

Badische Landesbibliothek Karlsruhe

Digitale Sammlung der Badischen Landesbibliothek Karlsruhe

A New Light Of Alchymy

**Sędziwój, Michał
Paracelsus**

London, 1674

The eleventh treatise. Of the praxis, and making of stone, of tincture by
art

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

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

into our fire, and let there be made of them a dry Liquor; first of all the Earth will be resolved into Water, which is called the Mercury of Philosophers; and that Water shall resolve those Bodies of Gold and Silver, and shall consume them, so that there shall remain but the tenth part with one part; and this shall be the radical moisture of Metals. Then take Water of Salnitre, which comes from our Earth, in which there is a River of living Water, if thou diggest the Pit knee deep, therefore take Water out of that, but take that which is clear; upon this put that radical Moisture, and set it over the fire of Putrefaction and Generation, not on such a one as thou didst in the first Operation: govern all things with a great deal of Discretion, until Colours appear like a Peacocks Tail; govern it by digesting it, and be not weary until these Colours be ended, and there appear throughout the whole one green Colour, and so of the rest; and when thou shalt see in the bottom Ashes of a fiery Colour, and the Water almost red, open the Vessel, dip in a Pen, and smear some Iron with it; if it tinge, have in readiness that Water which afterwards I shall speak of and put in so much of that Water as the cold Air was which went in, boil it again with the former fire until it tinge again. So far reached my experience, I can do no more, I found out no more. Now that Water must be the Menstruum of the World, out of the Sphere of the Moon, so often rectified, until it can calcine Gold: I have been willing here to discover to thee all things; and if thou shalt understand my Meaning sometimes, and not the Letter,

my?
 heavenly, not
 almost Rain
 ds Seed; our
 is that which
 wards it is go
 ven months,
 nsume three,
 or a double
 of the Earth,
 in the Bow-
 eserved from
 And thus
 n is genera-
 eory to the

se.
 the Stone

apters, our
 scatter'd by
 ight be the
 be done by
 Degrees,
 the vulgar,
 vulgar, two
 at thou ca-
 or these are
 n put them
 into

I etter, I have revealed all things; especially in the first and second work. Now it remains that we speak next of the Fire. The first Fire, or of the first Operation is a Fire of one degree, continual, which goes round the Matter; the second is a natural Fire, which digests and fixeth the Matter: I tell thee truly that I have opened to thee the Governance or Rules of the Fire, if thou understandest Nature: The Vessel remains yet to be spoken of. It must be the Vessel of Nature, and two are sufficient; the Vessel of the first work must be round; but in the second a Glas a little less, like unto a Vial, or an Egg. But in all these know that the Fire of Nature is but one, and if it works variously, it is by reason of the difference of places. The Vessel therefore of Nature is but one; but we for brevities sake use a couple; the Matter is one, but out of two Substances. If therefore thou wilt give thy mind to make things, consider first things that are already made; if thou canst not reach, or understand things presented to thy eyes, much less things that are to be made, and which thou desirest to make. For know that thou canst create nothing, for that is proper to God alone, but to make things that are not perceived, but lie hid in the shadow, to appear, and to take from them their veil, is granted to an intelligent Philosopher by God through Nature. Consider, I beseech thee, the simple Water of a Cloud: who would ever believe that that contains in it self all things in the world, hard Stones, Salts, Air, Earth, Fire, when as yet of it self it seems to be simple? What shall I say of the Earth, which contains in it Water, Fire, Salts, Air, and of it self

self seem
Nature,
ful fruits
the Air
and the
the eyes
perceive
eyes of th
the eyes
the eyes
the eyes
rather to
Acts and
the dista
one and
Center an
out of t
Heat dow
of the Ear
perpetual
to the Su
Heat is f
ry Fire;
ter, whic
Pores of
doth tem
its Heat, f
the Work
would be
would an
invisible
all things,
vent it;
all things

self seems to be but meer Earth? O wonderful Nature, which knows how to produce wonderful fruits out of Water in the Earth, and from the Air to give them life. All these are done, and the eyes of the vulgar do not see them; but the eyes of the understanding and imagination perceive them, and that with a true sight. The eyes of the wise look upon Nature otherwise than the eyes of the common men. As for example, the eyes of the vulgar see that the Sun is hot; but the eyes of Philosophers on the contrary see it rather to be cold, but its Motion to be hot. The Acts and Effects of it are understood through the distance of places. The Fire of Nature is one and the same with it: for as the Sun is the Center amongst the Spheres of the Planets; and out of this Center of the Heaven it scatters its Heat downward by its motion; so in the Center of the Earth is the Sun of the Earth, which by its perpetual motion sends its Heat or Beams upward to the Superficies of the Earth. That intrinsecal Heat is far more efficacious than this Elementary Fire; but it is allayed with an Earthy Water, which from day to day doth penetrate the Pores of the Earth, and cools it: So the Air doth temper and mitigate the heavenly Sun and its Heat, for this Air doth day after day fly round the World: and unless this were so, all things would be consumed by so great a Heat, neither would any thing be brought forth. For as that invisible Fire or Central Heat would consume all things, if the Water coming betwixt did not prevent it; so the Heat of the Sun would destroy all things; if the Air did not come betwixt.

