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A New Light Of Alchymy

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Paracelsus**

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The sixth treatise. Of the second matter, and putrefaction of things

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ward hath a power to enter into imperfect things, and so brings in a Colour to them, which afterward is joyned to that Water, being then in part congealed, and so fills up the Pores thereof, & is fixed with it with an inseparable fixation. For all Water is congealed with Heat, if it be without Spirit, and congealed with Cold, if it hath a Spirit; but he that knows how to congeal Water with Heat, and to joyn a Spirit with it, shall certainly find out a thing more pretious than Gold, and every thing else. Let him therefore cause that the Spirit be separated from the Water, that it may putrifie, and be like a Grain. Afterwards the Feces being cast away, let him reduce and bring back the Spirit again from the deep into Water, and make them be joyned together again: for that Conjunction will generate a Branch of an unlike shape to its Parents.

The sixth Treatise.

*Of the second Matter and Putrefaction
of things.*

WE have spoken of the first Matter of things, and how things are produced by Nature without Seed, that is, how Nature receives Matter from the Elements, out of which she makes Seed: But now we intend to treat of the Seed it self, and things generated of Seed. For every thing that hath Seed is multiplied in it, but without the help of Nature it is not done: for the Seed is
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nothing else but the Air congealed in some Body; or it is a moist Vapour; and unless this be resolved by a warm Vapour, it is of no use. Let therefore the Searchers of the Art understand what Seed is, lest they seek after a thing that is not; and let them know that is threefold, which is brought forth by the four Elements. The first is Mineral, and is that which we now speak of; the second is Vegetable; the third Animal. The Mineral Seed is known by Philosophers alone: the Vegetable is common and vulgar, as we may see in Fruits: the Animal is known by imagination. The Vegetable doth shew to us, how Nature made it of the four Elements. For we must know that the Winter is the cause of Putrefaction, seeing it congeals the Vital Spirits in Trees; and when those by the Heat of the Sun (in which there is a magnetick Virtue, attractive of all manner of Moisture) are resolved; then the Heat of Nature, stirred up by motion, drives or forceth the subtil Vapour of the Water to the circumference, and this Vapour openeth the Pores of the Tree, and makes Drops distil, always separating the pure from the impure. Yet the pure sometimes goeth before the impure; the pure stays, and is congealed into Flowers, the impure goes into Leaves, the gross and thick into the Bark; the Bark of the Tree remains fast and firm, the Leaves fall with cold or heat, when the Pores thereof are stopt: the Flowers in congealing receive their Colour according to the Heat whereby the Colour is made, and bring with them Fruit and Seed (as an Apple, in which there is Sperm out of which a Tree is not brought forth; but in the inside of that Sperm

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Sperm is Seed or Kernel, out of which even without the Sperm is brought forth a Tree, for Multiplication is not in the Sperm, but in the Seed.) So we see with our eyes, that Nature creates a Seed out of the four Elements, lest we should labour in vain about it; for what is created already need not a Creator. Let this by way of example be sufficient for the Advertisement of the Reader; but now I return to my purpose concerning the Minerals. Nature creates the Mineral Seed, or the Seed of Metals, in the bowels of the Earth: wherefore it is not believed that there is any such Seed in *rerum natura*, because it is invisible. But it is no wonder if ignorant men doubt of it, seeing they cannot perceive that which is before their eyes, much less that which is hid from their eyes: but it is most true that that which is superiour is but as that which is inferiour, and so on the contrary. Also that which is brought forth above is brought forth of the same Fountain, as that beneath in the Bowels of the Earth. And what prerogative should Vegetables have before Metals; that God should put a Seed into them, and without cause withhold it from these? Are not Metals of as much esteem with God as Trees? Let this be granted for a truth, that nothing grows without Seed: for where there is no Seed the thing is dead. It is necessary therefore that four Elements should make the Seed of Metals, or bring them forth without a Seed; if they are produced without Seed, then they cannot be perfect; seeing every thing without Seed is imperfect, by the rules of Composition: he which gives no credit to this

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undoubted truth is not worthy to search into the secrets of Nature; for there is nothing made in the world that is destitute of Seed. The Seed of Metals is truly and really put into them: and the Generation of it is thus. The four Elements in the first Operation of Nature do by the help of the Archeus of Nature distil into the Center of the Earth a ponderous or heavy Vapour of Water, which is the Seed of Metals, and is called Mercury by reason of its fluxibility, and its conjunction with every thing, not for its Essence; and for its internal Heat it is likened to Sulphur, and after Congelation becomes to be the radical Moisture. And although the Body of Metals be procreated of Mercury (which is to be understood of the Mercury of Philosophers) yet they are not to be hearkened to, that think the vulgar Mercury is the Seed of Metals, and so take the Body instead of the Seed, not considering that the vulgar Mercury spoken of hath its own Seed in its self. The errors and mistakes of all these men will be made apparent by the following example. It is manifest that men have Seed, in which they are multiplied: the Body of Man is Mercury; but the Seed is hid in the Body, and in comparison to the Body is but little and light: he therefore that will beget a Man let him not take Mercury, which is the Body, but the Seed, which is the congealed Vapour of Water. So in the Regeneration of Metals, the vulgar Chymists go preposterously to work: They dissolve Metallick Bodies, whether it be Mercury, or Gold, or Lead, or Silver, and corrode them with sharp Waters, and other Hetrogeneous things not requisite

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quisite to the true Art, and afterward joyn them together again, not knowing that a Man is not generated of a Mans Body cut to pieces, because by this means the Body is marred, and the Seed beforehand is destroyed. Everything is multiplied in Male and Female, as I have already mentioned in the Treatise of the twofold Matter: The Division of the Sexes causeth or produceth nothing, but a due joyning of them together brings forth a new form: the Seeds therefore, or Spermes, not Bodies are to be taken. Take therefore a living Male and a living Female, joyn these together, that betwixt them there may be conceived a Sperm for the bringing forth of Fruit after its kind: There is no man living can believe that he can make the first Matter: The first Matter of Man is Earth, and no man can of that make a Man; only God knows how to do this; but of the second Matter, which is already made, if it be put into its due place, may easily by the operation of Nature be generated a thing of that species, or kind, which the Seed was of. The Artift here need do nothing, only to separate the thin from the thick, and to put it into its due Vessel. For this is to be considered, that as a thing is begun so it ends: Of one are made two, of two one, and then you have done. There is one God; of this one God the Son is begotten: One produceth two, two have produced one holy Spirit proceeding from both: so the world is made, and so shall be the end thereof. Consider the four former Points most exactly; thou hast in them the Father, the Father and the Son, and lastly the holy Spirit: thou hast the four