centred in this Earth.

Man is far oftener an egoist than a patriot. The possibility of influencing his Astrality by direct means is becoming more and more difficult. Now it is his intellect—no longer his erstwhile powerful imagination that has to be influenced by anyone who would help him in the sense implied by the Ens Spirituale. No longer talismans, but insight—a grasping by dint of his reasoning powers. The emotional man, the man gifted with a mobile imagination, suffers far more from the Spirits than does the “plain matter-of-fact” person with his disposition for calculating everything in a calm and cool way.

Now, when we speak of “Help” in the sense of the Ens Spirituale, we do not mean to imply “Healing,” but rather the taking of precautionary measures.

And here it may be asked: How can precautions

to be the Manifold Image of the Logos—the Logos Whom they waken within themselves when once they have recognized Him in that Counterpart.

One thus striving to attain will create concepts, yet will never become the slave of his conceptions. He will always be in the position each day to remodel the conceptions he had entertained the day before and will thus be able to adapt himself to all situations in life. And not alone adapt himself, for he will also know how to use all occasions to advantage.

The man who has attained to this degree of what we might call “inner elasticity” is never oppressed by any situation in life, nor will he be dominated to any permanent degree by any particular conception, for he is able in all matters to take a critical attitude towards himself, and the surest index as to his own inner ripeness will be his capacity, or his incapacity—for further suffering

Every time some depression of Soul assails him he will say to himself: “There must be something amiss here as to my conception,” and he will then cast about to find out what it may be that is wrong. Should he do so earnestly and honestly he will find that what was really at the root of his depression turns out to be a conception of unsatisfied Egoism.

Not the *justifiable* Egoism that strives to evolve and spiritualize the Personality, but the wounded Egoism of the human-animal. And as soon as he has discovered this he will be at work remodelling those conceptions—doing so joyfully and with a will—proving what he can do.

In this way too does he escape the wretchedness

involved in Passivity, for it is only the passive man who suffers; he who is active is ever joyful, for activity is the essence of the Ego.

Now, the Spirit of man has to evolve from out the passivity which was the characteristic of archaic times into the activity which betokens the future and shall be dedicated to the service of Christ.

Here the objection may be raised that if passivity be suffering it must then follow that the peoples of all ancient times cannot have found Happiness in either God, or man. But, as their union with the Group-Soul admitted of their feeling just as great a degree of joy, or suffering as we do—where lies the difference?

Objections of this nature point so plainly to the manner in which everything depends on the point of view taken—which may render everything true, or reduce it all to falsehood.

For every age contains its own possibilities for happiness. Before the evolution of personality, man's nature would really not have known *how* to attain to happiness (be that happiness of the earthly kind, or contained in feeling of "up-lifting" to the Deity), *excepting* through the medium of the Group-Soul. That which directed itself, but which had as yet not awakened in man's consciousness, has now been called into life by the Deed of Christ—it has sprung into blossom and to-day demands its rights.

The condition of the times and the configuration of man's Soul are in conformity to this right, and wherever a person does not acknowledge this—where the value of this modern feeling is disregarded, there will that person find that he is getting into

conflict with himself, so to speak—that he is creating a state of inner disharmony. For, should he still seek his salvation in passivity he is bound to relapse into Atavism which, as the normal condition of past ages, has in the present day become an abnormal state and signifies sickness.

All conditions of mediumship are atavistic ; and cases where this indolence of soul does not coincide with atavistic tendencies it will nevertheless stand for “ Arsenic ”—and all its attendant disorders—in the next incarnation. This means, that it will bring about a condition fraught with those states of spiritual depression from which persons of a dependent turn of mind are prone to suffer.

But the Concepts, Passive and Active, should never be accepted in the absolute sense, for—under the guise of Passivity many a people has proved itself to be remarkably active upon the physical plane. While again, a person, firmly believing in Activity as the goal of Evolution, may yet be filled with a Will for Passivity—should he see that by so Willing his Activity can be furthered.

This may, of course, sound paradox, and yet it is not so. For, in point of fact, it depends less on whether a person be passive or active, than on whether he have the power—whether it depends on his Will—to be either active or passive.

Before the Evolution of the Ego within the Personality any such choice—such freedom of Willing—was impossible, and the Esoteric Student will gladly be passive, where—by adopting such an attitude—he can learn ; yet does he not do so because he *must*—but rather, because insight gives him the will to act in this manner. What then

governs him is his will to develop, and will is no other than his own latent divinity.

A person whose life-tendency aspires towards a freedom of individuality will be but little troubled by the Spirits. For it becomes impossible to them to find a hold amid such perpetually changing Soul Matter. There is nothing upon which they can settle down and feed—so to speak! And such disturbances as they occasion are speedily quelled by the activity of the Ego.

For this reason it becomes easy to understand that the influence of Magic passing from one person to another in a time demanding more or less activity on the part of all, can no longer be of the same kind as that which obtained when reliance on the Group-Soul was the order of the day.

The influence of Magic! What does that mean?

It means the conscious influence exercised by one person over another: the kind of "Magic" practised in bygone forms of sorcery.

Wherever a people still harbour a belief in magic its right to do so becomes sufficiently obvious, and such a people's fear of it will prove to be their vulnerable point. That Italians of the lower classes should believe in the Evil Eye only shows that their condition of Soul is such as will permit of that Evil Eye taking effect! And therefore are they also quite justified in bearing about their person talismans and "charms," for in their case these may undoubtedly be helpful. But, on the other side, if we travelling in Italy and seeing these things are inclined to laugh at the idea—we are right too—for the Evil Eye will do us no harm. Nevertheless, if for that reason any person believes

himself to be proof against Magic, he is giving himself up to a great illusion, for Magic exists always and is not dependent upon any one particular name.

All Paracelsus describes as to the fateful influences of Magic might well give rise to an impression that he is here giving publicity to some secret, and that every evilly-inclined person could now proceed to "work magic" to his heart's content!

When Paracelsus was writing his *Opus Paramirum* the time of the Renaissance was dawning. The bud that had so long cherished the germ of growth Personality was bursting into blossom—seeking the light of day. Under the influence of the Renaissance all turned aside from the "Occult Light of Nature," as Paracelsus styles it, and sought the Earth's bright Orb—the Empiric of the Senses, the Wisdom of the Understanding: the Spirit was accounted naught—the Husk everything.

What Paracelsus wrote was, in the first instance, circulated among his pupils only, and not until about twenty years after his death did the first complete edition of his Works appear, published by Huser. Even then it provided reading matter for comparatively few.

There is an old proverb which says: "Precautions have been taken to prevent the trees growing up to the sky!" and the fate that befell the works of Paracelsus, where his contemporaries were concerned, testifies eloquently to the truth of this old saw.

As far as his fellow-men were concerned, Paracelsus was a Stranger, one come from a world of future gods. His Karma was to sow a seed for

posterity—a seed for which his own time was not yet ripe.

Can it, then, be wondered at that his enemies were many? For all his words and actions proclaimed his contempt for the spirit of those times. He proffered his Age a “form of nourishment” its stomach could not digest, for this nourishment presupposed a Synthesis of the Future such as must by the occult student even now be regarded as an Ideal—in as far as his abilities to comprehend the same are concerned. Paracelsus anticipated a person who should have developed his Reason, his Intellectual Mobility, to the very highest pitch and this, at the same time, without having sacrificed his *Occulta Naturae*.

A person possessing the power to fuse within his being both the Past and Future: the Man-of-Will of past Ages, and the Reasoning man of the Future, these two, combined, giving the Ideal balance of Soul. All that man needs *must* possess in order to offer the gift of the Spirit World to the Understanding.

The time of the Renaissance, bringing with it the dawn of External Science and the supremacy of Reason, built a bridge whereby man, led away from his earlier at-one-ness with the Group-Soul, was forced into more intimate association with his Earth Ego—left to harden within the Earth Ego, owing to the forces of his feelings, his emotions, having been resolved into his reasoning powers. This in itself was sufficient to destroy the Will of the Occult life—and here therefore have we those “trees” which were not permitted to thrust their summits “up into the sky”: for the Occult Power once

given to unripe minds under divine guidance (that form of Understanding, whose instruments have been Humanity's Leaders) were withdrawn from further use.

What mischief might not have arisen had Egoists—dowered with understanding to boot—been able to avail themselves of Occult powers! Therefore was it decreed that the “trees” should not reach heaven! Yet must it have been all the more vexatious for them to hear that *there were such powers*; to hear one proclaiming that within his own person he had accomplished that union of Heaven and Earth.

It must have seemed like some bad joke on the part of Fate to be able to read Paracelsus—and yet not be able to understand him!

But then—what about his pupils? Why! many of these very men *were* his pupils! They loved him and followed him about from place to place—but, did one of them become a Paracelsus? Nay—not one!

With his passing hence was the Light also extinguished, yet can it shine forth anew in souls capable of evolving within themselves that which is the Christ Principle.

“And in the beginning do we make this pronouncement: that through our Thinking and our Feeling and our Willing a complete union hath occurred and that this being so, there is in us a Perfect Will—to the effect that we Will and Desire and commit in the Will harm to another as to his body; and this resolved and pronounced Will is a Mother and conceiveth a Spirit; which shall be understood in this wise: the Opinion produceth the Word and thus the Spirit will accord with that which dwelleth in

our Will and will accord with our Desire ; a Willing and a Desiring—both in conformity.”

Now, such a statement is, of course, contrary to all *reason* : for reason cannot admit of one person affecting another excepting by some visible means, and reason therefore refuses to admit that an Evil Will can of its own innate power occasion sickness in the body of another person. Nor does this conception—that is to say, this Will-begotten Entity—injure the body in any direct way, but rather does it do its work upon the Spirit Entities which are about the person thus “ marked down.”

It is between *these* that the struggle entered upon has to be fought out. Between the Spirits sent forth by the pursuer and the Spirits attendant on the pursued, and here the victory will be to the stronger and the weaker will succumb. The person attacked may be the victor ; he may conquer by reason of his Astrality without necessarily knowing anything about it. Should he, however, be the weaker of the two, then the mischief which the enemy has with so much intent directed against his Astral member will gradually also take effect upon the physical body, and this body will sicken.

How often we have occasion to note the manner in which some sudden shock will make the entire constitution of a person suffer. Fear, occasioned by being suddenly brought face to face with some imminent danger to life ; the experiencing of an earthquake, a shipwreck or of similar occurrences, unhinging the life of the soul in such a manner as to cause bodily suffering of shorter or longer duration, as the case may be.

And in view of this, let anyone imagine a similar

effect to that called forth in the Astrality by some shock, yet in this case produced by the Evil Will of an enemy—daily invoked and maintained anew, imagine this becoming the basis of the Subconscious Spirit! When this happens—the physical body sickens.

Supposing there were in this day any person vile enough to give himself up to Evil Willing, he would find that his fellow-men were no longer such easy prey to his venom as men were wont to be in the “palmy days” of the Black Magician, and he might have to reckon with having to bear the cost of the campaign himself.

All that has come over to us out of the past, everything in the way of records as to the Magic Arts: all those accounts of, and directions as to, making of waxen figures, effigies of persons hated, and of those persons having to suffer each injury inflicted on those same images—all these tales are founded on facts.

