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A New Light Of Alchymy

**Sędziwój, Michał
Paracelsus**

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The first book

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OF THE
NATURE
 OF
THINGS.

The first Book.

Of the generations of Natural Things.



The generation of all Natural Things is twofold: Natural, and without Art; and Artificial, viz. by Alchimy. Although in general it may be said that all things are naturally generated of the Earth by means of Putrefaction. For Putrefaction is the chief degree, and first step to generation. Now Putrefaction is occasioned by a moist heat. For a continual moist heat causeth Putrefaction, and changeth all natural things from their first form and essence, as also their virtues, and efficacy into another thing. For as putrefaction in the Stomach changeth, and reduceth all meats into

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dung;

The generation of natural things is twofold.

All things proceed from putrefaction.

The cause of putrefaction is a moist heat.

The power and nature of putrefaction.

ding; so also putrefaction out of the Stomach in a Glasse, changeth all things from one form into another, from one essence into another, from one colour into another, from one smell into another, from one vertue into another, from one power into another, from one property into another, and generally from one quality into another. For it is evident, and proved by daily experience, that many good things which are wholesom, and Medicinable, become after putrefaction naught, unwholsom, and meer poison. So on the contrary, there are many bad, unwholsome, poisonous, and hurtful things, which after their putrefaction become good, lose all their unwholsomness, and become wonderful medicinable: because putrefaction produceth great matters, as of this we have a most famous example in the holy Gospel, where Christ saith: unless a grain of Wheat be cast into the Earth, and be putrified, it cannot bring forth fruit in an hundred fold. Hence also we must know, that many things are multiplied in putrefaction so as to bring forth excellent fruit. For putrefaction is the change, and death of all things, and destruction of the first essence of all Natural things; whence there ariseth a regeneration, and new generation a thousand times better, &c.

What putrefaction is.

Putrefaction is the first degree to generation. Putrefaction is manifold.

Seeing therefore putrefaction is the first degree, and step to generation; it is very necessary that we know putrefaction well. Now there are many kinds of putrefactions, and one produceth its generation in another manner, then doth another. One also sooner then another. We said also that moisture and heat were the first degree, and step to putrefaction,

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putrefaction, which produceth all things, as a Hen doth her eggs. Wherefore through, and in putrefaction, all mucilaginous flegm, and matter is made living, whatsoever it prove to be at last.

An example of this you have in eggs, in which there is a mucilaginous humour, which by any kind of moderate continual heat is putrefied, and turned into a living Chicke, not only by the heat of the Hen, but any such kind of heat. For in such a degree of Fire eggs may be brought to maturity in a glass, and ashes, and become living birds: yea any man may ripen an egg in his arm-hole, and hatch a Chicke, as well as the Hen.

And here we must take notice of something that is greater, and more then this: *viz.* if that living Chicke be in a vessel of glass like a gourd, and sealed up, burnt to powder, or ashes in the third degree of Fire, and afterward so closed in, be putrefied with the exactest putrefaction of Hofse-dung, into a mucilaginous flegm, then that flegm may be brought to maturity, and become a renewed, and new made Chicke: to wit, if that flegm be again inclosed in its former shell, or receptacle. This is to revive the dead by regeneration, and clarification, which indeed is a great, and profound miracle of Nature. According to this process may all Birds be killed, and made alive again, and made new: and this is the highest, and greatest miracle, and mystery of God, which he ever discovered to mortal man.

We must also know that after this manner man may be generated without natural Father, or Mother, *i. e.* not of a Woman in a natural way:

An artificial hatching of Chickens.

The raising of a dead bird to life.

The artificial generation of man.

way: but by the Art, and industry of a skilful Alchymist may a Man be born, and grow, as afterwards shall be shewed.

The generation of men by brutes.

It is possible also that men may be born of beasts, according to natural causes, but yet this cannot be done without much impiety, and heresie; to wit, if a man should couple with a beast, and that beast should, as a woman doth, receive the Sperm of the man, with desire and lust into her matrix, and conceive: then the sperm doth of necessity putrefie, and by the continual heat of the body, a man, and not a beast is thence produced. For alwaies as the seed is that is sown, so also is the fruit that is brought forth; and unless it should be so, it would be contrary to the light of Nature, and to Philosophy. Wherefore as is the seed, such is the hearb that springs from thence. So of the Seed of an Onyon is brought forth an Onyon, not a Rose, nor a Nut, nor a Lettuce. So of Corn, Corn is brought forth; of Barley, Barley; of Oats, Oats: and so it is with all other fruits, which have seed, and are sown, &c.

