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A New Light Of Alchymy

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Paracelsus**

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The epilogue, or conclusion of these twelve treaties

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THE
EPILOGUE, or CONCLUSION
OF THESE
Twelve Treatises.

FRIENDLY READER,

I Wrote the twelve foregoing Treatises in love to the Sons of Art, that before they set their hand to the Work they may know the operation of Nature, *viz.* how she produceth things by her working; lest they should attempt to enter in at the gate without keys, or to draw water in a sieve; for he laboureth in vain, that putteth forth his hands to labour without the knowledge of Nature, in this sacred and most true Art, he lies in nocturnal darkness to whom the Sun doth not shine, and he is in thick darkness, to whom after it is night the Moon doth not appear. Nature hath her proper light, which is not obvious to our eyes; the shadow of Nature is a body before our eyes; but if the light of Nature doth enlighten any one, presently the cloud is taken away from before his eyes, and without any let he can behold the point of our loadstone, answering to each Center of the beams, *viz.* of the Sun and Earth: for so far doth the light of Nature penetrate, and discovers inward things; of which thing take this

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A new Light of Alchymy.

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for an example. Let a boy that is twelve years old, and a girl of the same age, be clothed with garments of the same fashion, and be set one by the other, no body can know which is the male, or which is the female; our eyes cannot penetrate so far, therefore our sight deceiveth us, and takes false things for true: But when their garments are taken off, and they are naked, that so it may appear what Nature made them, they are easily distinguished by their sexes. Just after the same manner doth our intellect make a shadow of the shadow of Nature; for the naked body of Man is the shadow of the Seed of Nature: As therefore mans Body is covered with a Garment, so also mans Nature is covered with the Body, which God reserves to himself to cover, or uncover. I could here discourse largely, and Philosophically of the dignity of Man, his Creation and Generation: but seeing they are impertinent to this place, I will pass them over in silence; onely I will treat a little concerning the life of Man. Man was created of the Earth, and lives by vertue of the Air; for there is in the Air a secret Food of Life, which in the night we call Dew; and in the day rarified Water, whose invisible congealed Spirit is better then the whole Earth. O holy, and wonderful Nature, who dost not suffer the Sons of Wisdom to erre, as thou dost manifest in the life of Man daily! Moreover in these twelve Treatises I have produced so many natural reasons, that he which is desirous of the Art, and fears God, may the more easily understand all things, which through Gods blessing, with my eyes I have

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A new Light of Alchymy.

have seen, with mine own hands have made without any deceit of Sophistication: for without the light, and knowledg of Nature, it is impossible to attain to this Art, unless it come to any by Gods special Revelation, or some special Friend doth privately shew it. It is a thing of little account, yet most precious, which being divers times described, I do now again repeat. Take ten parts of Air, one part of living Gold, or living Silver; put all these into thy Vessel; boyl this Air first until it be Water, and then no Water. If thou art ignorant of this, and knowst not how to boyl Air, without all doubt thou shalt erre; seeing this is the matter of the ancient Philosophers. For thou must take that, which is, and is not seen, until it be the Artificers pleasure; it is the water of our Dew, out of which is extracted the Salt Petre of Philosophers, by which all things grow, and are nourished: the Matrix of it is the Center of the Sun, and Moon, both Celestial, and Terrestrial: and to speak more plainly, it is our Load-stone, which in the foregoing Treatises I called Chalybs, or Steel: The Air generates this Load-stone, and the Load-stone generates, or makes our Air to appear, and come forth. I have here entirely shewed thee the truth; Begg of God that he would prosper thine undertakings: And so in this place thou shalt have the true and right explication of *Hermes*, when he saith, that the Father of it is the Sun, and its Mother the Moon, and that which the Wind carryed in its Belly, viz. *Sal Alkali*, which the Philosophers have called *Sal Armoniacum*, and vegetable, hid in the Belly of the *Magnesia*.
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The operation of it is this, to dissolve the congealed Air, in which thou shalt dissolve the tenth part of Gold; seal this up, and work with our fire, until the Air be turned into powders; and there appear (the Salt of the world being first had) divers colours. I would have set down the whole process in these Treatises; but because that, together with the multiplication, is sufficiently set down in the Books of *Lullius*, and other old Philosophers; it therefore sufficed me to treat only of the first, and second Matter; which is done faithfully, neither do thou ever think that any Man living hath done it more clearly, then I have done it; since I have done it not out of many Books but by the labour of my Hands, and mine own experience. If therefore thou dost not understand, or believe the truth, do not blame me, but thy self; and perswade thy self that God was unwilling to reveal this secret to thee: Be therefore earnest with him by prayer, and with serious meditation read over this Book oftentimes, especially the Epilogue of these twelve Treatises: always considering the possibility of Nature, and the actions of the Elements, and which of them is the chiefest in those actions, and especially in the rarefaction of Water, or Air, for so the Heavens are Created, as also the whole World. This I was willing to signify to thee, as a Father to his Son. Do not wonder that I have wrote so many Treatises, for I did not make them for my own sake, seeing I lack not Books, but that I might advertise many, that Work in fruitless things, that they should not spend their costs in vain. All things indeed might have been comprehended