“Therefore the Necromancer maketh a tree and setteth it up, and he who striketh it, striketh himself; for the Spirit hath hands and feet—even as ye have—and where he is struck, there shall ye also be struck, for those and your Spirit are one thing!”

The spiteful person, whose nature would urge him to similar performances in our day, need hardly hope to meet with much success. For in this our twentieth century he will be unable to draw out the human Ego “at will,” substituting for it an organism such as obtained in the Middle Ages. Nor can the forces of Imagination be arbitrarily wielded that can exercise the Spirit in a body. It is not given to men now to use a power whereby they

may confine the Spirit of another within an effigy in order that they may torture it "at will."

"And mark ye this, ye Leeches! And let it not be a matter for making merry: for ye know not the power of the Will, nay verily! ye know not even the least part thereof; for the Will bringeth forth Spirits wherewith he who hath Understanding desireth not to traffic . . ." "Take heed therefore, that ye physic not the body, but have a care that ye physic the Soul, for then shall the body also be made whole."

In short, it is required of the physician that he shall both *perceive and understand*; for if he does not see the patient's Astrality he cannot prescribe that which—being the curative opposing force—must be roused within that patient's Spirit.

As may be gathered from the words of Paracelsus, the physicians of the sixteenth century were already inclined to regard occult man and his forces as something unreal, and, turning all their serious attentions to the visible and tangible form, deemed that this alone could constitute "man," that all occult interrelations, as between man and man (which take place both by day and night), had now to their "sense of reason" become mere childish fancy, and in their capacity, as the forerunners of modern medical science, they did not comprehend even "the least part" of their own nature.

The editor of the latest edition of the *Opus Paramirum*, already alluded to and which appeared in 1904, seems to have considered it necessary to provide a footnote to Chapter VII of the *Ens Spirituale*. This footnote contains the following sentences:

“ Here we find Paracelsus still standing entirely within the wondrous Mysticism of the Renaissance—with all its multicoloured presentments regarding the *Occulta Naturae Vis*, which had, of course, in earlier times been alive among the people . . . serious minds, such as Comenius and Campanella, speak of it also.”

A piece of nonsense, therefore, which, according to the thinking of the editor, Dr. H. Strunz, still attaches to Paracelsus, in spite of his being in other respects fairly comprehensible.

Now, this is enough to throw light on the superficial manner in which the modern man of science sets about the business of dealing with the Past.

Had Dr. Strunz taken the trouble of thoroughly studying the *Paramirum*, had he but attempted to thoughtfully digest it, paragraph by paragraph, and so become enabled to extract the Author's logical conclusions—he would *have been bound to find* that the basis of everything taught by Paracelsus lies in the Occult Knowledge.

It stands there—plain enough on almost every page that the *causes* lie in the occult, and that none can be a physician in the “ Light of Nature,” should he in the first place look for the “ evidences ” and causes in the visible, rather than seek to understand the invisible.

There can, in fact, be no two opinions as to whether Paracelsus means *this*—or *that*, for what he *does* mean, is clearly stated, emphasized, and insisted on, everywhere. It is quite impossible to escape his meaning. Any person arguing that Paracelsus showed himself to be an Empiric in the modern sense and *not* an Empiric as to Occult facts

—from which he then explained that which was externally visible—such a person would be practically admitting that he had never read Paracelsus, that he had merely glanced through the writings, and that from what he could make of a few passages taken at random had constructed an *imaginary Paracelsus* to suit his own fancy; for not alone in that particular portion of his writings did Paracelsus “stand within the Mysticism of the Renaissance,” but *everywhere* does he “stand in it” and nowhere is he to be found upon the arid ground of Reason.

It would, indeed, be still more accurate if we were to say “the Occult Science of the Rosy Cross,” rather than the Mysticism of the Renaissance.

We should like to enquire of the modern scientist how much he knows as to the *Occulta Naturae Vis?* and what—if any—have been his own personal experiences with regard to it.

Can he say that he even knows what those who do speak of it mean?

But to such questions he can but reply in the negative, for were it otherwise he would not pronounce it “Folly.”

The learned man of this day narrows down his life to within the limits provided by material presentments, and he has become a slave to this manner of presenting things. It is *these* “Spirits” that have got so firm a grip of him that they no longer leave so much as a loophole for any such thing as a purely objective form of thought. Such men can no longer perceive that the Visible must needs have—as its Mother—the Invisible, and—even where, as in the Edition above referred to, it may be seen in “naked print” to the extent of

four hundred and one pages (to be exact!) all underlining and emphasising the fact—even *then* the Editor's own materialistic "Spirits" do not permit of his comprehending the meaning of the written word!

If this be the case, then must the man of science conceive the basis of his own being to be but so much "folly" and must deny the force by reason of which he daily lives, feels and thinks!

This is surely proof enough of the old truth contained in the *Ens Spirituale* that the Will gives birth to the Spirits, and not the Reason.

From out subconscious depths its warning comes to us—even to this day—bidding us remember the value once set on it, as well as the power it then and still wields almost everywhere, as may be seen by the fact that there are few souls upon whom a curse will not make an impression. To be cursed by parents—how terrible—how awful a fate!

While even the curse uttered by an enemy, by one once loved and then forsaken—in hours of solitude—at times when the one thus cursed is bound to be alone—it will weigh upon him this "thing"—this "horror"—it will "appear to him" and—in spite of all materialistic unbelief—it will take effect.

For, what is a curse to the mind of the Materialist? It is a mere word—a nothing! A thought sent whirling through the air! And yet there is something oppressive in the feeling; there is one living who has cursed you—one, who with every fibre of his being desires that ill may befall you! And this being so, would it not be easy, when some misfortune *does* happen, to call all this to mind—

saying to oneself: "This is just what he wished—how pleased he will be!"

Verily, curses are not so easily banished from the mind!

If, therefore, the man of our day still finds some difficulty in ridding himself of inconvenient recollections—some difficulty in living a "free" life within himself, how far less independent must have been the man whose soul-life derived its every force from Feeling and Passion and not from the Ego, and who in consequence was under the perpetual impressions of such tortures, had the cause once arisen.

For "*Impressiones*" stands for curse; some evil, or unwholesome conception is "impressed" upon the mind of the person cursed, it is driven inward with the fullest force of the Will, and the one upon whom this falls receives it with horror! And so it comes to feed upon his life. How should he henceforth thrive if the "Spirit"—the conception within him—daily put forth the suggestion: "Never more—in any undertaking—can you succeed!"

Yet what should he possess in order to rid himself of the Spirit of this Curse?

The strong Ego is aware that it created its own fate and that by the forceful conception of its own strength it may conquer that other baneful conception of impending misfortune. Here Spirit is engaged in the struggle with Spirit!

In print this may all look remarkably easy, yet not every person has the strong Ego he might desire; for such an Ego is the fruit resulting from those inner exertions made in earlier incarnations, and with regard to what has here been stated, it

is not a matter as to whether the curse has been deserved or not, but rather of showing what may be taken as coming within the domain of the *Ens Spirituale*. To it belongs everything that is to be found influencing man's Spirit, and many of the apparently inexplicable psychological processes might well be accounted for, if but studied in the light of the *Ens Spirituale*.

The fact of a criminal—even in our day—being bound to obey that unaccountable command which so often and in spite of all its attendant dangers draws him back to the scene of his crime, cannot be explained from any standpoint taken by the faculty of Reason, for Reason alone would almost certainly forbid the criminal returning to the very place where the deed had been committed. Yet is there a *something* that magically draws him thither, doing so in spite of such a course being palpable “against all reason.” What is it, then, that here overpowers the understanding to such an extent that the doer of the crime will even find all kinds of trivial excuses justifying his desire to revisit the spot?

What is it that forces him to do this? It is something that will to him be equally inexplicable—an inner craving—a dominating Will—but—whose Will? The Will of the one on whom the crime has been enacted: it is *his* Will that has become “alive” and lives within the Entities of the Spirits he had once conceived.

“But that the thief runneth ever anew to the place where he did pilfer—that thy Spirit maketh the Spirit of another visit again the place where these things did happen—all this cometh of the Will.”

The person who has been robbed is perpetually busying his mind with the occurrence—and he creates conceptions touching the theft ; his thoughts pursue the thief—he desires to “ get hold of him,” his wish is to have him “ laid by the heels ! ” And here again are Spirits “ up against ” Spirits—until at length the thief overcome slinks along to the spot where capture awaits him.

The fact of the person robbed neither knowing the person nor the name of the thief, does not hinder the Spirits from finding out the way in which the goods have been carried off.

How little does man in his Waking-consciousness know of his own nature ! He hardly even makes any attempt to—in a more or less critical manner—account to himself for his wideawake actions and impulses, and still less is he aware of what may come about as the result of those conceptions to which his own Soul-Life has given birth, yet which have escaped the bridle imposed upon them by the Ego during its life of wakefulness.

Yet—what becomes of these Spirits in the night-time ?

For only by day is man in a condition such as enables him (as he is now) to be an Ego-being—purposeful and self-conscious.

At night-time the Ego emerges into the Group-consciousness, and the Astral man senses his being amid nocturnal activities.

Then can he no longer make himself master of his consciousness, of the outcome of his reasoning reflections, for all such activities are confined to his waking state.

Therefore does this independent life of conceptions

assert itself in so pronounced a manner during the night, an independence which has its source in whatever may most strongly interest the individual in whom has arisen such or such a conception.

“ . . . For when ye do sleep, then are the dreams ye dreamed as to that other brought thither and are fulfilled—so that thy Spirit bringeth the Spirit of that other hither unto thee, and in this wise—unbeknown—as in a dream, that other one getteth his hurt through thee, and this doth happen through the medium of thy word, which same goeth forth from thee in sleep without thy being privy thereto.”

“ . . . for that which happeneth through the Spirit is no dream, for it happeneth as he directs: it cometh out of the Spirit whereof we have spoken.”

The Dream does actually reveal whence it comes and of what it is the objective, only the understanding—the “intelligence”—of man in his waking-conscious state can, as yet, neither comprehend nor deduce the meaning of either the subjective or the objective Astral picture.

By making the difference of “objective” and “subjective,” we would explain that *objective* is here used with regard to something that—without any assistance on the part of the Dreamer—has its Astral existence, whereas, with respect to the *subjective*, the picture results from the Dreamer’s own life.

In the wider sense all dreams might be called subjective, even those visions which are due to atavistic tendencies, for that which is objective can be presented in a subjective colouring bestowed on it by the Dreamer himself.

The Atavistic Clairvoyant, as well as the Dreamer,

are quite *incapable* of comprehending the Astral World as to its actual conditions, for they have not yet learnt how to disengage their Ego from the Astral surroundings.

Man has to learn this in a state of *Waking-consciousness*: *waking* must he acquire the ability of confronting—unmoved, even as might a stranger—all that is surging within his mind and soul. He must be able to take up a judicial attitude with regard to all concerning his own feelings. His own presentments and emotions must be things that he is able to study and to investigate with as much calm as does the botanist engaged in the study of a flower.