D

But

But how these Elements work one with another, I will briefly declare. In the Center of the Earth is the Central Sun, which by its own motion, or of its firmament, doth give a great heat, which extends it self even to the superficies of the Earth. That Heat causeth Air after this manner. The Matrix of Air is Water, which bringeth forth Sons of its own nature, but unlike, and far more subtil than it self; for where the Water is denyed entrance, the Air enters: when therefore that Central Heat, which is perpetual, doth act, it makes Water distil and be heated, and so that Water by reason of the heat is turned into Air; upon this account it breaks forth to the superficies of the Earth, because it will not suffer it self to be shut in: then when it is cold it is resolved into Water. In the mean time it happeneth also that in opposite places not only Air but Water goes out; so you see it is when black Clouds are by violence carryed up into the Air, for which thing take this as a familiar example. Make Water hot in a Pot, and thou shalt see that a soft fire causeth gentle Vapours, and Winds; but a strong fire maketh thick Clouds appear. Just in the same manner doth the Central heat work; it lifts up the subtil Water into Air, that which is thick by reason of its Salt or Fatness it distributes to the Earth, by means of which divers things are generated, that which remains becomes Stones and Rocks. But some may object, if it were so, it would be done constantly, but often times there is no Wind at all perceived. I answer, if Water be not poured violently into a distillatory Vessel, there is no Wind,

for little
see that
there be
of the A
sphere of
ter. Th
when the
from wh
why the
those pla
these for
sometime
away from
until ther
as we se
and carri
meet wit
back; bu
Fire or F
Air, and
the Nur
But if th
and Air,
these two
of the C
Neverthe
when the
that the
that then
Celestial
netick vi
inflamed
there are
Earth.

for

for little Water stirs up but little Wind: you see that Thunders are not always made, although there be Rain and Wind; but only when by force of the Air the swelling Water is carried to the sphere of the Fire; for Fire will not endure Water. Thou hast before thine eyes an example, when thou pourest cold Water into a hot furnace, from whence a thundering noise is raised. But why the Water doth not enter uniformly into those places and cavities, the reason is, because these sorts of vessels and places are many; and sometimes one cavity by blasts, or winds drives away from it self water for some days, and months, until there be a repercussion of the Water again: as we see in the Sea, whose Waves are moved and carried a thousand miles, before they find or meet with a repercussion to make them return back; but to return to our purpose. I say that Fire or Heat is the cause of the motion of the Air, and the life of all things; and the Earth is the Nurse of all these things, or their receptacle. But if there were not Water to cool our Earth, and Air, then the Earth would be dried, for these two reasons, *viz.* by reason of the Motion of the Central Sun, and Heat of the Celestial: Nevertheless it happens sometimes in some places, when the Pores of the Earth are obstructed, that the Humidity or Water cannot penetrate; that then by reason of the correspondency of the Celestial and Central Sun (for they have a magnetick virtue betwixt themselves) the Earth is inflamed by the Sun; so that even sometimes there are made great chops or furrows in the Earth. Cause therefore that there be such an

operation in our Earth, that the Central Heat may change the Water into Air, that it may go forth into the Plains of the world, and scatter the residue, as I said, through the Pores of the Earth; and then contrariwise the Air will be turned into Water, far more subtil than the first Water was: and this is done thus, if thou givest our old man Gold or Silver to swallow, that he may consume them, and then he also dying may be burnt, and his Ashes scattered into Water, and thou boil that Water until it be enough, and thou shalt have a Medicine to cure the Leprosie. Mark, and be sure that thou takest no cold for hot, nor hot for cold, but mix nature with natures, and if there be any thing that is contrary to Nature (for Nature alone is necessary for thee) separate it, that Nature may be like Nature. Do this by Fire, and not with thine Hand: and know that if thou dost not follow Nature all is in vain: and here I have spoken to thee through the help of God, what a Father should speak to his Son; He which hath ears let him hear, and he which hath his senses, let him set his mind upon what I say.

IN the
ly spok
things, co
and Seco
the Use
Praxis of
I will di
Nature h
me. Bu
these Tre
Reader
mind an
man dou
the volun
verified b
deserved
any will
not how
ciples: f
What p
have befo
having S
cluded f
cation,
bestowe
World
is so for