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Triumphal Chariot Of Antimony

BASIL VALENTINE

HIS TRIUMPHANT CHARIOT OF ANTIMONY

with Annotations of Theodore Kirkringus (1678)

Since, *Basil Valentine*, by Religious Vows am bound according to the Order of St. Benedict, and that requires another manner of Spirit of Holiness, then the common State of Mortals exercised in the prophane business of this World; I thought it my duty before all things, in the beginning of this little Book, to declare what is necessary to be known to the pious *Spagyrist*, inflamed with an ardent desire of this *Art*; as, what he ought to do, and whereunto to direct his aim, that he may lay such Foundations of the whole matter, as may be stable; lest his Building shaken with Winds, happen to fail, and the whole Edifice to be involved in shameful Ruine, which otherwise, being founded on more firm and solid Principles, might have continued for a long series of time. Which Admonition I judged was, is, and always will be a necessary part of my Religious Office; especially, since we must all die, and no one of us, which now are, whether high or low, shall long be seen among the number of Men. For it concerns me to commend these Meditations of Mortality and Posterity, leaving them behind me, not only that honour may be given to the Divine Majesty, but also that Men may obey him sincerely in all things.

In this Meditation I found that there were five principal Heads, chiefly to be considered by the wise and prudent Spectators of our Wisdom and Art. This first of which is, *Invocation* of GOD. the second, *Contemplation of Nature*. The third, *True Preparation*. The fourth, The Way of *Using*. The fifth, *Utility* and *Fruit.* For he, who regards not these, shall never obtain place among true *Chymists*, or fill up the number of perfect *Spagyrists.* Therefore touching these five Heads we shall here following treat, and so far declare them, as that the general Work may be brought to light and perfected by an intent and studious Operation.

1. [GOD TO BE FIRST INVOKED]

Invocation of GOD must be made with a certain Heavenly Intention, drawn from the bottom of a pure and sincere Heart, and Conscience, free from all Ambition, Hypocrisy, and all other Vices, which have any affinity with these, as Arrogance, Boldness, Pride, Luxury, Mundane Petulancy, Oppression of the Poor, and other dependent evils, all which are to be eradicated out of the Heart; that when a Man desires to prostrate himself before the Throne of Grace, for obtaining bodily health, he may do that with a Conscience free from all unprofitable Weeds, that his Body may be transmuted into an Holy Temple of GOD, and be purged from every uncleaness. For GOD will not be mocked (which I earnestly admonish) as Worldly Men, pleasing and flattering themselves with their own Wisdom, think: GOD, I say, will not be mocked, but the Creator of all things will be invoked with reverential fear, and acknowledged with due Obedience. And for this there is great Reason. For what hath Man, that he must not own to be received from this his Omnipotent Creator, whether you have respect to the Body, or to the Soul, which operates the Body? Hath no he, for sustention of this, out of his meer Mercy communicated to us his Eternal WORD, and also promised Eternal *Salvation*? Hath not he also provided food and cloathing for the Body, and all those things without which the Body cannot subsist? All these, by humble Prayer a Man obtains of that most excellent Father, who created Heaven and Earth, together with things Visible and Invisible, as the Firmament, Elements, Vegetables, and Animals. Which is so very true, that I am certainly assured, no Impious Man shall ever be partaker of true Medicine, much less of the Eternal Heavenly Bread. Therefore place your whole Intention and Trust in GOD, call upon him and pray, that he may impart his blessing to you: let this be the beginning of your work, that by the same you may obtain your desired end, and at length effect what you intended.

For the Fear of the Lord is the Beginning of Wisdom.

Whosoever purposeth in himself to seek after that, which is the greatest of Terrene things, especially the knowledge of every good thing, that is in the Creatures, and *GOD* hath liberally imparted to Men, and implanted (as to their effective power) in *Stones, Herbs, Roots, Seeds, Animals, Plants, Minerals, Metals,* yea and indeed in all things; let him cast away all Earthly thoughts, reject all that depends on them, and hope for freeness of Heart, and pray unto GOD with great lowlyness of mind: So doing, his hope of

freeness may at length be turned into freedom. Which no Man will doubt, who knows, that he alone is GOD, who delivered *Israel* from all his Enemies; which deliverance he did in very deed effect, not only for *Israel*, but also for all Men making humble supplications to him, and praying with brokenness of Heart. Therefore let Prayer by the first point of our Admonition, which also is, and by us is called *Invokation of GOD*, which if made, not with Hypocrisy and a feigned Heart, but with such Faith and Trust, as that, with which the *Centurion* in *Capernaum* prayed; with such lowliness of mind, and confession of Sins, as the *Woman* of *Canaan* was endued with; with such Charity as the *Samaritan* shewed to the Man wounded in the way to *Jericho*, pouring Wine and Oyl into his wounds, paying his Charges in the Inn, and giving order he should be very carefully looked to; Lastly, if a Man's Christian Charity extends itself so far, as if he obtain what he prays for, he would willingly communicate of the same to his Neighbour, then he shall unobtainably obtain Riches and Health, the of his *Prayer*.[1]

2. Next in order after *Prayer* is *Contemplation*, by which I understand an accurate attention to the business itself, under which fall these considerations first to be noted. As, what are the *Circumstances* of any thing, what the *Matter*, what the *Form*, whence its operations proceed, whence it is infused and implanted, how generated by the *Stars*, conformed by the *Elements*, produced and perfected by the three *Principles*. Also how the body of everything may be dissolved, that is, resolved into the first *Matter*, or first *Essence* (of which I have already made mention in other of my writings) *viz.* how the last Matter may be changed into the first, and the first into the last.[2]

This *Contemplation*, which absolves the second part of our Admonition, is Celestial, and to be understood with Spiritual Reason; for the circumstances and depth of everything cannot be perceived any other way, then by the Spiritual Cogitation of Man: and this *Contemplation* is twofold. One is called possible, the other impossible. The later consists of copious cogitations, which never proceed to effects, nor exhibit any form of a matter, which falls under the Touch. As if anyone should endeavour to comprehend the Eternity of the Most High, which is vain and impossible, yea a Sin against the Holy Spirit, so arrogantly to pry into the *Divinity* itself, which is Immense, Infinite, and Eternal; and to subject

the incomprehensive Counsel of the Secrets of GOD, to humane Inquisition. The other part of *Contemplation*, which is possible, is called the *Theory*. This contemplates that, which is perceived by Touch and Sight, and hath a formed *Nature* in time: this considers, how that nature may be helped and perfected by Resolution of itself; how everybody may give forth from itself, the good or evil, Venome or Medicine latent in it; how Destruction and Confraction are to be handled, whereby under a just Title, without Sophistical deceits, the pure may be severed and separated from the impure. This *Separation* is instituted and made by divers manual operations, and various ways; Some of which are vulgarly known by experience, others remote from vulgar experience. These are, *Calcination, Sublimation, Reverberation, Circulation, Putrefaction, Digestion, Distillation, Cohobation, Fixation,* and the like of these; all degrees of which are found in operating, learned, perceived and manifest by the same. Whence clearly appears what is moveable, what is fixed, what is white, red, black, blew, or green, *viz.* when the operation is rightly Instituted by the Artificer, for possibly the Operator may err, and turn aside from the right way; but that *Nature* should err, when rightly handled, is not possible. Therefore if you shall err, so that *Nature* cannot be altogether free, and released from the Body, in which it is help Captive, return again into your way, learn the *Theory* more perfectly, and enquire more accurately in the method of operating, that you may find the foundation and certainty in Separation of all things. Which is a matter of great concern. And this is the second foundation of Philosophy, which follows the *Prayer*: for in that the sum of the matter lies, and is contained in these words. Seek first the *Kingdom of GOD*, and his *Justice* by *Prayer*, and all other things, which Man seeks in these Temporals, and he hath need of, either for the sustentation or health of his body, shall be added to you.

3. Next to the *Theory*, which researcheth out the inmost properties of things, follows *Preparation*, which is performed by Operations of the hands, that some real work may be produced. From *Preparation* ariseth Knowledge, *viz.* Such, as opens all the fundamentals of Medicine. Operation of the Hands requires a diligent application of itself, but the praise of Science consists in experience, but the difference of these *Anatomy* distinguisheth, [3]Operation shews how all things may be brought to light, and exposed to sight visibly: but knowledge shews the practice; and that, whence the true Practitioner is, and is no other then

confirmation: because the operation of the hands manifests something that is good, and draws the latent and hidden nature outwards, and brings it to light for good. For, as in Spirituals, the way of the Lord is to be prepared; so also in these things, the way is to be opened and prepared; so also in these things, the way is to be opened and prepared, that no error be from the right path, and the Process may be made, without devious errors, in the direct way to health.

4. After *Preparation*, and especially after separation of the good from the evil, we are to proceed to the [4]*Use* of the weight or dose, that neither more, nor less then is fit, may be given. For above all things, the Physician ought well to know, whether his Medicament will be weak or strong, also whether it will do good, or hurt, unless he resolve to fatten the church yard, and with the loss of his fame, and hazard of his own soul.

5. After the Medicament is taken into the body, and hath diffused itself through all the Members, that it may search out those defects against which it was administered, the *Utility* comes to be considered; for it is possible that a Medicament diligently prepared, and exhibited in due weight, may do more hurt then good in some Diseases, and seem to be Venom rather than Medicine. Hence an accurate reflexion is to be made to those things, which profit or help; and they are diligently to be noted, that we may be mindful to observe the same in other cases.

Yet both in the [5]*Use* and *Utility*, this one thing is necessary to be considered, *viz.* whether the Disease be an external and open wound, or only an internal and latent evil: for as the difference of these is great, so the way of curation is not the same. Therefore the bottom of every Disease is to be known, that it may be understood, whether the same may be cured by external remedies only, or must from within be driven outwards.

For if the Center of the Disease by within, such a Medicine must be given, as can search out, apprehend and restore that Center; otherwise the Physicians labour will be fruitless and in vain.

Moreover, if there be an internal Disease, which ariseth, and is fed from an internal Original, it must never be driven inward by external remedies; for great discommodity will thence ensue, and at length Death itself. Which may be understood by the similitude of a Tree; for if any one, whilst it germinates or flowers, repels the Humours to the Interiours, whence they

proceeded to the nutriment of the earth; that Tree will be so far from bringing forth the desired Fruit by the flower, that a suffocation of the same ariseth from the violent conjunction of humours not finding any out-let. Therefore there is great difference between fresh wounds inflicted by Prick, Cut, or any other way, and the old which derive their Original from within. For the fresh wounds may be perfectly cured by external remedies only; but in those, which are nourished from within, an external application of Oyls, Balsoms, Unguents, and Plaisters profits little, unless the Internal Fountain be stopped, whence the humours flow to the external parts. When the Fountain shall be stopped, the Flux will cease, and the evil may easily be cured with Diet only. It is no great point of Art to heal any fresh wound; for this every Country-man can easily effect with crude Lard: but to remove all Symptomes which happen in wounds, and to dry up the Fountain of the evil, this is the work, and this the labour of the Artist.

Now come hither, you physicians, how many so ever there be of you, that arrogate to your selves the Title of Doctor of either Medicine, *viz*. of internal and external Diseases; understand ye the Title of your honour, and consult your own Conscience, and see, whether you received that from *GOD*, that is, possess it in verity, or whether you usurp it as a form, for honour sake. For, as much as Heaven is distant from the Earth, so vastly different is the Art of healing internal Diseases, from the Sanation of external wounds. If the Title be given to you by *GOD*, the same *GOD* will give a Blessing, Felicity, Health and happy events; but if your Title be vain, and only devised and assumed for ambition, all things will evilly succeed to you: your honour will fail, and you will prepare for yourself Hell-fire, which can no more be extinguished, then it can be expressed by words. For Christ said to his Disciples; *You call me Lord and Master, and ye do well,* Therefore whosoever assumes a Title of Honour, let him see, whether he do well, and whether he ascribes not more to himself, than he knows and hath learned, which is the real abuse of this Title. For he, who will write himself Doctor of either Medicine, ought to understand, know, and be well skilled in both, *viz*. the Internal and External Medicine. Nor should he be ignorant of Anatomy, that he may be able to shew the Constitution of the Body, and discover from what Member every Disease proceeds, together with its Fountain and cause. Also remedies, with which he may cure the Disease, and circumstances of external Wounds, are to be understood by him. Good *GOD*! where will the Title be found, what will become of the

Master, when an exact Trial shall be made, for discovering the ignorance of these *Doctors* of either *Medicine?*

In times past, long before my days, the Doctors of Medicine did themselves cure External wounds, and judged that a part of their Office; but in these times, they take Servants, whom they employ in these things, and this way the noblest of Arts is become a Mechanick Operation; and some of those who exercise it, are indeed so very rude, as they know not Letters, and scarcely know how (according to the Proverb) to drive an Ass out of the Corn. These, I say, profess, themselves Masters in curing wounds, and Doctors of Doctors; and to speak the truth as it is, they may by a better right glory in this Title, they thou magnificent Doctor, umbratical Chyrugion, and most ignorant Boaster of Titles, why do you style yourself Doctor of either medicine? What more now Master Doctor, what say you, most expert Chyrurgion? I pray be not offended at this, or take it amiss; for you your self will quickly confess, if you do but seriously consider wounds made by Prick or Cut, that you have as much knowledge in the cure of them, as is in the Brain of a dunghill Cock, which Children learning their A.B.C. are wont to set in the Frontispiece of their Primer.

Therefore I persuade all Men, of what state or condition soever, who are desirous of Learning, from your Masters to search out the true Doctrine, which consists in *Preparation*, and afterward in the *Use*; so they, or you, shall possess the Title assumed with honour, and Men will undoubtedly have confidence in you, and you will in very deed do them good, then will you to the Eternal Creator give thanks cordially without feigning. But let every Man seriously think with himself, what it is he ought to do, and what he is to omit, and whether he doth justly or unjustly use the Title assumed. For he, who assumes any Title, ought especially to understand the condition of that Title, and why he assumed it, or what the true foundation is. It is not sufficient, if anyone with the vulgar say (saving your reverence, let the more delicate Men pardon us, if we intending to speak to the purpose, make mention of putrefaction) this is egregious dung, it hath a strong and grievous ill savour, and know not how it comes to pass, that a Man, who perhaps eats food of a most grateful taste and odour, and well accommodated to his natural Appetite, thence makes excrement endued with qualities so contrary, and yielding an odour so very ungrateful, and repugnant to Nature: of which there is no other reason, then natural

putrefaction and corruption. The same happens in all Aromatical well smelling things. It is the Philosophers part to enquire, what odour is, and whence it receives its virtues, and in what the virtue of it may be made manifest to true profit. For the Earth is nourished and fattened by stinking dung, and noble Fruit is produced of it. Of this matter there is not one cause only, but our Book would swell to an huge Volume, if we should but briefly hint at all natural Generations and mutations;
yet *Digestion* and *Putrefaction* are the principal keys of them. For the *Fire* and *Air* make a certain *Maturation*, by which a Transmutation of the *Earth* and *Water* may follow; and this is also a certain mutation, by which of evil smelling Dung a most fragrant Balsam may be produced; and on the contrary, of most grateful Balsam ill favoured Dung. But perhaps you will say, why do I produce examples of so very rude and absurd? I do confess the example is taken from a Cottage, rather than a Royal Court; yet a prudent considerer of things, more accurately diving into the matter, will easily understand, what such examples intimate to him, *viz.* that of the highest things the lowest are made, and the lowest the highest, so that, of a Medicament is produced of Venome, and of Venome Medicine; of the sweet, bitter, acid, and corrosive; and on the contrary of the corrosive, another thing more profitable.

O good *GOD*, how much is Nature absconded from Men, so that she seems to disdain to be wholly seen by us? But since thou hast ordained so very short a time of our Life, and thou the Judge of all, reservest many things to thy self in the Creatures, which thou hast left to be admired, not known, by us, and of which thou alone wilt be the beholder and Judge, grant unto me, that unto my Life's end I may keep thee and my Saviour in my Heart, that besides health and necessaries of the body, which though hast liberally bestowed, I may also acquire the health of my Soul and Spiritual Riches; of which inestimable good I am freed from all doubt by that thy mercy, in which, for my soul, for me a miserable sinner, thou didst (on the Tree of the Cross) shed Sulphur and Balsom; which is indeed a mortiferous Venom to the Devil, but to us Sinners, a most present remedy. I do certainly heal my Brethren, as far as concerns the Soul, by Prayer, and in relation to the body, with apt Remedies; therefore I hope they will on their parts use their endeavour, that they with me, and I with them, may at length inhabit the Tabernacle of the Most High, and in him our *GOD* enjoy Eternity.

But to return to my Philosophy of *Antimony*, I would have the Reader, before all other things, to understand, that all things contain in themselves operative and vivificative Spirits; which inhabiting in the Body feed and nourish themselves, and are sustained by the Body. Elements themselves want not these Spirits, which (the living *GOD* permitting that) whether they be good or evil, have their Habitation in them. Men and Animals have in them a living operating Spirit, which receding from them, nothing but a Carkass remains. In Herbs, and all things bearing Fruit, a Spirit of Sanity exists; otherwise they could not, by any Preparation, be reduced to Medicinal use. Metals and all Minerals, are endued and possessed with their own incomprehensible Spirit, in which, the power and virtue of all their possible effects, consists. For whatsoever is without Spirit, wants Life, and contains in itself no vivifying Virtue. Therefore, you are to know, that in *Antimony* also there is a Spirit, which effects whatsoever in it, or can proceed from it, in an invisible way and manner, no otherwise, than as in the *Magnet* is absconded a certain invisible power, as we shall more largely treat in its own place, where we speak of the *Magnet*.

But there are various kinds of Spirits;[6] visible to the Intellect, and endued with Spiritual knowledge, which notwithstanding cannot (when they will) be touched or apprehended, as Natural Men are touched; especially they, who have their fixed Residence in Elements, as are the Spirits of Fire, Lights and other Objects formally darting out Light from themselves: such are *Airy* Spirits, who inhabit the Air; *Aqueous* Spirits living in Waters; and *Terrene* Spirits living in the Earth, which we Men call *Earthly* Men, which are chiefly found in wealthy mines of the Earth, where they shew and discover themselves to us.

These Spirits are endued with Senses and Understanding, know Arts, and can change themselves into divers Forms, until the time of their Judgement; but whether a definitory sentence ought to be pronounced against them as yet, or no, that I leave to the Providence of the Divine Majesty, from whom nothing is hid. There are other Spirits, wanting speech, which cannot shew themselves visibly in the very act; and they are those which live in Animals, as in Men and the like, in Plants also and in Minerals; nevertheless they have in themselves an occult and operative Life, and manifest and discover themselves by their efficacious power of operating, which they contain in and bear about themselves, and most apparently give testimony of their

virtue of healing, whensoever that (by help of the Art) is extracted from them, being accurately separated from their body. After the same manner, the efficacious Spirit, and operative power of *Antimony*, manifests its gifts, and distributes them among Men, being first loosed from its own body, and freed from all its bonds, so, that it is able to penetrate, and render fit to be applyed to those Uses, which the Artificer proposed to himself in Preparation.

But the Artist and *Vulcan* ought to agree: the Fire gives separation for an operative power, and the Artificer forms the matter. As a Black-smith useth one sort of Fire, also Iron only is his matter, which he intends for forming divers Instruments. For some times of it he makes a Spit, at another time Horse-shoes, another time a Saw, and at length innumerable other things, every of which serves for that Use, unto which the Smith intended it, although the matter is but one, which he prepares for so many divers uses. So of *Antimony* various works may be made for different uses: in which the Artist is the Smith that forms; *Vulcan* is as it were the key which opens; and Operations and Utility give experience, and knowledge of the Use. O! if foolish and vain Men had but Ears to hear, and true eyes with understanding, not only for hearing what I write, but for understanding the *Arcanum* and knowledge of the use; assuredly they would not suck in those insalubrious and turbid Potions, but hasten to these limped Fountains, and drink of the Well of Life.

Therefore let the World know, that I shall prove those pretended Doctors, who seem to be wise, to be mere Fools and Idiots, and cause many unlearned Men (but such as are studious Disciples of my Doctrine) to become true Doctors in very deed. Wherefore I here solemnly cite and invite all Men, who earnestly aspire to knowledge, with a chearful mind, good Conscience, and certain hope, to embrace and become Spectators of our Doctrine, and accurately to peruse my Writings and Informations; for so, at length, they (being possesors of what they sought) will extol and commend me after death, rendering my mortal name immortal, with their perpetual remembrance of my praises, as long as the World endures. But if when I am dead, anyone be pleased to institute a disputation in the Schools against me, my writings will fully answer all his Objections, and I am assured my Disciples will never forget the benefit received from me, by

which they will obtain the Empire of Truth, which ever was to me, and always will be to them, sufficient to suppress a Lie to the Worlds end.

Also let the well meaning and sincere observer of Art know, that there are two kinds of Antimony very different from each other: one is fair, pure, and of a golden property, and that contains very much *Mercury*, but the other which hath much *Sulphur* is not so friendly to gold as the first, and is distinguished by fair long and white shining streaks. Therefore one is more fit for Medicine and *Alchemy*, then the other: as when the Flesh of Fishes is compared with the Flesh of other Animals, although both these are, and are called Flesh, yet each of these very much differs from the Flesh of the other; even so of *Antimony* the difference is the same. Many do indeed write of the Interior virtue of *Antimony*, but few of them ever taught the true Foundation of the virtues with which it is endued, or found out which way, or in what manner it receives them; So that their Doctrine is founded upon words only, exists without any true foundation, and they themselves lose the fruit they hopes to receive by such Writings. For to write truly of *Antimony* is a work that requires profound Meditations, a mind largely unfolding itself, and knowledge of its manifold *Preparation*, and of the true *Soul* of it, in which all the Utility is cited, and which being known you may be able to give an indubitate Judgement, of what evil or good, Venom or Medicine is latent therein. It is not a matter of small moment by a true *Examen* to search into *Antimony*, and thereby to penetrate fundamentally into its Essence, and through earnest study to attain the final knowledge thereof, that the Venenosity of the same (against which unskilful Men ignorantly exclaim) may be taken away, and it be changed and prepared into a better State, becoming a Medicine fit for use and void of Venom.

Many Artists intending to Anatomize *Antimony*, have divers ways vexed, wrested and tormented the same, in such wise as it cannot be well described in Words, much less believed; yet, the matter being truely examined, they effected nothing. For they sought not its true Soul, and therefore could not find the feigned Soul of it, which themselves sought. By the black Colours a mist was cast before their Eyes, so that they could neither observe the true Soul itself, nor know it.

For *Antimony* like unto *Mercury*, may fitly be compared to a round Circle, of which there is no end; in which the more diligently any Man seeks, the

more he finds, if Process be made by him in a right way and due order. Yet the Life of no one Man is sufficient for him to learn all the mysteries thereof. It is Venom and a most swift poison, also it is void of Venom and a most excellent Medicine; whether it be used outwardly or inwardly. Which is a thing hid form most Men by reason of their own blindness; and they judge it an incredible, foolish and vain work, because (through their ignorance) it is unknown to them, who can no otherwise be excused, then that they deserve the name of Stupidity: yet that is not to be suffered in them, because they desire not to learn or be better informed, either here, or elsewhere.

Antimony is endued with all the four first qualities; it is cold and humid, and against it is hot and dry, and accommodates itself to the four Seasons of the year, also it is volatile and fixed. The volatile part of it is not void of Venom, but the fixed is free from all venenosity; which is so very strange, as it may be reputed one of the seven Wonders of the World, of which so many Writers have discoursed, not knowing themselves what they writ.

There hath been no [7]Man before me, and at this day there is none found, who hath so thoroughly learned the power, virtue, strength, operations, and efficacy of *Antimony*, or so profoundly penetrated into all the *Energy* thereof, as nothing more is latent in it unfound out, or which cannot be brought to light by experience. If such a Man could be found he would be worthy to be carried about in a *Triumphal Chariot*, as in times past was granted to Monarchs and potent Heroes, after they had happily fought Battles, and were returned with Victory. But I fear, that many of our Doctors will be constrained to provide a Chariot for themselves.

For the Masters of this terrene World are so intangled with their own Thoughts, that they seek nothing from Antimony but Riches, and forget to search its utility for medicine, and the Health of the Body, which notwithstanding ought above all things to be sought, that (being brought to Light) the wonderful Works of our *GOD* may be made manifest, and the Glory given to him, with great thankfulness. It is not to be denyed, but that more of Riches and Health may be found in it than either you all, or I myself, can believe: for I profess myself no other than a Disciple in the Knowledge of Antimony, although in it I have seen, experienced and learned more than you, and all such as you are (who arrogate to yourselves great skill therein) either have learned, or ever can learn. Yet no Man should

therefore be troubled, or despair of Benefits; but because the World, indulging their own Ingratitude, have neither esteemed, nor with due Reverence acknowledged the Munificence of the Most High, but have preferred Riches before Health, *GOD* hath spread as it were a Spider's Webb before their Eyes, that being blind they might not know the Secrets of Nature absconded in the Form of this Mineral.

All men cry out Rich, Rich we would be. I confess you all aspire to Riches, and with the Epicure say, *The Body must first be provided for, the Soul may at length also find somewhat*; and with *Midas* (as in the Fable) you desire that all things whatsoever you touch may be turned into Gold. Hence it is, that so many seek their desired Riches in *Anatomy*: But because they accept not that Gift of the Creator with a grateful Heart, which before all Things should be procured, and cast the Love of their Neighbour behind their back, therefore they in vain look the Horse in the Mouth; for they know his Age and Strength no more than the Guests at the Marriage-Feast in *Cana* of *Galilee* knew the wonderful Work, which *Christ* there wrought, when he turned Water into Wine. They knew, that Wine was Water, and that the Water was turned into Wine, they perceived by the Taste; but how that Transmutation happened was hid from them. For the Lord JESUS, our Saviour, reserved the Supernatural Work to himself, as a Testimony of his Omnipotency. Wherefore I say, it is every Man's duty, to search out the Mysteries and *Arcanums*, which the Creator hath insisted in all Creatures; for although (as we said) it is not Credible, that we Men can thoroughly learn and penetrate all Things; yet we are not forbid to inquire into them, since by Study and Diligence so much may be effected, as although through some defect a Man may be hindered in such wise, as he cannot attain to the desired Riches and perfect Sanity, yet he may acquire enough to occasion him not to repent of his Labour, but rather to minister unto him matter of Joy and Rejoycing, that he sees himself so far an *Adeptist*, as he stands always obliged to render thanks to his *Creator.*

Therefore, whosoever desires to become a perfect Anatomist of *Antimony*, the first thing to be considered by him is Solution of the Body; and in order to this, he must take it in a convenient place, and propose to himself the right way, that he be not seduced into devious Paths. Secondly he must observe the Governance of the Fire, taking Care that it be neither too much, nor too little, or too hot, or too cold. For the summ of all is sited in an exact

Governance of the Fire; by which the vivifying *Spirits* of *Antimony* are extracted, and loosed from their bonds, and so rendered capable to manifest their Effects operatively. Also he must take great Care, that this Operative Virtue be not mortifyed and perish Adustion.

Thirdly the Use or Dose is to be observed by him, that he may administer it in due manner, knowing the Measure, as I above mentioned, when I spake of the five principal Heads requisite in the Exercise and Practise of Chymistry; but here I only hint at it cursorily by way of a parable.

By *Resolution* the sum of the Matter is proposed, but by Fire it is prepared to profit. For a Butcher cuts out an Ox, and divides it into parts, but no Man can profitably enjoy this Flesh, unless he first boyl it by Fire, by which Operation the Red substance of the Flesh is changed and prepared into white Aliment. If a Man constrained by hunger, should eat that Raw and Red flesh, it would be Venom to him rather than Medicine; because the natural Heat of the Stomach is too weak to concoct and digest that crude Body. Hence, my dear Friend, you may conclude, that since *Antimony* hath greater Venom, and a more gross Mineral Body than Animal Flesh (as by the above recited common Example I have already shewed) it will also prove more perillous, if used Crude, without remain Venom, which will suddenly kill the Sick. Therefore the Venenosity of *Antimony* is so to be taken away, as it may never against be converted into Venom, after the same manner, as Wine, which being once, by putrefaction and corruption turned into Vinegar, never afterward yields any Spirit of Wine, but always is and remains Vinegar. but on the Contrary, if the Spirit only of the Wine be separated, and the Aquosity left by itself, and the same Spirit afterward exalted, it will never in any wise be changed into Vinegar, although it should be kept an hundred Years; but will always remain Spirit of Wine, no otherwise, then as Vinegar remains Vinegar.

This Transmutation of Wine into Vinegar is a wonderful Thing; because somewhat is produced from Wine, which was not before in its vegetable Essence. In which it is also to be noted, that in distillation of Wine the Spirit first comes forth; but (on the contrary) in distilling Vinegar the Phlegm first comes, afterward the Spirit, as I have shewed above in its own place, where I also made mention of this Example.

Therefore Spirit of Wine makes Bodies volatile, because itself is volatile; but Spirit of Vinegar fixeth all Medicaments, as well of Minerals as

Vegetables, and renders them solid, so that they apprehend things fixed, and expel fixed Diseases.

[8]Consider and observe these things diligently; for this principal Key is of great concern. Therefore *Antimony*, which contains in itself its own Vinegar, ought to be so prepared, as all its Venenosity may be taken away, and he, who useth it, conceives no Venom thereby, but rather drives away and casts out all Poison from himself, by the use thereof.

Therefore Preparation of Antimony consists in the Key of Alchimy, by which it is dissolved, opened, divided and separated; as in *Calcination, Reverberation, Sublimation, etc.* as we declared above it. Also in extracting its Essence, and in vivifying its Mercury; which Mercury must afterward be precipited into a fixed powder. Likewise by Arts and due Method, of it may be made an Oyl, which is effectual wholly to consume that new and unknown Disease, which the *French*, in their Warlike Expeditions, brought into our Regions. The same is visible in other Preparations, derived from the *Spagyrick* Arts and Alchimy; as for Example: If anyone would make Beer of Barley, Wheat, or other Corn, all these degress must be most perfectly known to him, before he can from those Grains extract their most subtil Essence and virtue, and reduce the same into a most efficacious Drink. First, the Grains must be so long steeped in Water, as until they be able sufficiently, to open and resolve themselves (as I, when I was a Young Man, travelling into *England* and *Holland*, diligently observed to be done in those places) this is called *Putrefaction* and *Corruption*. This Key being used, the Water is drawn off from the Grain, and the macerated Corn is laid on Heaps close together, and left so for a due time, until it spontaneously conceive heat, and by the same heat, germinating, the Grains adhere each to other: this is *Digestion.* This being finished, the Grains which adhered in their Germination, are separated, and dryed, either in the Air, or by Heat of Fire, and so hardened. This is *Reverberation*, and *Coagulation.* When the Corn is thus prepared, it is carried to the Mill, that it may be broak and ground small; this is *Vegetable Calcination*. Afterward, by heat of Fire cocting these Grains, the more noble Spirit of them is extracted, and the Water is imbibed with the same; which without the aforesaid Preparation could not have been. This way the crude Water is converted into Beer, and this Operation (though I speak but rudely) is and is called *Distillation*.

The *Hops*, when added to the Beer, is the *Vegetable* Salt thereof, which conserves and preserves from all Contraries, endeavouring to corrupt the same. This way of boyling Water into Drink, by extraction of the Spirits from the Grains, the *Spaniards* and *Italians* know not, and in my native soil of *Germany* about the *Rhine*, few are found skilled in this Art.

After all these works are performed, a new *Separation* is made by *Clarification*, viz. of the Drink, in this manner: a little *Yeast* or *Ferment* is added, which excites an internal motion and Heat in the Beer, so that it is elevated in itself, and (by the help of time) *Separation* of the dense from the rare, and of the pure from the impure is made; and by this means the Beer acquires a constant virtue in Operating, so that it penetrates and effects all those *Ends*, for which it was made and brought into use: which before could not have been; because the Spirit, the Operator was hindered, by its own Impurity, from effecting its proper Work.

In Wine also doth not Experience teach the same? That cannot, before the time come, in which the Impuritys may be separated from it, so very perfectly and efficaciously perform its own Work, as after Separation of the pure from the impure: which by Drunkeness is manifest; for Beer or Wine unsettled, and not purifyed, give not forth from themselves so much Spirit for inebriating, as after Clarification. But of this no more. After all the aforesaid, a new Operation may be instituted, by Vegetable sublimation, for separation of the spirit of the Wine or Beer, and for preparing it by Distillation into another Drink of *Burning Wine*, which may also be made of the Lees or Dregs of Wine and Beer. When this is done, the Operative Virtue is separated from its own Body, and the Spirit being extracted by Fire, forsakes its own unprofitable dead Habitation, in which it was commodiously hospited before. Now, if this *Burning Wine*, or Spirit of Wine, be rectifyed, an Exaltation is made by often distilling it, and by a certain method of Operating, the pure part (free from all Phlegm and Aquosity) may be so concentred, and as it were condensed, as one Measure of it may effect more, then twenty or more could have done before. For it sooner inebriates, and is swift, volatile and subtil for penetrating and operating.

[9]Here I admonish you, whosoever you are, who desire to be taught by my Writings, and hope to obtain Riches and a true Medicine from *Antimony*,

that you would not carelessly peruse my Intention, in which is no letter writ in vain, and which hath not a certain singular signification for your Instruction.

Yea, I here solemnly affirm, that there are many words dispersed here and there in my Writings, to which if the Reader give heed as he ought, and know in what Fundamentals the principal Heads of the matter are sited, and as it were buried, he will have no Cause to repent his often turning over the same Leaves, but will esteem every word as much, as a piece of Gold coin. For you know, that although the Examples by me proposed, sound harsh, as delivered in a rude manner, yet they contain in them somewhat that is excellent and of great Moment. Yet I am not here ambitious to procure Authority or praise to my Writings, which is not my Business, nor would it become me: for when the Operation of them shall be brought to Light, they will acquire praise enough to themselves. I purposely and willingly produce Examples so rude and common, because the power of *Antimony* and the true Virtue thereof, deeply and profoundly absconded in its inmost parts, is to be searched out. I was willing, by these gross Examples to lead you by the hand, and shew you the way, that by them you might attain to the Thing itself, and not at the very first err from the Gate; for so doing you would long wander, and never bring your Operation to the desired End.