Nor need the person who thus becomes acquainted with the true nature of his own feelings be thereby rendered devoid of feeling: what does happen is that he now becomes the Master where up to now he has been but the Slave. For not until he has by means of his Waking-consciousness attained the capability of regarding his views and feelings *objectively* will it be possible for him to transfer the same into the realms of the Supersentient World.

Dreams dreamed by the Seeker striving towards self-development might prove intensely instructive—he might learn *very much* through this medium, both as to himself and as to his relations to the world which surrounds him, did he but understand the way in which, *as a Knower*, these dreams should be interpreted.

But, unfortunately, owing to want of certitude in such matters, the “Material” of which the picture consists becomes distorted and only frag-

ments can be brought over from the Sleeping—into the Waking-consciousness.

That which takes place between Spirit and Spirit may just as easily give rise to sickness as those causes which have already been dealt with in the previous chapters of this book.

For it must be borne in mind that the causes are—as to themselves—the same everywhere, that they only differ as to the degree in which they objectivate. And here we may, by way of illustration, call to mind the dialogue which takes place between the Knower and the Physicians representing the five sections: there it was made apparent that to the Knower, *fear* was quite as much a form under which Arsenic might be recognized (in its capacity as a weakness of the Ego) as were the bacilli of Cholera. For fear is the result of presentments, and the strong Ego does not permit of such presentments, finding a foothold. The foe may threaten as much as he likes, but the strong Ego takes up the counter-position himself and, holding the citadel of his own Conscious Life, fights and gains the Victory.

It is both interesting and instructive to ponder the reason why Paracelsus should have called the *Ens Spirituale* "heathenish."

Christianity teaches the separate Ego's capacity for developing towards Immortality to be the result of that which Christ gave to Earth.

Heathendom regards this Ego as something which is ephemeral, and teaches that it is only the Astral man within the Cosmic life of the Group-Soul that remains; that, therefore, it is only possible in this manner to define Immortality.

This is so far true in that it *once* was so; indeed,

for the majority of people it is still the case—even though here, too, the life after Death is gradually assuming a more and more *individual* colouring. *Colouring*, mind you! *not* Individuality.

Herein also lies the clue to the diseases of by-gone times, and to those of the present. A generally robust state of health was formerly the normal condition of things, only broken now and again by such epidemics as have up to now still retained a certain hold here and there: take, for instance, a disease such as Leprosy. Nowadays epidemics and group-sicknesses are comparatively rare; they have given place to an enormous variety of diseases, narrowing down to the most complex states only to be defined as a "general poorliness," or "chronic" delicacy.

It is from out the Ego of the individual person that all these countless modern ailments arise, while that which has its origin in the "Spirit"—that which is due to the Soul-condition and still partakes of the nature of the Group-Soul—gives rise to epidemics in the sense stated in the *Ens Astrale*.

Yet is it but natural to suppose that *somewhere* among the separate individualities epidemics are bound to have their inception.

We have already stated that the formation of the Soul's "Arsenic," against which Nietzsche waged so passionate a struggle, was connected with the weakness and the indolence of the separate Ego. We have also stated that man's tendency to stoutness, as well as his inclination to timidity, or to fear, arises from his having no available power at his command to use in bringing about his spiritual

transformation and having therefore to remain the slave of some indwelling presentment.

These are the initial stages. Yet if this be the case, it might seem to follow that the Group-man of former Ages must always have been stout and cowardly—since he had so small a claim to an individualized Ego!

Yet, for these very reasons did the Spirit of his Race, the Great "Ego," affect him all the more. The men of those times, living in "the fear of God"—of the Great Ego—were both healthy and courageous, for the fact that they obeyed the Law meant Health to them. Their courage was in the same way not personally due to them, but resulted from the fact that they felt themselves to be Instruments of the Deity. It was the Deity that preserved and protected them!

He, however, who did *not* live "in the fear of God" became the shuttlecock affected by all Spiritual Influences, for he had thrown away the Staff upon which he might have leaned for support. This is why all those who lived in opposition to the Race Spirit suffered in their bodies, suffered owing to those things which desire had conceived.

For then the Will had brought forth useless "Spirits," which in Death were yielded up to the Elements, yet which in the following incarnation were again interwoven with the body, taking on the form of tendencies to disease. Thus was the sinner to engage in struggle—so that Evil might be transmuted into Good—for disease is an Occult process of *regeneration*.

Now, many a civilized man in Europe as well as elsewhere has succumbed to Cholera without

anyone being able to say of him that he had in the very least degree been cowardly. We need only point to the numbers of medical men who have gone out to stricken districts for the sole purpose of bringing their skill and succour to those suffering from Cholera—yet who engaged upon their errand of mercy, have themselves taken the infection and died.

Nevertheless is Cowardice the sign of a *particular* stage of Arsenic: Cholera being but the *final* act. Arsenic paralyses that which is Creative—the Logos-force within the Ego, thickening and hardening that which is formative of the Etheric body. Here is a warning! for *then* is the Soul able still to feel that should it continue to live on in the manner it has been wont to, it will do so at the risk of sacrificing its own being. Yet may incarnations follow in which this cry of the Logos is no longer sensed, because the entire waking-consciousness has gone over into the hardened state of the organism. *Then* will the body have become the ALL, and that which is supersentient have been relegated to the realms of Fancy—more likely still, never given a thought to.

The Ego is then no more than the mirror reflecting the materialistic thoughts current in its time; the Logos lies entombed within the body. Yet did He before birth stamp that Impulse upon the subconsciousness, which will have led it forth into the haunts of Cholera, urging it to make that last endeavour towards regeneration. This will bear the semblance of an act of Courage—but rather is it the Command engendered by the Occult Man.

It is impossible to do more than indicate and

touch on all the matters that have been derived from Occultism and used in the form of those complex terms which abound throughout the *Paramirum*.

Respecting the dissertations upon the Arsenic alone, it will have to be assumed that these too are but indications, and the statements are by no means to be taken as comprehending the entire subject, in the elucidation of which many possibilities might still be included.

Many individual cases might possibly be cited which, at first appearance, would seem to contradict the Arsenic Theory, yet would such contradictions, in very truth, be but superficial ones. For, were such cases but submitted to a test of exhausting investigations, as to the true nature of what make up the "ingredients"—i.e., the temperament, corporeal form, personal and race characteristics—then would the theory be found to stand the test, what had seemed but "theoretical" being indeed the reflection of Realities expressed in concepts.

The reason, therefore, why Paracelsus has pronounced the *Ens Spirituale* to be "*pagoyum*"—*heathenish*—is because all that in man still adheres to the Group-Soul is subject to it; all that does not spring from the Ego in its Yearnings towards the Christ.

He did so because he knew that knowledge as to the Spirit-life of the presentments borne from out the Soul's condition belongs to the Wisdom of the Past, the God-fearing man of those earlier times being aware that his feelings and his presentments had effect upon the world surrounding him, both while alive and after death; that he was able to

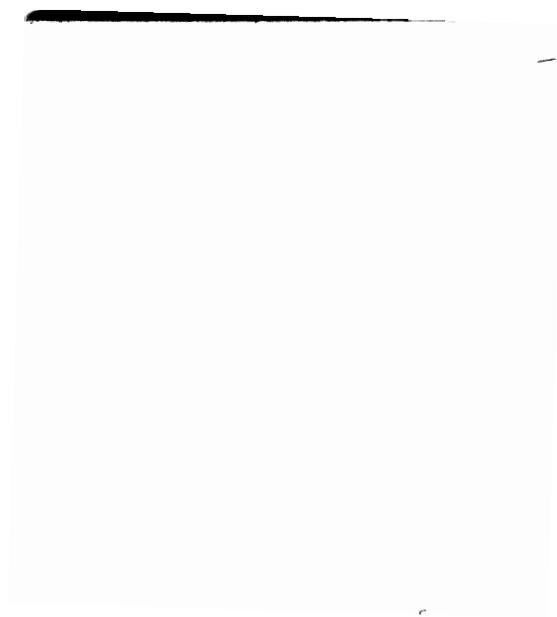
bring about both good and evil within his environment by the process of his own Willing, Feeling, and Thinking.

That of which the "Leeches knew not the least part," as Paracelsus expressed it, was precisely the chief factor in the human life of that time! Man engaged in struggle—and the fear of the Spirits! All the stupendous Magic associated with the Past and all that Past's Healing Lore is part and parcel of this *Occulta Naturae vis*, whereof the *Ens Spirituale* throws out hints and indications—yet which must in truth be taken as no more than *indications*.

PARACELSUS ATTAINS

“ Meanwhile, I have done well, though not all well.  
As yet men cannot do without contempt—  
'Tis for their good, and therefore fit awhile  
That they reject the weak, and scorn the false,  
Rather than praise the strong and true, in me.  
But after, they will know me ! If I stoop  
Into a dark tremendous sea of cloud,  
It is but for a time ; I press God's lamp  
Close to my breast—its splendour, soon or late,  
Will pierce the gloom : I shall emerge one day ! ”

ROBERT BROWNING,



## CHAPTER V

### ENS DEALE

**I**N order to introduce the reader both to what is commonly called the Condition of Soul of the Christian as also to what may be termed the general tone adopted in the *Ens Deale*, it may be well to consider more closely some of the pronouncements which have been made by Paracelsus.

In the *Ens Spirituale* he says: "That which lives according to the Will, lives in the Spirit; but that which lives according to Reason, lives contrary to the Spirit." While at the close of the same treatise he again says: "Therefore mark ye, that 'tis not Faith which acts herein, but alone the Will—for to talk or account herein concerning Faith were more foolish than wise."

"That which lives according to the Will" lives in the nature of the forces present in his Astrality, in accordance with those peculiarities which are inborn. In the same way do animals collectively evince the Astrality common to nature, while the separate kinds and breeds display more individual characteristics. So too does man's Astral nature proclaim the potentialities of the entire Animal Kingdom.

For the Astrality of man is an extract—a "collective edition," as it were, of all the Astral forces

in the world. According to whichever trait preponderates in the "natural" man, so will that man be. He will not "fascinate," unless the Serpent be alive in him.

Only he lives "according to the Will" whose consciousness is a perpetual stage whereon interchanges between his Astrality and the Astrality of the externally visible world are continually going forward, and from these arise those conceptions to which man himself gives birth, namely, the "Spirits."

When a mother has given birth to a child she will have experienced all that has been concerned with the coming into existence of that child, although at the same time she will not have comprehended the secret processes of that "becoming." The child itself soon outgrows her hands—it becomes an independent being, and must inevitably strive to assert itself. The mother should, it is true, endeavour to guide it; she should, moreover, at all times be capable of asserting her position with regard to it, yet the most cursory observation will serve to show how seldom this is the case!

So it is, also, with those conceptions to which man gives birth: he should be their leader, and the development resulting from Esoteric Christianity is calculated to bring this about.

He who desires to live according to the Will and who would fain "work magic" must nourish the Spirits with his own life to the end that they may become strong and powerful: then will they bring about that which man could never accomplish unaided.

With what care, with the help of how many

elaborate preparations and ceremonies these services had to be sought is the " Secret of the Art of Magic "—the Wisdom—which both in its good, as in its bad sense, belonged to Antiquity: great indeed was the concern displayed with regard to the manner in which the Supersentient Powers should be approached so as to induce them to aid mankind.

