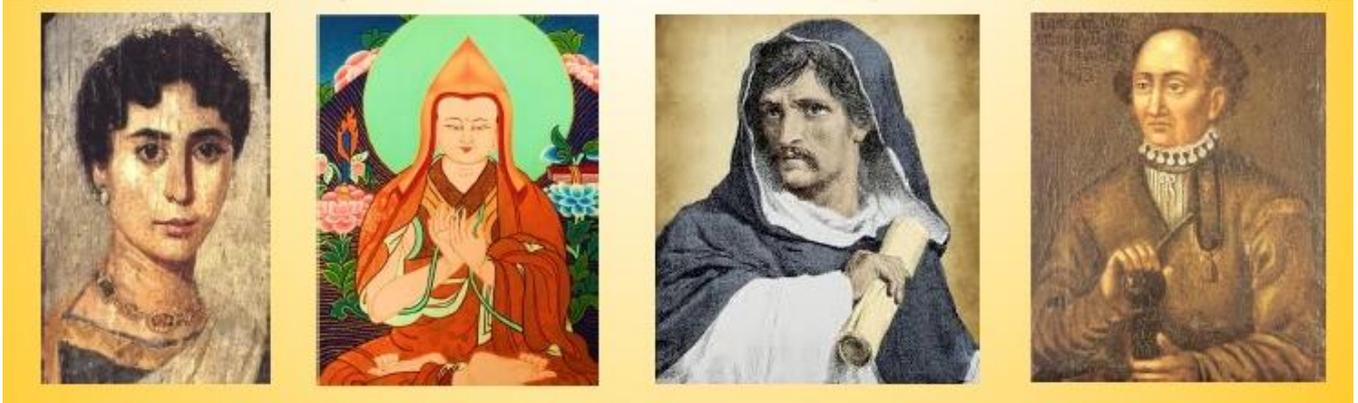


Hypatia and Tsong Kha-pa Giordano Bruno and Paracelsus



The third *“On The Path”* Seminar

Saturday 15th December 2018 from 3 to 6.15 pm

“The public must be made acquainted with the efforts of many World-adepts, of initiated poets, writers, and classics of every age, to preserve in the records of Humanity the Knowledge of the existence, at least, of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming Chapter and Verse where may be found mention of these great characters, who were preceded and followed by a long and interminable line of other famous Antediluvian and Postdiluvian Masters in the arts. Thus only could be shown, on semi-traditional and semi-historical authority, that knowledge of the Occult and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself.”

H. P. Blavatsky, “The Secret Doctrine” Vol. 1, Introductory, p. xlv

The United Lodge of Theosophists

62 Queen’s Gardens

London W2 3AH

Hypatia (b. 370)

“Neo-platonism. *Lit.*, “the *new* Platonism” or Platonic School. An eclectic pantheistic school of philosophy founded in Alexandria by Ammonius Saccas, . . . It sought to reconcile Platonic teachings and the Aristotelean system with oriental Theosophy. Its chief occupation was pure spiritual philosophy, metaphysics and mysticism. Theurgy was introduced towards its later years. It was the ultimate effort of high intelligences to check the ever-increasing ignorant superstition and *blind* faith of the times; the last product of Greek philosophy, which was finally crushed and put to death by brute force.”
(“The Theosophical Glossary” H. P. Blavatsky 227)

“Hypatia was the daughter of Theon, a celebrated philosopher and mathematician, the author of a commentary on Euclid, in which his daughter is said to have assisted him. An only child, she showed deep interest in philosophy and mathematics from her early youth. Her father instructed her in these subjects with care and diligence, and she soon became one of his most brilliant pupils. Her writings, according to Suidas, included commentaries on the *Arithmetica* of Diophantus of Alexandria, on the *Conics* of Apollonius of Perga, and on the *Arithmetical Canon* of Ptolemy, all of which are now lost.

“While Hypatia was living in Athens she came in contact with the Neoplatonic Schools which had been founded by Plotinus, Porphyry and Iamblichus, and identified herself with the Neoplatonic Movement. Later, when she took up her residence in Alexandria, she began to hold lectures and classes in the famous Museum, where her eloquence and profound wisdom, her youth and extraordinary beauty soon attracted great crowds of students and admirers. She was admitted into the intimate circles of the great Alexandrian families, and numbered among her friends two of the most powerful men of the day: Orestes, the Prefect of Alexandria, and Synesius, the Bishop of Cyrene.

