

**THE LIFE OF PHILIPPUS
THEOPHRASTUS BOMBAST OF
HOHENHEIM KNOWN BY THE
NAME OF PARACELSUS; AND THE
SUBSTANCE OF HIS TEACHINGS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649634583

The Life of Philippus Theophrastus Bombast of Hohenheim Known by the Name of Paracelsus;
And the Substance of His Teachings by Franz Hartmann

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

FRANZ HARTMANN

**THE LIFE OF PHILIPPUS
THEOPHRASTUS BOMBAST OF
HOHENHEIM KNOWN BY THE
NAME OF PARACELSUS; AND THE
SUBSTANCE OF HIS TEACHINGS**

PARACELSUS

THE LIFE OF
PHILIPPUS THEOPHRASTUS BOMBAST
OF HOHENHEIM
KNOWN BY THE NAME OF
PARACELSUS

AND
THE SUBSTANCE OF HIS TEACHINGS

CONCERNING COSMOLOGY, ANTHROPOLOGY, PNEUMATOLOGY, MAGIC
AND SORCERY, MEDICINE, ALCHEMY AND ASTROLOGY,
PHILOSOPHY AND THEOSOPHY

EXTRACTED AND TRANSLATED FROM HIS RARE AND EXTENSIVE WORKS
AND FROM SOME UNPUBLISHED MANUSCRIPTS

BY
FRANZ HARTMANN, M.D.
AUTHOR OF "MAGIC," ETC.

SECOND EDITION, REVISED AND ENLARGED
(THIRD IMPRESSION)

"The beginning of wisdom is the beginning of supernatural power"
PARACELSUS

LONDON
KEGAN PAUL, TRENCH, TRÜBNER & CO. LTD
BROADWAY HOUSE, 68-74 CARTER LANE, E.C.

PREFACE

RECENT researches in the ethereal realms of Mysticism, Metaphysics, and transcendental Anthropology have proved beyond a doubt the existence of a great number of apparently mysterious and occult facts, whose causes cannot be explained by a science whose means for investigation are limited by the imperfections of sensual perception, and whose researches must necessarily come to a stop where physical instruments cease to be of any service. Invisible things cannot be seen, neither can that which is imponderable be weighed with scales; but invisible and imponderable things, such as the cosmic ether, the light-producing power of the sun, the vital power of plants and animals, thought, memory, imagination, will, psychological influences affecting the state of the mind or producing a sudden change of feeling, and other things too numerous to mention, are nevertheless facts, and exist in spite of the incapacity of teachers of anatomy or chemistry to explain them. If a reasonable sceptic says that such things do not exist, he can only mean to say that they do not exist relatively to his knowledge; because, to deny the possibility of the existence of anything of which we know nothing would imply that we imagined ourselves to be in possession of all the knowledge that exists in the world, and believed that nothing could exist of which we did not know. A person who peremptorily denies the

existence of anything which is beyond the horizon of his understanding because he cannot make it harmonise with his accepted opinions is as credulous as he who believes everything without any discrimination. Either of these persons is not a freethinker, but a slave to the opinions which he has accepted from others, or which he may have formed in the course of his education, and by his special experiences in his (naturally limited) intercourse with the world. If such persons meet with any extraordinary fact that is beyond their own experience, they often either regard it with awe and wonder, and are ready to accept any wild and improbable theory that may be offered to them in regard to such facts, or they sometimes reject the testimony of credible witnesses, and frequently even that of their own senses. They often do not hesitate to impute the basest motives and the most silly puerilities to honourable persons, and are credulous enough to believe that serious and wise people had taken the trouble to play upon them "practical jokes," and they are often willing to admit the most absurd theories rather than to use their own common sense.

It seems almost superfluous to make these remarks, as perhaps none of our readers will be willing to be classified into either of these two categories; but nevertheless the people to whom they may be applied are exceedingly numerous, and by no means to be found only among the ignorant and uneducated. On the contrary, it seems that now, as at the time of the great Paracelsus, the three (dis)graces of dogmatic science—self-conceit, credulity, and scepticism—go still hand in hand, and that their favourite places of residence are public auditories and the private visiting-rooms of the learned.