For *Antimony* is like a Bird, which is carryed through the *Air* and as the Wind drives it, so it turns itself which way that wills: here, in this Case, Man acts the Part of the *Air* or Wind and can drive and move *Antimony*, at his pleasure, and repose it in such a place, as himself chooseth: he can imbibe it, with a yellow, red, white or black Colour, according as he desires it should be, and as he rules and governs the Fire; because in *Antimony* (as in *Mercury)* all Colours are found, which no Man should wonder at, considering how many Things *Nature* bears absconded in her Bosom, which neither you nor I are able to comprehend in many days.

If a book happen to be given to a Man, that is unlearned, he knows not what is signified by that Writing, or what that Scripture intends; for it is hid from his Eyes, and he stands amazed, as a Cow at the sight of a new Door. But if unto that unlearned Man, anyone suggest the Explication of the Book, and teach him not only the matter contained therein, but also the use of the same, the Man no more admires it, as an Art; but by this means it becomes to him a Common Thing, the Reason and Operation of which he

understands, and by his own Study can learn, conceive, and comprehend the Utility so perfectly, as now none of those Things, which were contained in the Book , are hid from him; because he hath learned both to read and understand what is written therein. Such a Book is *Antimony* to those, who know not of the Art of Reading; therefore I faithfully admonish all, who desire to be partakers of its Utilities, to bend their mind to know and pronounce the letters thereof, that so they may acquire the Art of Reading that Book; and in such a manner, that (as in a School) they may be removed from Form to Form, when he who hath rightly gained Experience, shall preside as *Rector*, and judge of that, which in Trial is most worthy: for One is worthy to be preferred before another, in the Possession of that.

But here, what comes into my mind, and ought in no wise to be passed over in Silence, I think good to mention; *viz*: that at this Day many are found who exclaim, and rashly pronounce *Crucifige, Crucifige,* against all those, who prepare Venoms into Medicaments, by which (as they say) many Mortals perish, or, if they escape with Life, live miserably; such are *Mercury, Arsenick, Antimony, etc*. and this Clamour is chiefly made by those, who (if it please the GODS) are called *Doctors*[10] of Medicine, yet indeed understand not what the difference is, between Venom, and Medicine, but are wholly ignorant how Venom may be prepared, so as to pass into a salutary Medicament; and instead of its malignity, put on a better Nature.

Against these I do in a special manner exclaim and protest, against these, I say, who (ignorance of *Preparation*) exhibit *Poison* to Men: for *Mercury, Auripigment, Antimony*, and such like, are venoms in their Substance, and unless rightly prepared remain Venoms. Yet after a Legitimate Preparation, all their Venenosity is broke, extinguished and expelled, so that no part of them remains, but what is *Medicine*, which resists all internal Venoms, although most deeply rooted, and radically destroys the same. For *Venom*, being in such a manner prepared, as it can no longer hurt, resists all *Poison*, which is not as yet prepared, and so very well prepares and subjugates it, as it is compelled with the same to put off its own venomous Nature.

Here I shall raise a great Contention among the Learned; for I know they will doubt what these my Words should signify, as whether what I affirm and write be possible to be done or no; and they will be divided into several Opinions there-about. Some will judge it is in no wise possible, that from

those Things, of which we treat, the venenosity should be wholly taken away; nor do I wonder, that they persist in that Opinion, since the Doctrine of like Preparations is absolutely unknown to them, who have not the least thought of that, which leads to the Knowledge of these more profound Mysteries. Yet a small part of these Men will with me be constrained to acknowledge, it is possible a vile Thing may be changed into a Better. For you (you *Doctors* I mean) must confess to me, that your purpose is to reduce that Evil, from which the Disease had its Original, into a better State. Go to then; will you not also grant, that if any Evil be in those Things, of which *Medicine* is to be made, the same Evil must be converted into a better State, that it may so much the better perform its operation, and more powerfully and profitably act, without any notable peril? But since unto very few as yet is known, or by Experience found, the Way, by which a Man ought to proceed in these Preparations, a very small part of these will assume and contend for the Opinion I here affirm, and publicly profess: for very many will be carryed away with the greater Rout, crying, *Venom, Venom!* which Voices, whilst I hear them, put me in mind of those wild Clamours, by which the *Jews* required the *Saviour* and *Redeemer* of the World, that he might suffer the Punishment of the *Cross*, often crying out *Crucify him, Crucify him,* whom they proclaimed to be the highest, most present, most pernitious, and cursed *Venom*, when as indeed he was the noblest, supreme, most glorious and most profitable *Medicine* of our *Souls*, which was to deliver us from the Death of *Sinners*, from the *Devil, Hell¸* and all *Misfortunes*. Although those proud *Pharisees* and Lawyers neither could nor would understand this, nevertheless he both then was, and will be to the end of the *World*, and after it to all *Eternity*, the same superexcellent *Medicine*: and neither the *Devil,* nor Death, nor the very Gates of *Hell*, nor any *Creature*, how powerful, or perverse soever, can effect anything at all, whereby to overthrow this Truth.

So I hope, yea doubt not (although all vagabond and circumforaneous *Medicasters*, all *Physicians* resident in *Cities*, and how many soever there be, that profess themselves *Masters* of any part of *Medicine*, do all together contrive what they can, and exclaim against *Antimony*) but that the same *Antimony* will triumph over the ingratitudes of all those unskilful Men (for true *Physicians* and such as are always ready to learn, I touch not here) and by its own power and virtue acquired after due preparation, will overcome and tread under foot all its

Enemies. But, on the contrary, those ignorant false Judges, and pertinacious contemners of *Antimony*, because they know not the Truth, together with the proud and blood-thirsty *Jews*, shall perish, and be cast into the Abyss of Hell. How ridiculous those magnificent, and to themselves only wise *Doctors,* seem to me, who deterr *Emperors, Kings, Princes* and all other *Great Men*, and seriously admonish them not so much as to touch such *Medicines* with their Lips, because they are noxious, venomous, and every way perillous, I will not here declare, since I see them only to judge according to their own Opinion, without entertaining any Observations of other things, the Knowledge of which they have not before acquired by their own Contemplation, and therefore cannot judge of anything else, or otherwise than they have learned. Therefore to these I say, if there be any Man, that hath taken so strong a *Poison*, as present Death is necessarily expected to follow, I will (provided the Man be left wholly to my Care) give him an *Antidote* by me prepared which shall continually resist that *Venom*, and quickly expel it out of the Body. But I little care, whether you Mr. *Doctor*, who do neither know this Thing, nor ever would apply your mind to know it, do slight the same, and repute it as a ridiculous, and altogether false tale; it is sufficient for me, that I am able (but if praise worthy, let praise be given to *GOD*) to prove and defend the Truth thereof. For I myself have experienced it, I have made, I have prepared, I have prescribed this Medicine, and there wants not a sufficient number of Witnesses to confirm it under Hand and Seal.

And whensoever I shall have occasion to contend in the School with such a Doctor, who knows not how himself to prepare his own Medicines, but commits that Business to another, I am sure I shall obtain the Palm from him: for indeed that good Man knows not what Medicines he prescribes to the Sick; whether the Colour of them be white, black, grey or blue, he cannot tell; nor doth this wretched man know, he only knows, that he found it so written in his Books, and thence pretends Possession (or as it were Possession) by Prescription of a very long time: yet he desires no further Information. Here again let it be lawful to exclaim, good *GOD*, to what a state is the matter brought! what goodness of mind is in these men! what care do they take of the Sick! Wo, wo to them! in the day of Judgement they will find the fruit of their ignorance and rashness; they will see him whom they pierced, when they neglected their Neighbour, sought after Money and nothing else; whereas were they cordial in their Profession, they would

spend Nights and Days in Labour, that they might become more learned in their Art, whence more certain health would accrew to the Sick Labour is tedious to them, they commit the matter to Chance, and being secure of their Honour and content with their Fame, they (like Brawlers) defend themselves with a certain Garrulity, without any respect had to Conscience or Truth; Coals seem wonderful strange, and as out-landish Wares to them, therefore they spare the Money, that should be bestowed in them, as if they intended to lay it out to a better use. *Vulcan* himself, *viz*. the Prepairer of Medicaments, is not found among them; for their Fornaces stand in the Apothecaries Shop, to which they seldom or never come. A Paper Scrol in which their usual *Recipe* is written, serves their purpose to the full, which Bill being by some Apothecaries Boy or Servant received, he with great noise thumps out of his Mortar every Medicine, and all the Health of the Sick.

My *GOD*, change, change these times, and put an end to this arrogant Pride, overturn those Trees, lest they swell up to Heaven, throw down those Giants lest they accumulate all Mountains; and defend those, who seriously managing their Business, faithfully serve thee, that they may be able to stand against these their Persecutors. I seriously admonish all those in our Monastery, bound by the same Vows with me, that they would with myself Night and Day pray unto *GOD*, that he would so illuminate these Enemies of true Medicine, as they may execrate their own Error, and acknowledge the Glory of *GOD*, and his Power insisted in the Creatures, and perceive the Clearness latent in them, by Preparation and Anatomy (as it were speaking in their Ears) which otherwise surrounded and covered over with external Impurities, would deeply be concealed, and never brought to Light. But I trust the *Creator* of all Things, (both of those which fall under our Sense, and of those that are remote from our Senses) will benignly hear our Prayers; that, if not whilst I and my Brethren live, yet after our Death, such a Conversion of Things and Men (*GOD* answer these desires) may follow, as that thick and obscure Veil may be taken away from the Eyes of our Enemies, and they by true and infallible Illumination, obtain a clear sight, that they may find their lost Groat: which *GOD*, the eternal Governour of Time and Things of his Grace and Mercy grant.

But it is fit, that I, who intended to publish a certain Discourse of Antimony, in all its Numbers Absolute, should begin with the [11]Name itself.

The *Arabians,* to whom in times past this Mineral was known, did in their Language call it *Astinat*; but the *Chaldeans* called it *Stibium;* among the *Latines* at this day the name of *Antimony* is used, by which name they first of all signified it. We *Germans* in our Language have given it a Name, which seems to express a certain property of its Nature, for since it is seen to consist of a certain streiked Matter, and of it may easily be made Glass endued with various Colours, which proceed therefrom, we have called it *Spies-glass*, as if we should say streiked Glass. From which Variety of the Name, by a prudent Judgment a singular Collection may be made, *viz*. that *Antimony* was known, and greatly esteemed, and its virtue and Utility observed and brought into use by the *Arabians, Chaldeans, Latins,* and our *Germans*: but afterward, the Heresies of various Opinions arising, the use was vitiated, and its Virtue and Glory first obscured, and afterward wholly extinguished. Of which there is no Reason to Doubt; for nothing is more probable, than that Truth should suffer Dammage and Shipwrack by the Oppression of Enemies. For who knows not the Malice of the Devil, which by Reason of our Sins and Blindness is very often permitted by *GOD*. The Devil is the perpetual Enemy of Mankind, who imploys all his Strength, and all his Deceits, and omits nothing, which in himself is, to prevent the Knowledge of the profit of true Medicine, and to exterminate its use; knowing well enough, that by that means the power and glory of *GOD* is obscured, and those Sacrifices of the praises of men are impeded, by which they gave thanks to *GOD*, because he hath insited as it were the Rays of his Goodness in the Creatures, whence they may obtain Health by a natural auxiliary.

But since to discourse of the name of *Antimony*, is not to our purpose, we will desist from this Matter. For all the Praise of *Antimony* consists in the Preparation thereof, which is made for perfecting the Virtues infused in it from Nature by the *Author* of *Nature*. Therefore my discourse shall be of this, handling it and its known Virtue, and I will endeavour to make my Name immortal. Yet before I come to declare the Virtue of *Antimony*, since I above confessed, that it is meer Venom, I would have you know and diligently note, that Venom is able to draw Venom to itself, because like itself, much sooner and much more than any other Thing of another Nature.

Now let any Reader consider, and observe it as a Thing worthy of Note, that the true *Unicorns-horn,* sophisticated by no fallacy, repels all Venom from

itself, nor can it assume or draw to itself anything of Venom, as is manifest by Experience. Let a living Spider be put in a Circle made of *Unicorns-horn*, and out of this Circle it cannot go, or pass over the *Unicorns-horn*, for it shuns whatsoever is adverse to Venom. But if the Circle be made of venemous Matter, it is not to be doubted, but that the Spider will go out of it, and pass over that Venom like itself. Note this Experiment, make a piece of Silver hollow, and put it in Water, that it may float like a Boat, and put Venom into it, then hold a piece of true Unicorns-Horn, as nigh to it as you can, but so as you may not touch it, that Unicorns-Horn by its spiritual Virtue will drive the Silver from it, so that it will flie away like a Duck, which swimming on the Water flies, when it perceives the Snares of the Fowler ready to entangle it. But on the contrary, Nature in a wonderful manner loves and follows its own like, as appears by this Example. Put a piece of pure and fine Bread in a dish full of Water, so as the Bread may swim upon the Water, hold a piece of true Unicorns-Horn close to it, yet so as it touch it not; and if you leisurely move the Unicorns-Horn the little piece of Bread will follow it. Nature so much loves its own like, and so much hates what is unlike itself, as this flies and that follows. Therefore let our *Doctors* consider, that Venom by a certain Magnetick Power Attracts Venom, and those things which are void of Venom, do in like manner draw to themselves things pure, and wanting a Venomous quality.

Therefore Venom may be taken away two ways; first, by its Contrary, which resists Venom, as already is related of the Unicorns-Horn. Secondly, by Like, when Venom by a certain Magnetick power draws Venom to itself. But the Venom which must heal Venom like itself, ought first to be so prepared, as its Venom may pass into Medicine, and by its own attractive virtue, assume the other to and expel it with itself.

Of which thing you have a most clear Example of *Soap*: That is compounded of Oil and other fat ingredient Matters, which seem to be, and in very deed are, more apt to foul, than cleanse Linen; but because in the Boiling of Soap, especially by the help of Salt, a certain Separation and Preparation is made, the Soap is rendered most apt to draw to itself and wash out all foulness and filths from Linen and other things: so indeed may Venom in a certain manner, by Antecedent Preparation be accommodated so, as to be no more Venom, but a Medicament, it draws to itself all other Poison, casts it out, and restores the man to his pristine Purity and Health.

Now since our Discourse hath led us so far, and we have begun to open Nature so much; that the truly Studious of Medicine (though hitherto ignorant of this) may clearly know, what Good or Evil is latent in Nature, what is Venom and what is harmless; which is a thing hath not as yet been found out by Doctors, by reason of their own supine negligence; and that the Truth thereof may be demonstrated and also confirmed, it will not be amiss to produce certain Experimental Examples, which may discover the Truth, and refute the false Opinions of others.

Put an Egg, which in the Winter is congealed with Cold, into very cold Water, there let it lie for a due space of time, and the Ice will externally adhere to the Egg-shell, but the Cold be extracted from the Egg itself, and restored to its pristine vigour and intireness.

Again, if any Member be benummed with Cold, let not the Patient neglect himself, but apply cold Snowwater round about, so one Cold attracts the other, and the Member is restored.

On the contrary, if anyone have a Member inflamed, let him apply to that Inflammation an hot Matter; as for example, Spirit of Wine, which is mere Fire, or the Quintessence of Sulphur, and he will in very deed find, that Heat is attracted by Heat, in a certain Magnetick manner, and like to rejoice in like, and not only to assuage the pain and heat of the inflamed Member, but absolutely to restore the same to its pristine strength.

Yet lest this our purpose should not be fully enough confirmed by Examples, I will also add another, by way of Supplement. Take Frog-Spawn in the Month of March, and laying it on a Board dry it in the Sun, when dry reduce it to Powder, and strew of this Powder, upon wounds made by Venomous Vipers or Serpents; by this means such Wounds will be so prepared, as they may be perfectly healed by other Medicaments applied thereunto. Or otherwise, if Linen cloths be often moistened in Frog-Spawn, and as often dried, and that Linen cut into small pieces and applied to Wounds, they effect the same, as the aforesaid Powder would have done.

But that the very foundation of this Truth may more clearly be declared; take a venemous Toad, dry him in the Sun, shut him up in an Earth closed Pot, and by burning reduce him to Ashes; then having taken out the Ashes, and reduced the same to Powder apply of that Powder to a Wound made by Venom, and this Poison attracts the other Poison, and joins it with itself.

Why so, I pray? Because by this Burning, which is the Calcination of the Toad, its interior Virtue is made manifest, and efficacious for operating; so, that Like can attract like, and especially Venom, to itself. Therefore firmly persuade yourself, that this Truth is infallible and immuatable, which I have here proposed to you and others by Example. If anyone afflicted with the Pest, do diligently observe this, he will find the Truth of those things I have here above mentioned: the *Astrum* of *Sol*, from which (as from an operative and all vivifying Sun) all things in their kinds universally arise; therefore I determine that in the potency of Gold, more than in all other Things, is an Operating Nature; that is, in its own *Astrum*, whence both itself, and all Metals and Minerals, in the Beginning, received their first Nativity and Propagation of Generation. Touching which more may be said, when I shall manifest to you the *Astrum* of *Sol*, and commend the same most religiously to your Conscience.

After the same manner process is to be made with *Antimony*, which hath the same Operations with corporal Gold; yet of the *Astrum* thereof I now speak not.

For I know (saith *Antimony*) it behoves me, before that, to fear and tremble; although in many principal *Arcanums* of Medicine, I far excel it; yet universally I am able to effect none of those Things, which the *Astrum* of *Sol* (confirmed by the Testimony of Celestial Verity) is able to produce. The *Astrum* of *Mercury* I omit, because I myself have my descent from the same Original with it: but as to a Celestial penetrating power of Operating, I give the first place of Dominion to the *Astrum* of *Sol*.

My Writings and Books, composed by Experience, properly follow and answer each to other; as one metal (as to its virtue) is observed and esteemed by another, and must by Fire be proved of what value it is. So these my Sayings, or Writings, or Medicaments, ought to be brought into the Schools, as tending to one Scope and End. Into the Schools, I say, where Riches obtain to themselves (as it were) an Hereditary place, and instead of that take away all the Honour, which is due to *Vulcan* only, who can boast himself to be a Master in his own Element of Fire. Which may be shewed by Example, and a true and manifest *Proof*.

When most hard Steel is struck with an hard and solid Flint, Fire excites Fire by vehement Commotion, and ascension, drawing forth the occult Sulphur, or the occult Fire is manifested by that vehement Commotion, and

enkindled by the Air so, as it truly and efficaciously burns; but the *Salt* remains in the Ashes, and the *Mercury* thence takes its flight together with the burning Sulphur.[12]

So here also understand, that *Antimony* ought in a certain Method so to be handled, as its *Mercury* may be separated from the Sulphur thereof, in a Natural Manner. Now as Fire, which lies absconded in Matter, unless it be made manifest, and can be demonstrated, is profitable for nothing, is not (as I may say) tangible by the Hands, nor can it effect anything to purpose; so Medicine can effect nothing that is excellent, unless it be first separated from its Grossness, rectified and so discharged of Impurities, clarified and brought to Light by due Preparation, as is manifest in all Things: for when Separation of the pure from the impure is made, and all that is mountanour or terrestrial is segregated from the pure Metal, then the desired Harvest is to be expected. Hence it is manifest, that Fire can effect nothing, before it is in a certain manner opened and set at Liberty, that before it is in a certain manner opened and set at Liberty, that it may operate. Therefore, to comprehend much in few Words, I say, this is the Condition of *Antimony*. Whatsoever is occult and absconded from the Knowledge of the Vulgar, that injoys the Name and Honour of Art, *viz.* as long as it lies hid; but so soon as it is discovered and made manifest, Art hath end, and it becomes a Mechanick Work; as I have than once declared in other of my Books.

A Bee sucks Honey from Flowers, with such Art as the Almighty hath insited in it, in which Honey is latent a Virtue, Juice, and Corroborative Power, of which a Medicine is made, as is obvious to the Eyes of all Men.

Now, from that *Honey*, of a sweet and most pleasant Taste, a violent Corrosive and present Venom may be prepared; which perhaps no man, unless he who hath learned it, will believe; no man certainly considers this, unless he be a diligent Observer. Yet for this Cause Honey is not to be condemned, nor is it to be said, that although it hath a most grateful Sweetness, yet it is a Corrupt Medicine; because a Corrosive may be made of it: but it should rather be said, that Corruption proceeds from the Physicians ignorance, who knew not how duely to prepare it. Here I am willing to teach the ignorant Physician, to free him from the last Judgement.

For Honey is prepared of the Superfluities of Brute Animals, by which the Grounds and Fields are fattened; in those Grounds arise Flowers, Herbs, Fruit-trees of various kinds, from which the Bees suck a most noble

Quintessence: by this is made the Alteration and Generation of one Thing into another, *viz*. into Aliment of another Form and Taste, which in no wise agrees with the former, and that is called Honey. Of such Honey is prepared a Food most grateful, pleasant and fit for man, and for many Things most profitable. Of the same may be prepared a Poison most hurtful to Man and Beast.

Therefore, do you Searcher of Nature, of what Age, Sex, Fortune, or Condition soever, follow me and Nature. I will shew you the Truth, without any Mixture of falsity, drawn from the very Foundation. I will make you understand, who proceeds rightly, and who unadvisedly. I will teach you to separate the Good from the Evil, the Highest from the Lowest. For of *Antimony*, if its Venom be first changed into Remedy, is made a Medicine, which eradicates, and like Fire penetrates, prepares and by cocting consumes all Diseases.

Wherefore *Antimony* is first to be prepared into a true *Stone*, which is the Quintessence thereof; and because, in its Operation it is altogether like unto Fire, (when reduced to its Coagulation) it shall by me be named the *Stone of Fire*. when this *Stone* of *Fire* is rightly prepared, as in the End of this Treatise I will further show, its Medicinal Virtue consumes all noxious Humours, purifies the blood in the highest Degree, and performs all that may be effected by *Aurum Potabile*.

Therefore, I pray you, my unexperienced Doctor, who have neither learned my Preparation, nor conceived the Use, not to judge from a false suspicion, and your own ignorant Thoughts; but set about the Work itself, and learn how the Preparation of *Antimony* ought to be made, how you should further proceed with it, how its Venom is expelled and separated, and Salutary Medicine posited in the place of it, and exalted. When I say[13] you shall have performed This, then at length will you be able to judge of the difference, and understand those things, which before were very far remote from your Knowledge.

O you wretched and to be pitied *Medicasters*, who painted with a *Fucus*, breath out I know not what *Thrasonick* Brags, and pass over Mountains wanting Foundation, walking through Clouds in your own Thoughts, and know not where at length you shall rest your Foot: you, I say, I admonish to consider what you will answer, in the Extreme Judgement of the Son of *GOD*. *Seek*, and when you have found, convert what you find to use, and

so performing your Office commit the Rest to *GOD*, who will give success, and never leave you destitute of help. But you infamous men, more mad than *Bacchanalian* Fools, who will neither learn, nor foul your Hands with Coals, judge not lest you procure Judgement to be pronounced against you, which your Childrens Children may write down to your shame in an undeleble Character.

Every Physician ought above all Things to take Care, that he do neither less nor more, than procure the Restitution of Health lost, not instituting his Curation contrary to Nature, or deviating from her direct Intention.

When Spirit of Wine is poured upon *Aqua Fortis* a vehement Ebullition is made, and these two Natures will not easily permit themselves to be together; but he, that knows how by Distillation to conjoin them and unite them, according to the true Intention of the Philosophers, he may use them in many things for good.

After the same manner, Oil or Liquor of Tartar, and Vinegar made of Rich Wine, act each upon other, for they hate and fly from each other, as Fire and Water, although they proceeded from one and the same Matter. Therefore the Physician ought in a special manner to be mindful, to understand all Circumstances from the Sick very exactly, and consider the same being understood that in Curing he may use such Means, as are fit to remove the Disease, lest the Patient be injured by the Medicine. As for Example, when Iron is dissolved in *Aqua Fortis*, if you suddenly pour Oil of Tartar upon that Solution, you shall difficultly preserve Glass from breaking; for the contrary Natures, like unto Gun-powder, take Fire, and break the Glass. Of all these Things, our Gown Doctors know nothing at all; therefore they have no other Defence for their Ignorance, than Silence only.

You titular Doctors, you I speak to, who write long Scroles of Receipts: you Apothecaries, who with your Decoctions fill Pots, no less than Those (in Prince Courst) in which Meat is boiled for the sustentation of some hundreds of men: you, I say, who hitherto have been blind, suffer a *Collyrium* to be poured into your Eyes, and permit them to be anointed with Balsom, that the most thick skin of Blindness may fall from your Sight, and you behold the Truth, as in a most clear Glass.

GOD grant you Grace, that you may know his wonderful Works, and the Love of your Neighbour be rooted in you, that you may search out true

Medicine, which the Ruler of the Heavens hath, by his own omnipotent hand, and his ineffable and eternal Wisdom, from above infused in, impressed on, and communicated to his Noble Creatures, for the Good of Mankind; whence man may find help in his greatest Necessity, and Counsel for Health in his Diseases. Why do you, miserable Worm of the Earth, and food of Worms, look so intently on the Rind or Shell, and neglect the Kernel, being unmindful of your *Creator*, who formed you according to his Image; when as you ought to give thanks to him, and with diligent Study to search out his Works, exceeding Nature herself? Return and look into yourself, there behold the Image of your own ingratitude, that you may be ashamed of yourself, especially because you have not search out those things, which the most wise *GOD*, for the good of Mortals; hath infused in his Creatures; by knowing which, you might have offered unto him the most acceptable Sacrifice of Praise and Gratitude.

But I will put an end to this Discourse, lest my Tears (which I can scarcely keep in, from continually falling from mine Eyes) should blot this my Writing, and whilst I deplore the Blindness of the World, I blemish this Lamentation, which I would have known to all men. I am a man Religious, incorporated in a most holy Order, in which I will persevere, as long as it shall please the Omnipotent *GOD*, to animate this miserable Body with Vital Spirit: therefore I must not write other things, or otherwise, than is agreeable to this State. But had I the Office of a Secular Judge, I would lift up my Voice, and sound a Trumpet in their Ears, that those deaf men may hear, who hitherto would not acknowledge the Truth, but out of Ignorance, without Cause, falsely and slanderously persecute, calumniate, condemn, disparage, and meditate how they may totally suppress the same.

But thou, O Lord *GOD*, who dwellest in the Highest, who art called and truly art the *GOD* of Rest, who sitting in the Supreme Throne of Majesty, governest Heaven and Earth, which thou hast created, who conservest the Stars, and ordainest the Course of the Firmament in its Motion according to thy Command, before whom all Creatures tremble, which are found in the Earth, or in Heaven, and the Infernal Spirits are astonished with unexpressable dread, be pleased, I pray to look down upon the Transactions of this most ungrateful World, and teach them inwardly to know those Things, which thou hast outwardly and visibly proposed to the Sons of Men, that thou mayest be praised in thy Throne, known in thy Verity, and

adored in thy immense Majesty. As for myself, I am unworthy and miserable man, give thanks unto thee, for thy great and infinite Gifts and Benefits of Riches and health bestowed on me, and laud thy Majesty for ever for the same. More, O my Father and Lord, I neither can, nor am able to desire in this perishing World.

Now, that we may write of *Antimony*, and begin our Discourse from the very Foundation, whence *Antimony* acquires its Empire, Triumph and Glory, by which it is exalted to perfect Operation, we must before all Things discover the certain Original of its Root: how it is generated in the Earth, to the Dominion of what Stars it is subjected, and what Elements have thoroughly digested it, and which they be, that have brought it to Maturity. *Antimony* is no other than a Fume, or (as I may otherwise call it) a Mineral Vapour, which is genited from above by the Stars, and afterward by the Elements deduced and digested to formal Coagulation and Maturity. Here it is to be noted, that *Antimony* hath acquired its Essence, Virtue, Power, Operation and Quality, from the same Principle, Root and Essence, whence Vulgar Mercury is produced; yet with more firm Coagulation, so that it is brought to an harder Essence, than the living or running Mercury of the Vulgar hath. The Reason of this is, because it hath assumed from the three Principles, a little more of the Substance of Salt, than Common Mercury. For although of all the three Principles, it hath the least part of Salt, yet it hath assumed more of the Essence of Salt, than common Mercury, whence unto it hath happened such a Coagulation. Hardness in everything is from Salt, which vulgar Mercury hath not. For it hath a very small part of Salt, but in it, in a spiritual manner, is insited a certain more hot *Spirit* of *Sulphur*; therefore it always flows, and cannot be brought to Coagulation, unless by the help of other Metallick Spirits, which endued with a very great Virtues, are chiefly found in the *Matrix* of *Saturn*, without which it cannot be fixed, unless by him, who possesseth the *Stone* of *Philosophers,* by which its three Principles may be brought to a concordant Equality, and then it acquires such a Body, as will melt, flow, and abide the Hammer, like all other Metals: otherwise Mercury is and will be fluid Mercury, until its volatility be this way taken away.

Hence it is known, that all Animals and all Vegetables are too weak to fix Mercury into a malleable Substance (as many have in vain endeavoured) because all these have not a Metallick Nature.

Mercury, within and without, is no other than meer Fire; therefore it is not combustible by any Fire, no Fire can apprehend it so, as to alter its Essence, but it suddenly flies and resolves itself into a incombustible Oil Spiritually; or after its fixation it remains so invariable, as no strength or power of men is sufficient again to alter it. And whatsoever can now be made of Gold may then also be made of it by Art; because after Coagulation it is altogether like Gold: for it with Gold hath one and the same Root, Stock, or Production originally.

But since I purpose not in this place to discourse more largely of *Mercury*, and intend only simply (yet truly) to describe the very Foundation of *Antimony*, from true and certain Principles, I will cease to speak of *Mercury*, and proceed to a further Declaration of *Antimony*. Yet, whatsoever I have proposed by way of Similitude touching *Mercury*[14], for an Introduction and further Consideration, is not written in vain, or to no purpose; but to the end, that the very Beginning of *Antimony* may be more clearly understood, which (as I before shewed) received its original, as it were Mercurially, with it.

Wherefore most diligently think on this; often bear in mind, observe and understand, that all Minerals and Metals together, in the same Time, and after the same manner, and of one and the same principal Matter, are produced and genited. That Matter is no other, than a meer Vapour, which is extracted from the Elementary Earth by the Superior *Stars*, as by a Sidereal Distillation of the Macrocosm: which Sidereal hot infusion, with any Airy-Sulphureous Property descending upon Inferiors, so acts and operates, as in those Metals and Minerals is implanted spiritually and invisibly a certain Power and Virtue, which Fume afterward resolves itself in the Earth, into a certain Water, from which Mineral Water all Metals are thenceforth generated and ripened to their Perfection; and thence proceeds this or that Metal or Mineral, according as one of the three Principles acquires Dominion, and they have much or little of Sulphur and Salt, or an unequal Mixture of the weight of them, whence some Metals are fixed; that is, some constant and stable, some volatile and easily mutable, as is seen in *Gold, Silver, Copper, Iron, Tin* and *Lead*. Besides these Metals, other Minerals also are generated of the three Principles, according to the Communication and Participation of the unequal weight of them: as are *Vitriol*, *Antimony*,

and many other Marchasites, or other Electrums, and Minerals, which for brevity sake we here omit.

But Gold, in its *Astrum* and Beginning was imbibed with a much more perfect *Sulphur*, and a much more perfect *Mercury*, than all other Metals and Minerals, and therefore its operative Virtue is much more potent and more efficacious, that the *Astrums* of other Metals: Yea, all Virtues whatsoever are dispersed in other Metals, and many more than them, are found in the *Astrum* of Gold only. Moreover I say, when that one thing is brought to further Maturity by Fire, it contains more Perfection, than all Metals and Minerals together. There is one only Mineral, of which I have often made mention already, in which is found a Sulphur of *Sol*, equally as strong and powerful, yea more potent and more strong, than in Gold itself: so also, there are two kinds of Metals found, in which this Predominancy powerfully Triumphs, of which at this time I have neither will nor disposition to write; but I am willing to keep within the Bounds I have set myself in treating of the Essence of *Antimony*, touching which I purpose now to speak.

Therefore *Antimony* is a Mineral made of the Vapour of the Earth changed into Water, which Spiritual Sidereal Transmutation is the true *Astrum* of *Antimony*; which Water, by the Stars first, afterward by the Element of Fire, which resides in the Element of Air, is extracted from the Elementary Earth, and by Coagulation formally changed into a tangible Essence, in which tangible Essence, (*viz*. whence *Antimony* is formally made) is found very much of *Sulphur* predominant, of *Mercury* not so much, and of *Salt* the least of all three; yet it assumes so much *Salt*, as it thence acquires an hard and immalleable Mass.

The principal Quality of it is dry and hot, or rather burning, of Cold and Humidity it hath very little in it, as there is in Common Mercury; in Corporal Gold also is more Heat than Cold. These may suffice to be spoken of the Matter, and three Fundamental Principles of *Antimony*, how by the *Archeus* in the Element of Earth it is brought to perfection.

Yet the Lovers of *Chymistry* should not think this Philosophick Reason by me alleged of absolute necessity to them, nor need they be solicitous to know, in what center the *Astrum* of *Antimony* rests, or from what root it flows; but should rather desire to learn the Utility and use thereof; *viz*. which way it ought to be prepared and reduced to its State, that they may

know its Virtue, Power, and Operation, touching which in times past so many Things have been written, and to this Day are mentioned, and spoken of by all men of all States and Conditions. For the Learned, as well as the Unlearned hope to have their ardent and insatiable Desire satisfied by This; therefore I will not detain the Reader with ambiguous Discourses, or tedious Delays, but simply teach every Thing, which I by great Study and Diligence (which I have often imployed about *Antimony*) could find out touching the Essence of *Antimony*. For no man, by reason of the shortness of Life, can know or search out all its *Arcanum's*: because in Preparation of *Antimony*, one new Wonder follows another perpetually; one Degree succeeds a former Degree, Colour follows Colour, and one Virtue, Power or Operation always manifests itself greater than another.

And, to begin here I say, *Antimony* is meer Venom, not of the kind of the least Venoms, but such, as by which you may destroy Men and Beasts, so venomous a power is diffused through the whole Substance of this Mineral. Hence ariseth the common Exclamation of all men.

