

# *Paracelsus on sympathetic remedies and cures*



## *Abstract and train of thoughts*

### **Medical science may be acquired by learning, but medical wisdom is given only by Nature**

#### **1. Archaeus is the Inner Man.**

The magnetic nature of Archaeus attracts or repels other sympathetic or antipathetic forces belonging to the same plane. 3

The number of diseases of unknown aetiology is far greater than those brought about mechanical causes, and for such diseases our physicians know no cure because, not knowing the causes, they cannot remove them. 4

Medicine is much more an art than a science, and the best medico does the least harm. 4

#### **2. Mumia is the vehicle of Archaeus and the Elixir of Life.**

The remedy of all diseases or injuries that may affect the visible form dwell within the invisible body, because the latter is the seat of the power that infuses life into the former, without which the former would be dead and decaying. 6

Mumia acts from one living being directly upon another. Cures performed by its power are effective and safe. But such cures are not understood by the vulgar because they are the results of the action of invisible entities, and what is invisible cannot be comprehended by the ignorant. 6

#### **3. Sympathetic cure is the transplantation of a disease from a human to an animal or plant that is healthy and strong.**

Conversely, a disease cured in one person will appear in another; and love between two persons of the opposite sex may thus be created, and magnetic links be established between persons living at distant places, because there is only one Universal Principle of Life, and by its power all beings are sympathetically connected. 7

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#### **Editorial response by Helena Petrovna Blavatsky.**



# Medical science may be acquired by learning, but medical wisdom is given only by Nature

Early in 1887, Dr. Franz Hartmann M.D., published a valuable work on:

*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and Astrology, Philosophy and Theosophy.* Extracted and translated from his rare and extensive works, and from some unpublished manuscripts. London: Kegan Paul, Trench, Trübner & Co Ltd., Broadway House, 68-74 Carter Lane, E.C.

The first edition must have appeared before April 1887, as it is mentioned in that month's issue of *The Path*, New York (Vol. II, p. 21). H.P. Blavatsky contributed five footnotes.<sup>1</sup>

The following excerpts are from the Philaletheian's edition of "Paracelsus by Franz Hartmann," being the life and the substance of the teachings of Paracelsus, pp. 123-28, which is based on the second revised and enlarged edition of 1932, and includes a further six annotations from the *Theosophical Glossary*. See full text in our Buddhas and Initiates Series. — ED. PHIL.

## 1. Archæus is the Inner Man.

**The magnetic nature of Archæus attracts or repels other sympathetic or antipathetic forces belonging to the same plane.**

All organic functions are caused by the activity of one universal principle of Life. This principle acts in all the members of the body, either slow or quick, perceptible or imperceptible, consciously or unconsciously, normal or abnormal, according to the constitution of the organs! in which it is active. As long as the character (the spirit) of an entity is preserved, it acts in that entity as a whole; if the form is broken up and loses its character, it manifests itself in other forms; the life which is active in a man during his lifetime in causing the organic functions of his body, will manifest its activity in creating worms in his body after the spirit has left the form. The spirit is the centre which attracts the principle of life; if the spirit has left the form, life will be attracted to other centres.

If the activity of the life-principle takes place in a form in an harmonious and regular manner, unimpeded by any obstacles, such a state is called health. If its activity is impeded by some cause, and if it acts abnormally or irregularly, such a state is called "disease."

This principle of life is called by Paracelsus, Archæus. It is not a material substance, in the usual acceptance of that term, but a spiritual essence, everywhere present and invisible. It causes or cures disease according to the conditions under which it

<sup>1</sup> Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO "THE LIFE OF PARACELSUS") VII pp. 283-84. Full text under the title "The noble genius of Paracelsus," in our Buddhas and Initiates Series.

acts, as it may be pure or impure, healthy or poisoned, by other influences. The animal organism attracts it from its surroundings and from the nutriments which enter into its form; it assimilates it, and loses it again. “The Archæus, or *Liquor Vitæ*, constitutes the invisible man. The invisible man is hidden in the visible one, and is formed in the shape of the outer one as long as it remains in that outer one. The inner man is, so to say, the shadow or the counterpart of the material body. It is ethereal in its nature, still it is substance; it directs the growth and the formation and dissolution of the form in which it is contained; it is the noblest part in physical man. As a man’s picture is reflected in a mirror, so the form of the physical man is reflected in the invisible body”<sup>1</sup> (*De Generatione Hominis*)