From this it may easily be gathered that whoever lived according to the Spirit in this sense, that is to say, in a natural, or magical connection with the same—lived contrary to reason, for this mode of procedure could never result in his becoming a person capable of ruling his own life of presentments, or of leading others, as a result of his clearer mental insight.

But, whoever would be " free " must first of all learn to develop this capacity for reason and insight, although it can only be done at the cost of that force which in earlier times was given up to the life of the Spirits—and this moreover is a matter in which there can be no question of compromise !

Relying upon Occult Guidance the Masters of the Human Race have slowly, gradually, led men forward to an ever-increasing sense of self-consciousness, until—in the Greco-Roman age—the flower of Personality was unfolded as the culminating result of all foregoing education and culture, extending over long periods of civilization.

Personality then became the expression of all the Glories of the Earth—yet would such Glory have turned to dust again had not Christ endowed it with the possibilities of Spiritualization and of Eternal Life. For the Greek, with his creative ardour, and

the Roman, with his stern sense of justice, were each in his way bound to that supersentient world of gods and Spirits—subservient in every sense to that of which their conceptions were the reflection.

It was for this reason that the gods were doomed to pass into oblivion in order that man might be enabled to "find himself." All colours had to pale before the radiancy of that Light which was "Even in the Beginning"—for in Him were men permitted to see that from which they had come forth—in Him did man see himself and also recognize all those possibilities of the future which were comprised within this Act of Self-cognition—recognizing Lordship where hitherto there had been but Spiritual Subjection.

The man who in the Presence of that Father Sun could sense his own Divine Spark—and having done this now resolutely turned aside from the past, striving with all his being to follow after the Son, that Son Who had shewn the Way to the Father—the man who did this was a Christian. To such as these the commanding Call was ever—"I am the Way, the Truth, and the Life: and none cometh to the Father excepting through ME."

For as surely as man sensed his Ego—his "I-am-I"—as surely too did he feel that all Evolution was dependent upon the Evolution of the Ego. And when he became aware of this feeling the fact that it was also the right and true feeling, to have, was made apparent to him in relation to facts touching his own life—for such a man became freed from that oppression of the Past which had formerly obtained. Man now felt himself growing *self-dependent* and he felt also that this *self-dependency* within him was

at the same time the *Seed of Immortality*. Death had no Terror for him—no longer was he haunted by the fear of that Netherworld, peopled with dismal Shades. He knew that that which was within him would still be his inalienable possession, even when he had passed out into the Beyond—and where such knowledge is, is Light.

This inner experiencing of the Ego—this first emerging into a Self-consciousness of the *God in man, Who was man*, this was Belief—was Faith : in this did the Christian live and die ; *through this alone did he become a Christian*, for it was specifically this that differentiated him from the “Heathen” and it was indeed a fundamental difference. *He* was a Believer—*they* were Unbelievers, *he* no longer believed in the power of the “Spirits,” since for him there was now but *one* “Spirit”—a Radiant Conception which now meant Immortality—even the Holy Ghost. Herein was his strength. “For we have not received the Spirit of this World” was the thought which, echoing the words of St. Paul, possessed these followers of the New Way—“but the Spirit which God hath given unto us.” For what these men sought to know were the profound depths of God—in other words they sought to fathom Karma—the Power that judges gods and men alike.

Evolution ends in Spiritualized man : Natural man is its beginning and foundation : Natural man is subject to Karma, but the “*Spiritual man judges all things and is judged by no man.*”

A daring assertion this, and one which to the unbeliever must have sounded perilously akin to profanity—and yet does it contain all that stands

for the end and the aim of human development. Without this Goal would the Future, the ascent of man over Matter, and the Spiritualization of the entire world, signify no more than a kind of repetition of that which had taken place in past periods—but the “people of Christ” are the first Venturers on the Way to the Father—and they hold out an inducement to the “Heathen” from incarnation to incarnation to set their feet also upon this same Path. Faith alone is the sign whether a man be a Christian or not—for which reason Paracelsus at the beginning of his *Ens Deale* says :

“Every Christian who writeth *otherwise* than according to the Faith which is in him, the same writeth after the manner of Heathendom.”

Which is as much as to say, that not the name of being a Christian, but the “being full of Faith” is the true test. It is indeed only in the sense here indicated touching the “Nature of Faith” that any apprehension of the Secret of the *Ens Deale* becomes possible.

For here more than anywhere has Paracelsus had recourse to his “sly disguises,” to mysterious blinds—wherever he has to deal with the words “God” and “Faith.” Yet is this no more than what he had to do—having regard to the times in which he lived and taught.

And so it is that he—with great ingenuity—commenced by having recourse to the most orthodox of concepts when indicating the Nature of Diseases ; accounting for these as emanating from the *Ens Deale*—the Cause of all Causes.

Therefore does the *Ens Deale* speak in “the Christian style” when dealing with the Wisdom of

the Future—when all sicknesses shall have their end :

“ For ye know that all Health and all Sickness cometh from God and that naught cometh from man : and ye must therefore divide man’s diseases into two kinds : into those that be Natural, and into those that be Flagellations : the Natural ones be the first, and also the next, as well as the third and the fourth Ens—but Flagellation cometh last and is the fifth.”

From all that has been said in the foregoing chapters it will have become plain that the Ens Astrale, Veneni, Naturale and Spirituale, are in reality treating of one and the same matter : Paracelsus begins by discussing those diseases which are infectious, because the cause of these has become materially visible here upon Earth.

The cause of infectious diseases may be seen and grasped, as it were, for it is an Entity belonging indeed to the lowest grade of the animal species. And after this he proceeds to trace back all these processes by the paths along which they had travelled—following them from where they have become so grossly “ objective ” in matter—back to the Spirit that first gave them birth. The three following Entia show their development, but the Ens Deale alone reveals their origin.

Sicknesses, illnesses, diseases of all kinds are so many phases revealing degenerative processes at work in human nature, but not until we come to the Ens Deale is the reason of such processes laid bare—for the reason is Flagellation.

Flagellation ! Punishment ! or, in other words, Correction ! For the only justification for any form

of punishment is the desire to correct—to make good, and anyone inflicting punishment without seeking to, at the same time, reform the culprit, has no right whatever to punish.

If therefore all that has gone before shows us that man in his Waking-conscious state is answerable for the ruin of his own life, owing to his desires, his Egoism, and his errors, it reveals no more than this, namely, that man is himself instrumental in bringing about this condition of things—yet would this not suffice to set up disease. For, as far as the Earth-man is concerned, what has been ruined might remain so; he scatters it to the Elements and troubles no more about it. Indeed—is it likely that anyone would purposely and with intent bring suffering upon his own person? *Personality* is not as much as capable of recognizing its own sins and errors! for “they know not what they do!”

No, indeed! The regenerative process of sickness is not due to the man of Earth. It is the *Eternal* in man that having worked subconsciously throughout his life adds up and sets down the sum-total after Death, taking note of the way in which the Sanctity of that Temple—man’s body—has been desecrated and determining what must be done in order to render compensation, so that the sinner become not a despoiler of Nature, who both bears and supports him. For the Spirit of Life within us is at the same time the Supporter of *all* Nature, Love embracing all things that have come forth from the Logos, and He makes all things equal, for what man, the Elder Brother, does to the Logos-body of Nature’s Kingdoms—those kingdoms which give form to man’s body—this must he

make good again under the regenerative process of disease.

Thus in fighting suffering does man acquire knowledge! For he comes to seek after the causes of his suffering—and so does he gradually ripen into being capable of “Faith.” Therefore does God love those whom He punishes, for even Flagellation, fundamentally regarded—is Love.

“God giveth Health and Sickness and also the physic appertaining thereunto” . . . “yet is this physic determined and predestined for certain periods and these periods are in Time! And mark ye also, that all our *diseases* will be cured *in the Hour of Time*, yet not according to our desire or will” . . . “for no Physician hath knowledge as to the time that Health abideth, God alone having this in His Hand. Every Sickness is therefore a Purgatory and the Physician worketh amid the predestination of that Purgatory.”

Dr. K. Strunz, the aforementioned editor of the *Paramirum*, has furnished a footnote to the above; he says:

“Here too do we find that ring of (Roman) Catholic ‘Values’ which Paracelsus, in spite of the fact that his attitude placed him entirely outside the Church, was yet never quite able to forget. We need only remind readers of his singular Mariology, as well as of several of his biblical commentaries.”

The twentieth-century man of science is dumb-founded at such statements respecting “God” and “Purgatory” as made by Paracelsus above. Yet in order to understand the meaning of these words—(words which in the full sense of their Occult Empiric must be taken as representing what is actually the

case)—we must remember what Paracelsus had in his mind when he alluded to Predestination and Purgatory as being material facts.

No greater mistake could be made than to talk of "Catholic values"—yet is it most emphatically the case that here is one speaking who was indeed permeated with the Spirit—though far removed from all conventional religion.

The "God" in man, as the Spirit of Life, created man for Health, and to this end also builded the Temple of man's body, at one time harmonious and perfect—conditions which signified Health. Yet that portion of the Eternal at work within man's Waking-consciousness engenders disturbance and disharmony. Now, sleep and sickness both do their best towards regenerating the Spirit of life in man, and so it comes that health and disease, taken in the occult-physiological sense, are both derived from God. Diseases are Purgatories—which is to say, they are the cleansing fires that work regeneration. They accomplish their work in the fire of man's blood, amid the mysterious processes of that blood's temperature, which in the feverish stages of illness become so noticeable, and it is in this "fire" that the change from poison to non-poison is effected. Then is the polluted matter purged, "melted down" and rendered serviceable again. Paracelsus, it will therefore be seen, attaches no other meaning to the term Purgatory than he does to "Physiology."

Most carefully does he in the sixth chapter of the *Paramirum* insist upon there being *two* kinds of punishments: those which take effect in life and those which take effect after death, for there are

two processes of purification, that of Regeneration through the struggle with subconsciousness, which puts forth all its forces in order to turn the poison into non-poison, and the process of Purification after death, when the Eternal, which during the Earth life is subconscious, or *super*-conscious, is severed from all bodily Elements and, thus unfettered, is now free to sit in Judgment upon the acts committed by its Earth-partner, the Ego. Yet the Ego, *as such*, dissolves into subconsciousness, and not until the following life is it restored to a state of separate consciousness.

Now, this separate consciousness cannot become immortal unless the Ego has been able—as it were—to draw within the confines of its own horizon those forces and capabilities that belong to the Spirit of Life—that Force still so intimately connected with Nature and which, through the medium of the Ego, seeks Individualization. Man, therefore, must suffer so that the God may become man—and the man God.

This being so—when and where can Disease pass over into Health?

And the answer is this: Only when the Ego has acquired those capabilities the want of which was evinced in the disease—*then* is the Hour in Time!

As long as the life of either the Race, or the Soul, be productive of “poison” in the organism—poison in the sense attaching to it in the *Ens Veneni*—so long can the physician effect no cure; *physiologically* the thing becomes impossible, for no vessel in which impurities are perpetually accumulating can be effectually cleansed. “God,” i.e. the Heavenly

Man, will not have it so, or in other words, cannot accomplish the cure.

