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A New Light Of Alchymy

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Paracelsus**

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The second treatise. Of the operation of nature according to our intention
in sperm

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and that which is chiefest of all, religious, fearing God, not injurious to their Neighbour. Then let them diligently consider, whether their purpose be agreeable to Nature; whether it be possible, let them learn by clear examples, *viz.* Out of what things any thing may be made, how, and in what Vessel Nature works. For if thou wilt do any thing plainly, as Nature her self doth do it, follow Nature; but if thou wilt attempt to do a thing better than Nature hath done it, consider well in what, and by what it is bettered, and let it always be done in its own like. As for example, if thou desirest to exalt a Metal in Vertue (which is our intention) further than Nature hath done; thou must take a Metalline Nature both in Male and Female, or else thou shalt effect nothing. For if thou dost purpose to make a Metal out of Herbs, thou shalt labour in vain, as also thou shalt not bring forth Wood out of a Dog, or any other Beast.

The second Treatise.

*Of the Operation of Nature in our intention,
and in Sperme.*

I said even now that Nature was true, but one, every where seen, constant, and is known by the things which are brought forth, as Woods, Herbs, and the like. I said also that the Searcher of Nature must be true, simple hearted, patient, constant, giving his mind but to one thing at one,

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&c.

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&c. Now we must begin to treat of the acting of Nature. As Nature is in the Will of God, and God created her, or put her upon every imagination; so Nature made her self a Seed, (i.e.) her Will, and Pleasure in the Elements. she indeed is but one, and yet brings forth divers things; but workes nothing without a Sperm: Nature works whatsoever the Sperme pleaseth, for it is as it were an Instrument of some Artificer. The Sperm therefore of every thing is better; and more advantagious to the Artificer, than Nature her self. For by Nature without Seed, you shall do as much as a Goldsmith shall without Fire, Gold, or Silver, or a Husbandman without Corn or Seed. If thou hast the Sperm, Nature is presently at hand, whether it be to bad or good. She works in Sperm, as God doth in the free will of man: and that is a great mystery, because Nature obeys the Sperm, not by compulsion, but voluntarily, even as God suffers all things which man wills, not by constraint, but out of his own free pleasure: Therefore he gave Man free will whether to bad or to good. The Sperm therefore is the Elixir of every thing, or Quintessence, or the most perfect Decoction or Digestion of a thing or the Balsom of Sulphur, which is the same as the Radical Moisture in Metals. There might truly be made a large Discourse of this Sperm; but we shall only keep to that which makes for our purpose in the Chymical Art. Four Elements beget a Sperm through the Will and Pleasure of God, and imagination of Nature: for as the Sperm of Man hath its Center or Vessel of its Seed in the Kidnies; so the four Elements by

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their never ceasing motion (every one according to its quality) casts forth a Sperm into the Center of the Earth, where it is digested, and by motion sent abroad. Now the Center of the Earth is a certain empty place where nothing can rest. The four Elements send forth their Qualities into excentral parts of the Earth, or into the circumference of the Center. As a Man sends forth his Seed into the entrance of the Womb of the Woman, in which place nothing of the Seed remains, but after the Womb hath received a due proportion, casts out the rest: so also it comes to pass in the Center of the Earth, that the magnetick Virtue of the part of any place draws to it self any thing that is convenient for its self, for the bringing forth of any thing; the residue is cast forth into stones, and other excrements. For all things have their original from this Fountain, neither hath any thing in the world any beginning but by this Fountain. As for example; let there be set a vessel of Water upon a smooth even Table, and be placed in the middle thereof, and round about it let there be laid divers things, and divers Colours, also Salt, and every one apart: then let the Water be poured forth into the middle; and you shall see that Water to run abroad here and there, and when one stream is come to the red Colour, it is made red by it, if to the Salt, it takes from it the Taste of the Salt, and so of the rest. For the Water doth not change the place, but the diversity of the place changeth the Water. In like manner the Seed or Sperm being by the four Elements cast forth from the center into the circumference, passeth through divers places, and according

ding to the nature of the place it makes things : If it comes to a pure place of Earth and Water, a pure thing is made. The Seed and Sperm of all things is but one, and yet it produceth divers things, as is evident by the following example. The Seed of a Man is a noble Seed, and was created and ordained for the Generation of Man only; yet nevertheless if a man do abuse it, as is in his free will to do, there is born an Abortive. For if a Man contrary to Gods most express Command should couple with a Cow, or any other Beast, the Beast would presently conceive the Seed of the Man, because Nature is but one; and then there would not be born a Man, but a Beast, and an Abortive; because the Seed did not find a place suitable to it self. By such an inhumane and detestable Copulation of Men with Beasts there would be brought forth divers Beasts like unto Men for so it is, if the Sperm goes into the Center there is made that which should be made there; but when it is come into any other place, and hath conceived, it changeth its form no more. Now whilst the Sperm is yet in the Center, there may as easily be brought forth a Tree, as a Metal from the Sperm, and as soon an Herb as a Stone, and one more precious than another, according to the purity of the place: But how the Elements beget a Sperm is in the next place to be treated of, and it is done thus: The Elements are four: two are heavy and two are light, two dry and two moist, but one which is most dry and another which is most moist are Males and Females, &c. Every one of these of it self is most apt to produce things most like unto it self in its own sphere, and

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and so it pleased God it should be : These four never are at rest, but are always acting one upon another ; and every one by it self sendeth forth his own thinness, and subtilty, and they all meet in the Center : now in the Center is the Archeus, the servant of Nature, which mixeth those Sperms, and sends them forth. And how that is done is to be seen more fully in the Epilogue of the twelve Treatises.

The third Treatise.

Of the true first Matter of Metals.

THE first Matter of Metals is twofold, but the one cannot make a Metal without the other. The first and principal is the humidity of the Air mixed with heat ; and this the Philosophers called *Mercury*, which is governed by the Beams of the Sun and Moon in the Philosophical Sea, the second is the dry heat of the Earth, which they called *Sulphur*. But because all true Philosophers chiefly concealed this, we will a little more clearly explain it ; especially the weight or poise, which being unknown, all things are spoiled. Thence it is, that many bring forth an Abortive out of that which is good ; for there be some that take the whole Body for the Matter, or Seed, or Sperm ; and some that take a piece, and all these go beside the right way. As for example ; if any one should take the Foot of a Man, and the Hand of a Woman, and would by mixing these