“The Archæus is an essence that is equally distributed in all parts of the human body, if the latter is in a healthy condition; it is the invisible nutriment from which the visible body draws its strength, and the qualities of each of its parts correspond to the nature of the physical parts that contain it. The *Spiritus Vitæ* takes its origin from the Spiritus Mundi. Being an emanation of the latter, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars [cosmic forces] upon the invisible body of man may be explained.” (*De Viribus Membrorum*)

“The Archæus is of a magnetic nature, and attracts or repels other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates around him like a luminous sphere, and it can be made to act at a distance. In those semi-material rays the imagination of man produces healthy or morbid effects. It will poison the essence of life and cause diseases, or strengthen and purify it after it has been made impure, and restore the health.”

**The number of diseases of unknown aetiology is far greater than those brought about mechanical causes, and for such diseases our physicians know no cure because, not knowing the causes, they cannot remove them.**

**Medicine is much more an art than a science, and the best medico does the least harm.**

“All diseases, except such as come from mechanical causes, have an invisible origin, and of such sources popular medicine knows very little. Men who are devoid of the power of spiritual perception are unable to recognise the existence of anything that cannot be seen externally. Popular medicine knows, therefore, next to nothing about any diseases that are not caused by mechanical means,<sup>2</sup> and the science of curing internal diseases consists almost entirely in the removal of causes that have produced some mechanical obstruction. But the number of diseases that originate from some unknown causes is far greater than those that come from mechanical causes, and for such diseases our physicians know no cure, because, not knowing such causes, they cannot remove them. All they can prudently do is to observe the patient

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<sup>1</sup> It is the Prānamaya of Shankaracharya.

<sup>2</sup> Such as are caused by overloading the stomach with food, constipation of the bowels, obstructions, &c.

and make their guesses about his condition; and the patient may rest satisfied if the medicines administered to him do him no serious harm, and do not prevent his recovery. The best of our popular physicians are the ones that do the least harm. But, unfortunately, some poison their patients with mercury; others purge them or bleed them to death. There are some who have learned so much that their learning has driven out all their common sense, and there are others who care a great deal more for their own profit than for the health of their patients. A disease does not change its state to accommodate itself to the knowledge of the physician, but the physician should understand the causes of the disease. A physician should be a servant of Nature, and not her enemy; he should be able to guide and direct her in her struggle for life, and not throw, by his unreasonable interference, fresh obstacles in the way of recovery.” (*Paragranum*)

“Medicine is much more an art than a science; to know the experience of others may be useful to a physician, but all the learning in the world could not make a man a physician, unless he has the necessary talents, and is destined by Nature to be a physician. If we want to learn to know the inner man by studying only the appearance of the exterior man, we will never come to an end, because each man’s constitution differs in some respect from that of another. If a physician knows nothing more about his patient than what the latter tells him, he knows very little indeed, because the patient usually knows only that he suffers pain. Nature causes and cures disease, and it is therefore necessary that the physician should know the processes of Nature, the invisible as well as the visible man. He will then be able to recognise the cause and the course of a disease, and he will know much more by using his own reason than by all that the looks or the patient may tell him. Medical science may be acquired by learning, but medical wisdom is given by God.”<sup>1</sup> (*Paragranum*)

“Natural man has no wisdom, but the wisdom of God may act through him as an instrument. God is greater than Nature, for Nature is His product; and the beginning of wisdom in man is therefore the beginning of his supernatural power. The kind of knowledge that man ought to possess is not derived from the earth, nor does it come from the stars; but it is derived from the Highest, and therefore the man who possesses the Highest may rule over the things of the earth, and over the stars. There is a great difference between the power that removes the invisible causes of disease, and which is Magic, and that which causes merely external effects to disappear, and which is Physic, Sorcery, and Quackery.”<sup>2</sup>

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<sup>1</sup> This mode of reasoning is as applicable to the state of medical science today as it was at the time of Paracelsus.

<sup>2</sup> It would be interesting to find out how many chronic diseases and lifelong evils are caused by vaccination. If the organism contains some poisonous elements, Nature attempts to remove it by an expulsive effort caused by the action of the spirit from the centre toward the periphery, and producing cutaneous diseases. If by vaccination a new herd is established to attract the diseased elements (*Mumia*), the manifestation of the poison on the surface of the body may disappear, but the poisonous elements will remain in the body, and some other more serious disease will manifest itself sooner or later.

