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A New Light Of Alchymy

**Sędziwój, Michał
Paracelsus**

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The third treatise. Of the true first matter of metals

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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

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these two together make a Man, it were not possible to be done. For there is in every Body a Center, and a place or the point of the Seed or Sperm, and is always the 8200th. part, yea even in every Wheat Corn; and this cannot be otherwise. For not the whole Corn or Body is turned into Seed, but only a spark, or some certain small necessary part in the Body, which is preserved by its Body from all excessive heat and cold. If thou hast ears, or any sense, mark well what is here said, and thou shalt be safe, and out of the number not only of those who are ignorant of the place of the Sperm, and endeavour to convert the whole Corn into Seed; but also of them all, who are employed in the fruitless Dissolution of Metals, and are desirous to dissolve the whole of Metals, that afterwards by their mutual Commixtion they make a new Metal. But these men, if they considered the process of Nature, should see that the case is far otherwise; for there is no Metal so pure, which hath not its impurities, yet one more or fewer than another. But thou, Friendly Reader, shalt observe the first point of Nature, as is abovesaid, and thou hast enough: but take this caution along with thee; that thou dost not seek for this Point in the Metals of the vulgar, in which it is not. For these Metals, especially the Gold of the vulgar, are dead, but ours are living, full of spirit, and these wholly must be taken: for know, that the Life of Metals is Fire whilst they are yet in their Mines; and their Death is the Fire, *viz.* of Melting. Now the first Matter of Metals is a certain Humidity mixed with warm Air, and it resembles fat Water, sticking to every thing pure

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or impure, but in one place more abundantly than in another, by the reason the Earth is more open and porous in one place than in another, having also an attractive Power. It comes forth into the light sometimes by it self, with some kind of Covering, especially in such places where there was nothing that it could well stick to; it is known thus, because every thing is compounded of three Principles; but in reference to the Matter of Metals is but one, without any conjunction to any thing, excepting to its Covering or Shadow, viz. Sulphur, &c.

The fourth Treatise.

How Metals are generated in the Bowels of the Earth.

Metals are brought forth in this manner. After the four Elements have sent forth their Virtues into the Center of the Earth, the Archeus by way of Distillation sends them up unto the Superficies of the Earth, by vertue of the heat of its perpetual motion: for the Earth is porous, and this Wind by distilling through the Pores of the Earth, is resolved into Water, out of which all things are made. Therefore let the Sons of Wisdom know, that the Sperm of Metals doth not differ from the Sperm of all things, viz. the moist Vapour: therefore in vain do Artists look after the reducing of Metals into their first Matter, which is only a Vapour. The Philosophers meant not such a first Matter, but only the second Matter, as *Bernardus Trevisanus* learnedly discusseth

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