For the People, unskilful Doctors, and all Those, to whom the ground of true Medicine is unknown, do with one mouth proclaim it *Venom*, *Venom!* Poison, say they (as I myself above confessed) lies in *Antimony*. For this Cause let us dissuade all men from its use; for it endangers the Health and Life. Therefore *Doctors* resident in Princes Courts, admonish Monarchs, Princes, and other Potentates not to use *Antimony*. Other Scholasticks cry out, Beware, you in no wise admit *Antimony* into Medicinal Use; for it's meer Poison: these the Inhabitants of Cities and Villages follow. And this far spread Clamour so moves the greatest part of Mortals, as *Antimony* in these our Days is very ill spoken of, and no man dares put confidence in the Medicine thereof, which in it is found so various and unexpressible.

For truly and holily I affirm (as truly as *GOD* is the Creator of all things visible, which are contained in Heaven or Earth, which either have come, or in time to come shall come unto our knowledge) that under Heaven, or by the Rays of the Sun, with the Guidance of Experience, can be found or demonstrated no greater Medicine, than is in this Mineral; yea, there is no Subject, in which so fluently and abundantly can be found such most certain Remedies for Health, as shall be declared (by sure and undeniable Experiments) to be in *Antimony.*

Son, attend to this my Discourse, and do thou Reader give heed to my Writings, and do you wise men of the World diligently observe my Declaration of *Antimony* founded on Experience. For my *Theory* ariseth from Nature, and my *Practice* proceeds from certain Experience, which shews its manifold Utility, and infinite Ways produceth the same, not without the incredible Admiration of all men. But I assent to you, and confess (as I have before acknowledged in my Writings) that *Antimony* at first is meer Venom, and before Preparation hath nothing in or with itself, but Poison; and that I affirm to be true.

But you, whosoever you are, insignized or not insignized with the Degree of *Doctor, Master,* or *Bachelor*, whether skilful in Art, or by some other privelage promoted; you, I say, who so inconsiderately and so arrogantly without Truth exclaim, and prate against me, pause a while, and forget not your own Argument, hear what I have to say. *Antimony* is Venom, therefore every One must beware he use it not. No, that doth not follow Mr. *Doctor, Bachelor,* or, *Master;* it doth not follow, I say, Mr *Doctor,* although you be proud of your Red Hat. *Treacle* is made of the most perillous Venom of a *Viper*, which is called 'animal', whence also it had its Name; therefore no man must use it, for there is poison in it. Doth this Consequence please you? How doth this my Doctrine like you?

You hear, that after Preparation, no Venenosity is found in *Antimony*; for by the Spagyric Art *Antimony* is converted from Venom into Medicine, no otherwise than as of the Venom of a Viper is said, which is converted into *Treacle*; but without Preparation you shall find no Good in it, nor anything of Medicinal Help, but much loss and detriment.

Now, whosoever desires to become a Disciple of *Antimony*, he must, after Prayer, and an earnest Invocation of *GOD*, betake himself to the School of *Vulcan*; for he is the Master and Revealer of all Secrets. This Master is condemned by the Wise Men of the World, set very light by and derided; because they, by reason of their own Negligence and Malignity, have learned nothing of him; and all Revelation, through their own Sloath, is impeded: for no Medicine was ever prepared without *Vulcan*, whatsoever those senseless mad men shall babble and affirm to the Contrary.

But I will proceed to the Proceed and Preparation of *Antimony*; for I little value the Clamours of arrogant and self applauding men: let them make and bring to light any Work that can excel *Antimony*. It is well known to me,

that of *Antimony* may be made Medicines equal to Those, which are in gold and vulgar Mercury (I except the *Astrum* of *Sol*) for of this may be prepared *Aurum Potabile* against the Leprosie, of this may be made Spirit of Mercury, the highest Remedy against the French *POX*, of this other infinite Remedies may be prepared. If those Condemners cannot perceive and understand this, what wonder is it? None, because they have not learned it. No man can give a sound Judgement of that, which he never learned. Let the Ass, an *Animal* like them in stupidity be their Example, who cannot teach a Shepherd how to handle his Pipe, so as to play an Harmonious Tune; because he hath not learned. So, right Judgement, with a solid Foundation cannot be given by a man, who before hath not bent his Studies that way, that from Writings he may be able to discern what, in such a Business, is just or unjust. After the same manner in this Faculty, what can be attributed to any of the *Doctors,* before he hath from Writings, and by his own proper labour acquired Knowledge?

Yet before I pass to the Process itself, some One may perhaps interrupt and ask me, which way both Minerals and other Things receive their Venenosity? What Venom is? Whence the Poison of every Thing hath its Original? How it may be taken away, also how such a Mineral may without peril securely be used for Health after evacuation of that Venom? To these Questions I will briefly and clearly answer. The Infusion of Venom falls under a twofold Consideration, *viz.* Natural and Supernatural.

The First Reason, why *GOD* the Supreme Lord of the Stars, and the maker of Heaven and Earth, hath proposed to us open Venom, especially in Minerals, is, that by this his Ordination he might show to us his Wonders and powerful Works, for distinction of Good and Evil, as in the Law he prescribed to us the Knowledge of That, which lies as a Duty on us to do, *viz*. to Choose the Good and Eschew the Evil. So also the Tree of Life in Paradise was proposed; its right use tended to Good, but its abuse brought the Fall to Evil; for by that *GOD's* Command was broke, whence proceeded Destruction and all Evil. This is the first Reason.

A Second Reason is, that by this we might comprehend and understand the Distinction between Evil and Good, and at length learn to exterminate Malice and reposit Goodness in its place. For *GOD* wills not, that man should perish and be destroyed, but that he should depart from Evil, and come to amendment of Life, that Destruction may be driven far away from

his Soul. So, to Us his Creatures, with wonderful Conveniency hath he proposed Good and Evil, which is found both in the Precept of the Word, and in the Work of the Creature, that we may choose what is profitable and good for Health, and shun what is evil and pernitious.

Thirdly, Venom is also made by the Stars, when contrary Oppositions and Conjunctions of them happen, by which the Elements are Infected so, as they become the Cause of Pestilences, and other Venomous Diseases in this World: which also is to be understood of *Comets*.

Fourthly, Venom is made from Things repugnant each to other, as when any One inkindles a deadly Poison in himself, by Anger or Sadness; also when a man drinks being above measure hot.

Fifthly, among Venoms may be numbered Weapons, with which any One is slain; then the Abuse of Arms is Venom to that man. But when any One useth Arms, for the just and unblamable defence of his Body, to which end they were invented, then they may be accounted a certain kind of Medicine.

Lastly, the Cause of Venom may be demonstrated by Nature, in this manner: whatsoever Nature resists is Venom, and that because it fights against Nature. As when any one eats such Food, as his *Stomach* cannot bear, then that Food is Venom to him; for it is repugnant to Nature; on the contrary, if any One eat such Food, as is Friendly to his Stomach, to him that Food is Medicine.

But Venom is principally attracted to Bodies in the Earth, whilst they are a certain Mercurial Essence (now I speak of the Venom of Minerals) which yet is in an immature, crude, and not well digested Form, which is repugnant to Nature, and difficultly digested; because such a Mercurial Essence is not yet perfect, well digested to Maturity, therefore it passeth through the whole Body, as a crude, immature, undigestible Mineral. As if crude corn should be eaten by men, that would be so difficult to be digested by the Stomach, as a notable debility of the Body would follow. For the natural Heat is too weak to deduce that to a due Concoction and Perfection. Corn, which receives its Maturity from the Fire of the Great World, must afterward be thoroughly cocted by the Minor Fire, that it may be digested by the Microcosm. As before we said, touching the boiling of Flesh to Maturity; so here the same is to be understood of *Antimony*, which being yet crude, and not thoroughly cocted in the Earth to fixedness, the stomach

of Man (as I may so speak) is too weak to bear it, or retain the same, as by certain Experience is manifested, *viz.* that all *Catharticks*, whether Minerals, Animals or Vegetables, are venomous, because of a certain Mercurial volatile Matter still predominant in them; which volatile Spirit is the Cause why other things, which are in man, are expelled: not that by this Means the Root itself of Diseases is laid hold on, which only is effected by the fixedness of every medicine. For every Medicine thoroughly fixed, searcheth out fixed Diseases, and eradicates them; which Purgers not fixed cannot do, but they do only as it were carry away some Spoil of Diseases; or they may be compared to Water, which driven by force through a Street Penetrates not the Earth itself. Fixed Remedies purge not by the Inferior Parts, because that is not the familiar way of Expelling fixed Venoms, and that way they would not touch the Kernel (as I may call it) or Center of the Disease; but by expelling Sweat, and otherways they strike at the very inmost Root of the Diseases, not contented with a certain superficial Expulsion of Filths. Therefore we often admonish all and every One, that all venomous Impurity is totally to be taken away from *Antimony*, before it can either be, or be called such a Medicine, as may safely be given. For this Cause, the Good must be separated from the Evil, the Fixed from the not fixed, and the Medicine from the Venom with accurate diligence, if we hope by the Use of *Antimony* to obtain true Honour, and true Utility; but Fire only can effect that. For *Vulcan* is the sole and only Master of all These. Whatsoever the *Vulcan* in the Greater Orbe leaves crude and perfects not, that in the Lesser World must be amended by a certain other *Vulcan*, ripening the Immature, and cocting the Crude by Heat, and separating the Pure from the Impure. That this is possible no man doubts; for daily Experience teacheth the same, and it is very apparent in the Corporal Aspect of Colours, which proceed from the Fire. For by Separation and Fire, which perfect Fixation, Venenosity is taken away, and a Change is made of the Evil into Good, as we have already said. Therefore Fire is the Separator of Venom from Medicine, and of Good from Evil; which is a thing, that None of the *Physicians* either dares or can truly and fundamentally own, or demonstrate to me, unless he who hath firmly contracted Friendship with *Vulcan*, and instituted the fiery Bath full of Love, by which the Spouse, being thoroughly purged from all Defilement, may legitimately lie down with her Bridegroom in the Marriage Bed.

Fie upon the Acuteness of the Worldly Wit of those, who neither understand, nor are willing to endeavour to understand these my Writings. if you did know, what is called fixed, and what not fixed, and what it signifies to separate the Pure from the Impure, assuredly you would purposely forget many Things, and omitting other vain Works, would follow me only. For in me (*Antimony* speaks of himself) you will find *Mercury*, *Sulphur* and *Salt*, then which Nothing is more Conducible for the Health of men. *Mercury* is in the *Regulus*, *Sulphur* in the Red Colour, and *Salt* in the remaining black Earth. He that can separate these, and again unite them in a due manner, according to Art, so as Fixation may bear Rule, without Venom, he may rejoice with Honour and Truth; because he hath obtained the *Stone* of *Fire*, which may be prepared of *Antimony* for the Health of Mortals, and for Temporal Sustentation with particular profit. For in *Antimony* you may find all Colours, Black, White, Red, Green, Blue, Yellow, and more other mixt Colours, than can be believed, all which may be separated apart, and known particularly, and singularly applied to use; according as the Artist intends, such an Ordination is to be instituted.

Therefore now will I distinctly declare, how Medicine is to be prepared, Venom to be expelled, Fixation to be set about, and a true Separation to be made, by which the Evil may be subdued and depressed, and the Good triumph and be taken into use. In the meanwhile, let the Lover of Art consider, that every of the other Metals may be compared to every of the Precious Stones; but this only contains universally the Virtue of all Stones; which those Colours, which it gives forth and exhibits to the Sight from itself in the Fire, do sufficiently demonstrate. Its Transparent Redness is assigned to the Carbuncle, Ruby and Coral; its Whiteness, to the Diamond and Crystal; its Blue Colour, to the Saphire; Green, to the Emerald; Yellow, to the Jacinth; its Black, to the Granate, which Stone contains in itself a certain Blackness occultly absconded. But as to Metals, the Black is assigned to Saturn, the Red to Iron, the Yellow to Gold, the Green to Copper, the Blue to Silver, the White to Mercury, and its mixture of various Colours is attributed to Jupiter. But as all the colours of all Metals and Precious Stones are clearly found in *Antimony*; so also all the powers and Virtues of Medicine are no less showed in it, than the Colours aforesaid: but to educe from it all these Colours is not the Labour of one man. For our Life is circumscribed with Limits more straight, than will permit one man by his Labour thoroughly to learn whatsoever Nature keeps concealed and

absconded in her bosom, in one certain way of Preparation, from *Antimony* by distillations is drawn forth an Humour acid and sharp, like true perfect Vinegar. Another way is prepared a shining Red Colour, sweet and savoury, as purified Honey or Sugar. Another way, a Wormwood like Bitterness proceeds therefrom; otherwise, a certain Acrimony, like some Salt-Oil: thus always one Nature follows another. Against, but Sublimation it is driven to the Olympic Mountains, like a flying Eagle, red, yellow and white. Also forced down by Descent, it yields diverse Colours and Preparations: also by Reverberation, of it is made a Metal, like common Lead. Likewise a transparent Glass, red, yellow, white, black, and endewed with other Colours: all which notwithstanding, are not safe to be used in Medicine, unless they be first proved by another *Examen*. Also it is resolved into rare and wonderful Oils, which are various and manifold, some of which are made perfect with Addition, others without mixtion of any other things; some likewise are taken inwardly, others only outwardly applied to common Ulcers, and Wounds. It supplies us with so many several Extractions, varied with so many Colours, as it would tire a *Delphian Apollo* to describe them all; but indeed, all the Mutations of its Nature, which are discovered through the Gate of Fire, it by its own Oracles will best unfold. Of it is made living Mercury, and Sulphur which burns like common Sulphur, so that of that Gunpowder might be made. Of it is made a true and natural *Salt*; and many other things are prepared of the same.

Therefore we begin to speak of the Preparations thereof, as of its *Essence, Magistery, Arcanum, Elixir*, and particular *Tincture*, in which you must imploy all diligence and Care; especially when I shall in my Writings declare to you the Stone of Fire, and its Preparation, together with other various Secrets and Arcanums, which indeed are scarcely at all known to the World; and which have been little regarded, since the *Egyptians*, *Arabians* and *Chaldeans* died, who professed these Arts: of which notwithstanding the use is very great, for searching out the very Fountain of true Medicine, and all other Works pertinent thereunto.

Now diligently mind, and with profound Meditation consider all the following Preparations, one succeeding another, as I shall reveal them. For there is no One inserted, which hath not its singular Utility, but every of them is useful, according as ordained as its State. A fixed Medicine of *Antimony*, expels fixed Diseases and eradicates them; but *Antimony* is

not fixed, as when it is crude and not prepared, opens and purgeth the Stomach only, but toucheth not the Root of the Disease. Therefore I will set about the Preparation of all, that appertains to *Antimony*, and discover all the Keys of its Preparation, which now (as by a New Nativity) are brought to Light, and revealed by Fire, in the same state to which they were ordained by *GOD* their *Creator*. This unlocking and preparing of Mineral *Antimony* is performed by diverse Methods and Ways, by the disposure and governance of the Fire, with manifold labour of the Hands, whence proceeds the Operation, Virtue, Power and Colour of the Medicine itself. And since *Antimony* to the Aspect presents a crude black Colour, mixed with a little whiteness, I will first speak of its destructive alteration, which consists in *Calcination* and *Incineration*, and that is thus made.

Take Hungarian or other *Antimony*, the best you can get, grind it, if possible, to an Impalpable Powder; this Powder spread Thin all over the bottom of a Calcining Pan, round or square, which hath a Rim round about, the height of two Fingers thickness; set this Pan into a Calcining Furnace, and administer to it at first a very moderate Fire of Coals, which afterward increase gradually: when you see a Fume beginning to arise from the *Antimony,* stir it continually with an Iron *Spatula*, without ceasing, as long as it will give forth from itself any Fume. If in *Calcining*, the *Antimony* melt, or concrete into Clots, then remove it from the Fire, and when cold again reduce it to a subtle Powder, and as before calcine it, continually stirring as we said, until no more Fume will ascend. If need be repeat this Operation so often and so long, as until that *Antimony* put into the Fire, will neither fume, nor concrete into Clots, but in Colour resemble White and pure Ashes: Then is the calcination of *Antimony* rightly made.

Put this *Antimony* thus calcined into a Goldsmiths Crucible set in a Furnace, and urge the Fire with Bellows, or put it into a Wine-Furnace, administering such Fire, as the *Antimony* may flow, like clear and pure Water. Then, that you may certainly and infallibly prove, whether the Glass made thereof be sufficiently cocted, and hath acquired a transparent Colour, put a long rod of Iron cold into the Crucible, and part of the glass will stick to the Iron, which with a hammer strike off, and hold up against the Light, to see whether it be clear, clean and transparent; if so, it is well, and perfectly mature.

Here let my Reader, unlearned and but a Beginner in Art, know (for I write not to men skilled in this Art, who have often experienced the powers of the fire, but to Candidates, *Tyro's*[15], and the studious Disciples of the *Spagyrick* Science; because to make Glass of *Antimony* is a thing common, and well known to many) know, I say, that every Glass, whether made of Metals, Minerals, or any other Matter, must be thoroughly cocted in Fire to due Maturity, that it may have a clear and transparent Colour, and be apt for further Preparation to Medicinal use: which translucid and pure Maturity *Vulcan* only effects in his secret and hidden Nature. Therefore, let every man know, consider and retain this.

When in the Method we have taught, you *Antimony* is converted into Glass, take a Platter or Dish made of Copper, which is smooth and broad, heat it hot at the Fire, otherwise your Matter will flie out; then pour in the fluid Matter as thin as you can, and you will have pure, yellow, transparent Glass of *Antimony*. This is the best way of preparing Glass of *Antimony per se*, without addition; and this Glass, above all others, is endewed with the greatest Virtue and Power, which it manifests after its further Preparation. This is by me called *Pure* Glass of *Antimony.*[16]

For I have seen a Sick man, who after he had taken but half an ounce of the Infusion, vomited and purged above measure, and soon after died. Hence are those Tears, hence those Clamours arise against Chymists, as if the impious rashness of some false Chymists were to be imputed to the Art, which PseudoChymists care not how many Houses they fill with Funerals, provided one or two that are healed will blaze their Fame, and they can hear themselves called Doctors, and rob the simple of their money. The reason of this great danger is, because all the Emetick force of Antimony contained in the fixed Salt thereof, in which resides all its Venenosity, which weak Natures cannot overcome, and therefore receive not so much good from the Salutiferous virtue thereof, as hurt from its Venom. But this thing should not deter sound men from the use of Antimony, since they see it, even then when mixed with Venom, often to produce salutary Effects. They should rather thus reason; if that salutiferous Virtue be freed from the Noxious faculty, what Good would it not do, or what Diseases would it not heal? Therefore, behold I here offer to you such Glass of Antimony, as I myself use often, and may be used by every man, without any danger of a mortal Catastrophe.

Take pure Glass of Antimony, made as Basilius here teacheth, melt it in a Crucible, and keep it in flux so long, as until a third part be consumed. Then let it cool, and grind the same to an Impalpable Powder, upon which pour Spirit of Wine highly rectified, until it stand three fingers above the Powder; close the Vessel firmly, and circulate the Matter for three Months; then by Distillation abstract the Spirit of Wine, or if it be tinged with Redness, (which always will be, if you have rightly operated) only pour it off, and keep it apart; for it is an excellent Medicine. The remaining Body put into a Crucible, permit it to flow, and then cast it into what Forms you will. For it can assume whatsoever Shapes you will have it, which may be set in Rings, and worn on the Hand. But its Medicinal use is thus.

Put this Glass for one Night in two ounces of Cold Wine, and in the Morning let the Sick drink that Wine, and you will find very good success, for it purgeth kindly, and if Nature incline to bring the Matter upward, it performs that action moderately, causing gentle Vomits. Only Note this: the prescribed Dose must be diminished, according to the Strength, Age and Constitution of the Sick. Here, Reader, candidly accept of this my first Admonition offer to thy self, and expect to find more, if you willingly and intently peruse the after following.

For there are other Glasses prepared of *Antimony*, by Addition of *Borax* and other things, in this manner.

Take of Crude *Antimony* one part, of *Venetian Borax* two parts; put these together into a Crucible, which setting the Vessel in a Wind-Furnace, or urging the Fire with Bellows, cause to flow, that they may be well and perfectly mixed together, afterward pour out the Mixture into a Pan, or Dish of Copper made hot, as thin as is possible, as before was said in the Superior Preparation, and you will find you *Antimony* fair and transparently clear, [17]like a *Pyropus* or Ruby, provided you observe the due and accurate Method, Operating as you ought, in the Governing Fire.

The Redness may be abstracted from this Red Glass, with Spirit of Wine[18], and by long continued Circulation in Fire, be perfected, and rendered a most excellent, profitable and efficacious Medicine.

But a transparent white Glass of *Antimony*, after commixtion thereof, is prepared in this manner.

Take *Antimony* beat or ground small one part, *Venetian Borax* very pure four parts: put these, well mixed together, into a Crucible, and cause the Mixture to flow well. At first indeed it will be yellow, but if it stand longer in Fire, the yellowness vanisheth, the Matter receives a white Colour, and thenceforth becomes a fair and white Glass. Whether this colour be brought to perfect Maturity, you may prove with a cold Iron, as above is said. Many other ways, of *Antimony* may be formed Glasses[19] consisting almost of infinite Forms.

But since my purpose here was not to describe other Glasses, then I myself had experienced, and which manifest happy success in Healing, I judged it unnecessary to waste Paper in describing them, or by a tedious discourse to weary the Reader; especially since, unto you is already in part proposed the principal Colour (*viz*. the Red) which is found in Glass made of *Antimony*. The black Colour, which *Antimony* had before Preparation, is now in a Spiritual manner flown up the Chimney; because in such a Spiritual manner, very much of the Venomous Substance had left it before, through the Expulsive force of the Fire, as by Calcination. Yet because in this Preparation all the whole Venom is not taken away from the Glass of *Antimony*, but it still retains very much thereof; I am willing (now I have begun) further to reveal to you, which way the Venom may wholly be removed from this Glass, and another Separation of the Pure from the Impure, of the Venom from the Medicine, be instituted; by which the Tongue of the *Orator* will be loosed, and occasion given to him of largely expressing my Praises, and publishing the same, as with a great Sound, through all Parts of this Inferiour Orb: which will be a necessary Consequence of the Gratitude of my Disciples, when they shall see with their Eyes, touch with their Hands, and with their Understanding comprehend, that I do their great profit, have declared to them the very Truth, without Deceit, and made them the Heirs of a memorable Testament.

Therefore the first Separation of the Sulphur from its Body, and the Extraction of the Tincture from its Salt, is performed in this manner. Take pure Glass of *Antimony*, as I taught you to make it, without the adjunction of any other Thing, Grind it to subtle Powder[20] impalpable as Flower.

Which powder put into a Glass with a Plain flat bottom, called a Cucurbit, and there pour upon it strong Vinegar well rectified: then set the Vessel in a Digestive fire, or if it be Summer, expose it to the Sun, stirring it twice or

thrice[21] a Day, and so long digest it in that temperate heat, as until the vinegar contract a Yellow Colour inclining to Redness, like the colour of most clean and well purified Gold.

Then pour off this clear and pure Extraction, and pour on fresh Vinegar, and repeat the Operation, as long as the Vinegar is tinged, and until no more Tincture can be extracted. Filter all these Extractions mix'd together, and put them into a Glass Body, with its Head annexed, and by *B.M.* distil off the Vinegar; until in the Bottom remain a Yellow Powder, inclining to Redness. Upon this Powder pour distill Rain-water often times, and as often distill it off again, still pouring on fresh distilled Rain-water. Repeat this labour so long, as until the Powder remain Sweet and [22]grateful.

This Powder grind upon a Marble or Glass, first made hot; then put it in a Glass Body, and pour upon it of the best rectified *Spirit of Wine*, so much as will stand above it three Fingers thickness: then set it in a Digestive heat, as above, for extracting the *Tincture of Antimony*, which will be high coloured and pleasantly red to amazement; and it will deposit a certain Earth, or feculency in the bottom.

This *Extraction* is sweet, grateful, and so very efficacious in *Medicine*, as no man, that hath not experienced the same, will give credit thereunto. The *Feces* in the bottom retain the Venenosity, but the *Extraction* Medicine only, which Experience hath taught to be profitable Remedy for men and Beasts. For if three or four Granes of this Medicine be taken, it expels the *Leprosie* and *Gallick Lues*, purifies the *Blood*, drives away *Melancholy*, and resists all Venom: and whosoever labours with *Shortness of Breath*, Difficulty of Breathing, or Pricking of the Sides, he may be cured by the Use of this Medicine: [23]which effects many wonderful Things, if rightly administered, and in due time.

That Yellow Powder, of which mention is made above before it is extracted with Spirit of Wine, may be ground upon a hot Stone, and then put into Eggs[24] boiled hard, in place of the Yolk, which is to be taken out: set these Eggs in a moist Place, or Cellar, and the Powder will resolve into a yellow Liquor.

This admirable *Liquor* heals all green *Wounds*, if soon after a Wound is made, it be put therein with a soft Feather, and the Wound well covered with a Styptick, or other Preservative Playster. All fresh Wounds inflicted

either by Prick or Cut, are healed by this Liquor, without Putrefaction, Inflammation, or any superfluity of Filth, so perfectly; as unto him, who created Heaven and Earth, and in them insited such a Medicine, due Thanks and Praise deservedly ought to be given. In all old, malignant, and corrosive Wounds, use this *Extraction* or *Balsom* of *Antimony*, and it will never fail Thee in thy necessity. And thou thy self, after me wilt write an *Encomium* of its Praises and publish the Virtues thereof, by which externally applied miserable Mortals may be made happy: for the Wolf and [25]Cancer yield to it; Rottenness in the Bones, malignant Ulcers corroded and perforate with Worms fly from it, and it restores to pristine Health, and provides Entertainment for that with itself, when its fixedness shall be duly used inwardly, and other Convenient Means duly applied outwardly.

Also Glass of *Antimony* is by me two ways reduced to an Oil, in distillation (as they call it) by Alembeck.

Take Glass of *Antimony*; as it is made of the *Minera* of *Antimony*, subtily pulverized, and extract its Tincture with distilled Vinegar; afterward abstract the Vinegar thence and edulcorate the remaining Powder. Then pour on Spirit of Wine, with which extract the Tincture, and circulate it in a Pelican well closed, for an entire Month. Afterward, distil it per se, without any Addition, with a certain singular [26]Dexterity; and you will thence receive a wonderful grateful and sweet Medicine, in the form of a Red Oil, of which after may be formed the Stone of Fire.

This Oil is the *Quintessence*, and the highest, that can be written of *Antimony*; as you may find in my former Writings, wherein I have made a short Declaration of *Antimony*, and in which I showed also, that there are four *Instruments* required for its *Preparation*, and the fifth is that, in which *Vulcan* hath fixed his Residence. Understand thus: four *Preparations* must be made before it can be perfected; and the fifth is the Utility, and effect of the Work in the Body of man. The first Labour is *Calcination* and *Liquefaction* into Glass. The second is *Digestion*, by which *Extraction* is performed. The third is *Coagulation*. The fourth is *Distillation* into Oil, and after that Separation follows *Fixation*, by the ultimate *Coagulation*, through which the Matter is deduced to a perlucid *Fiery Stone*; which that it may operate upon Metals, must be fermented, for acquiring its penetrative Property; but not so much, as that Ancient Stone of the Philosophers, because it is not Universal; but only

tingeth particularly. Touching which, about the End of this Book, more shall be spoken when we treat of the Stone of Fire.

This distilled Oil[27] of which we have now spoken, effects all things, that are necessary to be known by a *Physician*, and which he hath need of, in his *Cures.*

The Dose of it before Coagulation is eight Grains taken in Wine. It makes a man very young again, delivers him from all Melancholy, and whatsoever in the Body of man grows and increaseth, as the Hairs and Nails, fall off, and the whole man is renewed as a *Phoenix* (if such a feigned Bird, which is only here for Example sake named by me, can anywhere be found upon Earth) is renewed by Fire. And this Medicine can no more be burned by the Fire, than the Feathers of that unknown *Salamander*: for it consumes all Symptoms in the Body, like consuming Fire, to which it is deservedly likened; it drives away every Evil, and expels all That, which *Aurum-Potabile* is capable to expel. The [28]*Astrum* of *Sol* only exceeds every Medicine of the World when rightly prepared to perfect Fixation: for the *Astrum* of *Sol*, and the *Astrum* of *Mercury* arise almost from the very same Blood of their Mother, and from one original of vivifick Sanity.

Now, no man hath cause to fear, that this Oil of *Antimony* Extracted first with distilled Vinegar, and afterward with most pure and subtle Spirit of Wine, and then further exalted (as highly as possible) by *Vulcan*, will in any wise purge, or excite frequent Stools, or make any Alterations: for it effects nothing of all this, but by Sweat, Urine, and Spittle, expels the very Root of the Disease to amazement, and restores whatsoever is corrupted by any Symptom.

But Common Glass of *Antimony*, being ground to Powder, put into a little Wine (*viz.* six Grains or more of the Glass, according to the strength of Nature) and that mixture set in heat for one Night, and in the Morning the Wine[29] poured off clear from the remaining Powder, and so drunk by the Patient, purgeth downward exciting several Stools, and oftentimes also provokes Vomiting, by reason of the Mercurial immature Property, which is yet inherent in the Glass, as every intelligent Physician will easily judge, and indeed he ought to further to Examine how this Glass, when he would purge with it, ought to be provoked, and administed in a due Dose.

Many men are required for the Searching out the Powers and Virtues of this Subject. For I alone, by reason of the shortness of my Time, could not dive into and search out all things, do you thy self set about the Work, and after me, yea with me, thou wilt praise me and I thee: if you find out anymore; I praise you by these my Writings, and shall commend you out of the Sepulcher to which I am destinated, although in Body thou art to me unknown, nor ever had I any discourse with thee, because perhaps not yet born.

Common Glass of *Antimony* is also by Addition distilled into a laudable and salutary oil, which may be used without peril, with very great profit in the *Epilepsie*; as here following I shall teach.

Grind the Glass of *Antimony* to as subtle a Powder as possibly you can, then put it into a Glass-Vessel with a flat Bottom, and pour upon the Powder the *Juice of unripe Grapes*, then having well luted the Vessel digest it for certain Days. This being done abstract all the Juice; afterward, grind it well moistened with Spirit of Vinegar, and a double Weight of clarified Sugar. Then, having put it into a Retort, in the Name of the Most High begin to distil, and at last administer a vehement Fire, and you will acquire a most Red Oil; which must be clarified unto Transparency with [30]Spirit of Wine.

The Use of this, given in a small Quantity, is found to be most profitable. With this Oil Spirit of Salt may be joined, and the Mixture poured upon a subtle prepared Calx of Gold, (which how it should be made I have already taught in other of my writings) which hath before, together with its Water, passed by Alembeck. If this be done, this *Menstruum* take to itself the Tincture[31] of Gold only, and leaves the Body untouched.

When the Fermentation is made, I shall have need of a vast Quantity of Paper to declare all the *Arcanum's* of Nature, which by this Medicine are effected beyond the Opinion of all men. I urge this so much the more earnestly to the Physician, that he may consider those things which I propose Philosophically, betake himself to labour, perform this Preparation of *Antimony*, and deduce it to Use; then, he himself will daily find more Praise, and learn from it more Operations than any of the other Physicians could have prescribed him.

When you shall have brought *Antimony* so far, and duely perfected your Work, in which you are to act prudently, and the matter is to be largely and

profoundly weighed, that by Labour you may acquire Experience; then may you boast that you have obtained the Magistery, which is known or communicated to few. This Magistery mix'd with a solution or Tincture of Corals, and exhibited with Cordial Water effects Wonders in Diseases, that are to be cured by purifying the Blood. And whatsoever Distemper is offered to you, in which the Blood is corrupted by any Accident, this Magistery heals it, exhilarates the Heart, promotes Chastity and Honesty, and renders man apt and fit for everything he takes in hand.

For all these Benefits to the *Creator* and *Conserver* of all Things, thanks is always to be given from the bottom of our Heart; because he hath with so great Compassion respected his *Creatures,* Infirm both in body and Mind, and supplied us with Means, by which the Diseases of either may be healed, and we in every necessity obtain solace, assistance and perfect Help.

Now my Intention is to proceed, and speak somewhat of the *Arcanum* of *Antimony*, but with very great Brevity.

Take of *Antimony* most subtlely pulverized One Part, of Sal Armoniack[32], so called, which is brought from *Armenia*, also pulverized; mix these, and putting them into a Retort distill them together,[33] and upon that which comes forth in the Distillation pour common distilled Rain-water, but let it first be made hot, and so by edulcorating remove all the *Salt*, that no Acrimony may remain, and the *Antimony* will appear like pure, white shining Feathers. Dry them with subtle Heat, and having put them in a Glass circulatory or Pelican, pour on them good and perfectly rectified *Spirit of Vitriol*, and Circulate the Mixture till both be well conjoined[34] and united, then distill the whole, and pour on Spirit of Wine, circulate again; then let separated be made, and remove the *Feces* settling to the Bottom, but keep the *Arcanum* which remains mixt with the *Spirit* of *Wine* and *Vitriol*.

Now when you again rectify this *Arcanum*, one drop of it exhibited with Rose water, is more available than a Pot full of the Decoction of Herbs; for it causeth a good Appetite, corrects the Stomach, and concocts all malignity in it, drives away Sadness and Melancholy, makes good Blood and a good Digestion; in the Suffocation of the Matrix and Cholick Passion (both which it wonderfully appeaseth) it is instead of a Treasure of inestimable Price and deserves Commendation, not easily expressible by Words.

After the *Arcanum* of *Antimony* next in order follows the *Elixir*[35] of the same, which you may prepare in this manner.

Take, in the name of the Lord, good *Minera* of *Antimony*, grind it subtlely, and sublime it with half so much *Sal-Armoniack*. Whatsoever shall be sublimed put into a Glass retort, and thrice distill it, separating the Feces every time. Afterward remove from it the *Sal-Armoniack* by edulcoration, and reverberate the Matter of *Antimony* in a Vessel well closed, with moderate Fire (not forcing too much) until it become like the Earth of *Cinnabar*. This being done, pour on it strong distilled Wine Vinegar, and extract its Redness; afterward abstract the Vinegar, until a Powder remain. This abstraction must be made in *Balneo*. Then, extract this Powder with Spirit of Wine, that the *Feces* may be separated, and you will have a pure and clear Extraction. Having finished this Operation, put this Spirit of Wine together with the Extraction into a *Cucurbit*, and add thereto a little of the Tincture of Corals, and of the Quintessence of Rubarb, and then administer the Dose of three or four Grains.