## 2. Mumia is the vehicle of Archæus and the Elixir of Life.

**The remedy of all diseases or injuries that may affect the visible form dwell within the invisible body, because the latter is the seat of the power that infuses life into the former, without which the former would be dead and decaying.**

**Mumia acts from one living being directly upon another. Cures performed by its power are effective and safe. But such cures are not understood by the vulgar because they are the results of the action of invisible entities, and what is invisible cannot be comprehended by the ignorant.**

The Archæus is the essence of life, but the principle in which this essence is contained, and which serves as its vehicle, is called Mumia. “In the Mumia is great power, and the cures that have been performed by the use of the Mumia are natural, although they are very little understood by the vulgar, because they are the results of the action of invisible things, and that which is invisible does not exist for the comprehension of the ignorant. They therefore look upon such cures as having been produced by the ‘black art,’ or by the help of the devil, while in fact they are but natural, and have a natural cause; and even if the devil had caused them, the devil can have no power except that which is given to him by God, and so it would be the power of God after all.”<sup>1</sup>

“There is a twofold power active in man — an invisibly acting or vital power, and a visibly acting mechanical force. The visible body has its natural forces, and the invisible body has its natural forces, and the remedy of all diseases or injuries that may affect the visible form are contained in the invisible body, because the latter is the seat of the power that infuses life into the former, and without which the former would be dead and decaying. If we separate the vital force from the physical form, the body dies and putrefies; and by impregnating a dying body with vitality it can be made to live again. The invisible forces acting in the visible body are often very powerful, and may be guided by the imagination and be propelled by the will. As the odour of a lily passes from the flower into the surrounding air, so the vital force contained in the invisible body passes into the visible form and beyond it. The physical body has the capacity to produce visible organs — such as the eyes and the ears, the tongue and the nose — but they all take their origin from the invisible body, of which the external visible form is only the outward representation.”

“But if the germs and the essences of all the organs of the physical body are contained in the invisible vehicle of life, it follows that this invisible microcosmic body contains certain definite qualities, which, if they are properly understood, may be used for some purpose; and the cures that have been performed by the use of this Mumia prove that this assertion is true. The pinks are beautiful flowers so long as they are not separated from the plant upon which they grow, and the chelidonium grows as long as it can draw its nutriment from the earth; but if the pinks are separated from the parent stem, and if the roots of the chelidonium are dead, these

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<sup>1</sup> This invisible Mumia, that may be transferred from one living being to another, is nothing else but the vehicle of life, or “animal magnetism.”

plants, being separated from the source out of which they drew their vitality, will decay. The life that made them live is not dead, but it is departed from the dead form; and if it could be restituted, the form could be made to live again. The Mumia, or vehicle of life, is invisible, and no one sees it depart; but nevertheless it is a spiritual substance containing the essence of life, and it can be brought again by art into contact with dying forms, and revive them, if the vital organs of the body are not destroyed. That which constitutes life is contained in the Mumia, and by imparting the Mumia we impart life. The visible body seems to see and to talk, and yet we do not see the powers that see and talk through it. Likewise the action of the Mumia upon the visible body cannot be perceived by the senses — only its effects can be seen. A visible form without vitality has no other power but its own weight; but if it contains the Mumia, it may perform a great deal. The Mumia is the arcanum, the ‘flower of man’ and the true elixir of life. The Mumia acts from one living being directly upon another, or it may be connected with some material and visible vehicle, and be employed in that shape.”<sup>1</sup> (*De Origine Morborum Invisibilium*)

### **3. Sympathetic cure is the transplantation of a disease from a human to an animal or plant that is healthy and strong.**

**Conversely, a disease cured in one person will appear in another; and love between two persons of the opposite sex may thus be created, and magnetic links be established between persons living at distant places, because there is only one Universal Principle of Life, and by its power all beings are sympathetically connected.**

“Man possesses a magnetic power by which he can attract certain effluvia of a good or evil quality in the same manner as a magnet will attract particles of iron. A magnet may be prepared from iron that will attract iron, and a magnet may be prepared out of some vital substance that will attract vitality. Such a magnet<sup>2</sup> is called the *magnes microcosmi*, and it is prepared out of substances that have remained for a time in the human body, and are penetrated by its vitality. Such substances are the hair, the excrements, urine, blood, &c. If it is desirable to use the excrements, they are to be dried in a shadowy, dry, and moderately warm place until they have lost their humidity and odour. By this process all the Mumia has gone out of them, and they are, so to say, hungry to attract vitality again. If such a magnet is applied to a part of the patient’s body, it attracts and absorbs vitality from that part in the same manner as a sponge absorbs water, and it will thereby allay the inflammation existing in such a part, because it attracts the superabundance of magnetism carried to that place by the rush of the blood. The Mumia coming from the body of a person continues to remain for a while in sympathetic relationship [magnetic *rapport*] with the Mumia contained in such a person, and they act magnetically upon each other. If, therefore, the Mumia is extracted from a diseased part of a person by a microcosmic magnet, and the magnet mixed with earth, and an herb is planted into it, the

<sup>1</sup> Paracelsus, not Mesmer, is the original discoverer of so-called Mesmerism.