“The Neoplatonic School reached its greatest heights in the days that immediately preceded its destruction. Hypatia brought Egypt nearer to an understanding of its ancient Mysteries than it had been for thousands of years. Her knowledge of Theurgy restored the practical value of the Mysteries and completed the work commenced by Iamblichus over a hundred years before. Following in the footsteps of Plotinus and Porphyry, she demonstrated the possibility of the union of the individual Self with the SELF of all. Continuing the work of Ammonius Saccas, she showed the similarity between all religions and the identity of their source.”
(“Hypatia: The Last of the Neoplatonists”, the Great Theosophists series, “Theosophy” Magazine, March 1937)

“At the beginning of the fourth century crowds began gathering at the door of the academy where the learned and unfortunate Hypatia expounded the doctrines of the divine Plato and Plotinus, and thereby impeded the progress of Christian proselytism. . . . It was precisely the teachings of this Pagan philosopher, which had been so freely borrowed by the Christians to give a finishing touch to their otherwise incomprehensible scheme, that had seduced so many into joining the new religion; and now the Platonic light began shining so inconveniently bright upon the pious patchwork, . . . But there was a still greater peril. Hypatia had studied under Plutarch, the head of the Athenian school, and had learned all the secrets of theurgy. While she lived to instruct the multitude, no *divine* miracles could be produced before one who could divulge the natural causes by which they took place. Her doom was sealed by Cyril, whose eloquence she eclipsed, and whose authority, built on degrading superstitions, had to yield before hers, which was erected on the rock of immutable natural law.”
(“Isis Unveiled” HPB 2:252-253)

“Hypatia (*Gr.*). The girl-philosopher, who lived at Alexandria during the fifth century, and taught many a famous man – among others Bishop Synesius. She was the daughter of the mathematician Theon, and became famous for her learning. Falling a martyr to the fiendish conspiracy of Theophilus, Bishop of Alexandria, and his nephew Cyril, she was foully murdered by their order. With her death fell the Neo-Platonic School.”
(“The Theosophical Glossary” HPB 146-147)

Although people sometimes “quote” Hypatia, it’s widely believed that many of these quotes were fabricated by a 19th century scholar. If any of her own writings have indeed survived, it is not well known or evidenced. Nonetheless, quotes often attributed to her, such as “Reserve your right to think,

for even to think wrongly is better than to not think at all,” display the importance she placed on learning and critical thinking. In 2009 a major mainstream film about her life was released in cinemas. Titled “Agora,” one of the promotional posters bore the words “ALEXANDRIA, EGYPT, 391 A.D. THE WORLD CHANGED FOREVER.” That was the year the Serapeum of the Library of Alexandria was vandalised and demolished by the Christian mob under the orders of the Coptic Pope Theophilus.

“Thus Hypatia perished, and with her death the great Neoplatonic School came to an end. Some of the philosophers removed to Athens, but their School was closed by order of the Emperor Justinian. With the departure of the last seven philosophers of the great Neoplatonic Movement – Hermias, Priscianus, Diogenes, Eulalius, Damaskias, Simplicius and Isidorus, who fled to the Far East to escape the persecution of Justinian – the reign of wisdom closed.

“The death of Hypatia occurred in the year 414. Exactly fifteen hundred years later, in 1914, the World War of the Christian nations began. Is there a connection between these two events? The death of Hypatia marked the beginning of the Dark Ages, in which the world was encompassed by the clouds of ignorance and superstition for a thousand years. We are now at a corresponding point in our cycle. *Knowledge* of what must be done to avoid the repetition of the horrors of the past rests with the theosophists of this era.”

(“Hypatia: The Last of the Neoplatonists” from “Great Theosophists” series)

Tsong Kha-Pa (b. 1357)

Tsong Kha-pa (1357-1419) was the founder of the Gelugpa school or sect of Tibetan Buddhism.