“ God ” can only do so at the Hour in Time.

When the Occult man has triumphed, *then* does God Will it so.

We need but remember how intimately our Waking and our Subconsciousness are associated—at night and in sleep, even united. Waking-consciousness is, in fact, no more than the point of contact where the Subsentient nature of man senses the forces of the Earth World, a World to which the beings enumerated in the *Ens Naturale* belong, for these are both external Nature as well as the constituents of man's own body. But the Christ Principle in man is the bearer of the World of the Future, that world which shall arise as a metamorphosis of the world of to-day, and Consciousness as well as man's body serve as the battleground for struggles going forward between the Old and the New gods, for the Jahve in man must yield sovereignty to the Christ.

Therefore when Paracelsus speaks of all recovery being solely due to God, he does so from no sense of subjection to Dogma, but because of his desire to train his pupils to a true understanding as to the Lord of Karma. His aim is ever to fill them with the thought of the Eternal, the Indwelling God—with that which determines Karma and which, being Eternal, is *ever* present in Christ, the Logos.

Here we have Predestination as conditioned before a man's birth, yet embodying the “ decisions arrived at ” (if we may put it so !) by God in man. And therefore, what are Physicians other than the Servants of Christ—the Lord of Karma ? For were

their gifts yet so great, so they deny their Master, or revere this Master over-much in the guise of Images, gods, and Spirits : be they Atheists, Pagans, or Christians—yet do they each serve according to the law of predestination He has laid them under, and which therefore He alone can remove. For God does not govern the world from *without* in the form of the personal God so dear to the fantasy of the Christian Exoteric, but rather in and through each man. And as certain as it is that each one obeys his own sympathies, antipathies, and impulses, so sure is it also the God governs him. For God acts in no other way than through man, and it therefore follows that what was predestined may equally be set at naught—or turned aside by “ God.”

When a person who has been shaken to his very depths by events that have come to pass in his life, and yet finds sufficient force to shape his life anew, then is it the Occult man who gains the upper hand—the “ God ” who overcomes. If a person be cured by a “ chance,” as people say, by appealing to the Saints, by some “ sudden thought ” of his own, by Physicians, or by “ old women ”—it is yet the Impulse of the inner man that places the patient in that particular situation, it being “ *the Hour in Time!* ” The moment will be at hand when a cure is capable of being effected—the means at command can now be used with success, possibly the very same means which had earlier been useless in trying to defeat those inimical forces—for the Occult Architects of the body know *when* the “ Hour ” has come ! Medicines and “ wise women,” the Spiritual influences of Saints, one’s own “ happy thought ”—all these are but so many means applicable

according to what may be the peculiarity of the disease. But the God in man is an incorruptible Judge, and even though the patient be surrounded with all those remedies which should apparently ensure recovery—aye, even though that recovery may at the moment seem physiologically possible, He will, nevertheless, not permit of it taking place. Here is no theological theorizing, or preaching as to the Realities of life—what has been said may be proved by anyone who cares to scan the life-history of those they know. Do we not constantly meet people who, just because they are inextricably enmeshed in certain theories, will refuse to lead the kind of life which would restore them to health again?

One man cannot “do without” his beer, another cannot “give up” his wine—and the same thing holds good with respect to coffee and smoking; while yet another bears upon his features the very signs of over-indulgence in the matter of meat-eating—the result being an unwholesome bluish-red hue suffusing the face.

Each and all of these are making “in a bee-line” for some particular goal, owing to the manner in which they force upon their constitutions what is, relatively speaking, an overplus of some particular article of diet. They are each and all shaping their course, either towards some particular disease, or are—by the life they lead—making worse some inner disharmony, as yet, perhaps, only in its incipient stages.

Indeed, examples in the matter of eating and drinking might be endless, were we to settle down to a serious consideration of man’s habits and

tendencies of life in their relation to this particular aspect.

On the other hand, if anyone were to come along and try "to reason," or "point out" the absolute folly and ruination all this is bound to lead to—how many would be found, even faintly inclined, to change those habits and "mend their ways"? Although there can be no doubt about it that the *one* here and there who, seeing the truth of the argument, *does* make the effort is sure to improve—and *then* is it the "God" in him who wills it to be so, for in such a one sufficient force and insight still remained to enable the "cure" to come about. Others, however, will remain immovable—as though struck with blindness—for even should they become able *logically* to admit their own folly, this will go no further than the word, and the living deed does not follow—the inner Impulse which should endow it with life is lacking.

Should the "Physician by right divine" dwell at the very door of such as these, did it cost them no more than one step and one word to secure such priceless services—they would take neither the step nor say the word that might make them whole.

Such as these then remain diseased, it being well for them to suffer "purgatory," since it is thus alone that they can be enabled to come to a knowledge of what it is they lack. It is "God" within them—aye, God in all the severity of His great Loving Kindness Who wills it to be so.

"God hath created the medicines for prevailing over sicknesses, likewise hath He created the Leeches for the same, yet doth He withhold these from the sick man until it be the Hour in Time: then do

Nature and Art go their ways, but, mind ye! not before it be that the time hath come."

For is not that which creates the skilful physician a divine yearning in Occult man, urging him on to study, to work, and even to sacrifice himself in the service of Suffering? The Great Ones among men are great because they are *older* than the vast majority of mankind: because the God in them can "hark back," to memories and experiences of bygone times, to times when that which was divine in the rest of Humanity was nevertheless but dimly comprehended. The capabilities of those Great Ones are the Fruits of those far-away times, and the particular tendency which may find expression in their genius is the result of the yearning love which already then animated and spurred them on in the Service of the Race.

The Alchemist in any special species of the Animal world is a living memory of the processes through which that particular species will have come into being, and such memories extend back across immeasurable periods of "World becoming," before aught in the way of "Material condition" was extant; back into the realms of the Forces and their allied sympathies. Yet is this memory alive among the Earth's Great Souls, and it is a memory fraught with that which has been the most important factor at work in the Spirit of Humanity—even at the World's inception.

Genius, in its capacity of Law Giver, of Thinker, Warrior, Artist, Inventor, is ever the God in man. From out the Impulses which flow into his Waking-consciousness does man come to "remember" the things "God" urges him to do.

The medical man "with a gift" for his profession follows his bent because he yearns to maintain all growing life; because there is in him an occult sense—born of archaic memories—which impresses on him the value of all living, growing life, instilling in him a reverence for all Nature. And such a man will labour enthusiastically in his profession and will seek to know the secret of all healing remedies, because deep down in him there dwells that memory of how, when, and where the life that grows amid external Nature claims kinship with the life that is in man—of how the Microcosm and the Macrocosm by rights should blend.

Thus does "God" create the Physician, the Medicine and the Disease, determining also the day of Healing, or the prolongation of Suffering. And even as God creates the true Physicians, so too does He create those that are ignorant, for "the ignorant Leeches are the demons of Purgatory sent by God unto them that be sick," and they tend the "fires," rather than diminish them.

True as is the saying that all men are born of God, —equally true is it that they have in the first place to learn *as men* how they may become God's instrument, both as to body and soul. For the divinity that is in them has first to find expression through its Earthly Medium.

There is something terribly pathetic in the way in which—fundamentally taken—*every* man, even the criminal, always *desires* that which is right and just! The fact that whatever the thing is may "in itself" be neither good nor just, does not alter the person's intentions, the failure results rather from his innate lack of capacity to discriminate.

The "Animal" is so much stronger than the "God" in this earthly body of ours, and so the "brute" strangles an immature intelligence by its passions and desires; it overmasters its weaker partner with illusions which take the form of some particular conception—a conception man promptly comes to regard as just and right—and when this "Spirit" reigns the man succumbs, enslaved. Not until he is capable of "Seeing," of comprehending, the madness of what he has elected to call "right" can any improvement take place; but until this takes place the "Spirits" of what he has called "right" will hold dominion over him, and were these Spirits not to drive him into misery and trouble he would never learn to rebel against them—in other words, he would never repent and improve.

Yet—even here—is God at work—always God—everywhere. Were men more mature than they are they would not be so ready to become the victim of their "brothers in immaturity"—the ignorant among the medical profession.

But such as these have a magical attraction for each other; like seeking like. And here again is it God Who wills it so—for this way alone lies the hope of their Soul's development.

Here is what Paracelsus said to his pupils:

"Ye are Christian *above* Nature and therefore dedicated unto Nature—and mark ye also this: God doth not desire to do aught without man."

On this side God's Will is revealed through the Earthly man, and beyond He proclaims His Presence as Cosmic Man in the Life of Nature.

Yet should anyone run away with the idea that

because the Eternal side of his nature is divine it must therefore follow that his tiny morsel of an Earth Ego enshrines GOD—he would indeed be giving himself up to a most terrible and disastrous delusion! We might liken such a person to a man saying :

“ I am enormously rich—in fact, I am lord of this world! For my father left immeasurable wealth as my heritage and it is in keeping for me *somewhere* in the depths of the earth. It is true that no one has told me *exactly where*, or how to unearth it—but, for all that, I am most enormously wealthy! ”

Such a statement would about correspond to man's actual position in the present.

*Potentially* he is the World's God, yet—for the time being, as to the real position of his Earth Ego—*he is the World's Slave*.

It is this Potentiality that raises him above all other kingdoms in Nature, for within Nature works under different conditions all that which in the human Soul has become centralized as a whole—all that can flame up into life, when man learns to seek and find the Treasure his Father has bequeathed to him.

For the Treasure reposes in Christ and therefore does St. Paul emphasize : “ Not I, but the Christ Who is in me.”

“ Happy they who did practise medicine in the times of Hippocrates, Rhasis, and Galeni,” cries Paracelsus, “ for that the causes—the purgatories—were then small. Yet now, and from this time forward, doth Evil increase, so that the later the time the less success shall a man have in

physicking. For which reason there have never been worse physicians on Earth than there be now—for the fires of purgatory burn furiously—and no physician hath skill to diminish their strength—therefore, even were those early ones now here, their craft would haply not thrive either.”

The “Evil,” that is the Ego, which has lost contact with the World of God, waxes ever greater, doing so at the cost of Spiritual Fruitfulness—at the cost of its Soul’s Wealth. The Ego, which should become the bearer of the God, becomes instead a worshipper of all that is Material—it has *itself* become materialized. Nay, it is in itself nothing more than Earth, the mere accidental product of this Earth World. Nurtured by this monistical presentment does the Ego live in a perpetual state of negating that which is Reality.

Such “Spirits” as are here at work, when they gain the upper hand, bring about illnesses which are also purgatories—indeed, we may safely say that the civilized man of the twentieth century has incarnated to a far greater extent amid the purgatories incidental to a physical decadence, due to errors and egoistical desires, than was ever the case at the time Paracelsus was living.

Yet was it owing to the “parlous” state of things in his own day that the Teacher admonished those who were “christian” not to turn to either physic or physician, would they be made whole, but to Christ alone. For not until the Christ in man brings about a change of Soul is the Hour in Time at hand and with it the Physic and the Physician.

