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A New Light Of Alchymy

Sędziwój, Michał Paracelsus

London, 1674

The parable or philosophical riddle, added by way of conclusion and superaddition

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# PARABLE,

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## Philosophical Ridle,

Added by way of Conclusion, and Superaddition.

T fell out upon a time, when I had failed almost all my life from the Artick Pole, to the Antartick, that by the fingular Provi dence of God I was cast upon the shore of certain great Sea, and although I well knew and understood the passages and properties of the Sa of that Coast, yet I knew not whether in those Coasts was bread that little Fith, which was called Remora, which so many men of great and small Fortunes have hitherto so studiously sought after. But whilft I was beholding the fweet finging Mermaids swimming up and down with the Nymphs, and being weary with my foregoing labours, and oppressed with divers thoughts, I was with the noise of Waters overtaken with fleep; and whilft I was in a sweet fleep, there appear'd to me in my fleep a wonderful Vision, which is this. I saw Neptune a man of an hone-

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thoughts, I rtaken with fleep, there rful Vision, of an hone-

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rable old age, going forth out of our Sea with his three toothed Instrument, called Tridens, who after a friendly salute led me into a most pleasant Island. This goodly Island was situated towards the South, being replenished with all things refpecting the necessity and delight of man: Virgils Elifian Field might scarce compare with it. the Banks were round about befer with green Mirtles, Cypress Trees and Rosemary. green Medows were covered all over Flowers of all forts, both fair and sweet. Hills were fer forth with Vines, Olive trees, and Cedar crees in a most wonderful manner. Woods were filled with Orenge and Lemmontrees. The high ways were planted on both fides with Bay-trees and Pomegranate-trees, woven most artificially one within the other, and affording a most pleasant shadow to Travellers. And to be short, what soever is in the whole world was feen there. As I was walking, there was shewed to me by the aforesaid Neptune two Mines of that Island lying under a certain Rock, the one was of Gold, the other of Chalybs, or Steel. Not far from thence I was brought to a Medow in which was a peculiar Orchard with divers forts of Trees most goodly to behold, and amongst the rest, being very many, he shewed to me feven Trees marked out by special Names; and amongst these I observed two as chiefest, more eminent than the relt, one of which did bear Fruit like the Sun most bright, and thining, and the Leaves thereof were like Gold. The other brought forth Fruit that was most white, yea, whiter than the Lillies, and the Leaves thereof were as fine Silver: Now these Trees

Trees were called by Neptune, the one the Treed the Sun, the other the Tree of the Moon. And a though in this Island all things were at ones plea fure and command, and but one wanting: the was no Water to be had, but with great difficulty There were indeed many that partly endeavourd to bring it thither by Pipes, and partly drew it ou of divers things: but their endeavours were in vain; because in those places it could not be ha by means or medium: and if it were at any time had, yet it was unproficable and poisonous, unle they tetched it (as few could do) from the Beam of the Sun and Moon; and he which was form nate in so doing could never get above ten part and that Water was most wonderful: and belief me, for I saw it with mine eyes, and felt it, the that Water was as white as the Snow; and while I was contemplating upon the Water, I was in great wonder. Wherefore Neptune being in the mean while wearied vanished away from before mine eyes, and there appeared to me a great man upon whose forehead was written the name of Sa turn. This man taking the Veffel drew ten part of Water, and took presently of the Tree of the Sun, and put it in; and I saw the Fruit of the Tree confumed, and resolved like Ice in warm Water. I demanded of him; Sir, I fee a wonderful thing, Water to be as it were of nothing; Ifee the Fruit of the Tree confumed in it with? most sweet and kindly hear, and wherefore is all this? But he answered me most lovingly. My Son, it is true this is a thing to be wondred at; but do not thou wonder at it, for so it must be For this Water is the Water of Life, having pow

er to bert ward nei is own o into its or this Frui Tree can ter, and a wonderfi be putrifi faction a Blood is 1 or Riche fix Trees, bring for I asked, he)that but whe is boyled fatisfied. it boiled boiling? fecal Fire Hear, it dy of the ry small wonderf of the A in the m always 1 manded other w

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er to better the Fruit of this Tree, fo that afterward neither by planting or graffing, but only by is own odour it may convert the other fix Trees into its own likeness. Moreover this Water is to this Fruit as it were a Woman, the Fruit of this Tree can be putrified in nothing but in this Water, and although the Fruit of it be of it felf most wonderful, and a thing of great price; yet if it be putrified in this Water it begets by this putrefaction a Salamander abiding in the Fire, whose Blood is more precious than any kind of Treasure or Riches in the world, being able to make those fix Trees, which here thou feeft, fruitful, and to bring forth their fruit (weeter than the Honey. But I asked, Sir, How is that done? I told thee (fai h he) that the Fruit of that Tree is living, and sweet; but whereas one is now sufficed with it, when it is boyled in this Water, a thouland may then be satisfied with it. I demanded moreover, Sir, is it boiled with a ftrong fire, and how long is it in boiling? But, faid he, that Water hath an intrinfecal Fire, and if it be helped with a continual Hear, it burns three parts of its body with this body of the Fruit, and there will remain but a very small part, which is scarce imaginable, but of wonderful virtue; it is boiled by the skilful Wit of the Arcificer, first teven mon hs, then ten, but in the mean time there appeared divers things, and always in the fiftieth day, or thereabouts. I demanded again, Sir, cannot this Fruit be boiled in other waters, or fomething be put to it? He answered, there is but this one Water that isuseful in this Country, or Island; and there is no other water can penetrate the pores of this Apple, E 4