Gelugpas often refer to him as Je Rimpoche and Lobsang Drakpa. Exemplary from childhood (he received his first ordination at age four) he spent his first few decades studying extensively with teachers of the three other forms of Tibetan Buddhism. The Gelugpas, officially established in 1409, are the fourth and latest. Their use of yellow hats rather than red distinguishes them visually from the Lamas and monks of the other schools.

“A famous Tibetan reformer of the fourteenth century, who introduced a purified Buddhism into his country. He was a great Adept, who being unable to witness any longer the desecration of Buddhist philosophy by the false priests who made of it a marketable commodity, put a forcible stop thereto by a timely revolution and the exile of 40,000 sham monks and Lamas from the country. He is regarded as an Avatar of Buddha, and is the founder of the *Gelukpa* (“yellow-cap”) Sect, and of the mystic Brotherhood connected with its chiefs.”

(“The Theosophical Glossary” H. P. Blavatsky 305)

“As a supplement to the *Commentaries* [i.e. secret texts, on some of which “The Secret Doctrine” is based] there are many secret folios on the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan Reformer of the fourteenth century, said to be a direct incarnation of Amita Buddha, is the founder of the secret School near Tji-gad-je [i.e. Shigatse], attached to the private retreat of the Teshu Lama [i.e. Panchen Lama]. It is with Him that began the regular system of Lamaic incarnations of Buddhas.”

(“What The “Book of Dzyan” and the Lamaseries of Tsong-Kha-Pa Say” article, HPB)

“The regular system of the Lamaic incarnations of “Sang-gyas” (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed¹ . . . but that of “Amita,” one of the Chinese names for Buddha. The records preserved in the Gonpa (lamasery) of “Tda-shi Hlum-po”² show that Sang-gyas incarnated *himself* in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. . . . It was because,

¹ The majority of Gelugpas believe Tsong Kha-pa to have been an emanation or embodiment of the celestial Bodhisattva Manjushri, not Gautama Buddha himself.

² Tashilhumpo Monastery in Shigatse, Tibet, the traditional seat of the Panchen Lama.

among many other reforms, Tsong-kha-pa forbade necromancy (which is practiced to this day with the most disgusting rites, by the Bhons – the aborigines of Tibet – with whom the Red Caps, or Shammars, had always fraternized), that the latter resisted his authority. This act was followed by a split between the two sects.”

(“Reincarnations in Tibet” article, HPB)

Much of Tsong Kha-pa’s system of philosophy and practice is based on that of the famed 10th century Indian Buddhist teacher Atisha who gave the Lamrim (Stages of the Path to Enlightenment) teaching and founded the Kadampa Tradition. The Gelugpas were initially known as the *New Kadampa Tradition*; the name “Gelugpa” (literally “Virtuous Ones” or “Models of Virtue”) was adopted later on. Tsong Kha-pa’s most well known work is his “Lamrim Chenmo” or “Great Treatise on the Stages of the Path to Enlightenment.” The Dalai Lama and Panchen Lama (both of which are reincarnation lineages) are historically the two most prominent Gelugpa figureheads, although the official “spiritual leader” of the Gelugpas is actually the Ganden Tripa, an appointed office.

The Maha Chohan – Head of the Trans-Himalayan Brotherhood and Master of the Masters behind HPB and the Theosophical Movement – wrote, “Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described. The incarnations of the Bodhisattva Padmapani or Avalokiteshvara [i.e. as the Dalai Lamas are believed to be], of Tsongkapa, and that of Amitabha [i.e. the Panchen Lamas], relinquished at their death the attainment of Buddhahood, *i.e.*, the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind.”