As the seed so is the fruit.

The force of womens imagination

In like manner also it is possible, and not contrary to Nature, that an irrational bruit should be produced by a woman, and a man. Neither are we to judge of, or censure the woman, as the man, (as in the former case) she therefore is not to be accounted impious, or heretical, as if she acted contrary to Nature, but it is to be imputed to her imagination. For her imagination is alwaies the cause of it. And the imagination of a breeding woman is so powerful, that in conceiving the seed into her body, she may change her infant
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Lib. I. Of the Nature of Things.

165

divers wayes : because her inward Stars are fo
strongly bent upon the Infant, that they beger an
impression, and an influence upon it. Wherefore
the Infant in the Mothers Womb in its forming is
put into the hand, and will of its Mother, as clay
in the hand of the Potter, who thence frames,
and makes what his will and pleasure is : so the
Woman that is a breeding, forms the fruit in her
Body, according to her Imagination, and her
Stars. Therefore it often falls out, that of the
Seed of a Man, Cattle, and other horrid Monsters
are begot, according as the imagination of the Mo-
ther is strongly directed upon the Embryo, &c.

Now as you have heard, that by Putrefaction
many, and various things are generated, and made
alive, so also you must know, that of many
Herbs by putrefaction divers living Creatures
are bred, which they that are skilled in these
things know.

Here also we must know, that all such Animals,
which are bred, and made of Putrefaction, con-
tain some poison, and are poisonous, yet one far
more strong then another, and one after another
manner then another : as you see in Serpents, Vi-
pers, Toads, Frogs, Scorpions, Basilisks, Spiders,
Wood-bees, Pistmires, and many sorts of Worms,
as Cankers, Maggots, Locusts, &c. all which are
bred in, and through putrefaction. Also amongst
Animals there are bred divers Monsters; And
there are Monsters also which are not bred of pu-
trefaction of themselves, but are made by Art
in a glass, as hath been said; because they often-
times appear in a very wonderful shape, and form,
fearful to behold, as oftentimes with many feet,

All animals
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poisonous.

many Tails, many Colours, oftentimes many Heads, Worms with the Tails of Fishes, or Feathers, and other unufual forms, that the like have not been feen.

What Mon-
fters are.

Wherefore not only all Animals, which have not proper Parents, and are not born of things like to themfelves are Monsters, but alfo thofe which are bred of other things.

The ferret
poifon of
the Bafilisk.

So you fee it is concerning a Bafilisk, which alfo is a Monster, and indeed a Monster above all Monsters, and then which none is to be more dreaded, becaufe he can kill any Man with his meer looks, and fight: and becaufe his poifon is above all poifons, to which nothing in the world is to be compared. He carries his poifon in a moft fecret manner in his eyes, and it is a conceived poifon, not much unlike a menftruous Woman, who alfo carrieth a fecret poifon in her eyes, fo that only by her looks a Looking-glaſs is fouled, and tainted. So alfo if ſhe look upon a wound, or an ulcer, ſhe infects that in the like manner, and hinders the cure thereof: fo alfo with her breath, as well as fight, ſhe infects divers things, corrupts and weakens them; and fo alfo with her touch. For you fee if ſhe meddle with wine in time of her menftrues, that it is fuddainly changed and made thick; The Vinegar alfo that ſhe meddles withal, becomes dead, and ufeleſs: fo alfo Hot-waters loſe their ſtrength; In like manner Civet, Amber, Gryſe, Muſk, and ſuch like perfumes, loſe their odour by ſuch a womans carrying or handling of them, fo alfo Gold, and Corals loſe their colour, alfo many Gems and Looking-glaſſes are ſoiled therewith, &c. But to return
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to what I proposed concerning the Basilisk, by what reason, and in what manner he carries poison in his looks, and eyes; you must know that he hath that property, and poison from menstruouse Women, as is aforesaid. For the Basilisk is bred of, and proceeds from the greatest impurity of a Woman, viz. her Menstrues, and from the blood of the Sperm, if it be put into a gourd glass, and putrefied in Horse-dung, in which putrefaction a Basilisk is brought forth. But who is so couragious, and bold to make, take him out, and kill him again, unless he cover and fortifie himself well first with glasses: I should perswade none to do it, nay, I would advise them to take heed of it.