having pow

but this: and know also that the Tree of the Su hath its original from this Water, which is extra eted out of the Beams of the Sun and Moon by: magnetick virtue: Besides they have a great correspondency betwirt themselves, but if any strang thing be added to it, it cannot perform that which it can do of it felf. It must therefore be left by self, and nothing added to it but this Apple: This Fruit after boiling becomes to be immortal, having Life and Blood, which Blood makes all the Tree bring forth Fruit of the same Nature with the Apple. I asked him further, Sir, is this Water drawn any other way, or to be had every when? And he faid, it is in every place, and no man ca live without it; it is drawn divers ways, but the is the best which is extracted by virtue of ou Chalybs, which is found in the Belly of Aries. 1 faid, to what ule is it? He answered, before it due boiling it is the greatest Poison, but after: convenient boiling it is the greatest Medicine, and yields nine and twenty Grains of Blood; and eve ry Grain will yield to thee the Fruit of the Tra of the Sun in 864 fold. I asked, Can it noth made yet better? The Philosophical Scripture being witness (saith he) it may be exalted first to ten then to a hundred, then to a thousand, and ten thousand. I required again of him, Sir, Do many know that Water, and hath it any proper Name? He cryed out, saying, Few know it but all have feen it, and do fee it, and love it: it hath many and various Names, but its proper Nameis the Water of our Sea, the Water of Life not wetting the hands. I asked yet farther, Do any use it to any other things? Every Creature (laith

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he) doth use it, but invisibly. Then I asked, Doth any thing grow in it? but he faid, Of it are made all things in the world, and in it they live, but in it nothing properly is, but it is that thing which mixeth it felf to every thing. I asked again, Is it useful for any thing without the Fruit of this Tree? To this he faid, Not in this work; because it is not bettered, but in the Fruit of the Tree of the Sun alone. I began to intreat him, Sir, I pray, name it to me by such a manifest Name, that I may have no further doubt about it. But he cryed with a loud voice, so as that he awakened me from fleep: Therefore I could ask him no further, neither would he tell me any more, neither can I tell any more. Be satisfied with these, and believe me, that it is not possible to speak more clearly. For if thou dost not understand these things, thou wilt never be able to comprehend the Books of other Philosophers. After Saturn's unexpected and sudden departure a new sleep came upon me, and then appeared to me Neptune in a visible shape: He congratulated my present happiness in the Gardens of the Hesperides, shewing to me; a Looking-glass, in which I saw all Nature discovered. After the changing of divers words betwixt us, I gave him thanks for his courtefies shewed to me; because I not only entred into this Garden, but also came into Saturn's most desired Discourse. But because by reason of Saturn's unexpected departure some difficulties did yet remain to be inquired after, and searched into, I earnestly besought him, that by means of this happy opportunity he would refolve me my doubts. Now I importuned him with these words, Sir, I

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A new Light of Alchymy.

58

have read the Books of Philosophers, and they fay, that all Generation is done by Male and Female, yet I saw in my Dream Saturn put the Fruit alone of the Tree of the Sun into our Mercu ry; I believe also thee as the Master of this Sea, that thou knowest these things; answer my Queftion, I pray thee. But he faid, It is true, my Son, all Generation is done in Male and Female, but by reason of the distinguishing of the three Kingdoms of Nature, a four footed Animal is brought forth one way, and a Worm another: Although Worms have Eyes, Sight, Hearing, and other Senses, yet they are brought forth by putrefaction, and their place, or earth, in which they are putrified, is the Female. So in this Philosophical Work the Mother of this thing is that Water of thine so often repeated, and whatfoever is produced of that, is produced as Worms by Putrefaction. Therefore the Philosophers have created a Phenix and Salamander. For if it were done by the Conception of two Bodies, it would be a thing subject to death; but because it revives it self alone, the former Body being destroyed, it rifeth up another Body incorruptible. Seeing the death of things is nothing elle but the separation of the one from the other. And so it is in this Phenix, because the Life separates it self by its self from a corruptible Body. Moreover, I asked him, Sir, are there divers things, or is there a composition of things in this Work? But he faid, there is only one thing, with which there is mixed nothing else but the Philosophical Water shewed to thee oftentimes in thy fleep, of which there must be ten parts to one of the Body. And strongly and undoubtedly believe, Mand Sading to but the fris of ver to to of him, took his from I

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lieve, My Son, that those things which are by me and Saturn shewed thee by way of Dreams, according to the custom in this Island, are not Dreams, but the very trath, which Experience the only Mistris of things will by the assistance of God discover to thee. I yet further demanded some things of him, but he without any answer, after he had took his leave of me, departing setting, being raised from sleep, into my desired Region of Europe. And so, friendly Reader, let this suffice thee, which hath by me thus far been fully declared.

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