Every man is his own Karma and God in man brings Karma to pass; even as a man lays the

cause of his own Sickness, so too can he bring about the *causes* conducive to Health—and God will make Health appear.

“The Pagans and the Unbelievers cry unto man for help; but ye should cry to God and He will send the Healer—maybe a Saint, maybe a Physician—or peradventure your own self.”

What is here meant is that there should be no puerile “begging” for health to be restored, but rather an inner awakening, an inner appeal made by all that is noblest and best in man that it may be enabled to attain to true Humanity.

We often hear of the mysterious and magnetic mutual attraction which occurs between persons of a loving, noble, or spiritual nature. Of the mysterious sub-, or it were indeed better to say, *Supersentient* currents of sympathy and antipathy, which make it possible for him who would be “delivered from Evil” actually to change his Soul’s condition to one of Nobleness, by deliberately seeking to attract to himself that which is noble in the world. When such things come to pass they are often attributed to “chance”—just as a person, who being moved to gaining to some particular spot and there finding health, is regarded as having happened on a lucky chance!

No Materialist is going to believe that a change in the Soul’s condition can have had anything to do with it—or that such conditions extend out over and beyond a man’s skin, and yet—every night when he is “asleep” the inner man *does* escape its confinement, and in that state of liberation diffuses, as well as receives, currents while amid the Astral forces of the World. What man gives to the World

is by the World returned again to man, so that if anyone complain of his lot in life—its lack of love and sympathy—be sure that it is he who is at fault. For why should others love him whose nature gives them no cause to do so? Yet, should he acquire lovable qualities he may be certain that love will also come his way.

After some fashion or other all who earnestly try to do so can work at remodelling their character—and those who thus seriously endeavour will become aware of latent possibilities which, when developed, will draw to them those to whom contact with these very qualities will mean a heightened interest in life. Then will they love him, for he will have become indispensable to them, and then too will that purgatory of inner desolation, of loneliness, be dispelled for ever.

This was a matter Paracelsus was continually impressing on his pupils: Sickness as the expression of a fight which is being waged by the Occult man against the degenerate conditions of his nature—conditions due to the sins and weaknesses of the Ego—pointing out to them that Mastership of that Ego in man can only be realized by a transformation which shall ennoble that Ego itself.

In the days of Hippocrates, at a time when the Ego was still entirely overshadowed, so to speak, by the Group-Soul, and when the Supersentient World still penetrated man's consciousness, Soul-forces emanating from those who were the Stronger became capable of acting like refreshing and revivifying streams on weaker fellow-beings, permeating with the balm of its life-forces those who stood in need of succour—and in those days " 'twas

indeed a pleasant duty to minister unto the sick ! ” as exclaims Paracelsus.

Now, however, in the presence of man's far stronger " Egoity," and in face of all the consequent changes which have taken place in the constitution of both soul and body, all that the Arts of Ancient Times were able to accomplish would in the present day be but so much labour lost. For man's soul is no longer capable of either absorbing, or responding to, those influences as was once the case, and it has therefore become necessary that, in seeking to effect a cure, the Physician should always do whatever he can towards bringing the Ego once more under the influences of the Spiritual World ; prescribing for the patient a mode of life and diet such as may, in any given case, be helpful in furthering the desired results.

Such rules and regulations will—wherever the over-strong Ego is in its " Exaltation "—act in a modifying manner on the same, while in the case of the weak Ego, rules of a similar kind will also have a remedial effect, rousing it to activity. By recourse to measures such as these the Physician may accelerate the coming of the *Hour in Time*, yet—even here—can he only help those whom God compels to ask for aid of Him.

Now, though the reasons determining why a disease should be ordained can only be ascertained through a study of the Ens Deale, yet it is equally true that each and every disease, in order to be physiologically examined and investigated, must be studied in the light of the four other *Entia*.

Ens Deale lifts the veil shrouding the mystery of Karma, for it reveals the aspects under which Karma

in the form of divers illnesses may be made to objectify, and the course taken by these diseases and illnesses may again be traced through the conditions of the Physical, the Etheric, the Astral bodies and the Ego ; all these four members having been dealt with in the foregoing chapters.

Here we once more become aware of the vast differences existing between Paganism and Christianity, for Pagan Wisdom sees but the materialized results of hidden causes : great as was that knowledge, as also the power of observing the correspondences between the greater and the lesser world, between Nature and Man, yet both here, as well as there, have we a Wisdom that deals alone with that which has been created.

However remote those distances to which the Spirit Eye had power to pierce, it was met at every turn by memories and occult facts concerning the coming into being of Earth and Man : it could seize upon no more than this picture of ever-changing forms—yet, Who was it that brought about the changing of these forms ?

Then was the answer given : *Karma!* Karma ! That which obscures—weaving about all things the threads of destiny ; determining for deeds, both good and ill, their ultimate requital.

Yet Christianity has by that very Enactment upon Golgotha become able to transcend all earlier powers, for then was the Nature of that which hitherto had been concealed made known and—by some—comprehended. For the Judge presiding over Life and Death, over Joy and Pain—that Judge dwells even within each one of us.

Secretly, by reason of the Ego, does the Spirit of

Life reign in each human being ; your Ego is that Spirit's " body "—his " instrument "—an actual portion of his being. Within you dwells God—the more you are able to apprehend this fact, the greater will be your power to do and to act. For by this Faith in the power of your own being are you enabled to attain to all things, while the cognition thereof banishes all fear. Fear ! The powers of which we depicted in the *Ens Spirituale* as conjuring up presentments and subjecting man to the baneful influences of the same—yet which could do no more than fasten upon man's undeveloped Will as a breeding-ground for its malignant force.

Now, however, can this same force—through Faith—be consciously utilized in forwarding man's own development. For, even as the Spirits can bring about all and every ailment in the body—should " God " permit—so too, can the Ego—that is full of Faith—accomplish equally great results.

Man can, indeed, " build into " his body either Sicknesses or Health—nor is this " building in " to be taken as a figurative expression, but in the actual sense the term implies.

Paracelsus points to the Gospels for documentary evidence to corroborate his assertions and cites the words spoken by Our Lord when addressing the Disciples concerning the Ego :

" For ye know," observes Paracelsus, " how that the Gospel giveth a brief concept touching the force and power of Faith, in that it saith : ' Should your Faith be no greater than a grain of mustard seed and yet believing ye were to say unto the mountains, get ye beneath the Ocean, then verily would this also come to pass. Therefore should ye know that

the strength that our body deriveth from out its flesh and blood is but small, but that all our Strength abideth in our Faith.' ”

And then Paracelsus proceeds to explain how the Great Men known to us through the Bible—Samson, Joshua, Moses, and Abraham, were one and all filled with a strength which was the direct result of their Faith. (See *Opus Paramirum* : “ Touching things which fall to man through Faith.”). Here he refers exclusively to the Spiritual Heroes of Judaism, whose mission in the world consisted in the formation of the Ego’s earthly consciousness.

Those Great Men of the Old Testament were great in that they were able to turn aside from the Spirit of Heathendom, completely surrendering themselves to that one God, Jahve—the Father-Spirit of Humanity ; and by so doing was it given to them to prepare the Way for Christianity.

It was they who made ready a corporeality and a condition of soul wherein the Son should be enabled to point the Way to the Father—revealing also the Nature of that Father.

The Flower of Christianity has blossomed forth from the stock of Judaism, for—without the Faith in Jahve, the Faith in Christ could never have been called into life.

“ And ye must also further comprehend that these things be also possible to the Spirits—and that these may, and they desire so to do, pitch Olympus into the Red Sea ; and they may also raise the *Mare Oceanum* above Mount Etna—and perform many such-like acts, so that God hath decreed this to be so. Therefore, mark ye this ! the sum-total of those things the which have been set down in the

Gospels is as though Our Lord had said: What are ye men as to your own powers? Yea! ye are naught—yet will I tell ye whence ye should take your strength; ye should find it in Faith—for though your Faith be no greater than a grain of mustard seed yet will ye then be as strong as are the Spirits, and by this ye should comprehend that 'tis our Faith that maketh us Spirits; for in performing that which transcends our Earthly Nature we act through Faith, which—through us—laboureth like unto a Spirit, and is no less than a Spirit.”

“For it is as though Christ had said: If your Faith be even as a grain of mustard seed (ye, being but *Earthly Spirits*), how much greater will the strength be in such whose Faith is like unto melons! Yea, by how much more may ye overreach the ‘Spirits,’ if peradventure your Faith be like unto great pumpkins!”

While speaking thus in parables concerning the mustard seed, melons, and pumpkins, Paracelsus dwells upon all the possibilities given for development. The grain of mustard seed is the Seed of Divinity—the Ego, and profound indeed is the teaching here contained, for it says unto man: If—*believing*—you but apprehend your own innermost being, *then* can you also develop within yourself all those Powers of Magic which were at one time exercised by the Spirits within man. Now, there is danger lurking in this apparently harmless parable touching the mustard seed, but Paracelsus never presents the dangerous aspects of a subject without at the same time taking very particular care that the insight acquired as to the nature of the doctrine shall

counteract these and thus set at naught any attempts at misuse.

For the reason of his placing this parable of the grain of mustard seed in direct connection with the parable concerning the Faith that "removeth mountains," throwing them into the sea, is, that he was so entirely at home as to the Spirit pervading the Gospels and therefore knew the manner in which the grain of mustard seed and Faith should be placed in relation one to the other.

Whosoever possesses Faith, in the Esoteric sense above stated, can, within the limits of this Waking-consciousness, "throw the mountains into the sea."

Now this, none but an absolutely simple-minded person will take *literally*! Thinking that he need only approach a mountain with the desire for its removal in his mind and—hey presto! it will make for the water's edge!

The fact of the case is this: the mountain here referred to is that "mountain" to which Jesus Christ and His Disciples were wont to withdraw when—removed from the multitude—He was desirous of instructing them secretly concerning the Mysteries of the Spirit. The Mount Olympus of the gods—Consciousness as to the Supersentient, *this* is the "mountain" and the sea is that flood of feelings which manifests in the form of conceptions.

Regarded from the occult-physiological aspect we might say that a person who, by reason of his imaginative forces, had become capable of reconstituting the life-processes which are concerned with the glandular system, would be one who had succeeded in "throwing the mountain into the sea," for that which as an example is contained in the

Divine Will, has then been actually accomplished in the body.

Through the force of the Will contained in the Ego—through Faith, by surrender to the teachings of Christ, in other words, by Occult Evolution, it is possible to bring direct influence to bear on the body and render it capable of recovery.

Numerous diseases are curable in no other way than by the exertions of the Ego, by the Ego making itself master over the Imagination within the body's life of presentment.

And why the life of presentments? the reader will ask.

Here again he will have to call to mind that in a foregoing chapter we have shown all processes concerned with the feelings to be at the same time physiological processes; that, therefore, all conceptions that have dipped down into the regions of subconsciousness ("Spirits," in the sense of the *Ens Spirituale*) become distinct factors in the conditioning of the blood and the juices, since such conceptions have then escaped from the Rulership of the waking Ego.