(“The Great Master’s Letter” p. 4-5, ULT Pamphlet No. 33)

This Bodhisattva ideal – to reach enlightenment but renounce entrance into Nirvana and thus instead be consciously reincarnated over and over throughout the ages, to help, guide, and teach humanity – is promoted and recommended in Tibetan Buddhism, and particularly by Tsong Kha-pa, for *all*, not only for certain Lamas. The three volumes of “Lamrim Chenmo” (described by Shambhala Publications as “one of the brightest jewels in the world’s treasury of sacred literature”) teach that the “stages of the path to enlightenment” can be seen as three “trainings”: training in higher moral discipline (Shila), higher concentration (Samadhi), and higher wisdom (Prajna). They are called “higher” because “they are motivated by renunciation.” That renunciation is the Bodhisattva ideal. It consists of two things: “To live to benefit mankind is the first step. To practise the six glorious virtues is the second.” (“The Voice of the Silence” p. 33, translated by HPB from the Book of the Golden Precepts) To live with the sole motivation of benefiting mankind is called in Buddhism “Bodhichitta.” The six virtues are the Paramitas. Tsong Kha-pa talks about these but first places much emphasis on Bodhichitta, saying:

“Through watering the ground of affectionate love with cherishing love, and then sowing the seeds of wishing love and compassion, the medicinal tree of Bodhichitta will grow.”

This quote includes the “five stages of training in Bodhichitta”: (1) training in affectionate love, (2) training in cherishing love – with two stages: (a) equalising self and others (b) exchanging self with others, (3) training in wishing love, (4) training in universal compassion, (5) training in actual Bodhichitta – with three stages: (a) training in the Paramitas of Giving, Moral Discipline, Patience, Effort, Concentration, and Wisdom (b) training in “taking” in conjunction with the Paramitas (c) training in “giving” in conjunction with the Paramitas. This “taking” means imagining and visualising in meditation that one is taking upon oneself all the sufferings of collective humanity and the individuals who compose it. The “giving” is to imagine and visualise in meditation that one is emanating from one’s heart infinite rays of light which are reaching to all beings on all planes, bringing them joy and enlightenment.

There is of course much more to his teachings than this and HPB even says “this grand Reformer burnt every book on Sorcery on which he could lay his hands in 1387, and . . . he has left a whole library of his own works – not a tenth part of which has ever been made known.” (“A Few More Misconceptions Corrected” article) From HPB’s writings we can gather that these still unknown and secret works include the original book of the Kalachakra, “re-written by Tsong-Kha-pa, with his Commentaries” and a text quoted from in “The Secret Doctrine” (Vol. 1, p. 635) referred to as “The Aphorisms of *Tson-ka-pa*.” Not very long after he left the scene, some of the very things he had attempted to free Tibetan Buddhism

from became incorporated as central features of the Gelugpa system and even attributed to *him*. HPB did not hesitate to assert that “the field of exoteric and official Buddhism of the Churches of both North and South, those of Tibet and Ceylon, is covered once more with parasitic weeds” (“Misconceptions” article) and “Since the reform produced by Tsong-ka-pa, many abuses have again crept into the *theocracy* of the land.”
(“The Theosophical Glossary” HPB, 185, entry for “Lama”)

It is held in Theosophy that it was none other than Tsong Kha-pa who instituted the Masters’ endeavours to further enlighten the world during the closing quarter of each century. HPB, in her “Tsong-Kha-Pa – Lohans in China” article says, “Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the “white barbarians,” every century, at a certain specified period of the cycle.” The modern Theosophical Movement is thus seen as an expression of the work and impulse generated by this great being, whose *real* life story remains to this day untold by and unknown to the vast majority of his own followers.

Giordano Bruno (b. 1548)

The life of this pre-eminent thinker, visionary and early scientist has become an example of the qualities of intuition, faith and courageous endurance in the face of dogmatic opposition. This is part of his story.

Philip Bruno was born in 1548 twelve miles from Naples in Nola, a small town on the north-eastern slope of Mount Vesuvius, an old colony of Chaldean Greeks. He came seven years after the death of Paracelsus, at a time of two important events which later determined his tragic fate. The first was in 1541 when Ignatius Loyola founded ‘the Society of Jesus’, of Inquisition infamy; the second was Copernicus’ book *De Revolutionibus* of 1543 which vindicated the Pythagorean system that the earth orbited the sun.

In 1563, when fifteen, he entered a Dominican monastery where he was given the name of Giordano:

“Almost immediately he began to rebel against those priests who "attempted to draw me from worthier and higher occupations, to lay my spirit in chains, and from a free man in the service of virtue to make me the slave of a miserable and foolish system of deceit." He showed his independent spirit by removing all the pictures of the saints from his cell and by advising a brother-monk to give up reading the "Seven Joys of Mary" and occupy himself with more serious forms of literature. Shortly after entering the monastery Giordano procured a copy of Copernicus' book and at once recognized the truth of its statements. He realized that there must be some form of philosophy which would be equally scientific, and found what he was seeking in the works of Pythagoras, Plato and several of the Neoplatonists.”