It is difficult for the light of truth to penetrate into a

mind that is crammed full of opinions to which it tenaciously clings, and only those who accept the opinions of others, not as their guides, but only as their assistants, and are able to rise on the wings of their own unfettered genius into the region of independent thought, may receive the truth. Our modern age is not without such minds. The world is moving in spirals, and our greatest modern philosophers are nearing a place in their mental orbit where they come again into conjunction with minds like Pythagoras and Plato. Only the ignorant schoolboy believes that he knows a great deal more than Socrates and Aristotle because he may have learned some modern opinions in regard to a few superficial things, or some modern inventions, with which the philosophers of old may not have been acquainted; but if our modern scientists know more about steam-engines and telegraphs than the ancients did, the latter knew more about the powers that move the world, and about the communication of thought at a distance without the employment of visible means. If the anatomist of to-day knows more about the details of the anatomy of the physical body than the ancients, the ancients knew more about the attributes and the constitution of that power which organises the physical body, and of which the latter is nothing more than the objective and visible representative. Modern science may be successful in producing external appearances or manifestations with which the ancients were not acquainted; the initiates into ancient sciences could create internal causes of which modern science knows nothing whatever, and which the latter will have to learn if it desires to progress much further. There is no resting-place in the evolution of the world. There is only progression and retrogression, rising or falling. If we falter at the door

to the realm of the invisible, and dare not enter the temple where the mysterious workshop of Nature exists, we will sink still more into the mire of illusion, and lose still more of the faculties necessary to perceive the things of the soul. A member which is not used atrophies; a faculty that is not actively employed is lost. If our whole time and attention is taken up by the illusions of sense, we will lose the power to perceive that which is super-sensual; the more we look at the surface, the less will we know of the kernel; the more we sink into matter, the more will we become unconscious of the spirit which is the life of all things.

But, fortunately for humanity, each evil carries its own remedy in its bosom, each action is followed by a reaction, and the progression of the world resembles the movements of a pendulum that swings from one side to the other, while it at the same time moves forward. Ages of bigotry are followed by periods of thought that may end in ages of scepticism; centuries of scientific or religious ignorance, intolerance, and superstition lead to revolutions of thought that may, again, end in atheism and crime; but each swing of the pendulum raises humanity a step higher on the ladder of progression. When it reaches the point of gravity, it would stop unless pushed on by the impulse coming from one or the other extreme.

It seems that our age is nearing that neutral point again. Blind "Materialism" has expended its powers; it may still have many pretended followers, but very few that believe in it in their hearts. If there were any persons who sincerely believed in it, and followed its teachings to its last logical consequences, they would necessarily end their days in jail or be driven to suicide; but the great majority of the advocates of Materialism

like the bigots of old theology, feel and think differently from what they say: they deal out their theories to others, but do not desire to use them themselves. Doubt, the great enemy of true faith, is also the enemy of dogmatic ignorance; it destroys all self-confidence, and therefore impedes not only the power to do good in those that are good, but it also weakens the poison of those that do evil. The eyes of a world that stepped out from a night of bigotry into the light of day were dazzled and blinded for a while by the vain glitter of a pile of rubbish and broken pots that had been collected by the advocates of material science, who palmed it off for diamonds and precious stones; but the world has recovered from the effect of the glare, and realised the worthlessness of the rubbish, and it again seeks for the less dazzling but priceless light of the truth. Treasures that have long been buried and hidden away from the sight of those that were neither able to realise nor to appreciate their value are now brought to light; pearls of ancient wisdom are brought from the East; fountains of knowledge that have been for centuries closed up are again opened, and a flood of light is thrown over things that appeared impossible, mysterious, and occult.

As we dive into the ancient mysteries a new world opens before us. The more we begin to understand the language of the Adepts, the more grows our respect for their wisdom. The more we become able to grasp their ideas, the more grows our conception of man. The anatomy, physiology, and psychology which they teach make of man something immeasurably greater than the puny and impotent being known to modern science as a compound of bones, muscles, and nerves. Modern science attempts to prove that man is an animal; the teachings