But that I may proceed in treating of Monsters, Know that Monsters amongst brutes, which are brought forth of other things, and not of their like, seldom live long, especialy if they shall live neer, or amongst other brutes, because of an imbred disposition, and Gods disposing, all Monsters are odious unto brutes that are genuinely brought forth, and so also Monsters of men, which are generated by man, seldom live long. And by how much the more wonderful, and remarkable they are, so much the sooner they dy, so that non exceed the third day amongst men, unless they be presently carryed into some secreet place, and kept apart from all men. Moreover you must know that God abhors these kind of Monsters, and that they are displeasing to him, and that none of them can be saved, seeing they bear not the image of God: whence we can conjecture nothing else, but that they are so form-

Monsters do not live long.

Monsters
come from
the Devil.

ed by the Devil, and are made for the Devils service, rather than Gods, because no good work was ever done by any Monster, but rather all manner of evil, wickedness, and devillish deceits. For as an Executioner marketh his sons in cutting off their ears, putting out their eyes, burning their cheeks, fingers, hands, and cutting off their heads: so doth the Devil mark his sons through the imagination of their Mothers, which in their conceiving they drew from evil desires, lusts, and cogitations.

Monsters
are to be
shunned.

Also all men are to be shunned, which abound with, or want any member, or have a double member. For that is a presage of the Devils, and a most certain signe of some occult wickedness, and deceit, which follows upon it. Wherefore they seldom dy without the Executioner, or at least from some mark made by him.

The artificial
generation
of Men.

But we must by no means forget the generation of Artificial men. For there is some truth in this thing, although it hath been a long time concealed, and there have been no small Doubts, and Questions, raised by some of the ancient Philosophers, Whether it were possible for Nature, or Art to beget a Man out of the body of a Woman, and natural matrix? To this I answer, that it is no way repugnant to the Art of Alchymy, and Nature; yea it is very possible: But to effect it, we must proceed thus.

Let the Sperm of a man by it self be putrefied in a gourd glasse, sealed up, with the highest degree of putrefaction in Horse-dung, for the space of forty days; or so long until it begin to be alive, move, and stir, which may easily be seen. After
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this time it will be something like a Man, yet transparent, and without a Body. Now after this, if it be every day warily and prudently nourished and fed with the *Arcanum* of Mans blood, and be for the space of forty weeks kept in a constant, equal heat of Horse-dung, it will become a true, and living Infant, having all the Members of an Infant, which is born of a Woman, but it will be far less. This we call *Homunculus*, or Artificial. And this is afterwards to be brought up with as great care, and diligence as any other Infant, until it come to riper years of understanding. Now this is one of the greatest secrets, that God ever made known to mortal sinful Man. For this is a miracle, and one of the great wonders of God, and secret above all secrets, and deservedly it ought to be kept amongst the secrets until the last times, when nothing shall be hid, but all things be made manifest.

And although hitherto it hath not been known to men, yet it hath been known to Fairies of the Woods, Nymphs, and Gyants many ages since, because they come from them. For of such Artificial men, when they come to Mans age, are made Pygmies, Gyants, and other great and monstrous Men, who are instruments of great matters, who obtain great victories against their Enemies, and know all secrets, and mysteries: because by Art they receive their lives, by Art they receive their bodies, flesh, bones, and blood: by Art they are born; wherefore Art is now incorporated with, and imbred in them, and they need not learn of any, but others are constrained to learn of them, for by Art they have their original and present existence,

Fairies,
Nymphs,
Gyants, &c.
are made of
artificial
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flency, as a rose, or flower in a garden, and they are called the children of Fairies, and Nymphs, by reason that in power, and vertue they are like not to Men, but Spirits, &c.