prehended in few lines, yea in few words: but I was willing to guide thee to the knowledge of Nature by Reasons, and examples; that thou mightest in the first place know, what the thing is thou seekest after, whether the first, or second Matter, also that thou mightest have Nature, her light, and shadow discovered to thee. Be not displeas'd if thou meetest sometimes with contradictions in my Treatises, it being the custome of Philosophers to use them; thou hast need of them, if thou understandest them, thou shall not find a Rose without prickles. Weigh diligently what I have said before, *viz.* how four Elements distil into the Center of the Earth a radical moisture, and how the Central Sun of the Earth, by its motion bringeth it forth, and sublimeth it to the superficies of the Earth. I have said also that the Celestial Sun hath a correspondency with the Central Sun: for the Celestial Sun, and the Moon have a peculiar power, and vertue of distilling into the Earth by vertue of their Beams: for heat is easily joyned to heat, and Salt to Salt. And as the Central Sun hath its Sea, and crude Water, that is perceptible; so the Celestial Sun hath its Sea, and subtrill Water that is not perceptible. In the superficies the Beams of the one are joyned to the Beams of the other, and produce flowers, and all things. Therefore when there is Rain made, it receives from the Air that power of life, and joyns it with the Salt-nitre of the Earth (because the Salt-nitre of the Earth is like calcined Tartar, drawing to it self by reason of its dryness the Air, which in it is resolved into Water: such attractive power hath the Salt-nitre of the Earth, which

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which also was Air, and is joyned to the fatness of the Earth) and by how much the more abundantly the Beams of the Sun beat upon it, the greater quantity of Salt-nitre is made, and by consequence the greater plenty of Corn grows, and is increased, and this is done daily. Thus much I thought good to signifie to the ignorant of the correspondency, or agreement of things amongst themselves, and the efficacy of the Sun, and Moon, and Stars; for the wise need not this instruction. Our Subject is presented to the eyes of the whole World, and it is not known. O our Heaven! O our Water! O our Mercury! O our Salt-nitre abiding in the Sea of the World! O our Vegetable! O our Sulphur fixed, and volatil! O our *Caput Mortuum*, or dead Head, or feces of our Sea! Our Water that wets not our Hands, without which no mortal can live, and without which nothing grows, or is generated in the whole World! And these are the Epithites of *Hermes* his Bird, which never is at rest. It is of very small account, yet no body can be without it: and so thou hast a thing discovered to thee more precious then the whole World, which I plainly tell thee is nothing else but our Sea water, which is congealed in Silver, and Gold, and extracted out of Gold, and Silver by the help of our Chalybs, by the Art of Philosophers in a wonderful manner, by a prudent Son of Art. It was not my purpose for some reasons before mentioned in the Preface, to publish this Book, but a desire to deserve well of those that are studiously given to Liberal and Philosophical Arts, prevailed with me, that I might hold forth to them, that I bear

an honest mind; also that I might declare my self to them, that understand the Art, to be their equal and fellow, and to have attained their knowledge. I doubt not but many men of good consciences, and affections do enjoy this gift of God secretly; these being warned by my example, and dangers are made more cautious, and wise, having that commendable silence of *Harpocrates*. For as often as I would discover my self to great Men, it always turned to my loss and danger. By this my Writing I make my self known to the adopted Sons of *Hermes*, I instruct the Ignorant, and them that are misled, and bring them back into the right way. And let the Heirs of wisdom know, that they shall never have a better way; then that which is here demonstrated to them; for I have spoken all things clearly: Only I have not so clearly shewed the extraction of our Salt Armoniac, or the Mercury of Philosophers, out of our Sea water, and the use thereof, because I had from the Master of Nature no leave to speak any further, and this only God must reveal, who knows the hearts and minds of Men. He will haply upon thy constant, and earnest Prayers, and the frequent reading over of this Book, open the eyes of thy understanding. The vessel, as I said before, is but one from the beginning to the end, or at most two are sufficient: the Fire is continual in both operations; for the sake of which let the Ignorant read the tenth and eleventh Treatises. If thou shalt operate in a third Matter, thou shalt effect nothing: they meddle with this, whoever work not in our Salt, which is Mercury, but in Herbs, Animals, Stones, and all Minerals, excepting

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ing our Gold, and Silver covered over with the Sphere of *Saturn*. And whosoever desires to attain to his desired end, let him understand the conversion of the Elements to make light things heavy, and to make Spirits no Spirits; then he shall not work in a strange thing. The Fire is the Rule, whatsoever is done, is done by Fire; as sufficiently before, so here we have spoken enough by way of Conclusion. Farewell friendly Reader! and long maist thou enjoy these labours of mine, (made good, or verified by mine own experience,) to the Glory of God, the welfare of thine own Soul, and good of thy Neighbour. O T

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