It causeth gentle Stools, and purgeth without Gripings of the Belly; and indeed if you have proceeded well in preparing, it renders the Blood agile, and is a Medicine apt for those who desire Gentle Purgations.

Here perhaps some *Physician* may wonder, how ‘tis possible, that this Medicine should cause moderate and easy Purgations, when as *Antimony* is a Matter vehement and forcible, and to it is joined Rubarb, which of itself also hath a Purging Property. But let him cease his admiration, and know that the venomous purging power of *Antimony* is by this Preparation so mortified, as it can apprehend or expel nothing; but as soon as some purging Simple is adjoined to it, it then according to the powers of its own Nature performs the Office of opening and purging. But *Antimony* prepared hath no action upon the [36]Stomach, thence to expel its impurities; but by the purging Medicine, its adjunct, acquires a more open Field, and therein can operate without Impediment any other way, and discern, yea search out the way of Effecting that better, to which it was ordained and prepared, without hindrance.

I would have all men to credit these words, since I have no necessity to write other than the Truth. This *Elixir* in such manner prepared, as I have taught, penetrates and purgeth the Body, as *Antimony* purgeth Gold, and

frees it from all Impurity: So that if I would at large commemorate all the powers and virtues thereof, I must put up my Supplications to the *GOD* of Heaven, and intreat him to vouchsafe me a longer Life, that I might laud his wonderful Works, and search out further, and according to Verity communicate to others what I have found, that they with me excited to admiration, may publickly render thanks to their *Creator*, for his so great Blessings.

But to proceed in my purpose, having once begun, I here describe the Virtues of *Antimony*, as far as I have experienced them; yet what is hid from my knowledge, I ought to pass over in silence. For it becomes me not to give my Judgement of things unknown, and which I have not with myself experimented, but I leave them, commending the same to other Judges, who with study and labour in this Subject, have made some good progress. No one man can be so expert in knowing the Virtues of *Antimony*, as nothing shall remain unknown by him, not only by reason of the shortness of his Life (as I before said) but also, and chiefly because some new thing is daily found in it.

Therefore, let men know, that *Antimony* not only purgeth Gold, cleanseth and frees it from every peregrine Matter, and from all other Metals, but also (by a power innate in itself) effects the same in Men and Beasts. If a Farmer purpose in himself to keep up and fatten any of his Cattle, as for Example an Hog; two or three days before, let him give to the Swine a convenient Dose of crude *Antimony*, about half a dram mix'd with his Food, that by it he may be purged; through which Purgation he will not only acquire an Appetite to his Meat, but the sooner increase and be fattened. And if any Swine labour with a Disease about his Liver or other Parts, or else be Leprous, *Antimony* causeth the Leprosie to be dryed up and expelled.

This Example seems indeed to sound somewhat gross and rustical, to the Ears of Great men especially; but my purpose in proposing it was only to the end, that private Men and *Laicks*, whose Brains were not by Nature fabricated to the most subtle Philosophy of the Learned, may see the Truth hereof, in the very Operation itself, with their own Eyes; also that by this rude Proposal, they might give greater credit to my other Writings, in which I have spoken a little more subtley of these Things. Yet I would have no man, following me as his Author, to give a Medicine of Crude *Antimony* to men; for mute Animals can in their Stomach concoct much more hard

Foods, than the tender Complexion of Men is able to digest. Wherefore, he who would rightly and with profit use *Antimony*, he must learn the Preparation thereof first, and afterward know the Dose, as what is convenient for the Young, and what for the Old; how much may be given to robust Bodies, and how much to the weak, in which no small Mystery of this Art consists, the ignorance of which will do more hurt than an imprudent Physician can do good.

Should I confirm all things by Examples, that would be the Cause of a very Prolix Writing; therefore I will break off this Discourse, and pass on to another Preparation of *Antimony*, and describe its fixedness; which acts like Wine, from which its Spirit is substracted and separated from its Body. This Spirit heals the Body internally, and if externally applied, draws to itself all the Heat of a part inflamed: but, on the contrary, when of the Wine, Vinegar is made, it cools, either inwardly or outwardly applied; although the Wine and Vinegar have their Original from the same Root, and proceed from the same Stock. The Reason of this diversity is, because Vinegar is made through digestion only, by which Putrefaction of the Wine follows, together with a Vegetable Fixation: but on the contrary, Spirit of Wine is made with Separation by distilling, or vegetable subliming, which renders the Spirit volatile. By like reason *Antimony* is prepared, and according to its diverse Preparations hath diverse Effects, and diversely communicates its Gifts to us, which are scarcely comprehensible by the humane Intellect. But the fixedness thereof, touching which I here treat, is thus prepared.

Take of *Antimony* as much as you will, grind it to a subtle Powder, which put into a *Cucurbit*, and pour on it of *Aqua Fortis* so much as will stand above it the breadth of six Fingers; and having well and firmly closed the Vessel, place it in a subtle heat for ten Days, that the Matter may be extracted. Decant off this Extraction pure and clear, and filter it, that it may be free from all feculencies and Impurities; then put this Extraction into a Glass-Body, and abstract all the *Aqua Fortis* by Distillation in Ashes or Sand, and in the bottom the Powder of *Antimony* will remain yellow and dry. Upon this pour distilled Rain-water, and put it in a like Glass in moderate heat, and you will have a Red Extraction. This again filter, and gently distil off the Rain-water by B.M. and the Powder will remain red in the Bottom. Upon this red Powder pour strong distilled Vinegar: this Vinegar will in some time draw to itself the Colour red as Blood, and put

down *Feces*. Afterward distil off the Vinegar, and there will again remain a red Powder. This Powder reverberate continually for three days together without ceasing in an open Fire; This being done, abstract the Tincture from it by Spirit of Wine, and separate the *Feces* remaining from the Tincture. All these Works being with so great labour performed, again separate the Spirit of Wine by distillation in *Balneo*, and a fixed [37]Red Powder will remain, which operates wonderfully.

Half a dram of this being taken thrice a day, *viz*. Morning, Noon, and Night, or oftner, hurts no man; for it expels all clotted Blood out of the Body, and being long taken securely opens all perillous Imposthums, and expels them; radically cures the *French Disease*, causeth new Hairs to grow, and notably renovates the whole man.

Now, since I have taught to make a fixed Powder of *Antimony*, and the Extraction thereof very commodious for Use, leaving this Discourse, I purpose briefly to treat of the Flowers of *Antimony*, which may be many ways prepared. But the greatest part[38] of men neither can discourse of, nor answer to these; because they have not learned the Processes of such Operations: but the least part, *viz*. the Disciples, Apostles, and Followers of the *Spagyrick Art*, will more esteem my Writings, more diligently read them, and more prudently give Judgement of the same.

But, my Disciple and Follower, if you will imitate me, my advise is, that you take up your Cross, at first, and suffer as I have suffered; learn to bear Persecution, as I have already born it, labour, as all our Predecessors with me have done; with continual Prayers seek unto the Lord *GOD*, and be thou patient, and laborious without weariness, and then the *Most High*, who hath mercifully heard me, will not forsake Thee: for this Cause I every hour give thanks to *GOD*, as my Eyes are filled with Tears can and do witness.

Now, to proceed in my Instruction, touching the *Flowers* of *Antimony*, it is to be understood, that the true *Flores* of *Antimony*, may be prepared, not one, but various ways, as is known to every *Spagyrist*. There are some who drive them, mix'd with *Sal-Armoniack*, over by Retort; then they edulcorate them, by washing away the *Sal-Armoniack*, and these they greatly esteem; for these Flowers are of a fair and white Colour. Others have peculiar Instruments for this Work, prepared with windy Caverns, through which the *Antimony* may receive the Air, and be sublimed. Others, setting three

Alembecks one upon another sublime them with strong Fire, and with one and the same labour make white, yellow, and Red *Flores;* all which ways I have tried, and found no Error in them: but the Process, by which I make Flowers of *Antimony*, most profitable for Medicine, and more efficacious in their Operations is this.

I mixed the red Flowers of *Antimony* with Colcothar of Vitriol, and sublimed them together thrice. So, the Essence of Vitriol ascends with them, and the *Flores* are more strong: which being done, I extract the same Flowers with Spirit of Wine. The *Feces* settle to the bottom, and separate themselves from the Spirit. These the Artificer lays aside, and distils off the Spirit of Wine in *B.M.* until the Powder remains dry.

These are my prepared Flowers of *Antimony*, which I administered to my Brethren, and others, who in there Necessities, required help of me, for their Souls spiritual, in respect of my Ecclesiastical State, and for their Bodies temporal, by reason of the Trust they reposed in my Art. These *Flores* purge gently, without frequent, or excessive Stools, and have cured many *Tertian* and *Quartan Fevers*, also very many other Diseases; so that I purposed, by the help of our Saviour Jesus, and his most Holy Mother *Mary*, to ordain in my Testament a perpetual Monument upon my Altar, of all the Cures which I have performed by his grace; that I might so doing, not only give thanks to *GOD*, but also make my Gratitude known to Posterity, that they likewise may acknowledge the wonderful works of the Most High, which I (by my diligence) have extracted from the Bowels of Nature, and which he himself had hid and absconde in her profound and most secret Recesses.

But touching the Sublimations of *Antimony*, which are afterward called Flowers; let the Reader further observe, *viz*. that they are like Waters, which break out in high Mountains. Now, of the difference of waters, which arise in the highest Mountains, yea in higher than they, if such can be found; for even unto them would the waters ascend; since it is known, that in the tops of the highest Mountains, Springs do very often issue it; an of other waters which are found by digging deep in the Earth, and by following their Springs must be searched out: [MATRIX PERCULIAR TO EVERY ELEMENT] any man may judge that the *Matrix* of waters in the Earth, is on one part more abundantly replenished with the Riches of waters, then on another; since every Element hath a peculiar *Matrix*, either strong or weak,

according as it is produced by the *Sydus*, whence Elements derive their Original an have being. Now, when such a *Matrix* is strong and potent in the Earth, it can drive forth its Seed strongly and efficaciously from itself, by a vehement Pressure, even up to the Snowy Mountains of the *Alps*, or to the very top of the *Babylonish*[39] Tower.

If any fatuate man hear this my Discourse, he will say, I am either mad or drunk with Wine; but this will be no other than a Reproach, like to that, which was cast upon the Disciples of our Saviour. Of Sublimation, the Reason is the same; for as Waters, which are many times found in the highest Mountains, are more salubrious, and more cool than those, which by digging deep into the Earth are found in Plains: so, if the Matter by pressure & force of fire be driven upwards to the Mountains of the Ancient Wise Men, who died long before my time, the Earth, which for the most part is unprofitable, remains until its Salt shall be extracted from it for its proper use. Thus is made Separation, by which the Evil may be distinguished from the Good, the Pure from the Impure, the thick from the thin, the subtle from that which is not subtle, and the Venom from the Medicament. We miserable Mortals, by Death which we have deserved for our Sins are put into the Earth, until we putrefie by time, and be reduced to filths; and afterward by the Heavenly Fire and Heat raised, clarified, and exalted to a Celestial Sublimation, where all our *Feces*, all Sins, and every Impurity shall be separated, and we made the Sons of *GOD*, and of Eternal Life, unto which the Lord of his Mercy and Goodness bring me with you. But I hope no man will take amiss this Comparation of the Mundane with the Spiritual, *viz*. the Heavenly Exaltation with the Earthly Sublimation. For no man should suppose what I have done, to be done without Reason, but rather know, that I am not ignorant what is white or black, how much the tenebrous and dismal Air differs from the serene and clear Heaven. Therefore let us break off this Discourse, and produce another Preparation of *Antimony*.

Let the Disciple, Apostle, and faithful Imitator of Art, understand this Instruction, and according to the true Philosophick Doctrine faithfully consider, that every Extraction from *Antimony* (as also from all other Things) hath great difference in Operation, which neither consists in the Matter, nor is known by the Matter, from which it is drawn; but consists and remains in the Preparation, and in the Addition, by which the Virtue is

extracted from the Matter, as is known by Experience; as for Example. Whatsoever is Extracted from *Antimony*, or any other thing with Spirit of Wine, hath a far other virtue of Operating, than those, which are extracted with good and sharp Vinegar. The Causes of this I have already hinted in my other Writings; but the principal Cause have is, because all Extractions made with Spirit of Wine, from *Antimony*, or any purging Herbs, Roots, or Seeds (understand of the first Extraction) powerfully expel by Seidge: but on the contrary, whatsoever is extracted with Vinegar, purgeth not downward but rather prevents that, and retains in a certain peculiar manner, by which the Volatile is changed into fixed.

This is a singular Secret, and an *Arcanum* of great price; but there are none, or very few found, who mind such things; because many things are hidden, and lie deeply buried in this *Arcanum*, which no One, either Master or Servant, nor any Wise man of this World hath unto this Day observed or considered.

Therefore the Extraction of *Antimony* is made two ways, *viz*. with Vinegar, and with Spirit of Wine. Vinegar obstructs, and Spirit of Wine, of itself powerfully expels and causeth Urine, as also Stools; as elsewhere in another manner is shewed, and especially where I speak of my Twelve Keys, as namely, that the Extraction of Glass of *Antimony* moderately purgeth; but on the contrary the Extraction of the same Glass, which is made with Vinegar purgeth not: which is true and not permixt with any falsity. But this Experience gives occasion of thinking and reflecting, by which way of Reasoning, Nature gives promotion and production to a true Philosopher. But it is a thing much to be admired, that every Subject, which is first of all extracted with Spirit of Wine, should have a Purging Property. Yet when Glass of *Antimony* is from the beginning extracted with distilled Vinegar, and that Vinegar again abstracted, and then the *Antimony* extracted with Spirit of Wine, all its venomous purging virtue passeth away, and no sign thereof remains, nor assumes it to itself any power of provoking Stools; but it performs its Operations by Sweat, and other ways, chiefly by Salivation and Ejection by the Mouth; it searcheth out all hurtful Evils in the Body, purgeth the Blood, heals the Diseases of the Lungs, and profits those who are strait-breasted, and troubled with a frequent Cough. In a word it Cures very many Disease, also asswageth a Malignant Cough, and whatsoever is of that Disposition, and is a Medicine very admirable.

Moreover, there is another Extraction of *Antimony* made in this manner. Grind crude *Antimony* to powder, and pour upon it strong Vinegar, not of Wine, but made of its proper *Minera*, and expose the Mixture in a Vessel well closed to the *Solar* heat; then, after some time the Vinegar will be tinged with a Blood-like Colour, pour off this Extraction clear, filter it, and distil by Alembick in Sant: then again, in distilling, it shews admirable Colours, pleasant to the Sight, and wonderful in Aspect. This Oil[40] at length becomes Red as Blood and leaves many *Feces* and prevails against many Infirmities: for its singular Virtue and Use is commanded in the Leprosy; the New Disease lately risen amongst the Soldiers is by it consumed and dried up, and indeed it effects Wonders.

The *Physician* before all Things, should diligently contemplate its use, according to his own Experience and Knowledge; but especially completing its Preparation in a due manner, without being weary of his labour, or forgetting any of those Things which are prescribed to be performed.

Again, another Extraction of *Antimony* is thus instituted. Take, in the Name of the Lord, of *Antimony* and crude *Tartar*, of each equal parts; put these well mixed together in Powders, into a strong Crucible, which will not suffer the Spirits to penetrate it, and burn this Matter in the Fire, until the *Tartar* be wholly combust: this work must be done in a Wind-furnace. Grind this burnt Matter to a subtle Powder, and pour on that Common Water first made hot, and so edulcorate the Matter by Lixiviating. And so it becomes a *Liver*[41], so called by many of our Ancestors, who lived long before us.

Put this Liver dried into a *Cucurbit*, pour thereon most pure Spirit of Wine; abstract the Spirit by distilling in *B.M.* so that a third part only may remain. But before Distillation, the Spirit of Wine together with the Extraction must be filtered through Paper. This Extraction may indeed be profitably used; but in a small Dose, and with great Caution. What happens in this Operation is very admirable. For the Spirit of Wine abstracted, can no more be united with the red Extraction, whence it was distilled; but one floats above the other, as Water and Oyl, which cannot be mixed. But if the abstracted Spirit of Wine be poured upon other Liver of *Antimony*, it again attracts the Colour to itself; yet this, although poured upon the former Extraction, cannot be mixed therewith. Which is a Thing so strange, as it may be numbered among Wonders. But who can declare the Wonders of *GOD*? or

who will worthily esteem the Gifts of the Creator, which he hath implanted in his Creatures? by us scarcely perscrutable with deep Meditation.

I before made mention of the Extraction of *Antimony*, from its Glass[42] by Vinegar, and also by Spirit of Wine: but I now say, when such an Extraction is made by Vinegar, and the Vinegar is again abstracted by *B.M.* and the Powder which remains is resolved in a moist place, into Oyl or Liquor of a Yellow Colour; it effects such Wonders in Wounds, new and old, as I neither can, nor dare to commit them all to writing.

For it represseth all Symptoms of what kind so ever, suffereth none to take Root, and admits no Putrefaction in fresh Wounds. Also the Extraction of this Powder, before Solution is made by Spirit of Wine, effects the same, and yields not us inferior to other Medicaments, which are administered against internal Affects.

I have often made mention of this Preparation in other of my Writings, also in this Treatise of *Antimony*, very largely; because I know how great benefits and how great Secrets are latent in it. Therefore I hope, no Disciple will be affected with tediousness, by Reason of Repetitions in my Writings, which I faithfully open and bring to Light. For whatsoever I write is not without Reason; and my words are Short, but require much Consideration, although often repeated. To the Ignorant my Discourses contribute little understanding, to Children and the unexperienced little Profit; but to my Disciples and Apostles, much health and prosperity.

There remains another Extraction by a Caustick Water, which Experience hath taught me in this manner.

Take of Vitriol and Common Salt, equal parts; from these by Retort distil a Water[43], which being forced out by vehement fire, comes forth a matter like thin Butter, or the Sediment of Oil Olive, which keep apart for use.

Subtly grind the Caput-mortuum, and in a Cellar permit it to resolve into Water, this Water keep and filter it through Paper. Afterward take *Hungarian Antimony,* grind it to a fine Powder, and having put it in a *Cucurbit* with a flat bottom, pour this Water thereon, and set the Vessel in Heat. When it hath stood there for a due time, the Matter will be like an *Amethyst*, with a blackish Violet-Colour. Then augment the Fire much, and you will have a transparent Colour, like unto a blue *Saphire*. From this Colour precipitate a white Powder, by pouring on Common Water. This

Powder taken, hath the same Operation, as the red Extraction of Glass of *Antimony*, by Seidge, and it also excites Vomiting. In that Solution made from the *Caput-Mortuum*, and kept in a Cellar, if thin Plates of Iron be digested, *Mars* will be truly transmuted into *Venus*, as Experience will teach.

Now further consider. Take that distilled Oil or Water, as is spoken of above in this process and pour it upon *Crocus Martis*, with *Sulphur* reverberated to a Redness; set the Mixture in Heat, and you will have an extracted Tincture of *Mars*, red as Blood. Take of this Extraction one part; of the Red Extraction of *Antimony*, which is prepared with fixed Salt Nitre and Spirit of Wine, three Parts; of the Water of *Mercury*[44] leisurely injected through a long Pipe; one Part; and of the Calx of Gold dissolved in this Caustick Water, half a part. Mix all these together, and after they are canted off clear, distil the Mixture with a Moderate Fire in Sand. All will not pass over by Distillation, but a fair clear Solution remains fixed[45] in the Bottom; which we may use in old open Wounds, wherein it laies a Foundation for Healing to Amazement.

The *Caput-Mortuum* which is left, being resolved in an Humid place, yields a Liquor so sharp, as no *Aqua Fortis* may be compared with it in sharpness. But of these enough at this time. For I must now speak of a White Powder, which may also be prepared of *Antimony* in this manner.

Take pure *Antimony*, which is brought from *Hungaria*, or found in like Mountainous Places; grind it to a subtle Powder: take also the same measure of pure Salnitre, which hath been the third time diligently cleansed. This Composition burn in a new glazed Pot (which was never infected with Fatness) in a Circulatory Fire; not all together, but by parts, and at divers time. This way of Operating, Ancient *Spagyrist* called *Detonation*, a Term of Art to be learned by the Disciple of Art, as being not Common to every Rustick, in his Artifice and Experience.

This Operation being performed, grind the hard Matter, which remained in the Pot, to a fine Powder, and upon it in another Glazed Pot pour common Water warm; which when the Matter is settled again repeat the pouring on of Water several times, until all the Salnitre be extracted: Lastly, dry the remaining Matter, and with fresh Salnitre[46] as much as its own weight is, burn it again, and repeat the same Operation the third time.

What remains after this third Operation grind to a subtle Powder, and on that pour the best Spirit of Wine; circulate the Mixture for one Month, in a Cucurbit or Circulatory diligently nine or ten times, so often pouring on fresh Spirit. This being done, dry the Powder with gentle heat, and for one whole Day keep it red hot in a Crucible, such as Goldsmiths use to melt their Metals in. Afterward resolve this Powder (in a moist Place, upon a Stone or Glass Table, or in Eggs boiled to an hardness) into a Liquor, which set in heat, again dry, and reduce to Powder. This Powder effects many egregious and wonderful Things, which cannot easily be believed by Those, who have not proved the same.[47]

But it operates not suddenly, it must have time to exercise its Powers, and shew its own Virtue, by the Testimony of Experience, very admirable.

Whosoever labours with internal Imposthumes, let him take of this white fixed Powder of *Antimony* in the Spirit of Wine, or any other rich Wine, the fourth part of a Dram, five or six times a Day, and he will find his internal Imposthume opened, and all the Coagulated Blood to be expelled by degrees, without any peril of Life or Health. He, who is afflicted in his Body with the New Disease of Souldiers, if he use this Powder in the aforesaid manner, will also find this Evil consumed throughout the whole Body, and by the same expelled. Moreover, it produceth new Hairs, and renovates a man to the admiration of all men; it gives new, sound, and pure Blood, and is the Effecter of so much Good, as ever the least part of it (although Equity seems to require this) cannot by me be described or declared. It is not fit that I should here manifest all things clearly, and in such manner, as any man, without Labour and Toyl, by reading my Writings, may become a perfect *Doctor*; no more than it is fit, that a *Young Country Man*[48] should be fed with the whitest and best baked Bread, which he hath not prepared with his own Labour, or the Corn of which himself thrashed not out.

But I make too large a Progress in this open Field of Doctrine, in which Ancient Hunters take their Larks, and the Young Ones presently follow them with their Nets. For my Style (as all my Writings witness) hath a certain singular purposed Method, like that of all Philosophers before me. If anyone think it strange, that I here propose certain singular Processes, in which my Philosophy differs from other, let him be answered with this, that Philosophic Speech much differs from the Method of other mens

Discourses, who nakedly and sincerely declare some Process, without any Ambiguities or Cloudings of Enigmas. Therefore, consider the difference, and accuse not me, as if I had deviated from Order, in my Style of Philosophy, and of Preparations and Processes. For in a Philosophic Discourse, it is not behooful to learn and judge of what appertains to the Theory, but the Practice teacheth you the Instruction of Processes; therefore in them, true, simple, clear and well grounded Words are to be used.

Also, of *Antimony* is made a *Balsom*, against grievous Diseases very profitable; yet not Crude *Antimony*, but of the *Regulus* thereof, whence may be made living *Mercury*, in the following manner.

Take of the best *Hungarian Antimony*, and crude [49]Tartar equal parts, and of Salnitre half a part; grind them well together, and afterwards flux them in a Wind-furnace; pour out the flowing Matter into a Cone, and there let it cool; then you will find the *Regulus*, which thrice or oftner purge by Fire, with Tartar and Nitre, and it will be bright and white, shining like Cupellate Silver, which hath fulminated and overcome all its Lead.

Grind this *Regulus* to a subtle Powder, and having put it into a Glass, pour it on Oil of Juniper, or Spirit of Turpentine, which comes forth in the first Distillation, and is pure as Fountain Water; keep the Vessel well closed, in a subtle heat of *B.M.* and the Oil of Juniper, or Spirit of Turpentine, will become red as Blood, which pour off, and rectify with Spirit of Wine. This is endued with the same Virtues, as Balsom of Sulphur, as I shall then show, when I write of Sulphur, because they require one and the same Preparation.

Of this Balsom only three or four Drops, taken thrice in a Week with hot Wine, heal the Diseases of the Lungs, cure the frequent Cough, and *Asthma*, also they are conducent in the *Vertigo*, prickings of the Sides and in diuturnal Coughs.

Also many Oils may be prepared of *Antimony*, some *per se* and without Addition, and many others by Addition. Yet they are not endued with the same Virtues, but each enjoys its own, according to the Diversity of its Preparation. Of which I now give you this Similitude. There are many kinds of Animals, which live only in the Earth, as are many Creeping Things, Worms and Serpents; also others, some of which are new kinds, which before were not, and also these proceed from Putrefaction of the Earth. Some inhabit the Waters, as all kinds of Fishes; others fly through the Air,

as every Kind of Flying Things, and Birds; some also are nourished in the Fire, as the Salamander. And besides these, in the more hot Regions and Islands, are found many other Animals, which to these Nations are unknown, which prolong their Life by the Solar Heat, and which die so soon as brought into another Air. So *Antimony*, when prepared by the Addition of Water, assumes another nature and Complexion for operating, then when prepared by Fire only. And although every Preparation of it ought to be made by Fire, without which the Virtue of it cannot be amnifested: yet consider, that the Addition of Earth gives it wholly another Nature, than the Addition of Water. So also when *Antimony* is sublimed in Fire through the Air, and further prepared, another Virtue, other Powers, and another Operation follow, than in the Preparations already described. Therefore the Oil of *Antimony*, *per se*, without addition, and the true Sulphur thereof are prepared after this Method.

Take crude *Hungarian Antimony*, put that ground to a subtle Powder, into a Glass *Cucurbit* with a flat bottom: pour thereon the true Vinegar of Philosophers rendered more acid with its own Salt. Then set the Cucurbit firmly closed in Horse-dung, or *B.M.* to putrefy the Matter for forty Days, in which time the body resolves itself, and the Vinegar contracts a Colour red as Blood. Pour off the Vinegar, and pour on fresh, and do this so often, as until the Vinegar can no more be tinged. This being done, filter all the Vinegar through Paper, and again set it, put into a clean Glass firmly closed in Horse-dung, or *B.M.* as before, that it may putrefy for forty Days; in which time the Body again resolves itself, and the Matter in the Glass becomes as black as *Calcanthum*, or Shoomakers Ink. When you have this Sign, then true Solution is made, by which the further Separation of Elements is procured. Put this black matter into another Cucurbit, to which apply an Alembick, and distil off the Vinegar with Moderate Fire; then the Vinegar passeth out clear, and in the bottom a sordid matter remains; grind that to a subtle Powder, and edulcorate it with distilled Rain Water, then dry it with gentle heat, and put it in a Circulatory with a long Neck (the Circulatory must have three Cavities or Bellies, as if three Globes were set one above another, yet distinct or apart each from other, as Sublimatories, with their Aludel [or Head] are wont to be made, and it must have a long Neck like a Phial, (or Bolthead) and pour on it Spirit of Wine highly rectified, til it riseth three Fingers above the Matter, and having well closed the Vessel, set it in a moderate Heat for two Months. Then follows another

new Extraction, and the Spirit of Wine becomes transparently red as a Ruby, or as was the first Extraction of the Vinegar, yea more fair. Pour off the Spirit of wine thus tinged, filter it through Paper, and put it into a Cucurbit (the black Matter which remains set aside, and separate from this Work; for it is not profitable therein) to which apply an Head and Receiver, and having firmly closed all Junctures, begin to distil in Ashes with moderate Fire: then the Spirit of wine carries over the Tincture of *Antimony* with itself, the Elements separate themselves each from other, and the Alembeck and Recipient seem to resemble the form of pure Gold transparent in Aspect. In the end some few Feces remain, and the Golden Colour in the Glass altogether fails. The red Matter, which in distilling passed over into the Receiver, put into a Circulatory for ten Days, and as many Nights. By that Circulation Separation is made; for the Oil thereby acquires Gravity, and separates itself to the bottom from the Spirit of Wine; and the Spirit of Wine is again Clear, as it was at first, and swims upon the Oil. Which admirable Separation is like a Miracle in Nature: Separate this Oil[50] from the Spirit of Wine by a Separatory.

This Oil is of a singular and incredible Sweetness, with which no other thing may be compared, it is grateful in the Use, and all Corrosiveness is separated from it. No man can by Cogitation judge, by Understanding comprehend, what incredible Effects, potent Powers, and profitable Virtues are in this Royal Oil. Therefore this this *Sulphur* of *Antimony*, I have given no other Name, than my Balsom of Life; because it effects very much, by the Grace of *GOD*, in those, in whom was no help to be hoped for, but by the mercy of *GOD,* and nothing remained by a most certain expectation of changing Life with Death; as my Brethren can witness hath been often done. It refresheth a man so, as if he were new born; it purifies the Blood; mixt and exhibited with the Tincture of Corals, it cleanseth Leprosy, and expels every Scab, which through impurity of the Blood takes Root in man. It drives away Melancholy and sadness of Heart, it confirms the Junctures, and above all strengthens the Heart, when given with the Magistery of Pearls. Also it helps the Memory, and in Swouning a more noble Medicine is not found, if six drops of it mixt with equal parts of Oil of Cinnamon be put upon the Tongue, and the Nostrils and Arteries be anointed with a little of the Essence of Saffron.

Ah Good *GOD*, what moves me to speak, write, and invent many Things! For I suppose I shall find few among the *Doctors*, who will give absolute Credit to these my Writings, which I have declared faithfully, instead of a Testament, to my Disciples, Apostles, and Followers; but Others, who before knew these wonderful Effects, and have often in Truth experienced these Virtues, will more accurately attend, and more easily believe, and for this bounty of mine (*viz*. because I have opened, by the permission of *GOD*, the Powers and Virtues which are infused in the Creatures, and have as it were freed them from Prison, brought them to Light, and unto free Operation) give me thanks, and speak honourably of me, after I am reduced to Dust in the Grave.

Another way to drive *Antimony*, without Addition, over by Alembeck is this.

Make a *Regulus* of *Antimony*, by *Tartar* and *Salnitre*, as I have above taught, grind this subtily, put it in a great round Glass, and place it in a moderate heat of Sand. This way the *Antimony* will be sublimed: whatsoever shall be sublimed, that daily put down with a Feather, that at length it may remain in the Bottom, and there persist until nothing more of it can be sublimed, but the whole remains fixed in the Bottom. Then is your *Regulus* fixed, and precipitated *per se*. But consider, here is required a sufficient time, and repetition of the Labour often, before you can obtain that. This Red Precipitate take out, grind it to a subtle Powder, which spred upon a flat and clean Stone, set in a cold moist Place and there let it remain for six Months; at length the Precipitate begins to resolve itself into a red and pure Liquor, and the Feces or Earth is separated from it. The Salt of *Antimony*, I say, only resolves itself into Liquor, which filter, and put into a *Cucurbit*, that it may be condensed by extraction of the phlegm; and again set it in moist Place, then will yield you fair Crystals. Separate these from their Phlegm, and they will be pellucid, mixt with a red Colour; but when again purified become white. Then is made the true Salt[51] of *Antimony*, as I have often prepared it.

This Salt dry, and mix with it *Venetian* Earth (which is called Tripel) three Parts, and in strong Fire distil it. First a white Spirit comes off, afterward a red Spirit, which also resolves itself into white. Rectify this Spirit gently and subtily in a dry or moist *Balneo*, and so you will have another white Oil distilled from the Salt of *Antimony*. This Oil, but why do I call it Oil? this

Spirit, I should rather say, since the Salt is distilled in a Spiritual Manner, in Quartans and other feavers often manifests its Virtues, and is very conducent in breaking the Stone of the Bladder; it provokes Urine, and is profitable in the Gout. Outwardly applied to old corrosive Wounds, which have their Operation from *Mars*, it purifies them. Also this Spirit of the Salt of *Antimony* purifies the whole Blood, as the Salt of Gold doth. And although, in healing very many other Diseases it may be profitably applied, yet it is not so perfect, as the above described red Oil of *Antimony*, in which its Sulphur is deduced to the highest, purified and separated, as I said; therefore I forbear to speak more of this.

Now, since I have treated of the Sulphur and Salt of *Antimony*, and shewed how they may be reduced into Oil and Spirit, to be subservient to Medicine; I here treating further, purpose to speak of its *Mercury* also, and to manifest what Medicine lies absconded, and as it were buried in it.

Take the *Regulus* of *Antimony*, made in such manner, as I above taught, eight Parts. Salt of Humane Urine clarified and sublimed, one Part. Sal-Armoniack one Part: and one Part of Salt of Tartar. Mix all the Salts together in a Glass, and having poured on strong Wine- Vinegar, lute it with the Luting of Sapience, and digest the Salts with the Vinegar for an entire Month in convenient Heat; afterward put all into a Cucurbit, and in Ashes distill off the Vinegar, that the Salts may remain dry. These dry Salts mix with three Parts of *Venetian* Earth, and by Retort distil the Mixture with strong Fire, and you will have a wonderful Spirit. This Spirit pour upon the aforesaid *Regulus* of *Antimony* reduced to a Powder, and set the whole in putrefaction for two Months. Then gently distil the Vinegar from it, and with what remains mix a fourfold weight of the filings of Steel, and with violent Fire distil by Retort: then the Spirit of Salt, which passeth out, carries over with itself the *Mercury* of *Antimony* in the Species of Fume. Wherefore in this Operation you must apply a great Recipient with a large quantity of Water in it, so doing, the Spirit of Salt will be mixed with the Water, but the Mercury collected in the Bottom of the Glass into true living *Mercury*.[52]

Behold, O Lover of Art, I have showed you, how of *Antimony* may be made running *Mercury,* which very many have so long, and in so many Parts of the World sought; and how we may use this *Mercury* with praise in Medicine, I will here discover and set down in Writing.

