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A New Light Of Alchymy

**Sędziwój, Michał
Paracelsus**

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The sixth book

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OF THE
NATURE
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THINGS.

The sixth Book.

Of the Resurrection of Natural Things.

OF

THE Resurrection and renewing of The raising again of Natural things.
Natural things is not the least, but
a profound and great secret in
the Nature of things, and rather
Divine, and Angelical, than Hu-
mane and Natural.

I desire to be here understood with great distinction, and no otherwise than my opinion is, and Nature doth daily and manifestly shew, and experience make good, lest I should be exposed to the Lies and Slanders of Mountebanks, my enemies (which do construe all that I do in the worst sense) as if I would usurp the Divine Power, and

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Death is
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What things
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sed again.

attribute this to Nature, which she was never able to perform: Wherefore we must cautiously consider that there is a twofold Death, *viz.* violent, and voluntary. The one can raise a thing again, the other not. Wherefore, do not believe those Sophisters that say, that a thing that is once dead, or mortified, can never be raised again, and that make no account of resuscitation, and restauration of things, which error indeed of theirs is not the least. And indeed it is true, that whatsoever dyeth, or perisheth with a natural death, and what Nature mortifies by reason of her predestination, God alone can raise again, or must of necessity be done by his command: so whatsoever Nature destroys, Man cannot restore again. But whatsoever Man destroys he can restore again, and being restored spoil again; and Man hath no further power of himself, and if he should attempt to do any thing more, he would arrogate the power of God to himself, and yet he would labour in vain, and be confounded, unless God did assist him, or he had so much faith as to remove mountains: Even to such a man this is possible, and greater things than this. Because the Scripture saith, and Christ himself spake it. If thou hast faith as a grain of Mustard-seed, and saist unto this Mountain, Go and be removed thither, and it shall be removed, and all things be possible to thee, and nothing impossible.

But to return to our purpose, what difference then there is betwixt dying, and being mortified, and which of these may be raised again, so these are to be understood. Whatsoever naturally dies hath its end by predestination, and so the Will
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and Ordination of God permits. Yet it hap-
pens that this is also done by divers Diseases, and
various Casualties, and this can never be raised
again, neither is there any preservative to be used
against predestination, and the natural term of
life. But that which is mortified may be both
raised again and revived, which may be proved
by divers arguments, which we shall set down in
the end of this Book.

Wherefore there is a great difference betwixt
dying and being mortified, neither must they be
taken for one and the same thing, under the same
name. For in every example they are far different
For look upon a man that dies a natural and pre-
destinated death, what further good or profit is
there in him? Nothing, he is only cast into the
Earth to worms. For he is a stinking carcass, and
due to the earth.

But the same is not to be understood of a man
that is slain with a Sword, or dies by some such
like violent death. For his whole Body is profit-
able and good, and may be prepared into a most
precious Mummie. For although the Spirit of
Life went out of such a Body, yet the Balsome,
in which lies the Life, remains, which indeed
doth as Balsome preserve other mens Bodies.

So you may see in Metals, when a Metal is a-
bout to die, it begins to be overcome with rust,
and as much as is thus overcome, is dead: and
when all the Metal is devoured with rust, it is all
dead; and such a rust can never be reduced in-
to true Metal again, but it becomes only Dross,
and not Metal. For it is dead, and Death is
in it, neither hath it any more Balsome of

What things
cannot be
raised again.

It is one
thing to die
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mortified.

Life, but is quite destroyed in it self.

The difference betwixt the Calx of Metals and their Ashes.

Now the Calx of Metals, and their ashes are two things: And there is a great difference betwixt these two, for one may be revived, and brought back again into a Metal, but the other not: the one is volatile, the other fixed, the one died, the other mortified.

What the Ashes of Metals is.

The Ashes is volatile, and cannot be brought back into a Metal, only into Glafs and Dross; but the Calx of Metals is fixed, and may be brought back into its own Metal.

What the Calx of Metals is.