Giordano Bruno, Great Theosophists series, 'Theosophy' magazine, June 1938, 26:338 <http://www.wisdomworld.org/setting/bruno.html>

Rebelling against his monastery he was forced to leave and went to Genoa, where he lived by giving lessons in grammar and astronomy. He then travelled to Geneva and met an Italian nobleman who became interested to help him spread his ideas. However his liberated thought clashed with the local Calvinism and he left for France. In Toulouse obtained a Doctor of Theology degree and went on to reach Paris at the age of 33. There he was offered a professorship in the University but had to decline it because excommunicated monks could not say mass! Hearing this, the King gave him an "extraordinary" professorship which got around the rule. In Paris in 1582 he wrote his first book, one of more than 30, *Shadows of Ideas*, on the **essential unity of the universe** as outlined by Plato and based on his *Republic*.

When Bruno was thirty-five years old “he went to England with a letter of introduction from the King of France to his London Ambassador, who immediately invited Bruno to live with him. He was frequently taken to Court and became a warm friend of Queen Elizabeth, who openly expressed her admiration for his unusual accomplishments.” After a discussion with friends in 1584 Bruno published it “under the title *La Cena de le Ceneri*, which took the form of a Theosophical lecture. He began his talk by declaring that Space is filled with a countless number of solar systems, **each with its central sun and planets**. These suns, he said, are self-luminous, while the planets shine by reflected light.” (*ibid*)

Leaving England he travelled to France and then to the German University towns, where he held discourses. At a Frankfurt fair he met two Italian book-sellers and through them the young Venetian

nobleman, Giovanni Mocenigo who invited him to stay. While living with him in 1592 he was betrayed to the Inquisition and was charged with heresy. Bruno continued to state his doctrines fearlessly and after seven years of imprisonment – including torture on the rack – he retracted none of them, and was thus burnt at the stake in the middle of Rome by a Church who professed to represent a great Teacher who said 1600 years before him “Love your enemies, bless them that curse you, do good to them that hate you.”

Bruno’s transcendental ideals: H. P. Blavatsky outlines his beliefs in words of surpassing beauty:

1. “an infinite universe, that is, an effect of infinite divine power, because I esteemed it a thing unworthy of divine goodness and power, that being *able to produce besides this world another and infinite others*, it should produce a finite world. Thus I have declared that there are infinite particular worlds similar to this of the earth, which, with Pythagoras, I understand to be a star... there is a double kind of infinite greatness in the universe, and of a multitude of worlds.
2. “...a universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection,³ and I understand it in two ways; one, in the mode in which the whole soul is present in the whole and every part of the body,⁴ and this I call nature, the shadow and footprint of divinity; the other, the ineffable mode in which God, by essence, presence, and power, is in all and above all, not as part, not as soul, but in mode inexplicable.
3. “Moreover, I understand all the attributes in divinity to be one and the same thing. Together with the theologians and great philosophers, I apprehend three attributes, power, wisdom, and goodness, or, rather, *mind, intellect, love*,⁵ with which things have first, *being*, through the *mind*; next, ordered and distinct being, through the *intellect*; and third, concord and symmetry, through *love*.

“Thus I understand being in all and over all,² as there is nothing without participation in being... just as nothing is beautiful without beauty being present; thus nothing can be free from the divine presence, and thus by way of reason... do I understand distinction in divinity.” (*Isis 1:96-7*)

“Giordano Bruno also taught that the Law of Reincarnation is indissolubly connected with its twin doctrine of Karma, or ‘High Justice’: “Every act performed brings its appropriate reward or punishment in another life. In proportion as the soul has conducted itself in a body, it determines for itself its transition into another body.” And then, to show that the doctrine was not original with him, he carefully explained that it had been taught by Pythagoras, Plato and the Neoplatonists, and that he was merely passing on what he had learned from his predecessors.” (*Giordano Bruno, ‘Theosophy’ June 1938, 26:338-344*)

