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## **A New Light Of Alchymy**

**Sędziwój, Michał  
Paracelsus**

**London, 1674**

The fifth treatise. Of the generation of all kinds of stones

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## The fifth Treatise.

*Of the generation of all kinds of Stones.*

**T**HE Matter of Stones is the same as of other things; and according to the purity of places they are made in this Manner. When the four Elements distill their vapour into the Center of the Earth; and the Archeus of Nature sends forth the same and sublimes it; this whilst it passeth through places, and the pores of the Earth, takes along with it self all the impurity of the Earth unto the very Superficies, which afterward the Air congeals (for what the pure Air makes, the crude Air congeals, because Air hath ingresse into Air, and they joyn themselves together, for Nature is delighted in Nature) and so are made Rocks, and stony Mountains, according to great and little Pores. And by how much the greater are the Pores of the Earth, by so much the better is the place purified. Since therefore by such a breathing Place or Vent, a greater Heat, and a greater quantity of Water passeth, therefore the sooner is the Earth depurated: and so afterward in those places Metals are more easily brought forth. Even so very experience testifies, that Gold cannot be got or found any where but in Mountains, and seldom or never in plain and level Ground: for most commonly such places are moist, not with the Vapour, but with Elementary Water, which draws to it self that Vapour, and

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and so they embrace one another, as that they can hardly be separated; afterwards the Sun of the Heavens digesting them, makes that fat Clay which the Potters use. But in places where there is gross Sand; and whither the Vapour doth not bring with it that Fatness, or Sulphur, it brings forth Herbs and Grasse in Meadows. There be other kind of Stones, which are called precious Stones, as the Diamond, Rubies, Emerald, and such like Gems as these, all which are generated after this Manner. When the Vapour of Nature is sublimed by it self, without being joynd to the fatness of Sulphur, and comes to a place of pure salt Water, there are made Diamonds; and this is in cold places, whither that Fatness cannot come, because that Fatness would hinder the making of these Stones. For we must know, that the Spirit of Water is sublimed easily, and that with a small heat; but Oyl and Fatness cannot be carried up but with a great heat, and that also into hot places; for when it is come from the Center, if it meet with any little cold, it is congealed, and is at a stand, but the vapour ascends to its due places, and in pure Water is congealed into Stones by Grains. But how Colours are made in Gems; we must know that they are made by reason of the Sulphur in this Manner: if the Fatness of the Sulphur be congealed, then by that perpetual motion, the Spirit of the Water passing through, it digests and purifies it by vertue of the Salt, until it be coloured with a digested heat, red or white, which colour tending toward a further perfection, is carried up by that Spirit, because it is subtilized and made thin by so many reiterated distillations; the Spirit after-ward

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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.*

**W**E 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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