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A New Light Of Alchymy

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Paracelsus**

London, 1674

The seventh treatise. Of the vertue of the second matter

[urn:nbn:de:bsz:31-96299](https://nbn-resolving.org/urn:nbn:de:bsz:31-96299)

A new Light of Alchymy.

Elements: thou hast four great Lights, two Celestial, and two Central: This is all that is, hath been, or shall be, that is made plain by this fore-named similitude. If I might lay down all the mysteries that might be raised from hence, they would amount to a great volum. I return to my purpose, and I tell thee true, my Son! one is not made of one naturally, for thus to do is proper to God alone: let it suffice thee that thou art able out of two to make one, which will be profitable to thee. Know therefore that the Sperm doth multiply the second Matter, and not the first: for the first Matter of all things is not seen, but is hid either in Nature, or in the Elements; but the second Matter sometimes appears to the sons of wisdom.

The seventh Treatise.

Of the Vertue of the second Matter.

BUt that thou mayest the more easily conceive what this second Matter is, I will describe the vertues of it, by which thou maist know it. And first of all know, that Nature is divided into three Kingdoms; two of them are such that either of them can subsist of it self, if the other two were not; there is the Mineral, Vegetable, and Animal Kingdom. The Mineral can subsist of it self, although there were no Man in the World, nor Tree, or Herb. The Vegetable likewise, although there were no Metal, nor Animal, can

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stand by it self: these two are of one made by one: but the third hath life from the other two which we have mentioned, without which it could not subsist, and is more noble and excellent then those two, as also it is the last of the three, and rules over the other: because always Vertue or Excellency ends in a third thing, and is multiplied in the second. Dost thou see in the Vegetable Kingdom? The first Matter is an Herb, or a Tree, which thou knowest not how to make, Nature alone makes it: In this Kingdom the second Matter is Seed, which thou seest, in this the Herb, or the Tree is multiplied: In the Animal Kingdom the first Matter is a Beast, or a Man, which thou knowest not how to make; but the second Matter or the Sperm, in which they are multiplied, thou knowest. In the Mineral thou knowest not how to make a Metal, and if thou braggest that thou canst, thou art a fool, and a lyer, Nature makes that, and although thou shouldst have the first Matter, according to the Philosophers, yet it would be impossible for thee to multiply that Central salt without Gold: Now the seed of Metals is known only to the sons of Art. In Vegetables the Seed appears outwardly; the Reins of its digestion is warm Air. In Animals the Seed appears inwardly, and outwardly; the Reins of its digestion are the Reins of a Male. Water in Minerals is the Seed in the Center of their Heart; and is their Life: the Reins of its digestion is Fire. The Recepracle of the Vegetable Seed is the Earth; the Recepracle of the Seed Animal is the Womb of the Female: the Recepracle of Water which is the Mineral Seed, is Air. And those are

the Receptacles of Seeds, which are the Congealations of their Bodies: that is their digestion, which is their Solution: that is their putrefaction which is their destruction. The vertue of every Seed is to joyn it self to every thing in its own Kingdom, because it is subtil, and is nothing else but Air, which by fatness is congealed in Water: It is known thus, because it doth not mix it self naturally to any thing out of its own Kingdom: it is not dissolved, but congealed, because it doth not need dissolution, but congealation. It is necessary therefore that the Pores of the Body be opened, that the Sperm may be sent forth, in whose Center the Seed lies, which is Air: that when it comes into its due Matrix, is congealed, and congeals what it finds pure, or impure mixed with what is pure. As long as the Seed is in the Body, the Body lives, when it is all consumed the Body dies; also all Bodies after the emission of Seed are weakned: experience likewise testifies that Men which give themselves over too much to venery become feeble, as Trees, that bear too much Fruit, become afterwards barren. The Seed therefore, as oftentimes hath been repeated, is a thing invisible; but the Sperm is visible, and is almost a living Soul; it is not found in things that are dead: It is drawn forth two ways, pleasantly, and by force: But because we are in this place to treat of the vertue of it only, I say that nothing is made without Seed: all things are made by vertue of Seed: and let the Sons of Art know, that Seed is in vain sought for in Trees that are cut off, or cut down, because it is found in them only that are green.

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