Fear gives rise to the sweat of agony—the tears of pain, and when the perspiration is stilled, the tears dried again, the person's attention will be capable of distraction. But the "Being"—the "Spirit" born of pain (even as the "Spirit" born of fear), does not for that reason instantly vanish into nothingness. For the attention has only been directed to something else, and that which has become an "entity," able too to so deeply influence the processes connected with Water—even to the extent of expelling tears and sweat—this "Being"

in its capacity of " Spirit," remains interwoven with the body and affects its condition.

One drop of colour will not change the hue of the water in a glass ; if however a person comes to live in a perpetual state of fear, his entire nature will take on both the inward as well as the outward *stigmata* of Fear—depression of Soul being, as is well known, frequently responsible for a disturbed state of physical health.

In the *Opus Paramirum* Paracelsus mentions St. Vitus's Dance. He instances it as one of the complaints due to " Belief," but to a Superstitious Belief. It arose, he tells us, in the first place through some whimsical and nonsensical " make-believe," was then imitated, and finally the sight of it impinging on the people's imagination—it became an actual and widespread spiritual epidemic.

It is common knowledge that certain things seen will act suggestively on the beholders—we need only instance yawning ! And in all such cases it is the Spirit animating the world of presentments of the person attacked, that—as it were—" throws its fascination " over the other, or " healthy " person's world of presentments. Nevertheless can the Ego—if it exerts itself—counteract the " spell." To a limited extent anyone can indulge in this experiment, and urge his Ego to withstand the " onslaughts " made on it by trying, for instance, with all his might and main *not* to yawn when all about him are yawning !

For, wherever the body is overpowered by purely Spiritual causes, there is the " Mountain being thrown into the Sea."

Whatever the " Spirits " can accomplish, that also can the Ego, through Occult development,

bring to pass. And not only this, but the Ego will surpass those "Spirits," when the horizon of the Spirit—the Self-Consciousness—has become capable of extending out over and beyond the realms of the invisible, for *then* will the grain of mustard seed have become magnified even to the size of melons and pumpkins.

Yet, he alone can have Faith in himself who has in very truth comprehended the Eternal within his own being, and it is the Way that is the Truth and the Life which leads to this comprehension.

Faith is Strength, yet is it not anyone, who *desires* to believe, who *can* believe. Faith is attained to through gradually increasing stages of ripeness.

Now, the Belief in Christ to which a man develops as he matures is not the kind of belief that gives rise to diseases, and to emphasize this Paracelsus has written a special chapter entitled: "Concerning the differences of Belief."

For Faith, or Belief, is a constructive Spiritual force present in all men, and if, therefore, after having just stated that every man who desires it cannot have Faith, we now say that power of Faith *is present* in each one, this is still no contradiction. For what we have here stated means about the same as if it were to say that the capability of expressing oneself in language is equally given to all, yet that in order to express himself in words a man must first learn to speak! And even then, after he had succeeded in expressing himself fluently in speech, he may still be far from knowing how language, as an art, may be made the means of dominating the Souls of others—of swaying multitudes, nor will he have even faintly grasped how

Speech, fundamentally taken, is fraught with Mystery and Magic.

Yet, even as the rudiments of that Magic possessed by Speech is given to all—it being *this* that makes man “human”—so, too, does the power to believe repose within each one.

Everyone “believes”—something; indeed, what do people not believe! Their entire life becomes an expression of such “beliefs,” while they too at every turn furnish additional illustrations—for they even take on “the form,” so to speak, of what they believe. And according to this belief will they eat and drink, love and hate, thus creating the Spirits that dominate their presentments. Spirits which, by reason of the power of belief nourishing them, are perpetually engaged in—“throwing the mountain into the sea.”

Such persons “believe themselves into” countless illnesses, illnesses of a kind that might be cured by any doctor in the natural way, according to one or other of the four *Entia*, did “belief” but permit of it! But this belief of theirs imagines that the very mode of life which brought about the illness is a wholesome one—that the *true Physician* is incapable—and so on! Ignorant of what they are bringing to pass do such persons nevertheless believe—be it in Happiness or Sorrow—through the strength of the Spirits they themselves have nurtured.

But those who have become aware of the Power of Faith can either use or misuse the same, and the parable concerning the grain of mustard seed and the mountain may fitly serve for instruction as to the Nature of the Ego.

For the Ego is brought to a consciousness of the

wealth of Potentialities which, lying dormant within it, await development. It is, indeed, this consciousness that is instrumental in rousing the Ego to a feeling and a sense of confidence in its own strength, and only when the Ego has attained thus far does something new enter the field, something which up to that moment had not threatened and indeed could not have assailed man's nature, for this new thing is born of the Ego, being a result of the Ego's Evolution—it is Temptation.

The Ego has become conscious of its likeness to God: it has become conscious of the fact that, without either ceremonies or sacrifices to the gods, it too can do all that those gods once did when called upon with supplications and burnt offerings.

In the *Paramirum* Paracelsus sets forth all that man—filled with the Belief in himself—may call down upon his own head as well as upon others, and he adds:

“But that God hath permitted the such-like fate may come to pass is a sign that we shall strive always, and bear witness of *who we be*.”

“God” permits judgment to fall upon us, He allows scope for erring, in order that man shall learn to decide for himself—shall take upon himself the responsibility and by so doing rise to that sense of freedom which shall enable him to become his own judge. Not until man has become free to do either Good or Bad, can he be said to have learned self-reliance—learned to free himself from the Group-Soul—yet when this has come to pass he will also have reached that stage of his Evolution when he may safely be deemed conscious of “*who we be*.”

“If I should describe and explain unto you that

which happeneth to these same Magicians, in that they work their Magic beneath the shadow of that fate the which God maketh possible, 'twould be a mighty strange chronicle, and one such as God hath decreed shall fall solely for that by such happenings we may see how that we also, an' we wish it, can throw the Mountain into the Sea, we also being *Spirit* and *invisible people!*" (*dass wir auch Geist sind und unsichtbar Leut!*" )

"And for this reason the Faith through which we attain salvation doth not concern these matters—nor hath—so far—aught been said concerning this same Faith, for it cometh from Christ and returneth also unto Him. For He doth not say that so we believe in Him the mountains shall sink into the sea, but rather doth He say, 'tis *through* Him that we shall attain Salvation."

Here then are we enabled to see the way in which the Ego may at one and the same time be the source of Good and Evil; the Way to Salvation—and the Path to Destruction. It also becomes apparent why Esotericism should have chosen the Apple—*Malum*—as the fruit, the eating of which closed the Gates of Paradise to man, opening in their stead the Portals which lead the way to the exercise of an Earthly Free Will.

In the days of Atlantis, man sensed his life within the life of the gods, even as the experiences of the animal world are in this day bound up with the life of the Soul distinguishing their particular species, and devoid therefore of any free will as regards the separate units.

It was not until consciousness became differentiated, separating into many "single consciousnesses,"

all of which sensed their *own experiences in the body*, instead of as heretofore—as Nature forces—which, ignorant of disease, were ever active in the building up and demolishing of those same bodies—not until *then* did Evil appear. Then too did memory as to the Past gradually subside into the domains of Subconsciousness, for—as the Gates of Paradise gradually closed, the Isle of the Blessed sank beneath the seas.

A life of Free Will, coupled with the Responsibility of each individual for whatever he might do, began now to dawn—yet at the same time there came also from out the dim distance the glow of a new sense of Joyousness, the like of which can alone be gained by the overcoming of Evil; the Joyousness and Bliss known to those who—through Cognition of the Truth—can, indeed, attain to Freedom, for those who pursue the path of Christian Esotericism become conscious of “*who they be*,” as also of the power that is in them, and this being so, the choice is theirs—whether they will “throw the mountain into the sea,” or whether they will follow Christ.

One is the Path on which the strength of the Ego may be utilized in the egoistical interests of this earthly existence, the other points to the utilizing of the same force in the Service of Man's Inward Development.

The former lures the Ego to an ever-increasing entanglement amid the meshes of Karma, the latter leads man to a knowledge of the Nature of the Deity, to the end that he may become the Lord of Karma. Man should therefore not forget that “*We also are Spirit and invisible people!*”

Our Home and the Kingdom of the Future is in

the Spirit; the visible world is but a transitory experience—it came from out the Spirit and into Spirit will it once more dissolve. So, too, were both suns and planets born of the Spirit, and to Spirit will these return again.

Therefore should it be man's aim never to lose himself in that which is ephemeral, but rather to evolve toward the immortality of the Ego-Consciousness, which is in the Spirit.

“ But where we use our Belief to the end that we do no more than pitch the mountain into the sea, raising up a Spirit within us—in that same hour—say I unto you—are we possessed with pride and puffed up with arrogance—for then do we account ourselves to be gods, and do use the strength, force and power which is born of our Belief—and “ believe ” one another into lameness and much misery, wherein it is God's pleasure that through such fatal decrees we shall perceive the strength and power of this our “ belief,” believing ourselves both into sickness as into health, the which, in good German, shall of a truth be accounted no more than a distraught way of life. For 'tis a forgetting of the Lord our God and His Mercy, and a living in our own Celebrity and Arrogance, which leadeth up to such disaster.”

For, if we live in the Spirit of God—He will also permit of harmony obtaining as regards our body, and this means Health—it follows therefore that there can then be absolutely no reason for our “ throwing the mountain into the sea.”

We have here purposely entered into a closer consideration of meaning conveyed by the Concepts, Faith; or Belief, and Evil and Temptation, citing

also, for the same reason, the passages from the *Paramirum* relating thereto, because it is in the meaning attached to these words that the key to the Ens Deale is to be found.

The Ens Deale is a *Circumscription*—as it were—of Cognizance—for all Health and all Sickness is dependent on God's Will—man's soul being the instrument of that Will and man's body the object wherein the same Will operates. Finally, therefore, all the skill and science of the medical man resolves itself solely and alone into the capability of being able to recognize God. The more you are able to "absorb" divine cognition concerning the Nature of God the clearer will be your understanding touching man's soul and body.

As for Paracelsus, he occupies a position *outside* the Exoteric Church, as also apart from the scientific opinions current in the world, owing to the fact that he stands above both. The World of Science has preferred against him the accusation that he did not attach sufficient importance to dissection as a means for scientific experiments, and this moreover at a time when the most renowned men of his day were ready even to defy the prejudices of the Church in the interests of anatomical study.

Yet, what need had he, who recognized the true physician in those to whose undimmed spiritual sight the living body presented its mysteries—what need had he of handling the scalpel in the dissecting-room?

For to Paracelsus—the time when men of medicine should be found seeking knowledge as to their craft amid the bodies of the dead, had been foretold in the Gospels, and he therefore knew it as the time of

false Christs—a time when that which the Eye of the Spirit should find in the Realm of the Spirit is sought for within the body of clay—the time when men shall separate into those who would advance unto Spirituality in Christ and those who cannot quit those things which concern the body and are material :

“ And they answered and said unto Him, Where, Lord ? And He said unto them, Wheresoever the body is thither will the eagles be gathered together ” (Luke, xvii, 37.) (“ *Wo der Aas<sup>1</sup> ist, da sammeln sich die Adler.*”).