Take in the Name of the Lord, of this *Mercury* one Part, express it through a Skin, and pour on it of red Oil of Vitriol highly rectified, four Parts. Extract the Oyl, and the Spirits of the Oyl will remain with the *Mercury*: Force it with vehement Fire, and somewhat will be sublimed. Thus Sublimate again put down upon the Earth in the Bottom. Then pour on other Oil, of the same weight as before, and repeat this labour a third time. The fourth time, put the Sublimate which ascends with the Earth, and grind both together, and the whole will be clear and pure, like a *Speculum* or Crystal. Put this into a Circulatory, and pour on it a like weight of Oil of Vitriol, and thrice so much Spirit of Wine. Circulate until Separation be made, and at length the *Mercury* resolve itself into Oyl, and float about like Oil Olive. When you see this, separate this Oil from the other Liquor, and put it into a Circulatory, and there pour on strong distilled Vinegar, and permit it so to rest for about twenty Days. Then this Oil again acquires its own Gravity, and settles to the Bottom; and whatsoever Veneosity was in it, remains in the Vinegar, which will be tenebrous and altogether confused.[53]

This is a great *Arcanum*, and seems repugnant to Nature, that this Oil should first swim, and afterward being rendered more ponderous, settle to the Bottom. But consider, the Oil of Vitriol is also heavy, yet when the *Mercury* in its Separation is not altogether pure, it stands above it; but when the impure Lightness is taken from it by Vinegar, because the Vinegar assumes that, then the Oyl receives its just weight, becomes compact, and settles to the Bottom. This is the Oyl of the *Mercury* of *Antimony*, which is the fourth Column of Medicine.

Now come hither you Lepers! where be you? I will supply you with means for Health. This Oil is profitable against the Apoplexy, comforts the Brain, makes a man industrious, and cherisheth the vital Spirits of the Ehad. If anyone hath laboured long with grievous Diseases, and will for some time daily use this Oil, his Hairs and Nayls will fall off, and he will be renovated, as a man newborn. All the Blood in the Humane Body is by it so purified, as every Evil is taken off from it, and expelled. This heals the *French Disease*, which we have lately inherited; for by this Medicine it is radically extirpated. And, to comprehend much in few words, the praise of this Oil is greater in Medicine, than can be expressed in Speech or Writing.

Why do we, miserable Mortals, taken from the Earth, and ready to return into Earth, stick here? Why do we not hasten to give Thanks

to *God* our *Creator*, for this Medicine so mercifully granted to Us?
You *Doctors* (if it please the Gods) of either Medicine, come to me a religious man and Servant of *GOD*, I will manifest to you what your Eyes never saw, and will show you the way of Health and Sanity, which before you never knew. Yet if anyone be found among you, who understands my Processes, and the way of Preparation, better than I; let him, I pray, not be silent, or set a Seal to his Lips: for here I stand ready to learn, nor am I ashamed further to inquire, and desire that Light, which before I knew not. For I have often said, that this our Life is circumscribed with more strait Limits, then that one man should be able to search out all Things, which Nature bears absconded in her Bosom. But on the contrary, I being the Author, let them be silent, who have experienced less than the Author, let them be silent, who have experienced less than I, and if they have not attained to a solid Understanding of my Writings, let them not attempt to amend them, or (like Brawlers) with inconsiderate Words reprehend, what they never learned in the Schools, and the Processes of which they never received from men skilled in the Law. For my Terms otherwise sound, and signify other than theirs, who oppose themselves against me, and who are shamed of the Labour of Planting Trees, and of Grafting fruitful Sprouts thereon; therefore they always abide among dry and withered Wild Trees, and can never attain to any Branch of green, sappy, and well manured Fruit Trees.

Hasten not, I say, O man experienced in our Art, to pass your Sentence of Judging, and be not willing to condemn, what you have not yet yourself acquired by Thoughts, or gained by Discipline. Many imprudent men frequently say, Fishes are frozen in Waters; but these discover their own imprudence and want of Knowledge. for it will never be proved, that a Fish, even in the bitterest Winter will ever be frozen in Waters, as long as the Ice of those Waters is daily broken by the diligence of Mortals. But the reason why Fishes die, is because, when the Ice is not opened, their respiration is hindered, and they thence are suffocated. For it may easily be proved, that no Animal can live, when to it the Use of air is denied. Whence it may well be concluded, that those Fishes, which are found dead under the Water, in an extreme Cold Season, die not of Cold (as men of little understanding think) but because they are deprived of Air. By like Reason (that we may apply this Example) I say; since *Antimony*, is to produce such admirable Fruits, it is to be taken out of the Mountains; but first, by the Care of the

Miners spiracles, or breathing places, are to made for it, and afterward it must be prepared with Water, Air and Fire, as with auxiliary Mediums, lest its fruitlessness be suffocated in the Earth. But with many and laborious Preparations of Artifice, it must be manifested and brought to Light, for the expected Sanation of Diseases, by reason of which it hath been so long sought into.

Where now, O wretch! who contemnest *Antimony*, and among all men accusest it as mere Venom, where is thy Rhetorick, or Dialect, wherewith to defend thyself? But since thou understandest neither White, nor Black, nor Green, nor Red, nor Yellow; nor knowest which way to go about to justify *Antimony*, its Virtue, Power and Utility, being unknown to thee, thou doest well, if thou keepest Silence, and permittest this Reprehension of thy Ignorance, as a Wave driven with vehement wind to fly over thy Head; fearing, that if those Winds and Waves should be predominant, thy own weak and frail Bark would be sunk and submerged. To avoid this peril, seasonably call upon thy Sleeping Master, as the Disciples of our *Saviour Jesus Christ* did, when they feared they should perish. Yet this must not be done with a dissembled and feigned, but with a true and pure Heart, without all Hypocrisy; then your Redemption and Help will undoubtedly follow, so that in all Verity you will see and find the Winds and the Sea to obey you, and all Things be brought to the desired End.

I wish man were but so disposed, as he would study to obtain somewhat with labour and Diligence, then certainly the gods, the Presidents of Prosperity and Art would give Success, by which such a Disciple and Follower of Art might be assured, that in the wished School of Art, and desired Domicile of Grace, Felicity and Health should not be denied him, but that he himself should certainly see and find the Foundation of the Corner Stone, upon which he might commodiously build up all the other Orders of Stones. Then would cease the so many evilly founded Impertinencies of Bablers, which in the Schools stun the Ears of Disciples, and in Houses the Ears of the Sick; and the Matter itself would speak, as it were with open Mouth, and by certain Experience confirm, that a Castle or Palace of Stone cannot so easily be set on Fire and burnt, as a Pidgeon-House, or the old Nest of a Stork composed of rotten Wood, and daily dried more and more by the Sun.

But my Auditor and Disciple, do thou with sharp Judgement weigh this my sincere Information, and with fervent desire strive to penetrate the inmost Center of Art, which by the external Face can be known to no man; prosecute and press after the Virtue and Power thereof, no otherwise, than as a Hunter pursues a Wild Beast; search out its Footsteps through the Snow, that you may rightly distinguish, and not take an Hart instead of an Hind, or an Hare instead of a Fox, or give a false estimate thereof, by erring from its Footsteps. Well, cast out your Nets, and take a multitude of Fishes, according to your own Wish or Desire. Place your Threads as is behooful, and dispose of the Birds, which allure others to their place, and by this way of Fowling you will fulfil your desire with profit. That by these, to every Searcher I may briefly propose my Admonition and Advice, I say: My Friend the Hunter, dispose rightly your Nets and Instruments for Hunting as behoveth; and you Mariner, who Night and Day sail through the vast Seas, and are often driven hither and thither by the Winds, give heed to the Point of your Compass, and undoubtedly you will reap profit, and not bring home your Ship, swiftly returning, without great Gain of Merchandize.

But why do I treat of many things, or spend time unprofitably (as tatling Sophisters are wont to do) in beating out the empty Chaff? I am deceived; I do not unprofitably spend my time; for all the Words in my Writings are of use, and in them are found few empty Letters, which contain not some Utility together with a profitable Instruction, so that the time I spend in Writing will rather be a Recreation, than a Burthen to me. Therefore now, after the manner of Fencers, I will step back one pace, and into the Chymical Laboratory infer a new Doctrine of External Things; *viz*. Show, that *Antimony* is of such a Nature, as may be prepared so, as to yield present help in Medicine pertinent to External Wounds, which manifoldly offer themselves to us, and are declare by Chirurgy. therefore I will begin and briefly explain my Processes, *viz*. how that is to be used in Medicine, and how it may profitably be prepared.

Whosoever thou art, among Junior Students, that desirest to search out the Occult things of Nature, and to bring her hidden Secrets to Light, attend to what I say, that thou mayest be able to distinguish Day from Night, and what is clear from the Obscure.

Take of *Hungarian Antimony* one part, Common Salt half a part, and six parts of *Argilla* not burnt, grind all together, and distil vehemently with a

continual Fire without Intermission and at length an Oil will come forth: from this abstract its Phlegm by Distillation, that a red dry Powder may remain in the bottom of the *Cucurbit*. This Powder grind subtily, and resolve it into a Liquor, upon a Marble Stone; and you will have a red shining Balsom for Wounds, which far excels very many other Balsoms. Its Use[54] is principally in Wounds, which have been a long time open, and in the Cure of which the *Doctors* with their Plaisters, Unguents, Oils and Ligaments could effect nothing: but with very great Disgrace they at length take off the Horse's Bridle and Saddle, and return him to the Stable, whence they had him.

My Form of Speaking Savours of Simplicity; for I am a man Religious, to whom the Method of Secular Men is unknown; therefore cannot so clearly detect and describe all Things, as the Matter itself seems to require. Such a man as I, as to the Terms, because he cannot so formally use them, desires to be pardoned in this, and if he neglect anything therein, he craves the candid Acceptation of all men, and in respect of his State offers himself willing and ready to serve all *Christians* Day and Night, and by his Prayers to *GOD*, to recompence this their Benevolence.

This Oil is salutary in many grievous Accidents, and especially in old wounds, so that few Medicines are found, which must not give place to this. Only that Oil, which is prepared with the Vulgar Sublimate of Apothecaries, is equal unto it in Effects, and is oftentimes by Experience found to be better, especially in the *Wolf* and *Cancer*, and in the *Noli me tangere*. But in ordinary Fistula's, and the *Herpes* the superior Oyl effects wonders, which were they not confirmed by Experience, could not be believed, and all which I recite not, lest someone or other should judge me to do it from Ambition, or that thence I hunt after Fame, which was never by me either sought or desired; nor at this time, as I can holily affirm, is it aimed at by me.

Now I will give you the Preparation of another Oil.

Take *Mercury* mortified (which is sublimed to clearness and Splendor, and sold by Apothecaries) and *Antimony*, of each equal parts. Grind them together, and distil them by such a Retort, as will retain the Spirits thrice, and afterward rectify this Oil with Spirit of Wine. Then the Operation is absolved, and the Oil becomes red as Blood; but at first it is White, and like Ice or congealed Butter. This Oil effects wonders in many Affects, where

Nature gave no hope of Amendment, and it always mostly shows its force, virtue, power, and efficacy, in the perfect Emendation of Evil into Good.

By Addition may be prepared another Oil very profitable in external Wounds.

Take of *Antimony* one part, *Sulphur* one part, *Sal-Armoniack,* or Salt of Urine purified half a part, and *Calx-vive* two parts. Expel the Oil strongly: whatsoever is sublimted, that grind with the *Caput-Mortuum*, and thereon again pour the Oil distilled off, and thrice distil it; then the Oil is prepared.

When old Wounds can in no wise be healed, then use this Oil. For it is strong, potent and penetrative: and lays a good Ground (even as Oil of Vitriol doth) for future Sanation.

An admirable Balsom of divers Ingredients (among which is *Antimony*) very useful in old Wounds is thus prepared.

Take of *Sulphur*, four ounces, set it over a moderate Fire to melt, and put into it half a pound of *Mercury*, and stir the Mixture so long together, as until both become one Mass. This Mass grind to Powder (for it is made as *Cinnabar* is wont to be prepared) then grind with it four ounces of *Antimony*, of red *Arsenick* four ounces, of *Crocus Martis* two ounces and of Powder of Tiles eight ounces. Put all these into a Glass Cucurbit, and sublime them, as such things are wont to be sublimed; and in this Sublimation you will have Rubies in Colour not inferiour to the Oriental, but they are not fixed; for they are volatile, and fly from the Fire. Let the Artificer separate these Rubies from the Cinnabar, which ascends in the Sublimation, grind them to Powder and extract them with strong Vinegar. This being done, let him abstract the Vinegar leisurely in *B.M.* and a Powder will remain; this Powder grind small as before, and having put it into another glass, extract its Tincture with Spirit of Wine, and separate the remaining Feces. This Extraction with Spirit of Wine digest in *B.M.* well closed for one Month. Then abstract the Spirit of Wine, as you abstracted the Vinegar, and put the remaining Powder into a flat Glass Dish, and set that dish in a Cellar into a Pail full of Water, that it may Swim upon the Water, as a Boat. So doing, the Powder which is in the Glass will in a few days resolve itself into a clear and perlucid Liquor.

This Liquor is salutary in old open Wounds, and is a vulnerary Balsom in like Accidents, if put into them, and they covered round with a common

Stiptick Plaister. In diuturnal open Wounds, it leaves no man destitute of help, although such, as in the Cure of which all other Remedies have been tried in vain. Of open Ulcers, which have their Original from within, I speak not here; for they cannot perfectly be healed without internal Remedies, which dry up all Fluxions, and radically extirpate the Disease: although at this time few are found, who bend their thoughts this way, or take any Course to touch the Root itself of those Diseases, of which I now treat.

If Men would in their Minds well consider the Calamities of Life, into which the Fall of our first Parents precipited us, and seriously weigh that Original Sin, and the great troop of Evills thence issuing, *viz*: of Sadness, Anguish, Diseases and Miseries, they certainly would spend their time better, and employ more labour to search out the health of their neighbours, so strictly commended to them by the Supreme Ruler of Heaven, and by him commanded as their proper Duty. But how many (with grief be it spoken!) shunning labour, consume their time unprofitably, and do not what was to be done by them, but what they formerly have done, and still have a lust to do, being afraid to do so much, as will soil their Fingers Ends; as if they did envy the Tradesman, who perhaps gets a small Gain by selling Soap, which they would not willingly buy, to wash their delicate hands. Are not all we miserable Mortals, that live here, Strangers in the Earth, possessing nothing, that we can call ours? Are not all Things we here use, the Goods of our *Lord,* lent to us, whilst we live and no longer? Therefore we ought so to behave ourselves in using them, that supported with a good Conscience we may be able to stand in that Day, in which an Account is to be given for them; and be not for our Ingratitude cast into Prison, and utter Darkness where shall be weeping and gnashing Teeth. If this were the Meditation, and this the Intention of every Man, he would be like a Monster, if he should think of admitting Sin in himself, or of neglecting his Office; and all Men would, with a certain Emulation strive to pleasure their Neighbours, with the Gifts received from *GOD.* But these things are remote from the thoughts of the World, and Wordly Men; *Money, Money,* is the Scope of all their Intentions; this the Potent seek directly or indirectly, and for this the Poor are subservient to them, that they also may participate of the Mamon of Iniquity.

Yet take heed, I advise you to take heed, lest the Bones of that Flesh, sticking in your Throat, suffocate you, or the Back-bones of Fishes pierce your Heart. But what doth Admonition help which the World little esteemes of and derides? Hear, I pray you an History; or learn a Parable. When I, according to my vow, undertook a Pilgrimage to *St. James*, to visit that holy Place as a Stranger, I prayed to *GOD*, and bound myself with a Vow, that if he granted me an happy Return to my Monastery, I would render him due Praise. He granted my Request, and I daily return Thanks to him. But I thought many more would have rejoiced with me, and have given thanks to the same *GOD*, for the famous Reliques, which at that time I brought with me to our Monastery, (for Consolation of the Poor, and many Others) that it might procure to itself a Name, in this perishing Valley of Tears, that could not be wiped out by any Oblivion. Yet hence few were rendered either better, or more grateful to *GOD*, for so great a benefit; but persevered in Derision and Contempt of that, which *GOD* will vindicate in the last Day.

But of these enough at this time, let us proceed in our Instruction of *Antimony*, whence yet another Medicine may be prepared, which I myself have experience to be very salutary; and effectual in every kind of Feavers, and in the Pestilence.

Grind *Antimony* subtily, put it into a Glass Retort, and distil it with a strong fire, without any Addition, 3 or 4 times, and always with a large Receiving Vessel; at length of it is made a Red Powder, which extract with Vinegar, and circulate the Extraction with a gentle fire for ten whole Days; abstract the Vinegar by Distilling, and that which remains, by a singular[55] Artifice in distilling will be changed into an Oil. Let this Oil be further Circulated until all Humidity be drawn off therefrom, and it again be reduced to Powder, as it was; when the Vinegar is abstracted and separated by Distillation, then gather the Oil in a new Receiver.

Four Grains of this Oil taken with water of *Carduus Benedictus*, if the Sick be well covered and Sweated, heal *Quotidian, Tertian and Quartan* Fevers. The same Dose is very available for expelling the Pest, either given with Spirit of Wine, or with distilled Vinegar, according as the *Paroxysm* of the Pest first invades, either with Heat, or with Cold. Which is witnessed by three Brethren in our Monastery, who recovered of the Plague by this Arcanum, when they expected no other but Death, and had made their Wills. This so reconciled their Minds to this my Art, as they helped me,

with greater Zeal then before, both by their Prayers and Labour, and spent the leisure time they had exempt from Religious Duties, in serving me daily; and in a short time attained to so great Experience, that by their own Industry, and the Industry of their Brethren, they gained more true Knowledge in searching out the Arcanums of Nature, then they could before obtain in a longer *series* of time. Therefore, for these Men, I give them thanks, even unto my very old Age, and in very deed I return them thanks, because they deserved so well of me, and of others, by their so faithful Labour; but they finished their Course of this Life before me, and entred the way of all Flesh, wherefore I recommend their Reward to the Supreme Physitian, who dwells in the highest Heavens, and there will refresh them with sufficient Joy, and make up in Heaven that Just Recompence, which here on Earth was denyed them by ignorant, and ungrateful Men.

Another Oil of *Antimony* for wounds, is prepared with Addition in the following manner.

Take of *Antimony*, *Sulphur*, *Saltnitre*, of each equal parts; Fulminate those under a Bell, as Oil of *Sulphur per Campan*. is made; which way of preparing hath long since been known to the Ancients. But Consider, you will have a better way, if instead of a Bell, you take an Alembeck[56], and apply to it a Recipient; so you will obtain more Oil, which will indeed be of the same Colour, as that which is made of Common Sulphur, but in powers and virtues not a little more excellent, then it.

We use 3 or 4 Drops of this inwardly taken with Spirit of Wine against the Phythisick of the Lungs; but outwardly, if it first be anointed, and a Stiptick Playster applyed, against all Wounds stinking, and tending to putrefaction, and so you will find it to be the most certain Remedy of all Wounds.

Again another Oil of Antimony against all corroding Wounds very profitable, is this way made.

Take of *Antimony*, one pound, Common Salt dried, one-half pound, Tiles broken; five pounds. Grind all together, and put them into a Retort, whence distil a Yellow Oil. When all the Spirits are come forth, put the Matter in another glass. and from it extract the Phlegm, and a powder will remain; which in an humid place spread upon a stone, and you will have an Humid Balsom, which is a singular Remedy in all Verminant Wounds, and in the

Cancer, which hath being chiefly in the Face of a Man, and in the Breasts of a Woman. Much more might be written of this Balsom, did I not fear, that every unskillful Man, and the Rabble of Sophisters would fall foul on me, and say I speak too largely, and commit more to writing, then Experience hath taught me; and so that I boast only of Speculations, and mere Imaginations.

Moreover, another Oil is made in this manner.

Sublime one part of *Antimony*, with a fourth part of Sal Armoniack, with subtile Fire. The Salt carries up the Sulphur of *Antimony*, red as Blood. Grind this Sublimate to a fine Powder, and if you took at first one pound of *Antimony*, grind with it again five ounces of Sal Armoniack, and Sublime as before. The Sublimate dissolve in a moist place. Or otherwise, take the Sublimate, and edulcorate it from the Salt added, gently dry it, and you will have Sulphur, which burns like Common Sulphur, which is sold at the Apothecaries. From this Sulphur extract its Tincture with distilled Vinegar, and when you have abstracted the Vinegar by gentle Heat of B.M. and by a subtile Operation again distilled the remaining Powder, you will have (if in this Operation you erre not) a most Excellent[57] Oil, grateful, Sweet, and pleasant in its use, without any Corrosiveness or peril.

It heals the Phthisick, remedies the Prickings of the Sides; and if any One labours with difficulty of Breathing, let him take two Grains in the morning, and as many at Night going to Bed. In the Elixir or Spirit of Wine, and he shall be healed, For it dilates the Passages of the Breast, expells all Impurities, and Phlegmes out of the Breast; and to me it hath often produced many unlooked for Effects. But since in other Preparations of *Antimony*, I have described such Virtues, as with this are common to them, I Judge it needless to repeat them all, lest in the Sectators of Art I should create tediousness through multiciplity of Words, or alien thoughts by an impertinent Tautology.

In the mean while, the Liquor, which, as I above said, was resolved in an Humid Place, is an external Medicine, and very profitable; for it cleanseth the Impurities of the Skin, and if a little Oil of Tartar be mixed therewith, it heals the Phagedena of the Fingers; and it often anointed therewith, it purifies the Skin and cures Scrophulaes.

Also, Sulphur of *Antimony* is prepared in another Manner.

Grind *Antimony* to a fine Powder, which boil for two hours or a little longer, in a sharp Lixivium made of the ashes of Beechwood. When boiled, filter the *Antimony* clear, and pour Vinegar upon the filtered Liquor, and then the Sulphur will settle to the bottom wholly red. Pour off the Phlegm and gently dry the Powder. Distil this Powder with Vinegar of Wine; extract the Tincture, and do as you did with the former Sulphur. To reduce the same into an Oil by Distilling, is worth your while: Although the Oil above mentioned hath greater Virtues, because its Body, by the Sal Armoniack, in the beginning of the Sublimation was better dissolved and opened.

There yet remain many things to be written of *Antimony*, and especially Three, necessary to be known by the *Spagyrick* Physician and Philosopher, *viz.* the Preparation of Vinegar, which is made of its Minera; and then the Philosophick Signate Star, which is not to be omitted; and lastly the Lead of Philosophers, of which we shall speak somewhat; touching which Many have imagined Great Things, and though (in their way of Reasoning, and Speculation) to prepare the true and sincere Mercury of Philosophers of it; which indeed cannot be done, since so great Efficacy is not from above insited in *Antimony*, as that in it can exist that Mercury, or of it be prepared. That Mercury is the first *Ens*, or first Water of Metals, which is perfect, otherwise the Great Stone of the ancient Wise Men could not be made of it. That first *Ens*, I say, and the Seeds thereof, are found in another Mineral, in which the Operation (according to the Genius Metals) is Particular, and most profitable Operation; and besides in it you may find whatsoever appertains to internal and external Medicine. For it is the *Column* of every Shop of Apothecaries, if duely prepared, as I often admonish; nor is anything wanting in it, provided the Artist hath learned well to distinguish the Disposition of Metals and Minerals, and diligently observes both the Preparation and Use of *Antimony*; because then, and not before, follows a perfect Judgement of it. Therefore I will stand to my Promise and comfort my Disciples, according to their Wish, by satisfying and instructing them, which way the Separation of Good from Evil may be known to them, and giving Information touching the Vinegar of Philosophers, which is made of *Antimony.*

Melt the Minera of *Antimony*, and purify it, grind it to a Subtile Powder, this Matter put into a Round Glass, which is called a Phial, having a long Neck, pour upon it distilled Water, that the Vessel may be half full. Then

having well closed the Vessel, set it to putrefy in Horse-dung, until the Mineral begins to wax hot, and cast out a Froath to the Superficies: then ‘tis time to take it out; for that is a Sign the Body is opened. This digested Matter put into Cucurbit, which will close, and extract the Water, which will have an acid Taste. When all the Water is come off, intend the Fire, and a Sublimate will ascend; this again grind with the *Feces*, and again pour on the same Water, and a second time abstract it, then it will be more Sharp. This Operation must be repeated, until the Water be made as Acid, as any other Sharp distilled Vinegar of Wine. But the Sublimate, the oftner the Operation is repeated, the more it is diminished. When you have obtained this Acid Vinegar, take fresh Minera as before and pour this Vinegar on it, so as it may stand above it three Fingers; put it into a Pelican, and digest it two days in Heat, then the Vinegar becomes red, and much more sharp then before. Cant this clean off, and distil it without Addition in B.M. The Vinegar comes off white, and the Redness remains in the bottom, which extract with Spirit of Wine is an excellent Medicine. Again rectify the Vinegar in *B.M.* that it may be freed from its Phlegm; lastly dissolve in its proper Salt, *viz*: in four ounces of it, one ounce of the Salt, and force it strongly by Ashes; then the Vinegar[58] becomes more sharp, and acquires greater Strength, and virtue.

This Vinegar Cools vehemently, not as common Vinegar, but with great Admiration, and certain Experience, especially for assuaging the Gangreane, produced from Gunpowder; also it heals other enraged Wounds and Members, when joined with the Soul of Saturn, wrought up into an Unguent, and applied outwardly. And mixt with Water of Endive, to which Salt *prunella* is added, it consumes the Squinancy, and extinguisheth its great Heat: besides, it assuageth the Motion of the Blood inflamed. In time of the Pestilence, taken inwardly, the Dose of one Spoonful, several times, and outwardly applied to the Swellings by Linen Clothes moistened therein, extracts the Venom, and most excellently cools: but consider, when you would use it in this manner outwardly, it must be mixed with a third part of Water distilled from Frogspawn.

Many highly esteem the Signate Star of *Antimony*, and very many have endeavoured to prepare it, sparing no labour to attain the same. Which some have acquired with good success, others have lost all their labour and Cost, Many have assumed an Opinion, that this Star is the true Matter, whence

the Stone of Philosophers may be made, induced hereunto, by this thought or Imagination, *viz.* because Nature herself hath signed it into a Star, therefore they could not choose but esteem of it, and by these Cogitations were led into the Way of Error, But I sincerely denounce, that it is nothing so. For these kind of Searchers erre from the Kings high-way, and kill themselves in clambering up Rocks and Cliffs, in which wild Goats inhabit, and Birds of Prey build their nests. It is not given to this Star to contain in itself so great Potency, or from itself to form so precious a Stone. Yet I affirm, that in it lies *absconded* a famous Medicine, which may be made of it. The Star is thus made.

Take of *Hungarian Antimony* 3. parts. of Steel 1 part. melt these together with 4. parts of burnt Tartar, when melted pour out the whole into a cone, when cold take out the Regulus, and separate it from all impurity, and the Scoria. Grind this Regulus to Powder and weigh it, then add thereto thrice so much of burnt *Tartar*, and pour it out as before. Repeat this labour the third time; then the Regulus purgeth itself, and becomes pure and clear. Note, when you have rightly completed the Fusion, and have used a manual Operation, as is fit (which is of principal concern in this Work) you will obtain a fair Star[59] bring and shining like Cupellate Silver, no less artificially formed, then if some Painter had with Compasses diligently divided the same.

This Star[60] with Sal Armoniack is reduced to red *Sublimate; for the Tincture of *Mars* ascends. Such a Sublimate may be resolved in a moist place into a Liquor, which discovers wonderful Virtues in Chirurgy.

This Regulus, or Signate Star, melted often with the Stone *Serpent*, is brought to such a state, as at length it consumes itself in it, and wholy unites itself with the Serpent.[61] This being done, the *Sectator* of Art hath a Matter altogether hot and fiery in which very much of Art is *latent.* This prepared Matter resolves itself into an Oil; this very Oil ought to be brought over the Helm by Distillation, and then rectified, that it may be pure and clear,

This Oil may commodiously and securely be taken inwardly; but with great Prudence and Caution, and not oftner then twice or thrice in a Week, and no more at one time, then three Drops in two ounces of Wine, or other Water distilled from Herbs, according to the Exigency of the Disease. For this Reason, it is the Physicians part to know the Causes of Diseases, together

with the Complexion of the Sick, that he may the more securely use his Remedies.

This is a famous *Acrimony*[62] containing in itself many *Arcanums*; but there is no need to reveal all things together and at once to unskillful men. Some Arts are to be suppressed, that some Secrets and *Arcanums* may remain proper to the Philosopher, who in searching them out hath daily sustained grievous Toil.

But let him, who resolves to tread in my Footsteps not be weary of Searching; but what I have done, let him do, and what I have so often desired, and what with so earnest Wishes I have sought, let him seek. These Principles, which I have prescribed you, are sufficient for to search out the End by. Many have failed, yea many have been cut off by Death, before they could in their Learning attain to the Principles only; that is, they are deprived of Life, before they could acquire the Magistery of Art. Therefore, I at first set forth a Book of Rudiments, that the Studious follower of Art (who in his first Experiences had need of so much time) might the sooner attain his desired end, and wished Scope, and next unto *GOD* give me thanks.

Moreover, in this Oil a wonderful Effect is latent. For if this Oil be circulated with Crystals for sometime, *viz.* for three Days and Nights (the Crystals being first Calcined) it from them extracts a Salt: which being done, the Oil may again be distilled off by Retort. Thus you will have a Medicine, which admirably breaks the Stone in the Bladder, and expels it, and there also effects many other Things, by a certain famous virtue in it.

But that we may also say something of the Lead of Philosophers, let the curious searchers of Nature know, that between *Antimony* and common Lead, there is a certain near affinity, and they hold a strict friendship each with other. As a Tree casts out of its side it's superfluous Rosin, which is the Sulphur of that Tree; as the Cherry-tree, and other Trees, which give forth such Gums: there are other kinds of Trees also, which by reason of their abundance of *Mercury*, produce and cast forth from themselves a certain Excrescency, which neither in Form, nor Virtue is in any wise like to their Fruit; but hath wholy other properties, as in Oaks and Apple-trees is apparent, which produce like bastard Fruits, or Monsters: So the Earth also hath like abortive Fruits, which in Separation from the pure Metals, are severed and cast out.

Now although there is so strict an affinity between *Antimony*, and *Saturn*; yet by reason of the too much *Sulphur*, which *Antimony* hath in itself, it is cast out from it: because its viscous Body (in it's Nativity) could not come to perfection; and therefore it was constrained necessarily to consist among Minerals: because it's abundance of hot *Sulphur* was the Cause, that hindered it's *Mercury*, that through defect of Cold it could neither come to Coagulation, nor into a Malleable Body. Moreover, I say, the Lead in *Antimony* is no other, then its Regulus, which hath not as yet obtained Mallaeableness. And, as above I said, when the Regulus and Steel by Liquefaction are united, and deduced to a Star, there are many, who would thence make the ancient stone of Philosophers; which I before denied to be possible. Yet what Medicines may be prepared of it, you have already briefly heard; therefore touching them, I shall not add a Word more.

But the Reason, why the Regulus is called and accounted Lead, is this. When that Regulus is taken, which *Antimony* gives forth from itself in making glass, and put into a Crucible well closed, which can resist the fire, with the Salt of Saturn (having been first Cemented with the Salt for three hours) and these permitted to melt together, in a Wind Furnace, the Regulus[63], when taken out, is found to be rendered soft, and more ponderous, then it was before. For it receives it's ponderosity from the Spirit of the Salt, which also gave it softness, so that it's Body now is compact and heavy.

Therefore I say, there is not much difference between the Stignate Star, and Lead of *Antimony*; which notwithstanding are everywhere distinguished as two diverse things. For either of them is made of the Glass of *Antimony*, and prepared into one and the same Medicine, as is already by me sufficiently declared. Here therefore I break off my Discourse, that I may explain what the stone of fire is, after I shall have declared the Appendix which follows.

O GOD grant thy Grace, and open the Hearts and Ears of Men unwilling to hear, and to them impart thy Blessing, that they may acknowledge Thee in thy Omnipotency, and wonderful Works of Nature, to thy Praise, Honor and Glory, and for the Health, Solace, and Confirmation of the Strength of their Neighbour, and also for Restoring the Sick to their Pristine Health. Amen.

THE APPENDIX

For a Conclusion you are further to know, that *Antimony* may be applied to many other Uses, then as above expressed, as to Scripture or Printing, for which Printers use it. Also under a certain Constellation and Concourse of the Planets, a Mixture of Metals is made with *Antimony*, of which Artists form Signatures and Characters endued with singular Virtues. Of the same Mixture also are made Speculums, of many and wonderful Aspects and Properties. Also Bells and other Instruments may be made thereof, of admirable sound. Likewise Images of Men, and many other Things[64].

But since these things concern not Medicine, nor appertain to my Order, Rule, and Calling, I rest well satisfied in my Vocation, and commend them to the Handling of Others, who know them better.

OF THE TRIUMPHANT CHARIOT OF ANTIMONY AND What the STONE of FIRE is.

[AUTHORS PARABLE]

When, at a certain time an abundance of Thoughts (which my internal and fervent Prayer to *GOD* suggested) had set me loose and wholy free from all terrene Businesses, I purposed in myself to attend to Spiritual Inspirations, of which we have need, for the more accurate scrutiny of Nature. Therefore I resolved to make myself Wings, that I might ascend on high, and inspect the stars[65] themselves, as *Icarus*, and his Father *Daedalus* in times past did, if credit may be given to the Ancient Writings of Poets.

But when I soared to near the Sun, my Feathers with it's vehement heat were consumed, and burnt, I fell headlong into the depth of the Sea: yet to me, in this my extreme Necessity invoking *GOD*, help was sent from Heaven, which freed me from all peril and the present Destruction. For an Angel hastened to my assistance, who commanded the Waters they should be still, and instantly, in that deep Abyss appeared a most high Mountain, upon which at length I ascended, that I might thereon examine, whether (as Men had affirmed) there was any Friendship[66] and Familiarity between Superiors and Inferiors, and whether the Superior Stars have acquired power from *GOD*, their Creator, to produce any one Thing like themselves in the Earth.

And having searched into Things, I found, that whatsoever the Ancient Masters had so many Ages since committed to Writing, and delivered to their Disciples, who earnestly desired to be the true Imitators of them, was

(as I may say) more true than Truth itself. Wherefore, as is fit, I give praise and thanks to my *Lord* and Heavenly Father, for his incomprehensible Works.