<sup>2</sup> [Magnes is an expression used by Paracelsus and the mediæval Theosophists. It is the spirit of light, or *Ākāśa*. A word much used by the mediæval Alchemists. — Note by H.P. Blavatsky; Cf. *Theosophical Glossary*]

Mumia in the magnet will be extracted by that plant, and lose its diseased matter, and react in a beneficial manner upon the Mumia contained in the body of the patient; but it is necessary that the selected plant should be one which bears the signature of the disease with which the patient is affected, so that it will attract the specific influence from the stars. In this way diseased elements may be magnetically extracted out of a person and inoculated into a plant. This is called the transplantation of diseases; and diseases may, in a similar manner, be transplanted into animals that are healthy and strong, or the virus be transferred upon other persons; and many practices of sorcery are based upon that fact.<sup>1</sup> In this way diseases can be cured in one person and caused to appear in another; love between two persons of the opposite sex may thus be created, and magnetic links be established between persons living at distant places, because there is only one universal principle of life, and by it all beings are sympathetically connected together.”

The plants used for the transplantation of diseases bear the signatures of the diseases whose names are added. In cases of ulcers and wounds the Mumia may be planted with *Polygonum persicaria*,<sup>2</sup> *Symphytum officinale*, *Botanus europeus*, &c. The plant is to be brought for a while in contact with the ulcer, and then to be buried in manure. As it rots, the ulcer heals. In toothache the gums should be rubbed with the root of *Senecio vulgaris* until they bleed, and the root is then to be replaced into the earth; or a splinter may be cut out of a blackthorn or willow after the bark has been lifted up. Pick the gums with that splinter until they bleed, and replace the splinter into the tree and tie the cut in the bark up so that it will heal. In *menorrhagia uterina* the Mumia should be taken from the groins and planted with *Polygonum persicaria*. In *menorrhœa difficilis*, *Mentha pulegium* is used. In *phthisis pulmonalis* the Mumia may be planted with an *orchis* in the vicinity of an oak or cherry tree, or the Mumia be planted directly into such trees. The (fresh) urine of a patient should be heated in a new pot over a fire, and an egg boiled in it. When the egg is hard boiled, some holes should be made into the egg, and the urine boiled down until the pot is dry. The egg is then to be put into an ant-hill; the ants will eat it, and the patient recovers. In atrophy of the limbs the Mumia is taken from the upper and lower joints of the diseased limb, and planted with an oak or cherry tree. Diseases can also be cured by

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<sup>1</sup> It is nothing uncommon, especially in Mohammedan countries, to see packages lying in the road tied together with a string. On opening them, hair, bloody rags, excrements, &c., will be found. Such packages are laid there by some sick persons or their friends; they contain the Mumia of the sick, and it is intended that he who opens the package should get the disease of the patient, and the latter get well. Occasionally such a “magnet” is buried under the doorstep of an enemy, so as to cause him to walk over it and become sick. It is dangerous for sensitive persons to handle such things.

The mode of curing diseases by transplanting the virus into trees has been used by the successors of Paracelsus, Tentzel, Helmont, Flood, Maxwell; and others practised them to a great extent, and acquired great reputations. They give some of the following instructions:

“Many diseases may be cured by way of sympathy, by employing the warm blood of the patient as a magnet for the Mumia. The blood may be extracted by venesection or cupping, and made to run into lukewarm water or milk, and this is given to a hungry dog to eat. The process can be repeated several times, until the patient recovers.

“The excrements of the patient may be dried as described above, and pulverised; they are tied up in a cloth and applied as a poultice, until they are penetrated with sweat from the patient, and the powder is then mixed with earth and inserted into a flower-pot, and a plant bearing the signature of the patient’s disease is planted into it. After the plant has grown a while it is thrown into running water in cases of fevers and inflammations, but in cases of a humid character or in lymphatic affections it should be hung into smoke.”

