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A New Light Of Alchymy

**Sędziwój, Michał
Paracelsus**

London, 1674

The first treatise. Of nature, what she is, and what her searchers ought to
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The first Treatise.

*Of Nature, what she is, and what her
Searchers ought to be.*

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M Any wise and very learned men many
Ages since, yea (*Hermes* testifying
the same) before the Floud, wrote
many things concerning the ma-
king the Philosophers Stone; and
have bequeathed so many writings unto us, that
unless Nature should dayly work things cre-
dible to us, scarce any one would believe it as a
truth that there were any Nature at all: because
in former Ages there were not so many devisers of
things, neither did our Ancestors regard any thing
besides Nature it self, and the possibility of Nature.
And although they were contented with the plain
way alone of Nature; yet they found out those
things which we now imployed about divers things
could not with all our wits conceive. This is be-
cause

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cause Nature and the Generation of things in the world is esteemed of us mean and plain. And therefore we bend our wits not to things known, and familiar, but to such things, which not at all, or very hardly can be done. Wherefore it happens that we are more dexterous in devising curious subtilties, and such which the Philosophers themselves did never think of, than to attain to the true process of Nature, and the right meaning of Philosophers. And such is the disposition of mens Natures, as to neglect those things they know, and to be always seeking after other things; such also and much more is that of mens Wits, and Fancies, to which their Nature is subjected. As for example; You see any Artificer, when he hath attained to the highest perfection of his Art, either searcheth into other Arts, or abuseth the same, which he already hath, or else leaves it off quite. So also is generous Nature always active and doing to is very Iliad (*i. e.*) utmost period, and afterward ceaseth. For there is given to Nature from the beginning a certain kind of grant, or permission still to attain to things better and better through her whole progress, and to come to her full rest, towards which she tends with all her might, and rejoyceth in her end, as a Pismire doth in her old age, at which time Nature makes her Wings. Even so our Wits have proceeded so far, especially in the Philosophical Art, or Praxis of the Stone, that now we are almost come to the Iliad it self. For the Art of Chymistry hath now found out such subtilties, that scarce greater can be invented, and differ as much from the Art of the Ancient Philosophers

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as a Clock-Smith doth from a plain Black-Smith: And although both work upon Iron, yet neither understands the others Labours, although both are Masters of their Art. If *Hermes* himself, the Father of Philosophers, should now be alive, and subtil-witted *Geber*, together with most profound *Raimundus Lullius*, they would not be accounted by our Chymists for Philosophers, but rather for Scholars: They would be ignorant of those so many Distillations, so many Circulations, so many Calcinations, and so many other innumerable Operations of Artists now adays used, which men of this age devised, and found out of their Writings. There is one only thing wanting to us, that is, to know that which they effected, *viz.* the Philosophers Stone, or Physical Tincture we whilst we seek that, find out other things: and unless the Procreation of Man were so usual as it is, and Nature did in that thing still observe her own Law, and Rules we should scarce not but err. But to return to what I intended; I promised in this first Treatise to explain Nature, lest every idle fancy should turn us aside from the true and plain way. Therefore I say Nature is but one, true, plain, perfect and entire in its own being, which God made from the beginning, placing his spirit in it: but know that the Bounds of Nature is God himself, who also is the Original of Nature. For it is certain, that every thing that is begun, ends no where but in that in which it begins. I say it is that only alone, by which God works all things: not that God cannot work without it (for truly he himself made Nature, and is omnipotent) but so it

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pleaseth

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pleaseth him to do. All things proceed from this very Nature alone; neither is there any thing in the world without Nature. And although it happens sometimes that there be Abortives; this is not Natures fault, but of the Artist, or place.

This Nature is divided into four places, in which she works all these things which appear to us under shadows; for truly things may be said rather to be shadowed out to us, than really to appear. She is changed in Male and Female, and is likened to *Mercury*, because she joyns her self to various places; and according to the goodness or the badness of the place she brings forth things; although to us there seem no bad places at all in the Earth. Now for Qualities there be only four, and these are in all things, but agree not, for one alway exceeds another. Moreover, Nature is not visible, although she acts visibly; for it is a Volatile Spirit, which executes its Office in Bodies, and is placed, and seated in the Will and Mind of God. Nature in this place serves us for no other purpose, but to understand her Places, which are more suitable, and of nearer affinity to her; that is, to understand how to joyn one thing to another, according to Nature, that we mix not Wood and Man together, or an Ox or any other living Creature and Metals together: but let every thing act upon its own like: and then for certain Nature shall perform her Office. The Place of Nature is no other than, as I said before, what is in the Will of God.

The Searchers of Nature ought to be such as Nature her self is, true, plain, patient, constant, &c. and

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and that which is chiefest of all, religious, fearing God, not injurious to their Neighbour. Then let them diligently consider, whether their purpose be agreeable to Nature; whether it be possible, let them learn by clear examples, *viz.* Out of what things any thing may be made, how, and in what Vessel Nature works. For if thou wilt do any thing plainly, as Nature her self doth do it, follow Nature; but if thou wilt attempt to do a thing better than Nature hath done it, consider well in what, and by what it is bettered, and let it always be done in its own like. As for example, if thou desirest to exalt a Metal in Vertue (which is our intention) further than Nature hath done; thou must take a Metalline Nature both in Male and Female, or else thou shalt effect nothing. For if thou dost purpose to make a Metal out of Herbs, thou shalt labour in vain, as also thou shalt not bring forth Wood out of a Dog, or any other Beast.

The second Treatise.

*Of the Operation of Nature in our intention,
and in Sperme.*

I said even now that Nature was true, but one, every where seen, constant, and is known by the things which are brought forth, as Woods, Herbs, and the like. I said also that the Searcher of Nature must be true, simple hearted, patient, constant, giving his mind but to one thing at one,

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&c.