In very deed (that I may expound the matter in few Words) I found all Things, which are generated in the Bowels of Mountains, to be infused from the Superior Stars, and take their beginning from them, in the form of an *aqueour* Cloud, Fume or Vapour, which for a very long time fed and nourished by the Stars, is at length educted to a tangible form by the Elements. Moreover, this Vapor is dried, that the Wateriness may lose its Dominion, and the Fire next, by help of the Air, retain the Ruling Power. Of Water Fire, and of Fire and Air Earth is produce: which notwithstanding are found in all things consisting of Body, before the Separation of them. Therefore this, *viz*. Water is the first Matter[67] of all things, which by the Dryness of Fire and Air is formed into Earth.

But now since my Intention is to describe the Stone of Fire, how it is made of *Antimony*, together with the Process of its Preparation, which not only heals Men, but Metals also particularly; it will be necessary before all Things, to speak somewhat of these following Heads. What properly the Stone of Fire is; what is its Minera; whether a Stone can be made without Matter or no; what is the extreme difference of Stones, and how many Species of them are found, and lastly of their use.

[AUTHORS PRAYER]

In this my purpose, I pray, O spirit of Heaven illuminate me, that I may give a true and sincere Instruction, viz. according as is fit for me, and the matter itself permits. Indeed I have hopes of Eternal Absolution from this my Supreme confessor, who from Eternity possesseth the Throne of Mercy, and will give Testimony of all things, when the Decretory Sentence shall be pronounced upon all Men, in the Last Judgement, without any appeal.

Therefore first know and consider, that the True Tincture of *Antimony*, which is the Medicine of Men and Metals, is not made of crude and melted *Antimony*, as it is sold by Merchants and Apothecaries; but extracted from the Minera, as it is taken out of the Mountains, and before it is formed into Glass. But how that Extraction should be made, is the principal Work in which the whole Art consists: Health and Riches attend him, who rightly attains to that. But, my Reader, you must diligently mind this, *viz*. that the

Tincture of *Antimony* prepared fixed and solid, or the Stone of Fire (as I name it) is a certain pure, penetrative spiritual and fiery Essence, which is reduced into a coagulated Matter, like the Salamander, which in Fire is not consumed, but purified and conserved.

Yet the Stone of Fire tingeth not universally, as the Stone* of Philosophers, which is made of the Essence of Gold itself. To this no such power is given, as that it should perform such things, but it tingeth particularly; *viz*, Silver into Gold, Tin also and Lead; but *Mars* and *Venus* it toucheth not, nor do they yield more, then from them by Separation may be effected.

[*THE DIFFERENCE BETWEEN THE STONE OF FIRE AND THE STONE OF PHILOSOPHERS]*

As much as Heaven is elevated above the Earth, so much doth the true Stone of the Philosophers differ from this Stone of Fire. I myself do candidly confess, that although I have found this, yet I am very far distant from the other. And this, whatsoever it is, I own to be received from the Wisdom of Basilius. Do you take heed you be not deluded by your own Fantasy, and that others deceive you not.

Moreover, one part of it can tinge no more, then five parts of Metal, so as to persist in the Trial of *Saturn* and *Antimony*; whereas, on the contrary, the Great Stone of Philosophers can transmute to infinity. Also in augmentation it cannot be so far exalted; yet the gold is pure and solid.

The Minera, out of which this Stone or Tincture is made, is no other then (as I above mentioned) the very Earth of *Antimony*; from which, I say, it is made: but how or with what virtue, force, and power it is endued, you shall hear anon.

Let the Reader consider, that there are many kinds of Stones found, which tinge particularly; but all fixed Powders, which tinge, I here signify by the name of Stones; yet one tingeth more highly then another, as especially the Stone of Philosophers, which obtains the principal place; the next is the Tincture of *Sol*; and of *Luna*. For the White: after these, the Tincture of *Vitriol* or *Venus*; likewise the Tincture of *Mars*; either of which hath in itself the Tincture of *Sol*, when reduced to Fixation. Next to these follow the Tinctures of *Jupiter* and *Saturn* for Coagulation of *Mercury*; and lastly, the Tincture of *Mercury* itself. This is the difference and multiplicity of Stones and Tinctures, all which notwithstanding are generated from Seed, and from

one original *Matrix*, from which the true Universal Stone proceeds, but out of these no other Metallic Tincture is to be found. But all other Things, by what name soever called, all Stones (whether precious or common) I touch not now, nor have I any Intention to write or speak anything of them at this time; because they contain in themselves no other Virtues, then what appertain to Medicine. Nor shall I here make mention of *Animal* or *Vegetable* Stones; because they are only conducent to Medicine; but for Metallic Works unprofitable and void of all Virtue. Yet all the Virtues of all Things, *Mineral*, *Animal*, and *Vegetable*, collected into one, are found in the Stone of the Philosophers.

Salts are endued with no tinging Virtue, but are only Keys[68] for the Preparation of Stones; otherwise of themselves they effect nothing.

Yet, as for Metallic Salts (I now speak to the purpose if you rightly understand, what distinction I put between Mineral Salts) they are not to be slightly esteemed, nor to be rejected in Tinctures, since we can in no wise be without them, in their Composition, For in them lies that most precious Treasure, from which every Fixation derives its Original.

Here some may ask, and indeed very properly; whether such a Stone can be made without matter? I answer, No. For every Thing must have its own Matter; but not without Distinction. *Animals* require their Matter, *Vegetables* theirs, and *Minerals* theirs. Only consider and before all things observe this; *viz*. that no Body can be profitable for any Stone, without Fermentation, which I find in the end of the Work (I mean as to the Preparation of the Great Stone) cannot be omitted, if I would convert Metals with gain; for although in tangible is taken; yet from that formal Body must be extracted a certain Spiritual and Celestial Entity (shall I call it) or Apparency; for I find no other more fit name to give it: which Entity was by the Stars, before infused into that Body, and by the Elements concocted and made perfect. Yet this Spiritual Entity must again by a lesser Fire, and by the *Regimen* and Direction of the Microcosm, be reduced to a tangible, fixed, Solid and inconsumptible Matter.

But what do I, or what do I speak? I act as if I were deprived of my Reason[69], in uttering words so openly. For if I had either Reason or Judgement, I should not discover so great Things with my Tongue, or command my hand to proceed in writing them.

All Tinctures of Metals ought to be separated, as that they may be moved with a certain principal Love and Affection to Metals, and have a propensity and desire of uniting themselves with them, and of reducing them to a better State. Will you have an Emblem, or Example? Behold here it is of Man and Woman. If they two be inflamed with Mutual Love, neither Delay, nor Rest is admitted, until they be united, and their Desire satisfied: after this Union they rest, and are multiplyed, according to the good pleasure of *GOD*, and the promise of his Blessing.

Man lives obnoxious to many and perillous Diseases, some of which debilitate and consume the powers of Nature so, as the Man can by no Remedies be perfectly restored to Health and his former Strength. But Love is a disease, with which no other Disease may be compared, which is not healed unless by Production of its own like, which either Sex desireth, and that Desire is not satisfied, unless by fulfilling his will of the enkindled affection. How many Testimonies of this violence, which is in Love, are daily found? for it not only inflames the Younger Sort, but it so exagitates some Persons far gone in years, as through the burning Heat thereof, they are almost mad. Natural Diseases are for the most part governed by the Complexion of Man, and therefore invade some more fiercely, others more gently; but Love, without distinction of poor or rich, young or old, seizeth All, and having seized so blinds them, as forgetting all Rules of Reason, they neither see or fear any Snare. Peculiar Members are infected with the Singular Symptoms of other Diseases, all the other parts remaining sound and free from that Dolour. Whom Love infects, it invades all over, penetrates the Body and its whole Substance, Form, and Essence, and leaving nothing unoffended. For taking place in the Heart there it kindles a Fire, the burning heat of which is diffused through the Veins, Arteries, and all the Members of the body, and in a word I say, where Love once hath fixed its Root, the man is so deprived of all sense, reason and understanding, as he forgets all things, seriously minds nothing; he is unmindful of *GOD* and his Law, his promises and threats he little regards; the torments of Hell and rewards of Eternal Life he condemns. I speak of inordinate and unlawful Love, to which, if a man be once addicted, he adheres so pertinaciously, as nothing can reclaim, nothing can restrain him; he forgets his Duty, Calling and Condition; derides all admonition, despiseth the Counsels of Parents, Superiors, and others who wish him well; briefly I say, he is so blind with Love as he cannot see his own Misery; so

deaf, as he cannot hear those, who by their faithful advice, endeavour to turn and avert from him, the damage and evil, which would befall him. Love leaves nothing entire, or sound in the Man; it impedes his Sleep, he cannot rest either Night or Day; it takes off his Appetite, that he hath no disposition either to Meat or Drink, by reason of the continual Toerments of his Heart and Mind. It deprives him of all Providence; hence he neglects his Affairs, Vocation, and Business; he minds neither Labour, Study nor Prayer; casts away all thoughts of any Thing but the Body beloved; this is his study, this his most vain Occupation. If to Lovers the Success be not answerable to their Wish, or so soon and prosperously as they desire, how many Melancholies hence arise, with griefs and sadnesses, with which they pine away and wax so lean, as they have scarcely any flesh cleaving to the Bones; yea, at length they loose the Life itself, as may by many Examples! For such Men (which is an horrible thing to think of) slight and neglect all perils and detriments, both of the Body and Life, and of the Soul and Eternal Salvation.

But of these enough; for it becomes not a Religious Man to insist too long upon these Cogitations, or to give place to such a flame in his heart. Hitherto (without Boasting I speak it) I have throughout the whole course of my Life kept myself safe and free from it, and I pray and invoke *GOD* to vouchsafe me his Grace, that I may keep holy and inviolate the Faith, which I have Sworn, and live contented with my Spiritual Spouse, the Holy Catholic Church. For no other reason have I alleged these, then that I might express the Love, with which all Tinctures ought to be moved toward Metals, if ever they be admitted by them into true Friendship, and by Love, which penetrates the inmost parts, be converted into a better State.

Now let us proceed to the Preparation of the Stone, and leave its use to the Close of this Discourse. This Stone is of a penetrable and fiery Nature, is cocted and brought to Maturity by fire, no otherwise, then all other Things, which are found in this Orb; which notwithstanding as they are of a diverse Nature, so they in diverse manners obtain that, according as the Nature of Things supplies with Diverse Fires.

The first Fire is *Celestial*, by *GOD* kindled in our Hearts, by which being inflamed we are moved with Love and a certain confidence in and of *GOD* our creator, of the Most Holy and incomprehensible *Trinity*, and of the Mercy, Grave of our Saviour JESUS CHRIST; which Confidence

kindled is Us by Love, never fails, never deserts us in our Necessities, but will most certainly deliver our Souls from everlasting destruction. The second Fire is Elemental, produced by the Sun, and tends to the Ripening of all things in the Macrocosm. The third Fire is corporal, with which all Foods and Medicines are cocted and prepared, without which Men can neither obtain Health of Body, nor sustentation of Life. Of a fourth Fire mention is made in the Sacred Scriptures, *viz.* that, which before the Supreme Judgement of *GOD* shall consume this visible World: but what Fire is, and how it shall operate, that (if we be wise) we must leave to be judged of by his own Supreme Majesty. A fifth Fire is also spoken of in Holy-Writ, *viz.* Eternal Fire, in which never to have end, the Divels shall never be set at liberty from their Infernal Prison, and wicked Men, their Companions, adjudged to those Eternal Fires, shall be vexed, punished and miserably tormented forever: from which I pray the Omnipotent and merciful Lord to preserve us. Here I would admonish all and every Creature endued with Reason, by their Prayers to beg that Grace and Mercy from the Omnipotent, that they may so conform their Life to the Divine Precepts, and their own Duty, as that they may escape this Fire, and its Eternal Torments.

Our stone of Fire (which is to be noted) must be cocted ripened with Corporal Fire in the Microcosm, as all other Medicines and foods are prepared by the same. For where the great Fire of the Macrocosm ceaseth from it's Operation, there the Microcosm begins to produce a new Generation; therefore this Concoction should seem strange to no Man. Corn is augmented and ripened by the Elementary Fire of the Macrocosm; but by the Corporal Fire of the Microcosm a new Coction and maturation is effected, that man may use and enjoy that Divine Gift for his sustentation, and by the same perfect the Last and the Least, which is produced of the first and the Greatest.

The true Oil of *Antimony*, of which the said stone of Fire is made, is above measure sweet, and from it's earth is in such wise purged and separated, as if a Glass full of it be exposed to the Sun, its casts forth various and wonderful Rays (as if many fiery *Speculums* were there present) resembling a Ruby and other Colours. Now attent O lover of Art and Truth, and hear what I shall teach.

Take in the Name of the Lord, of the *Minera* of *Antimony*, which grew after the Rising of the Sun, and Salt Nitre, of each equal Parts; grind them subtily and mix them; burn them together with a moderate Fire very artificially and warily; for in this the principal Part of the Work consists. Then you will have a matter inclining to Blackness. Of this matter make Glass, grind that Glass to a subtile Powder, and extract from it an high red Tincture with sharp distilled Vinegar, which is made of it's proper *Minera*. Abstract the Vinegar in B.M. and a Powder[70] will remain, which again extract with Spirit of Wine highly rectified, then some feces will be put down, and you will have a fair, red, sweet Extraction, which is of great Use in Medicine. This is the pure Sulphur of *Antimony*, which must be separated as exactly as is possible.

If of this Extraction you have one pound two ounces take of the Salt of *Antimony*, as I taught you to prepare it, four ounces and on them pour the Extraction, and circulate them, for a whole Month at least, in a Vessel well closed, and the Salt will unite itself with the Extracted *Sulphur*. If *Feces* be put down, separate them, and again abstract the Spirit of Wine by B.M. The Powder which remains urge with vehement Fire, and not without admiration will come forth a varicoloured sweet Oil, grateful, pellucid and red. Rectify this Oil again in B.M. So that a fourth part of it may be distilled, and then it is prepared.

This Operation being completed, take living *Mercury*[71] of *Antimony*, which I taught you how you should make, and pour upon it red Oil of Vitriol made upon Iron, and highly rectified. By Distillation in Sand remove the Phlegm from the *Mercury*; then you will have a precious Precipitate, in Colour such, as never was any more grateful to the Sight; and in Chronical Diseases and open Wounds, it may profitably be used for recovering the *Pristine Sanity*. For it vehemently dries up all Symptomatical Humors, whence Martial-Diseases proceed; in which the Spirit of the Oil, which remains with the *Mercury*, and conjoins and unites itself thereto, powerfully helps.

Take this precipitate, and of the Superior Sweet Oil of *Antimony,* equal parts, pour these together into a Phial, which well closed set in convenient heat, and the Precipitate will in time resolve and fix itself in the Oil. Also the Phlegm by the Fire will be consumed, and what remains become a Red, dry, fixed and fluid[72] Powder which will not in the least give forth from itself any Fume.

Now my Follower, and Disciple of Arcanums, I will speak after a Prophetic manner. When you have brought your Philosophic Studies (in the Method by me prescribed) to this end, you have the Medicine of Men and Metals; which is grateful and Sweet in use, without all peril, it is penetrative, yet causeth not Stools, it induceth Emendation, and expells Evil. Use it as is fit, and it will yield you many Commodities, both for health and temporal necessity; by which means you will be freed from want in this World; which is a thing of so great Moment, as no Sacrifice of Gratitude can be found sufficient to answer this favour of *GOD* showed to you.

Here, O my *GOD*, I as a Religious Man am troubled in Mind; and know not whether I do well or ill, whether in speaking[73] I have exceeded or not reached the due Bounds; whilst I propose, and show to everyone, as it were, his proper House. Do thou, that art a young Follower of Art, inquire, search and try, as I have done; if you attain your End, give greatest thanks to *GOD*, and after him to me your Master. But if you turn aside into devious and by-paths, blame yourself, not me; for I am not guilty of your Error.

Now I have said enough, and writ enough, and taught so clearly and openly, and plainly, as more manifestly or clearly cannot be done by Writing, unless some lost and rash Man, knowing and willingly would cast himself into Hell, to be there Submerged and Perish: Because, by the Creator of all Things we are most severely prohibited further to unlock these Mysteries, or to eat of the Tree which was planted in the midst of Paradise. Therefore here I will desist, until Others show, what is here to be done by Me, and what they judge is to be omitted, and say no more of this, but pass to its Use.

[ITS USE, DOSE, ETC]

Therefore know, that the Use consists in Observation of the Person and his Complexion, with relation to what appertains to Humane Health, that Nature be not overpowered with too great a Quantity, or not helped by too small. Yet too much is not so Religiously to be feared; for it will not readily hurt; because it helps to recover the pristine Sanity, and fights against Venom, if any be in the Body. This I only add, three or four grains of it, given in one only Dose, are sufficient for expelling every Evil, if taken in Spirit of Wine. For this Stone or Tincture passeth through all the Members of the body, and contains in itself the Virtues of many *Arcanums*. It remedies the Giddiness of the Head, and all Diseases, which have their

Original from the Lungs. It cures difficulty of Breathing, and the Cough; the Leprosy and *French Disease* are amended by it, in a wonderful manner. The Pest, Jaundices, Dropsies and all kinds of Fevers, are often cured by it, Likewise it expels Venom taken. It profits those, who have drunk a *Philtrum* or Love-potion: it confirms all the Members, Brain, Head, and all things depending thereon. It helps the Stomach and Liver; heals all Diseases, which proceed from the Reins; cleanseth the impurity of the Blood. Also this Tincture of *Antimony*, breaks the Stone of the Bladder to Powder; and expells it; it provokes Urine, when stopped by *Flatus's.* It restores the vital Spirits, cures Suffocation of the Matrix, makes the Menstrues flow if stopped and stays them if inordinate. It causeth Fruitfulness, and makes the Seed sound, and available for Generation, both in Women and in Men. Lastly, this Stone of Fire inwardly taken (convenient Plaisters being also outwardly applied) heals the Cancer, Fistula's, Rotteness in the Bones, and all corroding Ulcers, and whatsoever takes beginning from the Impurity of the Blood, also the Disease itself called *Noli me tangere*. And that I may comprehend all in few Words, this Stone, like a Particular Tincture, is a Remedy[74] against all Symptoms, which can happen to the Humane Body. All which Experience will very clearly demonstrate to you, and open the way further to you, if you be a Physician, called by *GOD* to that Office.

In these, I think I have done my part, and writ more than sufficiently of *Antimony*. If any One follows me, he may add his own Experiences to these, that (with the singular favour of *GOD*) before the consummation of the World, the Mysteries of the most High may be revealed, to his Glory and honour, and the Conservation of health. Having finished this Discourse, I intend for a time to be silent and return to my Monastery, there to learn Philosophy further, that I may be able to comment of other Things and as I have already promised, I shall (*GOD* willing) write of Vitriol, common Sulphur, and the Loadstone, and open their Principle, Powers, Operations, and Virtues.

Let GOD the Lord of Heaven and Earth grant to us temporal Health here, and hereafter Eternal Salvation for the Refreshment of our Souls, in the Seas of Joy and Gladness, never to be limited within any Bounds of time. Amen.

Thus I conclude this Treatise of *Antimony*, and all whatsoever I have written of the Red Oil of *Antimony*, which is made of its Sulphur highly purified, and of the Spirit, which is prepared of its Salt. Incline your Mind to those, and with them compare these last, which I have prescribed you touching the Stone of Fire. If you acutely consider them, you may easily find their Union unto the End, by this Comparation. For the Foundation is the same, the Reason the same, the Friendship the same, by which Health is required, and the Stag long sought taken with a pleasant Hunting.

FINIS.

Golden Chain Of Homer

Of the Generation of things, Part I

Chapter 1. What Nature is.

Nature comprehends the visible and invisible Creatures of the Whole universe. What we call Nature especially, is the universal fire or Anima Mundi, filling the whole system of the Universe, and therefore is a Universal Agent, omnipresent, and endowed with an unerring instinct, and manifests itself in fire and Light. It is the First creature of Divine Omnipotence.

Chapter 2. How all things proceed therefrom.

Thus God created first this invisible fire and endowed it with an unerring Instinct and a Capacity to manifest itself in 3 Principles.

1. In its Original most Universal state it is perfectly invisible, immaterial, cold and occupies no space, in this tranquil state it is of no use to us, yet in this unmoved state it is omnipresent.

2. In its second state it is manifested by motion or agitation into light. In this state it was separated out of the Chaos, when God said, “Let there be Light.” Yet it is still cold. When gently moved or agitated, it manifests warmth and Heat, as in the case in all Frictions and in Fermentation of moist things.

3. When collected in a sufficient quantity, and violently agitated it is manifested into burning fire. This continues burning as long as it is agitated, and has a fit subject to act upon; when that fails, it returns to its first state of tranquil Universality. In the character of burning fire it manifests Light and Heat. Thus,

(a) we say in its first most Universal state it is perfectly invisible and immaterial.

(b) In its second state of manifestation it is visible in Light, but remains cold and immaterial.

(c) In its third state of Heat and burning fire it is visible, hot or burning, and becomes somewhat material as it occupies Room or Space whilst in this

State.

You have seen how 3 distinct powers of the Universal Spirit, but it possesses still more and even some inconceivable powers.

We have told you that the Universal spirit endowed with an unerring Instinct, working by the most simple and nearest way, it has, also, besides its already mentioned conspicuous qualities, two occult powers, viz: attracting and repulsing, and these two powers are inconceivably great!

We see various instances of it in Thunder and Lightning, in Earthquakes, Hurricanes and in the surprising effects of Gunpowder.

When God created this Universal fire, He gave it a power to become material, that is to become Vapour, Humidity, water and earth, although that fire in its own Universal Nature, is, and remains centrally the same. Thus you see the Beginning of the 4 Elements, viz

(1) burning fire; Vapour or Humidity mixed with Cold fire constitutes atmospheric air,

(2) air, which still more condensed becomes water,

(3) and water inspissated becomes earth.

Originally it was but one Element Fire.

Thus the Universal fire became a Vapour of immense Extent, which by further inspissation became chaotic water, and out of this Chaotic Water the Creator separated the Light, that is: separated the Universal invisible fire into Light. Thus we see here that Universal, at first invisible fire manifested in two Principles, Light and Humidity!

Therefore out of Light and water, God has created all Things.

Water was the first condensation or corporification of the Universal fire, which water nevertheless in its center was, and remains fire, full of life and activity, and the more so, as it was assisted by its Equal, the Light, separated out of it, as much as was necessary for the creating of all immaterial and material Beings, and in success of time for their maintenance.

Of the separated Light we have spoken before, we have now to consider its first body Humidity or water. This water differs it regard to Rarefaction or Density; if Rarefied to a certain Degree it constitutes air, that is fire

predominating above water, but if condensed to a degree it becomes Humid water, or Humidity predominating above fire. Nevertheless, in both, that is in their Center lays concealed fire or the Universal spirit.

As soon as the air gets deprived of its Universal fire, which animates it and renders it elastic, it becomes immediately putrid, and thereby declines lower down, becomes Humidity, mud, earth and immoveable; it is the same case with water when deprived of fire, or of animated air, it becomes putride, condenses still further and becomes earth, immoveable.

God has ordained it so that the Universal spirit by means of Humidity should work all things, because Humidity mixes easily with everything, by means of which the spirit can soften, penetrate, generate. destroy and regenerate all things.

Thus Humidity or water is the Body, the Vehicle and Tool, but the spirit or fire is the Operator, the Universal Agent and fabricator of all Natural Things.

This universal fire fills that immense space in the Universe between the heavenly bodies. and as it has a power to become material, it generates a subtil vapour or invisible most subtil Humidity, its first passive principle: It causes therein a gentle Reaction, and a general, gentle, most subtil Fermentation takes place Universally, and by this Reaction the Universal Acid is everywhere generated, which we can deem nothing else than a most subtil incorporeal Nitre Spiritus Mundi, outwardly cold and inwardly fire.

Thus this Spiritual incorporeal Nitre or Universal Acid; we deem the second invisible change of the Universal fire, generated out of chaotic invisible Humidity: and as this approaches the atmospheres of the heavenly bodies, it becomes gradually more and more material, until it meets an alcaline passive principle wherein it fixes itself and forms Native nitre, so that from Spiritus Mundi, it becomes nitre.

Thus we say, not without good reason, that the Solar Rays of Light, are nothing else but a most subtil spiritual Spiritual Mundi, which gradually becomes more and more nitreous, as it approaches the Earth, but Sea Salt in the Ocean; animating the atmosphere with fire or Life, and thereby giving elasticity to the air, and Life and preservation to the water. From this, every man of common understanding may learn what Nature is, and its origin.

We see that between the Firmament and our Earth continual Vapours, Clouds, and Fogs, which ascend like a transpiration of the Earth, and are sublimed upwards by the Central heat of the Earth. This Chaotic water and Vapours, contain, and are the First Matter of all Things, and although this appears very simple before our Eyes, yet it is two-fold, as it contains fire and Humidity, the Invisible in the Visible, the fire or spirit is the Agent, and the water the Patient.

Whosoever wishes to arrive at the Fountain of Secret Wisdom, let him mind this well; and let him go with this Central Point of Truth to the circumference, and for ever imprint in his memory: that from fire and water, or spirit enclosed in Humidity all things in the World are generated, preserved, destroyed and regenerated.

Whosoever comprehends this well will find no difficulty in analising Natural things as he may easily volatilize fixt, and fix the volatile: a stinking subject he may convert into a pleasant smelling one, out of poison he can make a salutary Medicine because he knows that all things proceed from one Root; and return to that Root: The distinction is external and regards only the modification of the Matter, which is more or less digested or fixt. Therefore the Philosophers say that their Matter is in all Things, yet they have selected such Subjects wherein the Universal spirit is more abundantly contained and more concentrated, and easier to be obtained; otherwise that spirit is All in All.

Chapter 3. How all things are further generated.

We have demonstrated that the primordial Vapour, or that fire and water, are after God, the First Matter of all Things. This two-fold Vapour by inspissation is become water and this water by the action of the invisible spirit therein diffused, has begun to ferment and then to generate Matter. At first, this water was perfectly subtil and pure, but by means of the action of the inward spirit, it becomes turbid, smelled badly and thus generated Earth. It was divided into various parts. into a Spiritual, most subtil, into a half or less subtil, into a half corporeal, and into a Body. At first it was 1 and 2, -- now it is 1, 2, and 3, likewise 4 and 5.

It was 1, as a simple Humidity;

2, as a water containing a spirit;

3, when it was separated into volatile, half fixt, and fixt, that is, chemically speaking -- into Volatil, Acetum and Alcali; Anima, spirit, Corpus;

4, when it was divided into the four so-called Elements, fire, air, water, earth;

5, when it is by Art, assisted by Nature, formed into an indestructible fiery Quintessence, thus [unidentified symbol].

When the water has attained to its term of putrefaction, we may separate one subtil after another; the most subtil will certainly ascend before the less subtil, and so one principle after another until the least volatile comes last.

God had ordained that the different modifications of the Universal spirit, in the four Elements, should continually generate and produce a Universal General Sperm, for that reason God has given to each individual thing its Agent and Patient, in order to cause a Reaction; This we see by the evaporation of numberless Subjects, who send forth whatever Humidity then have more than is necessary. This evaporation when from above is called Influence, but when from things here below it is called Effluvium.

God has given each Individual its particular Sperm. which however all depends on the Universal Sperm, as their Ruler and Conductor.

Chapter 4. How the Universal Sperm is generated by the four Elements

After God had divided or corporified the Anima or Spirit Mundi, the simple Chaos into four Elements. or predominating, leading principles; He called to them “increase and multiply”; The Heavens and the Air, both animated by the Universal fire are the Father, the Male, the Agent or Operating principles. Water and earth are the Mother, the Female or Passive principle. These four are nevertheless only two, fire and water; They are forced to engender continually a regenerated Chaotic water or primordial Chaos out of their Center, for the generation, preservation, destruction and regeneration of all Things, and this will continue until it pleases God to Calcine and regenerate the whole Earth!

These four so-called Elements, which must fabricate the Universal Sperm or regenerate the Chaos, when one Extream is considered towards the other, seem quite contrary, and indeed as contraries they cannot effect any good; yet when they meet orderly, they are fully capable to execute that what God has ordained them for.

It is a natural and philosophical Axiom “Non transire posse abuno Extremo ad alterum absque medio,” -- that is: It is impossible to proceed from one Extream to another Extream without a Medium. This Axiom every Artist ought to mind, thousands err because they do not observe this Truth.

Fire cannot become water without air, and earth cannot become air without water . If you would unite fire, as being extreamly volatile and subtil, with the earth, which is corporeal and fixt, you will never be able to do it; because the most Volatile will forsake the fixt and return to its Chaos. This is so in all Natural Things, that the most Volatile principle, cannot unite with the most fixt without its proper medium. An Artist ought to observe this constantly that he may not lose his time, his Matter, and Expenses.

Therefore if you want to unite Heaven or fire with the earth, or convert fire into earth, unite it first with its nearest volatile medium and they will unite immediately, when that is done, give them the water, as a medium between air and earth, and they will also unite; then add the earth, and thus you may unite fire with earth and fix it therein; and so vice versa turn the earth into water with water, then convert it into air, and the air into fire by means of air.

The Heaven or fire is extreamly subtil, the air is also subtil, but one degree more corporeal than the fire; water is again a degree more corporeal than the air, and the earth is a degree more corporeal than the water. Thus we must proceed as Nature does, and we may then obtain a Quintessentificated Operation, if we do not mind this, we can do little or nothing.

Nature has its different degrees of subtilty, and mixes the most subtil fire with the less subtil, and that with the least subtil.

When they are united, they influence into the most subtil water, then into the less subtil, and into the grossest. Then it mixes gradually with the most subtil earth, with the less and least subtil, until it becomes Rocks and Stones.

In a chemical Anatomy we see how the most subtil comes over first, and how Nature regulates her Operations, and does not confound one principle with another, but lets go the most Volatile and most subtil first, and then the next less Volatile, and so on etc. for Example:

Take an earth out of a Field or Meadow or what Earth you please, pour Water upon it so as to dilate your Earth well, then let it stand a few days and

you will find that the coarse heavy earth settles at the bottom of the Vessel, you must stir it 3 or 4 times a day. The water will in the meantime dissolve the most subtil earth which is its salt, this does unite with the water, as being a Virgin earth.

As soon as this salt, or Virgin earth is extracted out of the common earth, the water cannot dissolve it any further.

Now you must distil this water containing the salt, into a spiritual water, and you must cohobate so often until all the salt has come over with the water.

This water now has the power to dissolve again the next subtil earth, which can like the first salt be distilled over as a spiritual water.

With this Water you may proceed in dissolving more of the remaining earth, until by distillations and cohobations, you have dissolved the whole quantity and volatilised it into a spiritual water; This is a tedious Operation but of great moment: In the same manner Nature operates by dissolving and coagulating, until the Universal Sperm of all Things is generated, which is universal seed.

The Artist must observe that Nature proceeds gradually and regularly. and observes time weight, and measure, he must transpose the External into the Internal and Heavenly, and he will obtain more and more knowledge.

Chapter 5. In what manner the divided Chaotic water is regenerated and becomes the Universal and General Sperm of all Things, called Anima or Spiritus Mundi.

The 4 so-called Elements have been separated out of the Chaos, but they proceed all from one. The form is but one, and the Matter is but one. The form is fire, and the Matter is water.

The difference consists in their external appearance, by Fermentation fire becomes air, and air becomes water, and water is become earth; But when fire is fixed by Art or by Nature it becomes earth, and when the earth is volatilised by water it becomes air and fire.

Because one Element can be converted into the other, if this was not true they would differ centrally, but they do not. The Chaos which produced these Elements was in the beginning fire and water only, these two have been divided into four b a further volatilisation and Inspissation: By

volatilisatian extennation or rerefaction, Humidity becomes air animated by fire, but by condensation in Inspissation of that Primordial Humidity the Earth has been formed with the fire turned downwards, toward the Center of the Earth. The Hieroglyphic characters of the Elements explain their nature exactly.

There is not a Subject under the Heavens, whether liquid or dry which does not contain this Universal fire, and Primordial Humidity. The first is called Innate Heat, -- the last is called Radical Humidity.

The Universal fire becomes Humidity externally, but remained fire internally; being internally extreamly spiritual and volatile, it was of course extreamly active and moveable, and by that primitive mobility, excited warmth and fermentation and by that fermentation the Universal vinegar was, and is continually generated, and when this meets with a proper Body, whether in water or in the earth the Universal Sperm becomes visible and Corporeal, but whilst it is only a Vapour in the atmosphere, it is then the Universal Astral and incorporeal Sperm. This is the influence we receive from Heaven by means of the Air.

The Heavens give their influence, so does the Air, Water and Earth, and with united efforts they fabricate continually the Universal Sperm of the World.

Chapter 6. Of the Heavens and their Influence.

Heaven, after the separation of the Chaos, is the first principle, and became visible in Light: It is the most subtil and the highest, as well as the most universal, when it generated Humidity it became a most subtil Vapour, pure and extreamly Volatile, for that reason occupies the highest Station, or the remotest from the atmospheres of the heavenly Bodies.

This most subtil principle is full of Life and the most active for which reason we call Heaven the first Agent, the Male Sperm the Soul, a subtle air, a subtil water, a volatile earth.

Heaven and air have their influence not upwards, but downwards, towards water and earth, but earth and water ascends upwards to meet them. They mix thus in the state of vapours in order to fabricate the Chaotic regenerated, and impregnated water or the Universal, Semi-material Sperma Mundi. As soon as the air is impregnated and animated with Heaven, it communicates immediately with water and earth to impregnate them also.

This communication is done in a moment, as the Elements are gradually prepared to meet and mix with each other, by a continual circulation. There is no doubt but our atmosphere is continually loaded with Vapours, exhalations and clouds for the sake of communication of the Elements; as soon as these Vapours become condensed into Rain, Dew, Snow or Hail and fall down that same moment the volatilisations and exhalations of water and earth take place and are ready to succeed and meet those, which come down; so that there can never be no want of generation of such Vapours, which when sufficiently dilated or extended constitute our common air, which is more or less pure according as it is more or less animated by Heaven or fire.