But to understand the difference, and the cause, know, that in the Ashes there is less Farness, and more dryness than in the Calx, which indeed makes it fluxil: but the Calx is fatter and moister than the Ashes, and doth still retain its Resine, and Fluxibleness, and especially the Salt, which naturally is fluxil, and makes Metals flow, and reduceth them. Hence now it follows, that the Salt must be extracted out of the Ashes of Metals, that they may not be brought back into a Metal, then they are perfectly volatile; and this difference and this clause is chiefly to be taken notice of, for much depends upon it.

The errors of Mountebanks concerning Gold.

For amongst Mountebanks this is no small error, who in stead of porable Gold, the Quintessence of Gold, Tincture of Gold, &c. have given to men an impure Calx of Gold, not considering the difference, and evil that follows upon it. For there are two remarkable and necessary things to be taken notice of here, viz.

First, that Gold calcined, or powdered, if it be given to Men, is gathered into one heap in the stomach, or goeth forth again with the dung, and so

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it is taken in vain, without doing any good: or that which is reduced by the great inward heat in mans Body, it gilds over, and makes hard in a crust, both the Bowels and Stomach, by reason of which the concoction of the Stomach is hindered, whence many and various Sickneses follow, and at length death it self.

As you have heard of Gold, so also must it be understood of all the other Metals, viz. that you take not any Metallick *Arcaenum*, or Medicine into your Body, unless it be first made volatile, and it be reduced into no Metal.

Wherefore the first degree, and beginning to prepare potable Gold is this: so may such a volatile be afterwards dissolved in Spirit of Wine, that both may ascend together, be made volatile, inseparable. And as you prepare Gold, so may you also prepare potable ☉ ☽ ☿ ♃ ♄ and ♀.

But to return to our purpose, let us prove by examples and sufficient reasons, that things mortified are not dead, and forced to abide in death, but may be reduced, raised again, and revived, and this truly by Man, and according to the course of Nature. You see Lions how all of them are brought forth dead, and first of all are made alive by the roaring of their Parents, as one that is asleep is raised with a noise, so also are Lions raised, not that they are thus asleep, (for they which sleep a natural sleep must of necessity rise again, which the Lions of themselves do not.) For if they were not raised by this roaring, they would remain dead, and Life would never be perceived in them, Wherefore it is apparent, that by this roaring they receive their life.

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So

When metallick Arcana are to be taken inwardly.

How to make metals potable and irreducible.

The raising again of things is proved by the Whelps of a Lyon.

How Lyons are made alive again.

The reviving of dead Flies.

So also you see in all Animals which are not ingenerated, but proceed from putrefaction, as Flies, which if they be drowned in water, that no Life at all is perceived in them, and if they were so left, they would continue dead, and never return to life of themselves any more. But if thou cast Salt upon them, and put them in the warm Sun, or behind a warm Furnace, they will recover their former life, and this truly is a raising of them up again. For if this were not done, they would continue dead for ever.

The generation of many Serpents of one.

So also you see in a Serpent, if he be cut into pieces, and these pieces put into a gourd Glasse, and be putrefied in Horse-dung, the whole Serpent will become living again in the Glasse, in the form either of Worms or Spawn of Fishes. And if those Worms be in a fitting manner brought out of putrefaction, and nourished, many hundred Serpents will be brought out of one Serpent, whereof every one will be as big as the first; which is done only by putrefaction. And as it is said of the Serpent, so also many other Animals may be raised, and restored a gain.

Hermes and Virgil endeavour to raise themselves after Death.

According to this process *Hermes* and *Virgil* have attempted (by the assistance of Necromancy) to renew, and raise themselves after Death, and to be born again, as Infants, but it succeeded not according to their purpose.

The resurrection of Metals is sword.

But to omit examples, and fall upon the Praxis of Resurrection and Restauration, it is necessary and most convenient to begin with Metals, forasmuch

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much as Metalline bodies do oftentimes resemble mens bodies.

We must know therefore, that the Resurrexi-
on and Restauration of Metals is twofold. The
one which doth reduce calcined Metals into their
first Metallick body: the other which doth re-
duce Merals into their first matter, *i. e.* into
Quick-silver.

