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## **A New Light Of Alchymy**

**Sędziwój, Michał  
Paracelsus**

**London, 1674**

The conclusion

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

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## CONCLUSION.

**E**Very Searcher of this Art must in the first place with a mature judgment examine the creation, operation, and vertues of the four Elements together with their actings: for if he be ignorant of the original, and Nature of these, he shall not come to the knowledge of the Principles, neither shall he know the true matter of the Stone, much less attain to any good conclusion; because every end is terminated upon its beginning. He that well knows what he begins, shall well know what shall be the end. For the original of the Elements is the Chaos, out of which God the Maker of all things created, and separated the Elements, which belongs to God alone: but out of the Elements Nature produceth the Principles of things, and this is Nature's work, through the will of God alone: Out of the Principles Nature afterwards produceth Minerals, and all things: out of which the Artist also by imitating Nature can do many wonderful things. Because Nature out of these Principles, which are Salt, Sulphur and Mercury, doth produce Minerals, and Metals, and all kinds of things; and it doth not simply produce Metals out of the Elements, but by Principles, which are the medium betwixt the Elements, and Metals: There-  
fore



fore if Nature doth not make those things much less shall Arr. And not only in this example, but also in every natural process a middle disposition is to be observed. Wherefore here in this Treatise we have sufficiently described the Elements; their actings, and operations; as also the original of the Principles (because hitherto no Philosopher hath discovered things more clearly) that the well minded searcher might the more easily consider in what degree the Stone differs from Metals, and Metals from Elements. For there is a difference betwixt Gold and Water, but less betwixt Water and Mercury; and least of all betwixt Mercury and Gold. For the house of Gold is Mercury, and the house of Mercury is Water: but Sulphur is that which coagulates Mercury; which Sulphur indeed is most difficultly prepared, but more difficultly found out. For in the Sulphur of Philosophers this secret consists, which also is contained in the inward rooms of Mercury; of whose preparation, without which it is unprofitable, we shall discourse hereafter in the third Principle of salt, seeing here we treat of the vertue, and original, not Praxis, of Sulphur.

Wherefore now we have not writ this Treatise that we would disprove any of the ancient Philosophers, but rather confirm their Writings, and supply those things, which they have omitted: seeing that Philosophers themselves were but men; they could not be accurate in all things, neither is one man sufficient for all things. Miracles also have seduced some men from the right way of Nature, as we read happened in *Albertus Magnus* a most witty Philosopher; who writ, that in his



times there were grains of Gold found betwixt the teeth of a dead man in his grave. He could not find out this Miracle, but judged it to be by reason of the Mineral vertue in man, being confirmed in his opinion by that saying of *Morien*: *And this Matter, O King, is extracted from thee*: but this is erroneous, for *Morien* was pleased to understand those things Philosophically. For the Mineral vertue is placed in its own Kingdom, as the Animal is in its Kingdom, as in the Book of the Twelve Treatises we have distinguished those Kingdomes, and divided them into three Kingdomes; because every one of these without the ingres of any other thing stands in it self, and is multiplied. It is true indeed that in the Animal Kingdom, Mercury is as the Matter, and Sulphur as the vertue, but the Animal is not Mineral. The vertue of the Animal Sulphur if it were not in man, it could not congeal the blood Mercury into flesh, and bones: so also if there were not a vertue of the Vegetable Sulphur in the Vegetable Kingdom, it could not coagulate Water, or the Vegetable Mercury into Herbs, and Trees. So also it is to be understood in the Mineral Kingdom. These three Mercuries do not indeed differ in vertue, nor the three Sulphurs; because every Sulphur hath a power to coagulate its own Mercury; and every Mercury hath a power to be coagulated by its own proper Sulphur; and by no other that is a stranger to it. Now the reason why Gold was found, and generated betwixt the teeth of the dead man is this, because in his life time Mercury was by some Physitian conveyed into his infirm body, either by unction,

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or by Turbith, or some other way, as the custom, and manner was, and it was the Nature of Mercury to go up to the mouth, and through the fores thereof to be evacuated with the Flegm. If therefore in time of such a cure the sick man dyed, that Mercury not finding any egress, remained in his mouth betwixt his teeth, and that carcass became the natural vessel of Mercury, so being shut up fast for a long time was congealed into Gold by its own proper Sulphur, being purified by the natural heat of putrefaction, caused by the corrosive Flegm of the Mans body. But if Mineral Mercury had not been brought in thither, there could Gold never have been produced. And this is a most true example, that Nature in the bowels of the Earth, doth of Mercury alone produce Gold, and Silver, and other Metals, according to the disposition of the place, or matrix; for Mercury hath in its self its own proper Sulphur, with which it is coagulated into Gold, unless it be hindered by some accident, or hath not a requisite heat, or a close place. The vertue therefore of Animal Sulphur doth not congeal Mercury into Gold, but into Flesh: for if there were such a vertue in Man, it would happen to be so in all bodies; which it doth not. Many such Miracles and accidents fall out, which being not well considered by the Writers, occasion the Readers to fall into errors; yet the honest searcher must apply all things to the possibility of Nature; if they do not agree with Nature, they must be let alone, and waved.

It sufficeth the diligent Student, that he hath here heard what is the Original of the Principles



(since the beginning being unknown, the end is  
 alwayes doubtful) of which we have in this Trea-  
 tise not Enigmatically, but as cleerly as we could,  
 and as it was lawful for us, spoken unto the fear-  
 cher thereof: by means of which, if God shall  
 enlighten any ones mind, he shall know what a  
 successor owes to his predecessors, seeing this Art is  
 always acquired by the same kind of wits, and  
 dispositions. Which Art we after this kind of  
 cleer manifestation of it, lay up into the bosom  
 of God the most high Creator, and our Lord,  
 and commend our selves together with all honest  
 hearted Readers to his grace, and infinite mercy.  
 To whom be praise, and glory, for ever and ever.

FINIS.