The Heavens receive the ascending Vapours, which as they recede from the atmosphere become more and more subtil and spiritual until they are actually returned to their first Universal state of Ether or Spiritus Mundi. The atmospheric air also receives continually the volatilised water and succeeding Vapours, until it is satiated and overloaded, when the superflous Humidity is forced down again in Dew, Rain, Hail, Snow.

Thus fire and air come down into the Waters and impregnate them; the Waters dispose their thickest part and give it to the Earth; the Earth thereby becomes overloaded or saturated, which superfluity of earth and water is again volatised and sublimed upwards by the fire, inverted fire or Central Heat, into Vapours, which ascension and descension God has implanted into the Universal fire, as the Great and only Agent of nature, or rather Nature herself which causes this perpetual circulation by its attracting and repulsing power, as we have demonstrated in the Second Chapter.

The Lover of Natural Knowledge may clearly learn here how the Effluvium of one Element becomes the food and nourishment of the others, until converted therein; the same takes place with us and our food, as, for instance, we eat Bread and drink Wine, we discharge the superfluities of our food, which are used for manure on the land; seed is sown therein and out of such superfluities grows again our food.

A Tree looses its leaves during Winter, the leaves fall to the Root, where they putrify and become humidity which penetrates to the Root and feeds the Tree again.

Observe this well and you will fully comprehend the Superius and Inferious of Hermes, and our Catena Homeri or Platonic Ring. Thus you will see a continual transmutation of Matter, that is a conditional change or modification, whilst the inward central fire of Nature remains always the same, as it was in the beginning. All things were water at first, and return to water . Apply this throughout our Book, which is no small step towards out Art.

Chapter 7. Of the Atmosphere or air, and its Influence.

Air is the second principle after the separation of the Chaos, and is the Vehicle or Instrument of the first i.e. fire; We mean here the genuine animated air. This we call Male, Manly, Sperm, and first Operator in all Things.

The Heavens or fire is the Anima and Life whilst the air or extenuated, rarefied Humidity is the spirit and Receptacle of the Soul and Principle of Life, and consequently animated fire ought to be named Spiritus Vitalis Macrocosmi, or the Vital Spirit of the Earth which we inhabit.

Air is a most subtil humid vapour or rarefied water wherein fire dwells abundantly. This is more corporeal than the Ether beyond the Atmosphere, which Ether is totally unfit for Inspiration, as being too subtil to fill the air vesicles in the lungs of animals: Air being the genuine Medium between fire and water, as it partakes of both, is therefore capable to receive the most subtil celestial fiery influences as well as the sublimed vapours from below, and by a continual motion or circulation, more and more vapours are converted into air, and more and more of such air becomes animated by fire, and as soon as it is saturated, the superflous humidity is condensed again and comes down in the character of animated water, such is Rain, Dew, Hail, and Snow.

By this you see that atmospheric air is the first Medium to unite fire with water and earth, and without it the Heavens could never communicate with water and earth.

Thus air becomes vapour and water, and the thicker the water gets, the better it mixes with the Earth, as on the contrary the Earth by Subtilisation by means of water is again converted into air, Nature operating these perpetual changes and conversions from one extream to the other: When they unite in Vapours they fabricate the Universal Sperm of the World

Spiritus Mundi, which is partly resolved in Dew and Rain etc. and partly remains in the air for the sake of animation; the atmospheric animated Waters fall down upon the Earth, as the Receptacle of all Celestial virtues, and fertilises it, for the growth and nourishment of Animals, Vegetables and Minerals. The Earth itself is a condensed or fixed Heaven, and Heaven is a volatilised earth, air is a rarefied water, and water is condensed air. We have here to note that one Element differs from the other only in this, that the One is volatile, the Other fixed, the one is fluid or dissolved, the Other is condensed or coagulated, and yet every one is and remains centrally and inwardly what they all were at first, -- i.e. prima materia or fire; Lastly, the Air may be called Renes, or the Kidneys of the Macrocosm, because in the air is chiefly found the conflux of all radical substantial. macrocosmical fluids, and the pure Extract of Essence of the World does meet there, where that ancient primordial Chaos is daily and hourly generated and regenerated for generation, preservation, destruction and regeneration of all Natural Things.

What are Dew, Rain, Snow, or Hail else but a regenerated Chaos? Out of which Animals, Vegetables, and Minerals receive part of the vivifying principle and nourishment: and all this is generated in the Air.

Chapter 8. Of Water and its Effluvium

Water and earth belong together, as fire and air do, nay, all four stand in need of each other; the earth wants water, and fire cannot do without air; air without or deprived of fire becomes a putrid humidity, and water without animated air becomes mud and earth.

Water is the third principle, but the first passive Element, the Female Sperm and Menstrum of the Macrocosm, which does the Office of conveying food and nourishment to all Sublunary Creatures, and is, with the Earth, the Mother of all Things. Water is condensed air and a fluid earth. Water is a Medium between air and earth.

As soon as fire is become air, and air been converted into water, Dew, Rain, or Snow, they fall down on the inferior grosser waters and earth and mix therewith, begin to ferment by means of the primogenial implanted spirit or fire, and one Element operates into the other, until they have produced their Fruit from convenient Matrixes.

Here the Artist may learn Wisdom from Nature, which is not satisfied with one Medium of Union, viz: air to convert fire into earth, but makes use of water also. Thus the Artist must follow Nature, if he wants to unite and fix his principles together; Let him look for a Medium of Union, which is easily found; and if one Medium is not enough, let him employ two, and if two prove inadequate, let him take three, but homogenials and not heterogenials, as minerals agree with minerals, vegetables with vegetables etc. Minerals agree also with Vegetables, and Vegetables with Animals, as the Vegetables stand between Animals and Minerals.

The difference between them all is but external, not central, as they proceed originally all from one and the same Universal spirit;

Minerals are fixt Vegetables, Vegetables are Volatile Minerals, and one kingdom is transmutable into the other, in regard to its internal qualities.

Men and Beasts make use of Vegetables for food, and by their inward nature, they change those Vegetables into flesh and Blood; now when man and beasts die, they are buried underground, and Vegetables are again produced, which receive by means of their fibres and roots mineral Vapours, which are thus converted again into Vegetables.

This is the true Pythagorean Metempsychosis. Vegetables again. when they putrefy, assume a nitreous saline nature which is dissolved by rain and carried downwards through the pores, into the earth, or into the Sea. if near hand, from whence it ascends again as a mineral vapour, and thus Vegetables are frequently changed into Minerals, as well as into Animals, although more frequently into animals. Heaven and Air are Male Sperm, water is the Female Sperm and Menstrum, the Earth is the Womb or Matrix, wherein the two first, by means of the third operate every Generation.

Chapter 9. Of the Earth and its Effluvium.

Earth is the fourth and last principle of the Chaos. It is the second passive Element, the Matrix, and Mother of all sublinary Creatures; earth is a coagulated fixt Heaven a coagulated fixt water, and condensed air. The Center and Receptacle of all the heavenly Influences and of the Universal Sperm, which takes here a Body as well as in the Ocean.

Heaven by its extream subtility, is of all Elements the most moveable and omnipresent; its own motion, on account of its subtility is imperceptible, although visible in Light; This Universal fire is never idle, but perpetually

active, pervading all things, although its action is generally imperceptible. This is the original cause of all Motion in Nature it moves the most subtil Air on the outward superficies of the atmospheres of the opaque celestial Bodies. This outward subtil air set in Motion, moves the next towards the region of Clouds and Vapours, yet as the atmospheres grow gradually thicker, i.e. more loaded with Vapours, the nearer to Sea and Land, the Motion is successively and gradually slower.

That the air is moved by the Ether or fire, is observable on account of the constant motion of the atmosphere; that Air set in Motion moves the Waters is well known to those who navigate the Seas and Rivers. That Water moves the Earth appears by the Sand, Mud and Stones which the Waters move continually from one place to the other. Here the Water carries off, and in other places accumulates Sand and whole Shores: now every Motion manifests warmth of the omnipresent cold, Universal fire, where it be perceptible or imperceptible as this depends on circumstances; In living Animals this warmth occasioned by moving the omnipresent fire is perceptible enough, whilst that same Motion is imperceptible in Vegetables and in Minerals. All Life proceeds from a Motion of the Universal fire, as a total privation of action and warmth extinguishes Life. From this let the Student collect that there exists a perceptible and imperceptible warmth.

This we tell you because in all the Elements exist Innate Heat, which is sometimes observable at other times not, this is not always dependent on the collected Rays of Light, nor on the Central Heat of the Earth.

Every Subject under the Sun, although invisibly small contains Life or fire, and of course the four Elements. Now if every Subject contains Heaven or fire, so every Subject has a Motion, whether visible and perceptible or not, yet there is a Motion in it.

Heaven never rests: it must have a Motion, let it proceed from what means it will; and although this principle may seem to be inactive or at rest, yet it has its invisible influences, virtues, and powers.

For instance, a plant, root, or herb, ore or mineral tore from the Spot where it grew, seems to be dead, because it is hindered from growing to a further perfection; But as Heaven is within which is never at rest, it still continues to show its powers and virtues, when that plant or ore is rendered medicinal.

The Lover of Natural Truths sees here, from whence each Concrete derives its power, viz. from the implanted Heaven within as from without, from its perpetual Motion, warmth and heat. Therefore you will look in vain for a Subject big, or even so small which is deprived of Life, that is of Heaven air, water and earth. It stands to reason that the Children resemble Father and Mother, now as all Things did proceed from the Primeval Chaos, they must partake of the same properties. This property was fire and Humidity, but fire is the mover.

Thus fire or the spirit is diffused through the whole system of Nature, so that the meanest drop of water, or the smallest atom of Sand or Earth is filled with that Universal spirit.

Observe here that the whole difference of Things consists only in volatility or fixity; that is: volatility and fixity causes the changes and different modulations of Matter, and the whole scope of Nature is to corporify and fix Heaven, in order to become useful and salutary; which, Heaven could not effect if it were not by the gradual Mediums of Vapours, as it must communicate with the Earth by means of air and water. God has ordained it wisely, that Heaven must become corporeal and be converted into all the Elements, as vice versa, the inferior Elements are by subtilisation converted into air and fire or Heaven, in order to be reimpregnated and renewed by the Celestial Influences, for the sake of generation, preservation, destruction, and regeneration of all Things. We have explained to you how Vapours are converted into air and air into fire, we will now examine the nature of these Vapours.

We have told you that there exists in the Earth an Innate Heat, which we believe to be the strongest in the Center of the Earth, by reason of its swift motion. This Celestial Heat causes a continual transpiration and sublimation of Vapours; such Vapours are Dews and Fogs; these Vapours are two-fold and four-fold. Two-fold because they consist of water and earth, fourfold as they contain the 4 Elements, which four Elements cannot do without each other's assistance; that I call these Vapours water and earth is, because they contain those two Elements volatilised and subtilised, and if they ascend they are still further subtilised and converted into air and fire or Heaven.

Such Vapours have been water will be easily admitted, but that they also contain a subtilised earth, may perhaps be doubted; but note, that I have

said before, that one Element is the conductor of the other, and that one Element dissolves and subtilises the other.

Fire dissolves and subtilises air, air dissolves and subtilises water, water dissolves and subtilises and mollifies the earth, vice versa, the earth condenses the water, water condenses air, air condenses or corporifies Heaven or fire, by which means air becomes animated, as we have explained before, and becomes this Spiritus Mundi.

Thus one Element is the others Magnet, solvent, volatilising, condensing, coagulating and fixing principles. You are to note here that Nature has its degrees of Volatility and Fixity; as for instance, that part of fire which is nearest to the atmosphere is not so highly pure or subtil, as that which is a thousand leagues remote from it: In the same manner, the highest atmospheric air is purer, colder and more subtil as well as dryer than that air near us, which we breathe. The superfluities of the water is also lighter, more aerial and more subtil than the thick slimy ground waters, which settle on pebbles. stones corals, and covering them with a slime or subtil mud.

The Earth has also its degrees of subtility and fixity: We have therein earth juices, sulphurs, bituminous substances, such as the pitcoal, clays, loams, minerals, ores and metals, rocks, stones, and flints, and the precious gems of a wonderful fixity.

The most volatile earth is mollified and dissolved by water, further volatilised into air and fire.

Vice Versa the lowest fire sooner mixes and corporifies itself with the air, than the remote, whilst the lowest atmospheric air sooner mixes with, and becomes water, than the pure and highest air, the Inferior slimy ground waters become earth sooner than the superficial lighter waters.

The Volatile soluble Earth, in particular its Virgin earth, i.e., its salt is sooner dissolved by water than a pebble or Sand. The volatile water is sooner converted into the lower air than the grownd waters can possibly be.

If you understand us right, we shew you here the first beginning of Nature, and the true First Matter. As the 4 Elements proceed from the primordial Vapours, they are forced to generate continually such a Vapour, of the very selfsame principles and substances, which Vapour is converted by Nature into a Chaotic water, and falls down in Showers of Rain.

In this Chaotic water is invisibly contained the Universal Sperm for the generation, preservation, destruction and regeneration of all Things.

Now we have treated of the regeneration of the Chaos or Universal Vapours: we shall further show you its power and virtue so that you may touch it with your hands, as well as see it with your eyes.

Chapter 10. Discovery of the genuine Universal Sperm in the regenerated Chaos, the corporified Animal or Spiritus Mundi.

We have demonstrated how fire water air earth be proceed from the first Chaotic Waters, and how they produce the Universal Sperm, and how they continually regenerate the Chaotic waters for generation, preservation and Regeneration of all Things. This Universal Sperm is generated by condensation and evaporation of Vapours, which are circulated in the great Alembic of the Air, until they are sufficiently impregnated or animated by fire, when they are again condensed and resolved into water.

This Chaotic Waters are commonly called Dew, Rain, Showers, Hail, Snow: But really and truly it is the true regenerated Chaos, the genuine spirit and Anima Mundi animates it, who generates, preserves, kills, and regenerates all sublunary Creatures agreeably to their original form, by means of their Seed or Sperm, and this Anima Mundi is Nature truly.

Now to prove that this Dew. Rain, Hail. or Snow is actually the regenerated Chaos, containing the Universal Sperm and spirit Mundi we must show you that they were generated first out of the primordial Chaos. We must also show, nay, we have done it before, that our regenerated Chaos contains the four Elements, and if it contains them, it must of course possess all what the four Elements contain.

We say therefore as a fundamental truth, that everything can be resolved and must return to that; what it was at first; and everything must be resolved and be returned to its first origin by that self-same principle by which it was made or generated naturally. The Elements originate from Vapour and fire, and they return to Vapour, that is Water, and from thence to fire. They proceed from fire and humidity, and by fire and humidity they return to their first origin.

Now that Dew and Rain is fire and water, or such a regenerated Chaos as the first Chaos was, is proved by its visible effects, better known to Country-men and Gardeners than to Citizens: Chemical Anatomy

demonstrates visibly that the four Elements are contained in Dew and Rain water.

Daily experience confirms it, that by the effects of those waters every Plant prospers and grows, Animals cannot do without it, and minerals and metals are generated by their inward fiery principle, as we shall show hereafter. Now let us examine this Universal Sperm, or regenerated Chaotic water by Chemical Anatomy. Take a quantity of Dew, Rain, Snow or Hail, which you like; but the most expeditious way is if you take Rain water from a thundershower, receive it into clean glazed earthen Vessels, and filter it in order to separate the dirt from it which intermixes from the Roofs of Houses, and you will after filtration, have a clear crystalline water, of no particular taste, in fact a fine clear water, fit to be used like any other water.

Place this collected water in a warm garret, where neither Sun nor Moon can shine upon it, cover the Vessels with a Linen Cloth, to prevent the dust getting into it.

Let it stand a month unmoved, and if the place is warm enough, you will by this time perceive an alteration in the water, because this water begins by the power of the implanted fire or spirit grow warm although imperceptibly and to break; it begins to ferment and putrefy and acquires a bad smell, and you will observe that it becomes turbid, although it was perfectly clear at first, and a brown spongy earth ascends swimming at the top, which increases daily and from its weight falls to the bottom.

Here you see a separation, occasioned by the ingrafted spirit of the gross from the subtil.

The separated earth is brown, spongy or like wool slimy and slippery, and this slimy earth is the Universal Gur of Nature.

Here the Artists may observe two things viz. water and earth, which conceal fire and air.

Here the air animated by the fire is extended in the water. Now you have two passive Elements water and earth. In the beginning you had only a volatile water but by a gentle putrefaction in a warm place you have manifested the earth also. Fire and air we must look for in another way.

When you see now your Rain water in that state of putrefaction that the slimy Earth is separated and falls to the bottom. then stir it up with a clean

wooden handle.

Separation and Distillation

Now pour your troubled water and earth in that state of putrefaction into a large Glass Body, which place in an earthenware pot, fixed into a charcoal distilling furnace, apply a large alembic and receiver and light your fire, which keep so gentle that only the stream or vapours arise. Let this all come over first as a pure water, which contains animated air, that is air and fire. Distil no more of the very volatile water over; than what will go with the gentlest degree of Heat, whilst the Subject in the body only vapours away but must not be suffered to boil, in this manner you vapour over about the fourth part of the whole, or less.

Take the receiver off with this very volatile water, this water the more so, if you afterwards rectify it per se over a steam bath is more luminous and clearer than common distilled water, which is a proof that it contains much air and fire.

Now apply another receiver and continue the distillation, raising your heat sufficiently, so as to cause the thickish water in the Glass Body to boil and in this manner you must distil all the water over, which will appear like water and in drops in the Alembic; continue the distillation until it remains in the body like melted Honey and looks Brown, but beware of distilling until it remains dry, because you would burn the young and tender Virgin earth in the bottom of the Vessel, which is not yet fixt. Take the distilled water away and put it by as the Element water.

The Honey-like Matter, or the moist earth remaining in the Glass body, take out cleanly and put it into a china basin and set it in the Sun to evaporate until it is perfectly dry; then grind it in a Glass Mortar to a subtil earth. Now you have separated the Elements out of your Chaos.

Now it remains to be proved that they are truly Elements or else it must be false what I have written, that all sublunary subjects proceed from them. To produce heavenly subjects out of this Chaos, or meteors, as this water itself is a meteorical production, let no one undertake; but we will demonstrate that Animals. Vegetables and Minerals may, and can be generated, and that is what we pretend and no further.

To generate Minerals

Take your dried earth put it into a glass Body and humect it a little with a few drops of your Dist: water, but not with the Element air and fire, and put the Body in a warm room facing the South, but let not the Sun's Rays shine upon the Body; after your earth is dry, humect or imbibe it again with the Element water. then set it to dry, and this humecting and drying you may repeat several times every day and continue so doing during the whole Summer, and you can mineralise the whole Earth. You will find by your inbibitions and exsiccations, that the Earth becomes more ponderous and sandy.

NB. the Glass Body must be covered with paper only to keep the dust out, as there must be left access of air. As soon as you perceive that the earth is become sandy, you may know that it is mineralised, this sandy earth is neither Animal nor Vegetable, consequently Mineral. If you have a few ounces of this earth, try it as Glauber tries the sun containing Sands and you will find a grain or two of sun and moon.

To produce Vegetables out of your Earth.

Take your before mentioned earth dried in the Sun. put it into a Glass Body, make a mixture of two parts of water and one part of air (which you rectified in the beginning) with this humect or unbibe your earth as the gardeners do, by sprinkling only, not too wet, not too dry, place your Body (open) on the air not so that the Sun can shine upon it, and you will find several Vegetables productions spring up in a few weeks, although you have sown no Seed.

If you like to produce Animals. Take your before mentioned dried and powdered earth, pour first together, one part of water, and three parts of air, with this mixture humect your earth so copiously that it may become like liquid or melted Honey, place the Glass body which contains this mixture in the Air where it is warm, the Sun may shine on it but not too hot, nor at the Meridian, and the Glass is left open.

You will perceive that in a few days, there will be different kinds of small vermine, in the thick water ; when the earth diminishes and dries up you must humect it again, so that it may remain of the same consistence like Honey or Syrup, as before; and you will perceive that the first small vermine will die and loose themselves, and others will be produced who will feed on their putrefaction and become larger and more in number.

I could reveal here something, but as it would be abused by profligate men, I am obliged to be silent.

You may be convinced by these experiments that our water or regenerated Chaos, Rain water, or Dew, or Snow is, and contains the Mundi and Universal Sperm, out of which, all things were, and are generated. It appears from this that this water and Earth are endowed with the principle of fertility for the three departments of Nature, as all things are produced thereof.

Few there are that know the secret powers of these things, and what it is that causes and gives fertility!

It is a spirit or fire, but as a volatile unembodied spirit, he can effect nothing in natural productions.

All what is to be serviceable in visible Bodies, must be, or become corporeal with them, it must become visible and palpable: therefore this great and wonderful Universal spirit must take a visible and palpable Body, as well as the Animal and Vegetable Sperm is visible and palpable. Few know this although they handle it often enough.

This corporified Anima Mundi or Universal Sperm according to its origin is but little known, although it may be got in great quantity. The cause of this obscurity is that it bears a different name from what it ought to have. According to its root and origin it ought to be called the Sperm of the Macrocosm, the Sperm of the World, the cause of Fertility. This title belongs to it as it is the concentrated corporified Sperm, and spirit Mundi in a transparent visible crystalline Body, a dry water, which does not wet the hands, an earth, a fiery pure earth, full of Light and fire also full of cold, like ice, a coagulated or congealed fire, a condensed and animated air, which is better and more valuable than all the Treasures in the World!

But that I may show You this embodied spirit and that you may touch It with your hands, proceed as I teach you. Process to demonstrate the corporified Anima Mundi!

Take your putrefied Rain water, put it into a large glass Body cut off low, or into a china basin of a large size, which place in an earthenware pot, and evaporate this putrefied water gently, until there remains only a 1/3 part of the whole. Let the fire die away whilst it is yet luke warm, filter it through blotting paper. Pour the clear into a clean pewter basin, or into an earthen

glazed dish, which place in a cool Cellar or Room, and during the night the celebrated Spiritus Mundi will shoot in Crystals and appear under two different forms.

The first is of a perfect crystalline transparent form, this shoots ah round the sides of the Basin and settles on small sticks. if you place any on the water.

The second fixes itself on the bottom of the Basin, and is darker and not so transparent.

Here now you see that celebrated spirit, the Universal spirit, the Sperm of the Macrocosm, the regenerated Chaos visible and bodily. Pour the water off gently, and let the crystals dry. Those crystals which hang all round the sides or on the sticks keep by themselves separately. Those that are fixed on the bottom of the Basin keep separately also.

With both sorts of crystals go to old Lame Vulcan and he will tell you their Names! Take some of those Crystals which hung all round the sides of the Basin, or were fastened to the sticks and throw them on lighted Charcoal, and they will tell you what they are, They are called nitre.

The bottom Crystals throw also on fiery Coals, they have a harsh voice and spit about them. They are called Common salt or Alkaline salt.

Here you have both names of the Corporified spirit Mundi!

This nitre out of the Rain water fulmunates with sulphur, like any other Salpetre, and has no other, or greater effect than Common purified universal seed.

The salt cracks and flies from the fiery coals like any other Common salt, and shows the same effect in all other operations like good Common salt. By this experiment you may perceive clearly the Center and Sperm of all things, the Sperm of the World, visibly and corporified before your eyes, and you may touch it with your hands! Both generate, preserves, destroy and regenerate everything that is on Earth.

In the atmosphere it is volatile and incorporeal, and produces volatile meteors in water and earth, it assumes a crystalline Body. and produces corporeal Subjects. according to different degrees of fixity; no objects under the sun in their last resolution are found without one or the other.

Everything in Nature does consist of these two.

The one is Nitre	The other is Salt
The one is Acid	The other is Alkaline
The one is Spirit	The other is Body
This is the Father	This is the Mother
This is the Male Sperm	This is the Female Sperm
This is the Universal Agent	This the Universal Patient
Primordial Sulphur	Primordial Mercury and Salt
Fire and Air	The Magnet
Chalybs Sendivogii	The Magnet
The Hammer	The Anvil
Sulphur Naturae	Mercury and Salt Naturae

In the beginning this Chaotic water was entirely Volatile, because if you did distil it before putrefaction, every drop of it ascends like volatile water; By fermentation and putrefaction it gets a basis of fixation and precipitates its subtil earth.

The most volatile part of this water generates Animals, when it becomes a little fixer it generates Vegetables, and when it becomes quite fixed it generates Minerals and Metals. Whosoever like to generate minerals, let him take the fixest parts, such as earth and water. If you like to produce Vegetables, add to the earth and water some air and fire. If you want to bring forth Animals add still more of the most volatile, that is more air and fire, as containing more of the Universal. The vegetable department stands between Animals and Minerals. because out of them a Mineral or Stone may as soon be produced as an animal, as we shall show hereafter.

The efficient cause which has enabled us to see and feel the Universal Corporified Sperm, is putrefaction, the Principal Key whereby the Lock of Natural Subjects may be opened.

The cause of fermentation and putrefaction is the implanted spirit which is never idle whenever he meets with Humidity, his own instrument, by means of which this spirit is ever busy, either visibly or invisibly, either sensibly or insensibly, this causes fermentation and putrefaction; and out of a volatile

makes a fixt, and out of a fixt again a volatile and this mutation is continued without ceasing.

This spirit breaks and dissolves Stone and Rocks, which he himself has coagulated and reduces them into Sand and Dust; this same spirit reduces Trees into Mould and earth, and putrefies Animals, and again from such putrefied substances produces Vegetables and Minerals, and this continues from one thing into another.

I have said that the Universal Corporified Sperm of the World, produced out of the regenerated Chaos of Rain water, that is our nitre and salt is not better than common nitre, and common salt, and it is truly so because they produce the same effect and operation, and there is no difference between them, except if the one should be more purified than the other, but if they were equally pure, there could be no difference; therefore let the Artist not be deceived, if anyone would tell him, this from the Chaotic water is the nitre of the Philosophers, and the other is vulgar nitre, we say that such a distinction is folly and superstition.

If Common pure nitre produces the same effects as the other does, then Common nitre is philosophical nitre; but that the Reader may be convinced that the Universal nitre out of the Rain water is not better than purified vulgar nitre, let him consider that the Universal nitre is the Father and Generator of vulgar nitre, and he must then naturally conclude that the Blood of the Infant must be like that of Father and Mother, and that it must contain the very same principles and consequently must produce the same effects as the Father, nay, it is itself the Father, and is centrally one and the same with the Father and omnipresent.

Now if out of the Universal nitre and salt all things are produced. Animals, Vegetables and Minerals, all things of course are reducible into these their first principles. and still further into Vapour. That all things proceed from universal seed is demonstrated by nitre and salt being found everywhere in all things.

Chapter 11. That nitre and salt are found in the air and in all things in this World.

As we cannot ascend towards the heavenly Bodies, we must judge of what is above by that which is below within our reach. The Firmament is full of Light, Light is nothing else but attracted and repulsed, moved and

manifested fire of Nature or Universal spirit. This further agitated and concentrated produces Heat and fire. Nitre is coagulated fire concealed in air and Humidity; therefore we say and conclude, that the Heavens or intermediate Space between us and the Heavenly Bodies consists of, or is filled with a most volatile incorporeal nitre, which as it descends into our Atmosphere and probably other atmospheres of Heavenly Bodies becomes gradually more and more corporeal. Let this suffice concerning the Spiritual Heavenly nitre. That there is nitre and salt in the Air is plain by lightning, thunder and Hail. Here on Earth we cannot find another subject which fulminates, thunders, and hails besides nitre or stalteous things.

Nitre is born spiritual and volatile in the Heavens, in the atmosphere it becomes acid but remains spiritual and volatile, in water and earth it assumes a visible and palpable Body; how that happens that it inflames hails, fulminates and thunders in the atmosphere, we will first demonstrate theoretically by physical reasons, and then mechanically by practice.

Nitre does not fulminate, except it meets with a contrary agent and is excited by heat.

The more volatile and subtil the nitre is, the more vehemently it fulminates and is the easier enflamed.

In the same manner volatile and subtil its contrary agent is the more vehement, sudden and powerful in their mutual operation. The Light heavenly fire and Life of all things is condense in the atmosphere in the form of a subtil volatile nitre and this must have a contrary agent for its operation.

In order that this volatile nitre may obtain a contrary agent, there ascends continually out of the Earth, Ocean and Rivers an equally subtil, volatile, sulphureous, alcaline Earth in the shape of Vapours, Fumes, and Fogs, filled with salt alcalicum Volatile. This is the natural evaporation of the Earth excited by the Central heat of the Earth. This ascends continually to meet the Volatile incorporeal nitre, now, when they do meet in a dry rarified atmosphere they are moved by the Sun’s Rays, which by those ascending Vapours are collected and concentrated, whereby these Vapours become more and more heated until the subtil nitre takes fire and fulminates with this contrary sulphureous, volatile, alcaline agent, rarefies the air all round

and thunders with dreadful Explosions as we observe during hot, dry, Summer days.

When on the contrary the atmosphere is dense and loaded with humidity, these two Universal Agents meet peaceably: the subtil nitre joins itself and embraces quietly the volatile sulphureous alcali without any vehement concussions: as is the case in Winter, when Humidity and Cold prevail in our atmosphere. Humidity and Cold hinder the inflammation and, consequently the fulmen.

Take nitre let it melt in a crucible, in an open fire, add to it a volatile alcaline sulphureous nitre, such as sal ammoniac or volatile nitre of urine, which is also sulphureous, or a volatile earth. Such are Charcoal, Mineral sulphur, Vegetable and Animal Oils, and the nitre will take fire and fulminate like gunpowder; the more volatile the earth or the nitre is, but in a dry state, the more violently does the nitre fulminate, and this reaction takes place only in a dry heat, but in humidity they unite peaceably and quietly. Humidity is here a third Medium which prevents the fulmen.

If you dissolve volatile salt of urine, or sal ammoniac with nitre in water, both are dissolved without violence or alteration, but if this humidity or water is evaporated and coagulated over the fire to dryness, so that they only commence to melt, they inflame and fulminate immediately. Another evident proof we have in Aurum fulminans.

The reason of its fulmen many have sought to explain, but few have known it.

Many chemists have attributed this fulmen to the sun itself: some to compressed air, but here is the true reason:

The fulmen explained

Sun is dissolved in aqua regia, which must contain com. nitre or sal ammoniac in order to become aqua regia. The sun when dissolved is precipitateted with fixt oil of tartar or with any other alcali, such as a volatile salt of urine, or so-called spirit of urine, and the Sol falls to the bottom as a Spongy quicklime.

Although this quicklime is edulcorated or washed a 100 times with water, yet you will not take its fulmen from it by washing because some of the vinegar and alcaline salt remain fixed therein so that such a sun quicklime

becomes heavier than the sun employed. Now let us examine the quicklime or sun fulminans.

It is on the same foundation of nitre and sal ammoniac dissolved in, and then evaporated to dryness, with this difference, that here in the progress of the sun fulminans, the ingredients or principles are subtilised, and in the former solution only crude. The aqua regia is composed of aqua fortis and sal ammoniac or Sea salt; aqua fortis is spirit of nitre, the oil of Tartar for the precipitation is a fixt alchali. Now when the sun is dissolved in the aqua regia containing a highly volatile nitre by means of sal ammoniac as being a volatile alcaline earth it is then precipitated with the oil of Tartar, which is a subtil fixt alcaline earth, the vinegar spirit in the aqua fortis are here partly saturated, precipitated and fixed by the salt of Tartar their enemy and contrary, and as this fixt salt is more porous than the earth of sun, it lets go the sun after having impregnated it first strongly with fixt vinegar nitreous and volatile alcaline spirits, as much as the atoms of sun will receive; for that reason it precipitates the sun to the bottom and detains it as an earth. Every dry earth is greedy to receive a salt, arid as these two salts of the aqua fortis and sal ammoniac are very subtil and volatile they are easily excited and inflamed by the least motion or smallest Heat: as soon as they feel that, Heat, they fulminate and break forth downwards, as gunpowder shows its greatest force upwards. Thus the volatile nitre and volatile alcali in the sal ammoniac as powerful Re-agents cause the fulmen and explosion and not the sun.

The cause of the sun's explosion downwards is because it is a fixed earth which inclines downwards, whilst the charcoal in the gunpowder being a volatile sulphureous earth explodes upwards.

We also observe a great difference between the force of the explosion of sun fulm, and of common gunpowder, the explosion of sun fulm being three times as violent as that of gunpowder because in the sun fulm is a spiritual volatile highly subtilised nitre, whilst the gunpowder is composed of crude corporeal nitre; therefore the more subtil, volatile and spiritual the counter-agents are, the greater must be the effect.

If you precipitate to the sun quicklime, in the room of taking a fixt alcali such as the oil Tartari with a subtilised, volatilised alcali, such as a salt volatile urineae or a vol: salt of Hartshorn, the fulmen and explosion will be

still more violent. Thus we have demonstrated that the fulmen and explosion proceeds from the Universal principles and not from the sun.

On the contrary if you want to take the fulminating power from the sun quicklime, proceed in this way; After having well washed your sun fulm., let the humidity drain from it on blotting paper; then make a strong alcaline lye of fixed salt of Tartar and water, or of pure potash and water, or oil of Tartar and water, and boil your sun fulminans is such a lye for about 15 or 20 minutes, then wash and dry the quicklime and its fulmen is entirely gone and lost.

The reason of this phenomenon is, that the fixt alcaline lye dissolves the volatile vinegar and alcaline counter-agents, which had fixed themselves in the golden earth, and dissolving them destroys their union, and by its fixity destroys the power of fulminating anymore.

From all this it appears plain that the fulminating quality proceeds from volatile nitre and a subtil, volatile alcali or a volatile sulphureous earth, such as the charcoal sulphur, and the more volatile those agents are, the stronger is the fulmen; and the fixer they are, the less the fulminate. If you project an oil, sulphur, charcoal dust, arsenic, [unidentified symbol], antimony, etc. into fluid nitre, they repel each other and cause a violent reaction according to the volatility and oiliness of the projected agent.

On the contrary, if you project common nitre or fixed salt of Tartar or any fixed alcali, or a fixed earth, such as terra sigillata, chalk, quicklime, which contains nothing volatile into melted nitre, you will see no re-action, but they will soon unite peaceably and fix each other, without fulminating. We have now proved theoretically and practically that there is a volatile nitre and salt in the air, and that the fulmen proves it, as well as the experiment with thunder-rain water.

Chapter 12. That there is nitre and salt in all waters and earths.