The process of the latter is this: Calcine a
Metal with common Quick-silver, put this Calx,
and as much Quick-silver into a Sublimatory,
and let them stand so long till both be coagula-
ted into an Amalgama; then sublime the Mer-
cury from the Calx, then grind it again with
the Metallick Calx, and sublime it as before,
this do so often, till the Metallick Calx shall o-
ver a Candle melt like Wax, or Ice, and then it
is well done. Put this Metal in digestion for a
time, and it will all be turned into Quicksilver,
i. e. into its first matter, which Mercury of Me-
tals is indeed called the Mercury of Philosophers,
which many Alchymists have sought after, but
few have found. Now after this manner may
Quick silver be prepared out of all Metals, *viz.*
☉ auri, ☽ ☿ ♃ ♄.

Now the raising again, or restoring of coagu-
lated Mercury is done by Distillation in a Re-
tort: for Quick-silver alone ascends into cold
Water, the Ashes of ☿ ☽ or Sulphur being left
behind.

Now the raising again, or Restauration of Mer-
cury sublimed is done in seething hot Water:
but it must first be ground very small, so the hot
Water will separate from it the Spirit of Salt
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and Vitriol, which it carries up with it; the Quick-silver running in the bottom of the Water. Now if this Quick-silver shall be again sublimed with Salt and Vitriol, and revived again in hot Water, and this done seven or eight times, it can never be better purged, and renewed.

And this may be kept for a great secret in Alchymy and Physick, and be much rejoiced in. For by this means all impurity, blackness, and poisonousness is taken away.

The reduction of calcined and precipitated Mercury.

Mercury calcined can never be restored again without sublimation; for unless it be sublimed after calcination, it will never be revived, wherefore thou shalt first sublime it, and then reduce it as other Sublimate.

The Resuscitation of Azure Cinnabar, *Aurum vitæ*, also of Precipitate, that they may be reduced into Quick-silver is thus:

Take either of these, grind it small upon a marble, make it up into a Past with the White of an Egg and Sope, then make Pills of the bigness of Filbeards, which put into a strong earthen gourd, upon the mouth of it put a plate of Iron, with many little holes in it, and lute it on, and distil it *per descensum* with a strong fire, so that it may fall into cold Water, and thou shalt have the Quick-silver again.

The renewing of wood that is burnt

Now the Resuscitation, and restoring of Wood is hard and difficult, yet possible to Nature, but without much skilfulness and industry it can never be done: But to revive it the process is this:

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Take Wood which must first be a Coal, then Ashes, which put into a gourd together with the Refine, Liquor and Oyl of that Tree, of each a like weight, mingle them, and melt them with a soft heat, and there will be a mucilaginous matter, and so thou hast the three Principles, of which all things are produced, and generated, *viz.* Flegm, Fatness and Ashes.

The Flegm is Mercury, the Fat is Sulphur, the Ashes is Salt. For whatsoever fumes and evaporates in the Fire is Mercury: whatsoever flames, and is burnt, is Sulphur, and all Ashes is Salt.

The Flegm of Wood is its Mercury, the Fat its Sulphur, the Ashes its Salt.

Now seeing thou hast these three Principles together, put them in Horse-dung, and putrefie them for a time. If afterward that matter be put in, and buried in fat ground, thou shalt see it live again, and a little Tree spring from thence, which truly in vertue is far more excellent than the former. This Tree or Wood is and is called Regenerate Wood, renewed and restored, which from the beginning was Wood, but mortified, destroyed, and brought into Coals, Ashes, and almost to nothing, and yet out of that nothing is made and renewed. This truly in the Light of Nature is a great Mystery, *viz.* that a thing which had utterly lost its form, and was reduced to nothing, should recover its form, and of nothing be made something, which afterward becomes much more excellent in vertue and efficacy than it was at first.

But to speak generally of the Resurrection and Restauration of Natural things, you must know, that the chiefest foundation here, is, that that be restored

A general rule for raising of things again.

Take