Paracelsus (b. 1493)

“The symbolical name adopted by the greatest Occultist of the middle ages – Philip Bombastes Aureolus Theophrastus von Hohenheim – born in the canton of Zurich in 1493. He was the cleverest physician of his age, and the most renowned for curing almost any illness by the power of talismans prepared by himself. He never had a friend, but was surrounded by enemies, the most bitter of whom were the

³ As Bruno says everything that lives “vegetates... moves, and stands in its perfection” so the Bhagavad Gita gives everything in the Universe as composed of the *three Gunas*, the same in reversed order, “inertia, action and purity,” or Tamas, Rajas and Sattva.

⁴ For him the guiding proposal was *the unity of all beings and things in one whole*. But if he was as accomplished an occultist as his reputation suggests and if Theosophy is an accurate natural science then how do we understand this 15th c. expression of unity? One way relates to the scientific doctrine – becoming more widely accepted – of the holographic principle and the strange evidence of entangled communion between non-local particles, widely separated. One of the founders of quantum mechanics Niels Bohr said, “If you’re not astonished by it, then you haven’t understood it” which supports and agrees with Bruno’s clearly stated principles in essence if not words. <https://interestingengineering.com/quantum-biology-spooky-mysterious-and-fundamental-to-life-itself> Another 21st c. discovery is String Theory which postulates our universe is *holographic* in nature, meaning every part of it contains information about the whole. A radical implication of this is that every being is holographic, an essential element of Nature in time, space, and matter; part of a single *universal* hologram. Theosophy supports this in proposing that all states of energy and force arise from an ubiquitous ever-present *consciousness* or universal Mind, the *Anima Mundi*, which serves as the spiritual substratum of all physical and mental realities. “Not a finger’s breadth of Space is empty” is a theosophic axiom. <http://www.thehealersjournal.com/2013/07/16/holographic-nature-of-the-universe-how-reality-works>

⁵ Power, wisdom, and goodness, Bruno equates to “mind, intellect, love,” which is a higher expression of the three qualities or Gunas, correlated to simple *Tamasic* being through the first stage of mind-creation or *kriyasakti*; next, ordered and distinct being, through the *Rajasic* intellect; and third, concord and symmetry through the pure state of *Sattvic* love. (further see “Gio. Bruno”, *Theosophy* 6:392)

Churchmen and their party. That he was accused of being in league with the devil stands to reason, nor is it to be wondered at that finally he was murdered by some unknown foe, at the early age of forty-eight. He died at Salzburg, leaving a number of works behind him, which are to this day greatly valued by the Kabbalists and Occultists. Many of his utterances have proved prophetic. He was a clairvoyant of great powers, one of the most learned and erudite philosophers and mystics, and a distinguished Alchemist. Physics is indebted to him for the discovery of nitrogen gas, or *Azote*." (HPB, "The Theosophical Glossary" p. 248-249, Entry for "Paracelsus")

Paracelsus saw spirit and matter present in every form and would not admit the existence of "dead matter." "There is nothing dead in Nature," he affirmed. "Everything is organic and living, and therefore the world appears to be a living organism."

There is nothing corporeal which does not possess a soul hidden in it. There exists nothing in which is not a hidden principle of life. This principle of life, he said, moves slowly in the mineral kingdom. In plants and animals it moves rapidly. But there is life in every form, from the lowest to the highest.

Paracelsus stressed the underlying Unity of Nature as a whole as well as the inter-relationship and interdependence of all its parts.

Nature, being the Universe, is ONE, and its origin can only be the one eternal Unity. It is an organism in which all things harmonise and sympathise with each other. It is the Macrocosm. Man is the Microcosm. And the Macrocosm and Microcosm are ONE. (‘‘Philosophia ad Athenienses’’)

This unity of man and Nature makes man the focal point through which the three worlds of Nature – the physical, astral and spiritual – manifest themselves. These three ‘‘worlds’’ are made up of a vast quantity of ‘‘beings’’ or ‘‘lives.’’ Some of the ‘‘lives’’ are intelligent, others unintelligent, and it is man’s duty to understand their nature. The ignorant man may be controlled by the lower lives. But the true philosopher has learned how to control them by the power of the ‘‘Supreme Creator’’ within himself.