Here it is necessary that we speak something of the generation of Metals; but because we have wrote sufficiently of that in our Book of the generation of Metals, we shall very briefly treat of it here, only briefly adding what was omitted in that Book. Know that all the seven Metals are brought forth after this manner, out of a three-fold matter, *viz.* Mercury Sulphur, and Salt, yet in distinct, and peculiar colours. For this reason *Hermes* did not speak amiss, when he said, that of three substances are all the seven Metals produced, and compounded, as also the Tinctures, and Philosophers Stone. Those three substances he calls the Spirit, Soul, and Body: but he did not shew how this is to be understood, or what he did mean by this, although haply he might know the three Principles, but did not make mention of them. Wherefore we do not say, that he was here in an error, but only was silent now, that those three distinct substances may be rightly understood, *viz.* Spirit, Soul, and Body, we must know, that they signifie nothing else but the three Principles, *i. e.* Mercury, Sulphur, Salt, of which all the seven Metals are generated. For Mercury is the Spirit, Sulphur the Soul, and Salt the Body, but a Metal is the Soul betwixt the Spirit, and the Body (as *Hermes* saith) which Soul indeed is Sulphur; and unites these two contraries, the Body, and Spirit, and changeth them into one essence, &c.

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Now this is not to be understood so as that of every Mercury, every Sulphur, or of every Salt, the seven Metals may be generated, or the Tincture, or the Philosophers Stone by the Art of Alchemy, or industry, with the help of Fire; but all the seven Metals must be generated in the mountains by the Archæus of the Earth. For the Alchymist shall sooner transmute Metals, then generate, or make them.

Whether Metals can be made artificially by fire.

Yet nevertheless living Mercury is the Mother of all the seven Metals, and deservedly it may be called the Mother of the Metals. For it is an open Metal, and as it contains all colours, which it manifests in the Fire, so also occultly it contains all Metals in it self, but without Fire it cannot shew them, &c.

Living Mercury is the Mother of Metals.

But generation, and renovation of Metals is made thus: As a man may return into the womb of his Mother, *i. e.* into the Earth, out of which he was first made a man, and shall again be raised at the last day: so also all Metals may return into living Mercury again, and become Mercury, and by Fire be regenerated, and purified, if for the space of forty weeks, they be kept in a continual heat, as an Infant is in his Mothers Womb. So that now there are brought forth not common Metals, but Tinging Metals. For if Silver be regenerated (after the manner as we have spoken) it will afterward Ting all other Metals into Silver, so will Gold into Gold, and the like is to be understood of all the other Metals.

The regeneration of Metals into Tinctures.

Now forasmuch as *Hermes* said, that the Soul alone

Now

The Soul is that medium where-with the soul is united to the body.

What the Soul of metals is,

Where is the generation of metals and minerals.

Whence the generation of Gemms

alone is that medium which joins the spirit to the Body, it was not without cause he said so. For seeing Sulphur is that soul, and doth like Fire ripen, and digest all Things; it can also bind the Soul with the Body, incorporating and uniting them together, so that from thence may be produced a most excellent body. Now the common combustible Sulphur is not to be taken for the soul of metals, for the soul is another manner of thing then a combustible, and corruptible body.

Wherefore it can be destroyed by no Fire, seeing indeed it is all Fire it self: and indeed it is nothing else but the quintessence of Sulphur, which is extracted out of reverberated Sulphur by the spirit of wine, being of a red colour, and as transparent as a Rubie: and which indeed is a great, and excellent *Arcanum*, for the transmuting of white metals and to coagulate living Mercury into fixt, and true Gold, Esteem this as an enriching treasure, and thou maist be well contented with this, only secret in the Transmutation of metals.

Concerning the generation of minerals, and half metals, nothing else need be known then what was at first said concerning metals, *viz.* that they are in like manner produced of the three Principles, *viz.* Mercury, Sulphur, and Salt, although not as metals of perfect but of the more imperfect, and baser Mercury, Sulphur, and Salt, and yet with their distinct colours.

The generation of Gemms is from the subtilty of the Earth, of transparent and crystalline Mercury, Sulphur, and Salt, even according to their distinct colours.

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Lib. 1. Of the Nature of Things.

But the generation of common Stones is of the subtilty of water, of mucilaginous Mercury, Sulphur, and Salt. For of the mucilaginousness of Water are produced all stones, as also sand, and gravel are thence coagulated into Stones, as we often see.

Also of common Stones.

For any stone put in the Water, doth suddenly contract a mucilaginousness to it self. Now if that mucilaginous matter be taken from this Stone, and coagulated in a glass, it becomes such a Stone, as was in that Water, but it would require a long time before it would be coagulated of it self.

An artificial generation of Stones.

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