

Badische Landesbibliothek Karlsruhe

Digitale Sammlung der Badischen Landesbibliothek Karlsruhe

A New Light Of Alchymy

**Sędziwój, Michał
Paracelsus**

London, 1674

The tenth treatise. Of the supernatural generations of the son and the sun

[urn:nbn:de:bsz:31-96299](https://nbn-resolving.org/urn:nbn:de:bsz:31-96299)

with it, it sends forth its Seed, and is debilitated almost unto death; the Chalybs conceives, and bears a Son, more excellent then his Father: then when the Seed of that which is now brought forth is put into its own Matrix, it purifies it, and makes it a thousand times more fit and apt to bring forth the best, and most excellent Fruits. There is another Chalybs, which is like to this, created by it self of Nature, which knows how to draw forth by vertue of the Sun beams (through a wonderful power, and vertue) that which so many Men have sought after, and is the beginning of our Work.

The tenth Treatise.

*Of the Supernatural Generation of the Son
of the Sun.*

WE have treated of things, which Nature makes, and which God hath made; that the Searchers of Art might the more easily understand the possibility of Nature. But to delay no longer, I will now enter upon the Manner, and Art how to make the Philosophers Stone. The Philosophers Stone or Tincture is nothing else, but Gold digested to the highest degree: For vulgar Gold is like an Herb without Seed, when it is ripe it brings forth Seed; so Gold when it is ripe yeilds Seed, or Tincture. But, will some ask Why doth not Gold or any other Metal bring forth Seed? the reason given is this, because it cannot be ripe, by reason of the crudity of the Air, it hath not sufficient heat, and it happens

that in fo
Nature
by the
Orange
ther Tre
natural
because
places th
ripen, t
pressed v
have the
Nature b
may per
same ha
and See
industry
how to e
without
only in t
can do
other m
cannot b
dy there
body be
of open
what tha
have th
fold dif
dissoluti
one than
der wh
natural
pened i
digested

that in some places there is found pure Gold, which Nature would have perfected, but was hindred by the crude Air. As for example we see that Orange Trees in *Polonia* do indeed flourish as other Trees in *Italy*, and elsewhere, where their natural Soil is, they yeild, and bring forth Fruit, because they have sufficient heat: but in these cold places they do otherwise, for when they begin to ripen, they are at a stand, because they are oppressed with cold; and so in these places we never have their Fruit naturally: but if at any time Nature be sweetly, and wittily helped, then Art may perfect that, which Nature could not. The same happens in Metals: Gold may yeild Fruit, and Seed, in which it multiplies it self by the industry of the skilful Artificer, who knows how to exalt Nature, but if he will attempt to do without Nature, he will be mistaken. For not only in this Art, but also in every thing else, we can do nothing but help Nature; and this by no other medium then fire, or heat. But seeing this cannot be done, since in a congealed Metallick body there appears no Spirits; it is necessary that the body be loosed, or dissolved, and the Pores thereof opened, whereby Nature may work. But what that dissolution ought to be, here I would have the Reader take notice, that there is a two fold dissolution, although there be many other dissolutions, but to little purpose, there is onely one that is truly natural, the other is violent, under which all the rest are comprehended. The natural is this, that the Pores of the body be opened in our Water, whereby the Seed, that is digested may be sent forth, and put into its proper

of the Son

which Nature
h made; the
easily under
at to delay n
Manner, an
Stone. Th
thing else, bu
e: For vulg
d, when it
when it is ri
will some as
r Metal brin
his, because
crudity of th
and it happen
th

per Matrix : Now our Water is heavenly, not wetting the hands, not vulgar, but almost Rain water : the Body is Gold, which yields Seed ; our Lune or Silver (not common Silver) is that which receives the Seed of the Gold : afterwards it is governed by our continual Fire for seven months, and sometimes ten, until our Water consume three, and leave one; and that in *duplo*, or a double. Then it is nourished with the Milk of the Earth, or the Fatness thereof, which is bred in the Bowels of the Earth, and is governed or preserved from Putrefaction by the Salt of Nature. And thus the Infant of the second Generation is generated. Now let us pass from the Theory to the Praxis.

The eleventh Treatise.

*Of the Praxis, and making of the Stone
or Tincture by Art.*

THrough all these foregoing Chapters, our Discourse of things hath been scatter'd by way of Examples, that the Praxis might be the more easily understood, which must be done by imitating Nature after this manner—

Take of our Earth, through eleven Degrees, eleven Grains, of our Gold, and not of the vulgar, one Grain, of our Lune, not the vulgar, two Grains : but be thou well advised, that thou takest not common Gold and Silver for these are dead, take ours which are living: then put them
into

into our
dry Liq
ved in
Philoso
Bodies
them, s
part wi
moistur
nitre, w
there is a
the Pit
that, bu
that rad
Putrefac
as thou
things
til Colo
it by di
Colours
the who
and wh
a fiery C
Vessel, c
it; if it
afterwar
that W
boil it ag
gain. S
no more
Water
out of t
until it
here to
underst