Man’s first task, therefore, is to *know himself*. He must become acquainted with the complexities of his own nature, but, in pursuing this study, he must never for a moment separate himself from Great Nature, of which he is a copy and a part. ‘‘Try to understand yourselves in the light of Nature,’’ he advised his students, ‘‘and then all wisdom will come to you.’’

Paracelsus divided man into two parts, then into three, and finally into seven distinct principles. ‘‘Man is a *two-fold-being*,’’ he said. ‘‘He has both a divine and an animal nature.’’ After making this point clear, Paracelsus taught a triple division, declaring that both man and the Universe are composed of ‘‘Three Substances’’ which are the three forms or modes of action in which the Universal primordial Will manifests itself, and which he symbolised as Salt, Sulphur, and Mercury. The first ‘‘Substance’’ represents the physical body; the second refers to the indwelling, energizing nature – the astral man; the third ‘‘Substance’’ is the intelligence, the indwelling God, the Spirit, which is above the other two. When these three ‘‘Substances’’ are held together in harmonious proportions, health is the result; their disharmony constitutes disease; their disruption spells death. This threefold division of the human being is essentially the same as that used by H. P. Blavatsky in her earliest presentations of the Ageless Wisdom, such as in her first book ‘‘Isis Unveiled’’ (see Vol. 2, p. 587-588 for example).

Physical science deals with the physical, and metaphysical science with the astral man; but these sciences are misleading and incomplete, if we lose sight of the existence of the divine and eternal man. (‘‘De Fundamento Sapientiae’’)

After establishing the fundamental idea of the three-fold nature of man, Paracelsus then subdivided these three parts into seven distinct ‘‘principles.’’ He boldly challenged the materialistic concept that mind is the product of the brain by declaring:

‘‘. . . wisdom and reason and thought are not contained in the brain, but they belong to the invisible spirit, which feels through the heart, and thinks by means of the brain. All these powers become manifest through the material organs. The material organs determine the mode of their manifestation.’’ (‘‘De Viribus Memborum’’)

The life-principle is universal, and not the property of any individual. During the life of an individual it acts in him as a unity. When the form is broken up at death, it begins to manifest itself in other forms. “The life which is active in a man during his life-time in causing the organic functions of the body, will manifest its activity in creating worms in his body after the spirit has left the form.” During the life-period of the physical body, this universal life-Principle needs an instrument or vehicle. Modern Theosophy calls this vehicle the Astral Body. Paracelsus described it as the *Sidereal Body*.

“ . . . a man must above all be in possession of that faculty which is called Intuition, and which cannot be acquired by blindly following the footsteps of another. He must be able to see his own way. What others may teach you may assist you in your search for knowledge, but you should be able to *think for yourself*, and not cling to the coat-tail of any authority, no matter how big-sounding the title of the latter may be.” (“De Modo Pharmacandi”)

The whole purpose of life, according to Paracelsus, is to realise one’s inherent Godhood. There is no God, no saint, and no power in which we can place any confidence for the purpose of our salvation, except the power of Divine Wisdom within ourselves. Only when man realises the presence of the Divine within himself will he begin his infinite life, and step from the realm of evanescent illusions into that of permanent truth. This realization can be attained in only one way – by the abandonment of the *personal* self. “Only when the illusion of “self” has disappeared from my heart and mind, and my consciousness arisen to that state in which there will be no “I,” then will not I be the doer of works, but the spirit of wisdom will perform its wonders through my instrumentality.” (“Philosophia Occulta”)

“The Theosophist says that all these great names represent members of the one single brotherhood, who all have a single doctrine. And the extraordinary characters who now and again appear in western civilization, such as St. Germain, Jacob Boehme, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatsky, are agents for the doing of the work of the Great Lodge at the proper time. It is true they are generally reviled and classed as impostors – though no one can find out why they are when they generally confer benefits and lay down propositions or make discoveries of great value to science after they have died.” (William Q. Judge, “The Ocean of Theosophy” p. 10-11)