<sup>2</sup> [also known as *Persicaria maculosa*]



transplantation, if the diseased part is covered for a while with a piece of fresh beef, until the sweat enters into it, and the beef is then given to a cat to eat.<sup>1</sup>



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<sup>1</sup> An intelligent physician will neither accept nor reject the sympathetic cures to which the directions given above refer, although they may seem to be absurd and based upon superstition. The term “superstition” signifies a belief in something of which we have no knowledge, but if we understand the *rationale* of a thing the superstition ends.

## Warts playing hide-and-seek

### Letter from K.C.M. to *The Theosophist*.

First published in *The Theosophist*, Vol. V, No 3 (51), December 1883, p. 100. Republished in *Blavatsky Collected Writings*, (WART-CHARMING) VI pp. 43-45.

With reference to the following correspondence which appeared in *Knowledge*, dated 26<sup>th</sup> October 1883, a well-known weekly paper conducted by Mr. R.A. Proctor, it would be interesting if you would kindly explain the rationale of the transfer of the wart from the body of one individual to that of another, and also say whether the charm referred to by the correspondent in the concluding portion of his letter has any real effect.

Yours obediently,

K.C.M. [44]

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Allow me to tell you my own experience of warts.<sup>1</sup> When I was a little boy I had a wart on the tip of my nose. They called me Cicero. My father's æsthetic taste was annoyed at this non-essential to the beautiful. He had recourse to the knife, and then stanch<sup>2</sup> the blood with caustic. This process was equally unpleasant and unavailing. The cauterizing was constantly renewed, but the blackened excrescence stubbornly remained rooted to my inflamed nose. Mr. Thomas, a Supervisor in the Excise, took special delight in teasing me whenever we met. "Master Frederick," he would say, "I think you have a fly on your nose"; or "There is a spot of dirt," &c., &c., "Allow me to remove it." In the course of time I left home for a boarding-school, where the medical attendant gave me a powder with which to rub my wart. He also tied a piece of silk round another which grew on my eyelid. Both were gone in a few weeks. The holidays came, and one of my first visits was to my old tormentor, Mr. Thomas. He was out, but on my showing his wife that the wart was no longer to be seen, "Bless me!" said she. "Why my husband has it!" And sure enough, when he came in a few minutes later, there was the wart on the tip of his nose. I told him how the doctor at school had cured the one on my eyelid, and he allowed me to tie a piece of fine strong catgut round his, in doing which I paid him off by giving such a sharp pull at the two ends, that his eyes watered again as he howled and danced about the room. From time to time for some years the wart returned and disappeared. I always fancied that old Thomas had it, when I lost it, and *vice-versa*. Whether it was so I can-

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<sup>1</sup> [A skin infection caused by *Molluscum contagiosum*, a poxvirus.]

<sup>2</sup> [N. American for stopping the flow of a liquid; English, staunch.]

not tell; all I can say is that his went and came at intervals in a similar way. This I heard from Mrs. Thomas some years later. I have met and known several successful wart charmers. One told me that he had “charmed enough away to fill a bushel-basket.” A very favourite charm in many parts of England was to bury a piece of meat secretly after touching the warts with it. As the meat rotted in the ground so the wart died away. Years ago, I tried charming children’s warts myself, and found that they vanished within the time I promised.

FREDERICK HELMORE

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## Editorial response by Helena Petrovna Blavatsky.

It may seem ridiculous to those who have never tried the latter *sympathetic* remedy, while to them who did and succeeded, it seems quite natural. In Russia, they charm away warts both with meat and raw potatoes. Having rubbed the wart with one half of the potato cut in two, that half which has been rubbed is buried in the cellar in the sand and the other half planted nearby. As the former decays, the latter sprouts and every one of the young shoots is *covered with excrescences*; and as this [45] process is going on, the wart on the person thins away, and soon disappears entirely. Then the potato leaves are uprooted with the half decayed vegetable and burnt over seven sticks of wood. Unless this concluding ceremony is gone through — say our “medicine men” — the wart is liable to reappear, and disfigure the patient, once more.

We feel incompetent to explain the *rationale* of the above and simply state a *fact*. Not only have we seen the experiment successfully applied in our own case — big warts on the neck — when about 12 or 13 years old, but we have known a number of persons delivered in this simple manner of disagreeable excrescences. It is a remedy known to every housewife in Russia and France too, we believe.