Paracelsus refers to the above also in the *Paramirum* when giving his explanation concerning the occult processes through which cures were brought about, when prayers were offered up before the dead bodies of Saints, for cures of this nature have to do with certain secrets touching the *Mumia* ; certain indwelling forces possessed by the corpse—that is to say, by that which is its *material*, and which for a certain length of time preserve their healing forces, in the same way as do plants and metals, as well as the healing-springs, which abound in the Earth.

Here is like seeking like ; the sick man turns to that of which he stands in need—being drawn thither by an occult longing—even as carrion would lure the eagle by its presence.

“ And is this not as though He (Christ) would say : No bird flieth so high as doth the Eagle ; therefore also doth not one among men fly higher than do those whom I have released by Mine Own Death, for these do fly even unto the Heavens. Yet shall it come to pass that some shall fly from above down-

<sup>1</sup> Aas standing for *carrion* in German.

wards—from *Me* to the body, that is—to the carrion which be upon Earth.”

All those who turned away from Occult Science in order to investigate the “Empiric of Matter” were, in the opinion of Paracelsus, eagles seeking after carrion. To him there was but one kind of anatomy worth studying and this was the kind in which Occult Science could alone assist, doing so by revealing to the student where and how he might become acquainted with the secret correspondences which exist between Nature and man.

In the Sixth Chapter of the first book of the *Paramirum*, Paracelsus gives an explanation of Occult Anatomy, observing :

“One is *Localis*, the other is *Materialis*.”

This first he understands as follows :

“... the man as to his self is then dismembered and analysed—and thereby see we what be bone, and what flesh, arteries, and so forth. Also, where these be situated in the body—*yet, is this the least thing*, and the other is more, being that which shall cause new life in man—according to the first means of life, i.e. through Transmutation, wherein may be learned what is Blood, of which Salt, Mercury, and Sulphur, it be composed. Also what is the Heart ; of which kind of Mercury and which kind of Salt, and whatsoever there be in the entire body : and this is the true Anatomy. Thus is the foundation of the Beginning, and therefore must the true physician be one *born*. But this kind of birth be hard to comprehend, also 'tis a difficult matter whereof to hold speech with them that will not quit their fancies, and who would trust to their heads, rather than walk in the way of Wisdom.”

The true Anatomy of man is, therefore, that knowledge which is concerned in understanding the Beings giving expression to their Willing, Feeling, and Formative powers in, for instance, the structure and functioning of the heart, as well as in the other organs of the body. Knowledge as to which are responsible for our eyes and ears, enabling the Soul of Man to recognize both Light and Sound. Knowledge as to which also is due that Wisdom underlying our wondrous bone formation—and to which may be attributed the causes evinced in those different tints we behold where skin and hair are concerned.

With all these Beings it is possible to become acquainted and this in a two-fold manner: firstly, within Nature, in the mineral, plant, and animal worlds, and secondly—within man himself.

For, we must never lose sight of the fact that man is an Extract of Universal Nature, that the life of Nature works unceasingly within him, yet labouring towards a goal which stands above all the ends and aims of Nature herself, and not until the student has come to find that the Actualities of the Macrocosm are *within* the human body, can he begin to talk of comprehending the Anatomy of man. But having got thus far, he will also have acquired cognizance concerning the art of Healing, for when he has come to know the secrets governing man's heart he will also know that the forces which caused the structure of the heart and maintain the same, are to be sought in Nature.

Suffering man himself proclaims which are the curative forces he stands in need of at Nature's hands, for that which is contained in the Stones, Plants, and Animals, is—as to their various particu-

lars—made apparent in the passions, presentments, and organic forces of man, and herein consists the anatomy alluded to by Paracelsus as “*Materialis*”; it is cognizance as to the Matter, or the Spirit. In the Science concerning the Spirit, so-called Matter is just as much Spirit, for, while visibility, in the case of the physical organs, depends upon certain conditions and combinations, yet can differentiations also become recognisable even where *all is Spirit*, owing to the relations obtaining between one Spirit at a particular stage of Evolution and Spirits occupying different grades.

Then does the “visible” become invisible, it escapes, as it were, evaporates, as soon as the conditions under which it manifested alter. This anatomy is nevertheless familiar with the metamorphoses which change the so-called Earthly Material from the condition first mentioned into the second state, as also from this latter into the former. But the *ultima Materia* is known only to such as can by this Art of Anatomy recognize therein again the *prima materia*.

Further, from a knowledge of these two Anatomies, that of the visible corporeal structure, and that comprising those contributive and formative Nature forces—ever engaged in regenerating and maintaining the Material of this structure—arises the third Anatomy: *Mortis Anatomia*, or the Anatomy of that to which death is due—the Anatomy of Diseases. For every disease has its own special anatomy, owing to the fact that a disease is no abstract affair, but, rather, a Reality, every disease being a *birth*—and that which comes into being has, therefore, its own peculiar anatomy.

“As many as may be the *corruptiones*, so many also are there Deaths,” teaches Paracelsus. The concept *corruptio* has been dealt with already in the *Ens Veneni*: in the sense attributed to *Corruptio*, every illness is a new formation and is due to a disturbance in the Harmony of those factors which work together, parasitical life having developed at the expense of life in general.

Every disease is therefore an Entity, which, the stronger it becomes, sets its stamp upon the entire organism. Those who suffer from complaints which affect the liver, or the lungs, always bear the visible impress of these disorders.

And what is it that diffuses itself in this parasitical way? Whence does it come? For, after all, this, too, must have its own place in Nature's Household. And so it has. Yet in such cases we have an example of the servant, who should play but a subordinate part—pushing himself to the fore—and assuming the Character of the Master! in other words, one of the organic forces in the human body has found an opportunity of growth—and in its forcefulness has overridden all the rest. Thus is every illness a disturbance—an outgrowing of certain proper proportions. Therefore does Paracelsus speak of disease *as of a man*, an active force “born from out the entire Limbo.” That is, something that has emancipated itself from the natural forces of the Macrocosm, and the disease should be called according to the “name of the man.” All other designations for diseases are in the opinion of Paracelsus mere “fancy names,” for the diseases should bear the names of their Anatomies.

“’Tis a mistake and doth lack all reason whatso-

ever to say *febris* (fever), for this name cometh from the *heat* of the fever, and this same heat is but a sign of the disease, yet is it not the material, no, nor yet the cause. But the name should be according to the Material, the Quality and the Nature of the true Substance. 'Tis not wrong to say for Nettle-rash, *Urtica*, for this doth burn, yet were it better still to say—*Sal urinae*, for it hath its Anatomy. For which reason *Febris* is a name which showeth right well its Master's folly, for 'tis *Morbus nitri*, *Sulphuris incensi*. Therefore doth it shake the body, and maketh a man to shiver—therefore also be there the *Intervallum*. And again, doth *Apoplexia* by reason of its name mock the fool who dubbed it this-wise, for 'tis not so that it should be named, but *Mercurio Cachimialis Sublimatus* : for thus is its *Materia*, its cause and its *Materia peccans*."

Therefore, to say "fever" proves nothing. Proof as to the disease is only forthcoming when it has become possible to determine which force it is that has got "out of hand"—so to speak—and is now, in its rôle of *Morbus nitri*, disturbing the general harmony of the body ; the rise in temperature, due to accelerated combustion, having been directed against the offender.

In the same way, to speak of a person as having had a "stroke," conveys no really intelligible information as to his condition. On the other hand, to know that the "Mercury" has "sublimated," *does explain* everything.

Paracelsus has devoted a special chapter of the *Paramirum* to the manner in which—under the concepts of "Precipitation, Sublimation and Distillation of Mercury"—injurious changes in the constitu-

tion of the juices, as also the which affect the maintenance of the body, are to be understood.

It is the knowledge contained in these three Anatomies that "gives birth" to the true Physician, to him who shall be able to succour the sick, for—to the disordered parts of the human body—physic should be the same thing that the Life of Nature is to that body as a whole—it should be the Bread of Charity.

The medical man should be even as a father to the sick and suffering—giving to them *bread*—not *stones*. Yet that which is not grounded in the wisdom of the three Anatomies is but so much "stone," and no more! For every remedy given should be taken from precisely *that* force in Nature which is "brother" to the failing force within the human body, and by such measures are the Macrocosmic forces renewed within Microcosmic man.

Man is fed with the Life of the Logos in Nature, fed with the Bread of Life—with the Bread of Charity. The Priest-Physician serving the Light of the World is the great and merciful man who, *knowing*, carries out the Will of the Deity. Such an one gives to human nature that which it may require for its restitution—for the healing of its hurts, its wounds. Manifold will be the gifts he can bestow, giving them too in divers forms; often influencing the Soul; teaching and making a clearer insight possible. While, fundamentally considered, what is it that he also gives?

He will cause Wisdom and the forces, which are of the Logos, to flow into man; from all those forces which are in plant, stone, animal will he take "Wisdom" in the form of remedies calculated to

revitalize that portion of the human body affected—because of being its affinity in Nature.

*Wisdom and Strength! Oil and Wine!* It is these we find the Great and Merciful Physician pouring into the Wounds He healed!

Speaking of the parable of the Good Samaritan, Paracelsus observes: " Shall it be a question as to whether oil and wine be good for wounds?—I say unto you—when Christ spake thus in Jericho to them that were full of wounds, He did not put forth a wrong medicine as being the Truth; but rather spake He concerning an *Anatomy* and also of an *arcantum*; for, far be it from us to say that Christ spake wrongly as to the simples which are in Nature. . . .

Even as the Bread of Life, the foodstuffs, taken by man, have to undergo changes in the process of digestion, dying—so to speak—in order to become human life, so too must oil and wine be assimilated by man's nature.

" Therefore is it true also that the wounds be the ploughed field, and the oil and the wine the seed—and now—guess ye what the fruit shall be? "

The fruit is *man*—regenerated by the oil and the wine—by the Flesh and the Blood of Christ—the *Fruit is the Spirit-Man*. All the singularities of Paracelsus's nature become apparent by this inclusion of the Parable of the Good Samaritan within his dissertations concerning the three anatomies. The Great and Merciful Man—merging Wisdom into Love through Christ: Merciful, because through the Strength of the Son he had learnt to know the Nature of the Father, as also of life which, having been bestowed upon man by the Father, has by the

Son been exalted into Life Immortal—raised to this transcendental height by—*Oil and Wine*.

Thus did Paracelsus, concealing the Wisdom by which he sought to prepare his contemporaries for what was to be in future times, speak to them through the medium of symbolism—to which Christian Esotericism alone can give final expression. For, that which the Esoteric Teacher gives to the Public can at best be but a preparation, encouraging him, as it were, to go the Way of the Son, in order that he may come to know the Father.

For, as the Son of that Father, whose secrets he guards, he can but indicate the way—and each one setting his feet thereon must learn to follow the Path himself, would he eat of the Tree of Knowledge touching those things which are eternal.

Therefore does Paracelsus, in spite of many an “explanation,” deal very carefully concerning the Mysteries of Human Life in his *Paramirum*, and this being so it may perhaps not seem unfit if we apply to him the words to be found in the Gospel concerning the Son :

“ All things are delivered unto Me of My Father ; and no man knoweth the Son, but the Father ; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.”  
(St. Matthew, XI. 27.)