That nitre and salt is in Rain water we have proved by an Experiment. That it is in all earths and waters can easily be demonstrated.

If you take any earth whether from fields, meadows, marshes, Hills or Valleys, a sufficient quantity, and dissolve as much as you can of such an earth in distilled Rain water, and then filter the solution and evaporate it, until there remains no more than a third part of the whole quantity of water employed, the pour it off into basins or dishes and let it stand to cool over

night in a cold place, and you will find crystals of nitre and salt in a lesser or greater quantity, according as the Earth was less or more impregnated with nitre and salt. The Saltpetre boilers understand this best as they boil no earth but such as is rich in nitre, to pay them for their labour.

It is the same with all Waters, springs and wells, which are all more or less impregnated with nitre and salt; nay, some Springs are thoroughly saline and nitreous.

Rivers flow out of the Earth, dissolve the nitre and salt and carry it along with them into the Ocean. Why the Ocean more salt com, than nitre is because the Sun reverberates it continually, principally between the Tropics, where the Rays of Light fall more perpendicularly; this along with the motion occasioned by the Winds and Tides convert the Aereal incorporeal nitre into Sea salt; it looses its fulmen and becomes alcaline.

Experiment

Take nitre with its own earth, before it is purified, and boil it often in water, until it is dry, and increase your heat more and more as you advance with your boilings, and you will see that the Nitre loses gradually its Fulmen and becomes more and more fixed, until after 40 or 50 boilings it becomes quite fixed and alkailsed and fulminates no more, but is converted into common salt. Therefore we say that Common or Sea salt is nothing else but nitre originally, reverberated and alcalised by the Rays of Light.

Fixation in Via Sicca

This fixation of nitre is done more expeditiously with quicklime viva, than by the detonation with charcoal or sulphur.

Take fiery stone lime fresh from the kiln, which reduce to powder and Nitre finely powdered [in equal parts] mix the two powders by rubbing them together in a mortar; 1/2 lb. of each. Put this mixture in a roomy crucible, in a wind furnace and begin your fire gradually (a lid must he luted on which must have a small hole in the middle) let the fire be gentle the first two hours to season the crucible, then keep it moderate during two hours more. so that the Coals lay no higher than the upper part of the ^-. after that i.e. after the first four hours, cover the crucible with Coals and keep up a good fire during four hours more, so that the crucible, keeps always glowing hot like the fiery Coals. Then let the fire go out gradually: towards night take

out and break the crucible and you will find your nitre alcalised or fixed in a lump which is outwardly Green and inwardly Purple.

Elixivate this mass with hot water, or powder it and let it flow per delig. (this is best).

During the first three or four hours of the operation the vinegar spirit is forcibly driven out of the small hole in the cover and even through the Luting, and displays various beautiful colours on the fiery Cof the Generation o You may also fix nitre if you melt it with common salt [in equal parts] or with fixt nitre of Tartar [in equal parts] and the nitre becomes fixt.

If you let the mass flow per dilig. evaporate your oil of fixt nitre to a dry fat salt,. and melt that, and if you project sulphur or Powdered Charcoal, it does no longer fulminate.

NB. Such a nitre fixes sulphur by degrees.

Chapter 13. That nitre and salt is found in Animals, that Animals proceed from nitre and salt, and are resolved into nitre and salt.

Whatsoever is intended to cause fertility must be saline or nitreous. or it can be no manour. All Animals are nitreous or Saline, as by their Chemical Anatomy, by distillation, we find they contain a certain quantity of volatile, and some a fixt salt and a stinking oil or sulphur. The fixt salt appears, when we calcine the ashes. That this animal oil is a liquid salt is proved by its inflammation, because it burns, and nothing can burn but what is either nitreeous, or sulphureous. The fixt salt and fixt earth cannot burn. We have a still stronger proof in the phosphorous made out of animal salts.

That the Animal department is very nitreous is proved by the Saltpetre - boilers in Germany, who dig up the floors of Stables and Cow-houses in the country, such as have been abandoned, and by boiling such an earth, they find it very rich of nitre.

The same is done on old forsaken burying grounds, and they find such an earth, if it has but laid long enough, very rich of nitre; which are sufficient proofs that the animal department is nitreeous, and that animal substances are reduced into nitre; and where into a Concrete is reduced, from that very principle it has its origin, and this Resolution and Mutation is performed bid the Archaeous of Nature, or Universal spirit in the air.

Chapter 14. That nitre and salt is found in Vegetables; that Vegetables consist of nitre and salt, and are resolved into nitre and salt.

That Vegetables grow by Dew and Rain out of water and earth is known to all husband-men and gardeners.

We have shown you that the pure and real essence of Dew and Rain nitre and salt, and that all waters and earths do conceal either one or both. Now it is known that the Universal Sperm, that is. Dew, Rain, Snow or rather the nitre and salt concealed therein causes fertility and the growth of Vegetables; nitre and salt are found in all waters and earths if this be true, it is also true that Vegetables grow and live by those salts, as a pure or empty earth or an empty water without Sperm are insufficient for their production and preservation, and this sperm is nothing else but nitre and salt.

Experiment

Take two parts of salt and one part of nitre, melt these two together in a roomy crucible. When cold, beat the mass into a powder, and dissolved 1 lb. weight of it in 10 lbs. of Rain water, keep this for use. In this water soak any seeds, until then swell, then dry them in the Sun, and sow them in the ground. Now take some of the same Seeds not soaked in this Spermatic water, and sow them close to the others, but mark both places. You will soon perceive the sudden growth of the soaked Seeds the beauty of the Fruit and the quantity in comparison to the unprepared seeds. If you will pour about a quart of the above water to the root of a Fruit tree or Vine, and repeat that once a month, for instance in Febr: March and April, you will perceive a wonderful fertility of that Tree that Season.

That Vegetables are very nitreous in general yet some more than others, appears by their Ardent spirit, or so-called S.V., by their Vinegar, by their oiliness and alcaline salt. We see Vegetables break forth into a strong Flame when they are set on Fire.

Inflammability, Heat and Flame proceed from nitre and sulphur and from nothing else.

Is not the spirit Ardens or S.V. a subtil and heavenly nitre? It burns so beautifully like the splendour of the Stars. That the oil contains a salt is demonstrated by their alcali, whereby they dissolve sulphurs.

We have also given satisfaction to this department and have proved that their First Matter is nitre and salt, that is, their Universal not yet specificated Matter, which when united universal seed generate all things.

Chapter 15. That nitre and salt is found in Minerals; that Minerals are formed of nitre and salt, and are resolved into nitre and salt.

The more the Universal fire of Nature approaches the earth, the more it becomes terrestrial and corporeal; the more it becomes corporeal, it becomes more fixt, and the more fixt it is, the less it is inflammable; thus nitre descends from Heaven is volatile and incorporeal, although visible in Light, and concealed in the water, out of which it becomes manifest by putrefaction.

The more terrestrial and fixer this nitre becomes the more it is alcalised, and looses gradually its fulminating power, as appears in minerals and metals; because the more it descends from its Universal Nature, the more it alters its Nature and quality, and assumes a different nature in Animals, a different character in Vegetables, and different quality in minerals and Metals; yet it manifests its fiery nature in all three, more or less, according to its degree of volatility of Fixity; in the Animal and Vegetable departments in Oils, Fats, Resin, Pitch, and in the Minerals in sulphureous substances, such as sulphur etc.

As the Minerals are of a Stony nature and descend gradually to more and more fixity, the inflammable sulphur by gradual and continued fixation is deprived of its inflammability and obtains another quality, and incombustible one.

That sulphur and such like adustable substances are of a nitreous origin we have demonstrated before and proved, that all inflammability proceeds from nitre. That there is a salt in Minerals is perceived, when we elixivate a mineral with water, after having glowed it previously in the fire; but that such a mineral salt is not always found in any considerable quantity and sometimes hardly perceptible, is the reason, because it becomes more and more terrestrial, and the more earth it dissolves; the more it forsakes its original Saline nature, at to outward appearance.

We see plainly, that, if we wish to separate the firmly united mineral and metallic Bodies, we are obliged to make use of Saline and nitreous Menstrums, without which they cannot be opened, and that every menstrum

is either saline, nitreous, or mercurial, every good chemist knows. Therefore as the minerals meet and dissolve in a saline menstruum it is evident that they must possess a nature which is congenial to Salt or nitre, or they could not be conquered thereby; thus they can be resolved into a Saline or nitreous Nature, therefore such is also their first origin.

After having dissolved a Metallic Body in a Saline Menstruum, if you evaporate your Solution to a third part, the solution will shoot into a salt or vitriol, which vitriol by distillation and cohobation becomes an vinegar, ponderous spirit or oil from or out of which they proceed at first; because all minerals and metals proceed originally and are generated from an acid, fermented, putrefied nitre and salt, which dissolve a suitable Earth and from vitriol, sulphur, marcasit, metal; which is done by a gradual fixation and nourishment by the original nitreous and saline spirits thus as they were generated by an acid, fermented spiritual nitre and salt, they are resolved by them and brought back to their First Matter.

Table of Generation

Anima Mundi Fire in Nitre and Salt United and fermented become acid and Corrosive dissolve a suitable Earth and form a vitriolic Soft butyraceous Gur; The above Vapours becoming more and more corrosive retain their androgynal nature of Nitre and Salt and constitute now a double sulphureous and arsenical or merurial Vapour.

This setting by corroding forms nature vitriol, sulphur, arsenic, and by succeeding sulphur vapours, and also arsenical Vapours, they form and generate

When Sulphur predominates	When Arsenic predominates
Sulphurous Macarsites	Arsenical, Marcasites, Cobalt
Pyritis, Antimony etc, Wolfram etc.	Bismuth etc.
Mars Venus Sun	Saturn Jupiter Moon

When both principles are in equality they form [unidentified symbol] cinnabar mercury.

The Body of saturn, jupiter, moon, and with more sulphur of Mars, Venus, Sun, Platina I think is of a Solar nature from its weight and fixity.

Minerals are generated from nitreous and saline waters, which penetrate into the Earth through its pores and crevices, this nitreous saline water is heated and fermented by the ascending central heat of the Earth, is resolved into Vapours and forced upwards again towards the circumference but by this continual circulation, these Vapours are resolved again into water and ferment more and more, whereby they are subtilised, rendered more acid and corroding. These fermented waters as they contain a subtil spirit of nitre and salt, they become more and more corrosive; if they were not corrosive, who could they dissolve Stones and Rocks?

Therefore this Corrosive water dissolves Rocks, Stones, and earths which is condensed and coagulated again by the gentle subterraneous Heat into Salt, but not into such a Salt as it was in the atmosphere or in the Ocean, but into a Vitriolic Salt, which by succeeding vapours is formed into a subtil, corrosive, smeary or unctuous earth, which the Miners all Gur.

This Gur is by succeeding Vapours dissolved and filled with corrosive Acidity until it is changed into native sulphur; because the more corrosive it receives, the more sulphureous it becomes; but when the Mercurial Alcaline Vapours of Sea salt predominate over the nitreous Sulphureous Vapours, the Universal Gur goes over into arsenic, which is a dry mercury. Both sulphur as well as arsenic, by fixation and succeeding Vapours become Marcasite, such as antimony, Cobalt, Bismith, Wolfram, etc. this Marcasite is the first and nearest Matter toward Metals, and not vitriol, which is the remote first Matter of Minerals and Metals. That Sulphur is very corrosive, in plainly perceived by its Smell, which is suffocating, when received in the lungs, and by its spirit and oil which is a strong corrosive. We see that the spirit and oil of vitriol are dissolved sulphureous vinegar, if you imbibe a fixt earth, such as chalk therewith, and suffer the vinegar to evaporate strongly from that earth in an open fire, you will see an inflammation and burning like that of common sulphur. That sulphur has been a nitreous salt, appears from its vinegar spirit which is of a Universal mineral nature. When this vinegar spirit has forsaken the Body of the sulphur, there remains an unctuous earth or the First Universal Mineral Gur behind, in small quantity.

The reader may judge whether I understand the generation of Minerals or not: Let him proceed either towards or backwards in the Anatomy of Minerals, and if he works rightly, he will see what he perhaps did not believe before!

Our ancestors have written that sulphur, mercury and salt are the First Matter of Metals; true philosophers understand this properly; sulphur and mercury proceed from salt and nitre, and metallic salt is vitriol perfected and fixt; we have explained how the earth in the Mines by receiving nitre, or corrosive vinegar becomes sulphur; but the more such an earth is alcalised by nitre, so that the vinegar corrosive is overcome, arsenic, mercury, or Mercurial subject is generated.

Thus it appears plain that nitre and salt are the Sperm of the Macrocosm, volatile and fixed; the visible elements air, water and earth being the vehicle or dwelling of that Universal Sperm. All minerals are generated by an acid corrosive vapour and subterraneous air animated by nitre and salt, by the ancients named sulphur and mercury, because nitre and salt contain the very seminal principles of sulphur and mercury, which vapour and air are circulated and sublimed upwards by the central fire become water and ferment, and by their corrosiveness dissolve a suitable earth and generate the Mineral Gur; and what is it else that performs this generation but the Universal fire of Nature, corporified in nitre and salt.

Chapter 16. Of the principal Gate Key to Nature, the author of destruction and regeneration of all things, called Putrefaction.

Heaven or fire; Anima and spirit Mundi is in its own Nature unchangeable, omnipresent, and immortal, but as it gradually unites with humidity, becomes the Universal vinegar and incorporeal Spiritus Mundi, it lends itself then to all those changes the matter or corporified humidity is subsequently liable to, therefore in the air it begins to ferment, and still more so in water and earth, in order to prepare the way for generation; without this fermentation and putrefaction the Universal spirit does generate nothing.

Therefore without previous maceration, fermentation, putrefaction in gentle warmth and humidity, whether it be quick of slow, perceptible or imperceptible, no real or genuine Anatomy of Natural Bodies, whether in Universal or in specificated subjects can be effected.

Dew, Rain, Snow, Hail, Frost, all without distinction ferment and thereby cause a separation of the subtil from the gross, the sign of which is, that a feeble sour smell is perceived.

1. Animals putrify sooner and easier, and on account of their copious, very volatile nitre they emit a most intolerable smell.

2. Vegetables putrefy easily on account of their humidity, yet not so quickly as animals, nor do they smell so badly.

3. Minerals ferment and putrefy, but do not smell so badly as the former two, except mars, which when in real putrefaction smells worse than a corpse.

From this putrefaction we learn that minerals are changed into vegetables, and vegetables into Minerals, and thus Nature changes continually, converting the uppermost into the lowest, and the lowest into the highest, nay, the three Departments of Nature are changed into universal principles. Vapours ascend continually from the Center of the Earth towards the superficies, some of these are fat and sulphureous, and serve the Mineral and Vegetable Departments, and when they penetrate the superficies of the earth, they ascend in Fogs or Mists, and ascending still higher they are Universalised. Exhalations from decayed Trees, leaves, or Vegetables, ascend as well as those from putrid Animal substances and are circulated in the Atmosphere, there to receive the Spiritus Mundi for Reanimation and Chaotisation, which afterwards in the character of regenerated atmospheric air return to Animals by Inspiration, to Vegetables by a magnetic attraction, and to Minerals by their own penetration and assuming a corrosive Nature, as we have explained before.

Few amongst the adolescent Philosophers as well as common self conceited Chemists will put faith in what we say here, but we ourselves are thoroughly convinced that we write the Truth.

Putrefaction or Fermentation are the wonderful Fabricators, which out of earth, produce water, out of water, air, out of air, fire, and convert fire into air, air into water and water into earth earth into Gur, vitriol, sulphur, arsenic, Marcasite, and Metals Nay, the Metals themselves are dissolved and retrograded into vitriol and salt.

This mutation is continued, until it will please God to calcine the whole Earth and vitrifie it into Glass.

Chapter 17. What Putrefaction is.

After God had created by Divine Emanation the Universal fire of Nature, which on account of its essence, being a simple unity not composed of parts, and consequently omnipresent and immortal and which has since time immemorial been justly called the Soul or spirit of the Universe but One in essence, but Threefold in manifestation, resembling its Divine Origin, its Creator; To this Universal Agent, God has given a Power to act by three differently manifested principles.

1. In its omnipresent invisible, most Universal state it has a Universal power of attracting and repulsion, and thereby is the first cause of every Magnetism in the World and of every Celestial Body's keeping in its proper place, as well as of gravitation and falling Bodies in general.

2. In its second manifestation of Light, it has Power to generate Humidity, the first step towards materiality, to move and ferment that Humidity and thereby to generate the Universal vinegar and to become cold incorporeal Spiritus Mundi, inwardly fire, therewith to animate extended or dilated Humidity, that is atmospheric air, and further to enliven the whole Creation.

3. In this third manifestation of concentrated Light into Warmth, Heat, and burning fire, it does and performs every necessary action what it could not accomplish in its second and first state, nevertheless remaining Centrally always One and the same and omnipresent.

This Universal fire, endowed with an intelligent instinct, called the Universal Agent of Nature, since its first emanation from God, has never been inactive not one moment and produces one alteration after the other, and although it seems to cease in one creature, or recedes from a deceased subject, that same instant it is occupied in producing something else out of such a death or temporal corruption, for which reason the Ancient Philosophers have said "Corruptis unius est generatis alterius." The corruption of one thing brings forth the generation of the other.

This universal fire is the Author and mover of all changes in Natural Things and the Almighty can do with it what He pleases, either for the preservation or destruction of His Creatures.

This Universal spirit begins by Fermentation or by Putrefaction, by this the spirit causes a separation of the pure from the impure, of the most Volatile from the less and least Volatile, of the Subtil from the Gross, when that is

done, that same fire unites the pure Volatile again with the less and least Volatile, and rejects what is not wanted for its present purpose.

The above spirit is the Generator, Preserver, Destroyer, and Regenerator of all Things.

When this fire descends into our corporeal Elements, it is detained by them and obliged to assume Body, wherein it appears in a White, cold, crystalline, transparent form nitre, outwardly cold, but inwardly fire; When it inflames, and if there was a sufficient quantity of it and its Enemy should meet him, he would become so irritated, that he would overset an break not only Rocks, but the whole superficies on the Earth.

If its Sister, cold, fixed, Alcali salt, its Venus, whom it loves dearly, which alone can overcome and tame it, was not coexistent and always neat at hand, it nitre would long ago have destroyed the whole Earth.

Its Sister, or Wife, when they embrace each other in Pluto's Fiery Palace does not permit him to do mischief much longer, but lays hold of him by his very Center so that he must convert his Anger into Love and Friendship.

As soon as he has embraced his Venus and is tied by ties of Love, he forgets his passion totally, so that his Enemies approach him and even lay hold of him he does not show the least inclination to hurt them, on the contrary enters into permanent and everlasting Friendship with them.

This fire or spirit which is all in all Things is distributed in all Creatures, and non can do without it.

Therefore Putrefaction is the First Key and Gate, by means of which the Universal spirit opens to us the Palace containing Natures Secrets.

This spirit is never idle but is continually in action, by action and motion, a warm propriety is communicated; this warmth whether perceptible or not, opens the Pores of all Things, so that the implanted spirit can penetrate everywhere, whether it be corruption or Generation, for Death or Life; after this spirit has penetrated everywhere, it begins to dissolve, and continues until the whole substance is dissolved; the subtil volatile particles evaporate, according to the degree of warmth, and emit a smell, by which we know clearly that the spirit is operating and employed to open the Body by this natural Digestion or Fermentation, and this continues until the proposed end is attained.

This spirit was in the beginning concealed in Vapour and water, and to this moment forms all Things by means of Vapour and Water, and without Humidity of water he generates nothing, because water or Humidity he wants absolutely for his operations, mixings and solutions, as all things mix easily with Humidity or water.

This spirit generates Animals out of Humidity, as Animals consist of humid and soft particles and after the extinction of the fire of Life, they are resolved again into Shine and Humidity, by means of Humidity. It is with Vegetables exactly the same, their juices may be compared to the Fluids in Animals, and their woods and roots to Bones and Cartilages.

Much in the same manner does the Universal spirit generate Minerals by a corrosive water, and removes them again into water by a corrosive water.

The Anima Mundi in its Most Universal State is invisible, and when unmoved, for instance in the flint and steel, and in all things where tranquil, is a cold fire. In its moved volatile state becomes visible in Light, but remains cold, except it is concentrated and further agitated. In its visible state of Light it is called Firmament or Heaven, volatile incorporeal nitre, Ether, Anima, Agent, Male, air; when concentrated and agitated it is Heat fire. When inclining towards corporification it is Universal Acid. When corporified, but remains volatile it is called water, vinegar, Sprit, nitre, salt, vitriol, sulphur, etc. But when it inclines towards fixation it is earth, patient, Body, salt, female, Magnet, and when fixed it is called Alcali, Female Magnet, Void.

This is the true meaning of the Universal spirit and its various forms.

In the beginning it was a simple Vapour or water, animated by fire, which like Protheus assumes various forms and shapes.

Thus we have explained what is the cause of Putrefaction, viz. the implanted fire, the moving, altering, warming, heating, inflaming. separating, omnipresent, simple and homogeneous spirit, but in a double twofold appearance, causing a conflict between Acid and Alcali, sulphur, mercury, salt, Anima, Spirit, Corpus.

The Emerald Tablet Of Hermes

History of the Tablet

History of the Tablet (largely summarised from Needham 1980, & Holmyard 1957)

The Tablet probably first appeared in the West in editions of the psuedo-Aristotlean Secretum Secretorum which was actually a translation of the Kitab Sirr al-Asar, a book of advice to kings which was translated into Latin by Johannes Hispalensis c. 1140 and by Philip of Tripoli c.1243. Other translations of the Tablet may have been made during the same period by Plato of Tivoli and Hugh of Santalla, perhaps from different sources.

The date of the Kitab Sirr al-Asar is uncertain, though c.800 has been suggested and it is not clear when the tablet became part of this work.

Holmyard was the first to find another early Arabic version (Ruska found a 12th century recension claiming to have been dictated by Sergius of Nablus) in the Kitab Ustuqus al-Uss al-Thani (Second Book of the Elements of Foundation) attributed to Jabir. Shortly after Ruska found another version appended to the Kitab Sirr al-Khaliqa wa San`at al-Tabi`a (Book of the Secret of Creation and the Art of Nature), which is also known as the Kitab Balaniyus al-Hakim fi'l-`Ilal (book of Balinas the wise on the Causes). It has been proposed that this book was written may have been written as early as 650, and was definitely finished by the Caliphate of al-Ma'mun (813-33).

Scholars have seen similarities between this book and the Syriac Book of Treasures written by Job of Odessa (9th century) and more interestingly the Greek writings of the bishop Nemesius of Emesa in Syria from the mid fourth century. However though this suggests a possible Syriac source, none of these writings contain the tablet.

Balinas is usually identified with Apollonius of Tyna, but there is little evidence to connect him with the Kitab Balabiyus, and even if there was, the story implies that Balinas found the tablet rather than wrote it, and the recent discoveries of the dead sea scrolls and the nag hamamdi texts suggest

that hiding texts in caves is not impossible, even if we did not have the pyramids before us.

Ruska has suggested an origin further east, and Needham has proposed an origin in China.

Holmyard, Davis and Anon all consider that this Tablet may be one of the earliest of all alchemical works we have that survives.

It should be remarked that apparently the Greeks and Egyptians used the term translated as `emerald' for emeralds, green granites, "and perhaps green jasper". In medieval times the emerald table of the Gothic kings of Spain, and the Sacro catino- a dish said to have belonged to the Queen of Sheba, to have been used at the last supper, and to be made of emerald, were made of green glass [Steele and Singer: 488].

Translations

From Jabir ibn Hayyan.

0) Balinas mentions the engraving on the table in the hand of Hermes, which says:

1) Truth! Certainty! That in which there is no doubt!

2) That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one.

3) As all things were from one.

4) Its father is the Sun and its mother the Moon.

5) The Earth carried it in her belly, and the Wind nourished it in her belly,

7) as Earth which shall become Fire.

7a) Feed the Earth from that which is subtle, with the greatest power.

8) It ascends from the earth to the heaven and becomes ruler over that which is above and that which is below.

14) And I have already explained the meaning of the whole of this in two of these books of mine.

[Holmyard 1923: 562.]

Another Arabic Version (from the German of Ruska, translated by 'Anonymous').

0) Here is that which the priest Sagijus of Nabulus has dictated concerning the entrance of Balinas into the hidden chamber... After my entrance into the chamber, where the talisman was set up, I came up to an old man sitting on a golden throne, who was holding an emerald table in one hand. And behold the following - in Syriac, the primordial language- was written thereon:

1) Here (is) a true explanation, concerning which there can be no doubt.

2) It attests: The above from the below, and the below from the above -the work of the miracle of the One.

3) And things have been from this primal substance through a single act. How wonderful is this work! It is the main (principle) of the world and is its maintainer.

4) Its father is the sun and its mother the moon; the

5) wind has borne it in its body, and the earth has nourished it.

6) the father of talismen and the protector of miracles

6a) whose powers are perfect, and whose lights are confirmed (?),

7) a fire that becomes earth.

7a) Separate the earth from the fire, so you will attain the subtle as more inherent than the gross, with care and sagacity.

8) It rises from earth to heaven, so as to draw the lights of the heights to itself, and descends to the earth; thus within it are the forces of the above and the below;

9) because the light of lights within it, thus does the darkness flee before it.

10) The force of forces, which overcomes every subtle thing and penetrates into everything gross.

11) The structure of the microcosm is in accordance with the structure of the macrocosm.

12) And accordingly proceed the knowledgeable.

13) And to this aspired Hermes, who was threefold graced with wisdom.

14) And this is his last book, which he concealed in the chamber.

[Anon 1985: 24-5]

Twelfth Century Latin

0) When I entered into the cave, I received the tablet zaradi, which was inscribed, from between the hands of Hermes, in which I discovered these words:

1) True, without falsehood, certain, most certain.

2) What is above is like what is below, and what is below is like that which is above. To make the miracle of the one thing.

3) And as all things were made from contemplation of one, so all things were born from one adaptation.

4) Its father is the Sun, its mother is the Moon.

5) The wind carried it in its womb, the earth breast fed it.

6) It is the father of all 'works of wonder' (Telesmi) in the world.

6a) Its power is complete (integra).

7) If cast to (turned towards- versa fuerit) earth,

7a) it will separate earth from fire, the subtile from the gross.

8) With great capacity it ascends from earth to heaven. Again it descends to earth, and takes back the power of the above and the below.

9) Thus you will receive the glory of the distinctiveness of the world. All obscurity will flee from you.

10) This is the whole most strong strength of all strength, for it overcomes all subtle things, and penetrates all solid things.

11a) Thus was the world created.

12) From this comes marvelous adaptions of which this is the proceedure.

13) Therefore I am called Hermes, because I have three parts of the wisdom of the whole world.

14) And complete is what I had to say about the work of the Sun, from the book of Galieni Alfachimi.

[From Latin in Steele and Singer 1928: 492.]

Translation from Aurelium Occultae Philosophorum..Georgio Beato

1) This is true and remote from all cover of falsehood

2) Whatever is below is similar to that which is above. Through this the marvels of the work of one thing are procured and perfected.

3) Also, as all things are made from one, by the consideration of one, so all things were made from this one, by conjunction.

4) The father of it is the sun, the mother the moon.

5) The wind bore it in the womb. Its nurse is the earth, the mother of all perfection.

6a)Its power is perfected.

7) If it is turned into earth,

7a) separate the earth from the fire, the subtle and thin from the crude and course, prudently, with modesty and wisdom.

8) This ascends from the earth into the sky and again descends from the sky to the earth, and receives the power and efficacy of things above and of things below.

9) By this means you will acquire the glory of the whole world, and so you will drive away all shadows and blindness.

10) For this by its fortitude snatches the palm from all other fortitude and power. For it is able to penetrate and subdue everything subtle and everything crude and hard.

11a) By this means the world was founded

12) and hence the marvelous conjunctions of it and admirable effects, since this is the way by which these marvels may be brought about.

13) And because of this they have called me Hermes Tristmegistus since I have the three parts of the wisdom and Philosophy of the whole universe.

14) My speech is finished which I have spoken concerning the solar work

[Davis 1926: 874.]

Translation of Isaac Newton c. 1680.

1) Tis true without lying, certain & most true.

2) That wch is below is like that wch is above & that wch is above is like that wch is below to do ye miracles of one only thing.

3) And as all things have been & arose from one by ye mediation of one: so all things have their birth from this one thing by adaptation.

4) The Sun is its father, the moon its mother,

5) the wind hath carried it in its belly, the earth its nourse.

6) The father of all perfection in ye whole world is here.

7) Its force or power is entire if it be converted into earth.

7a) Separate thou ye earth from ye fire, ye subtile from the gross sweetly with great indoustry.

8) It ascends from ye earth to ye heaven & again it desends to ye earth and receives ye force of things superior & inferior.

9) By this means you shall have ye glory of ye whole world & thereby all obscurity shall fly from you.

10) Its force is above all force. for it vanquishes every subtile thing & penetrates every solid thing.

11a) So was ye world created.

12) From this are & do come admirable adaptations whereof ye means (Or process) is here in this.

13) Hence I am called Hermes Trismegist, having the three parts of ye philosophy of ye whole world.

14) That wch I have said of ye operation of ye Sun is accomplished & ended.

[Dobbs 1988: 183-4.]

Translation from Kriegsmann (?) allegedly from the Phoenician

1) I speak truly, not falsely, certainly and most truly

2) These things below with those above and those with these join forces again so that they produce a single thing the most wonderful of all.

3)And as the whole universe was brought forth from one by the word of one GOD, so also all things are regenerated perpetually from this one according to the disposition of Nature.

4) It has the Sun for father and the Moon for mother:

5) it is carried by the air as if in a womb, it is nursed by the earth.

6) It is the cause, this, of all perfection of all things throughout the universe.

6a) This will attain the highest perfection of powers

7) if it shall be reduced into earth

7a) Distribute here the earth and there the fire, thin out the density of this the suavest (suavissima) thing of all.

8)Ascend with the greatest sagacity of genius from the earth into the sky, and thence descend again to the earth, and recognise that the forces of things above and of things below are one,

9) so as to posses the glory of the whole world- and beyond this man of abject fate may have nothing further.

10)This thing itself presently comes forth stronger by reasons of this fortitude: it subdues all bodies surely, whether tenuous or solid, by penetrating them.

11a) And so everything whatsoever that the world contains was created.

12) Hence admirable works are accomplished which are instituted (carried out- instituuntur) according to the same mode.

13) To me therefor the name of Hermes Trismegistus has been awarded because I am discovered as the Teacher of the three parts of the wisdom of the world.

14) These then are the considerations which I have concluded ought to be written down concerning the readiest operations of the Chymic art.

[Davis 1926: 875 slightly modified.]

From Sigismund Bacstrom (allegedly translated from Chaldean).

0) The Secret Works of CHIRAM ONE in essence, but three in aspect.

1) It is true, no lie, certain and to be depended upon,

2) the superior agrees with the inferior, and the inferior agrees with the superior, to effect that one truly wonderful work.

3) As all things owe their existence to the will of the only one, so all things owe their origin to the one only thing, the most hidden by the arrangement of the only God.

4) The father of that one only thing is the sun its mother is the moon,

5) the wind carries it in its belly; but its nourse is a spirituous earth.

6) That one only thing is the father of all things in the Universe.

6a) Its power is perfect,

7) after it has been united with a spirituous earth.

7a) Separate that spirituous earth from the dense or crude by means of a gentle heat, with much attention.

8) In great measure it ascends from the earth up to heaven, and descends again, newborn, on the earth, and the superior and the inferior are increased in power.

9) By this wilt thou partake of the honours of the whole world. And Darkness will fly from thee.

10) This is the strength of all powers. With this thou wilt be able to overcome all things and transmute all what is fine and what is coarse.

11a) In this manner the world was created;

12) the arrangements to follow this road are hidden.

13) For this reason I am called Chiram Telat Mechasot, one in essence, but three in aspect. In this trinity is hidden the wisdom of the whole world.

14) It is ended now, what I have said concerning the effects of the sun. Finish of the Tabula Smaragdina.

[See Hall 1977: CLVIII,]

From Madame Blavatsky

2) What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of the one thing.

3) As all things were produced by the mediation of one being, so all things were produced from this one by adaption.

4) Its father is the sun, its mother the moon.

6a) It is the cause of all perfection throughout the whole earth.

7) Its power is perfect if it is changed into earth.

7a) Separate the earth from the fire, the subtile from the gross, acting prudently and with judgement.

8) Ascend with the greatest sagacity from earth to heaven, and unite together the power of things inferior and superior;

9) thus you will possess the light of the whole world, and all obscurity will fly away from you.

10) This thing has more fortitude than fortitude itself, because it will overcome every subtile thing and penetrate every solid thing.

11a) By it the world was formed.

[Blavatsky 1972: 507.]

From Fulcanelli (translated from the French by Sieveking)

1) This is the truth, the whole truth and nothing but the truth:-

2) As below, so above; and as above so below. With this knowledge alone you may work miracles.

3) And since all things exist in and eminate from the ONE Who is the ultimate Cause, so all things are born after their kind from this ONE.

4) The Sun is the father, the Moon the mother;

5) the wind carried it in his belly. Earth is its nurse and its guardian.

6) It is the Father of all things,

6a) the eternal Will is contained in it.

7) Here, on earth, its strength, its power remain one and undivided.

7a) Earth must be separated from fire, the subtle from the dense, gently with unremitting care.

8) It arises from the earth and descends from heaven; it gathers to itself the strength of things above and things below.

9) By means of this one thing all the glory of the world shall be yours and all obscurity flee from you.

10) It is power, strong with the strength of all power, for it will penetrate all mysteries and dispel all ignorance.

11a) By it the world was created.

12) From it are born manifold wonders, the means to achieving which are here given

13) It is for this reason that I am called Hermes Trismegistus; for I possess the three essentials of the philosophy of the universe.

14) This is the sum total of the work of the Sun.

[Sadoul 1972: 25-6.]

From Fulcanelli, new translation

1) It is true without untruth, certain and most true:

2) that which is below is like that which is on high, and that which is on high is like that which is below; by these things are made the miracles of one thing.

3) And as all things are, and come from One, by the mediation of One, So all things are born from this unique thing by adaption.

4) The Sun is the father and the Moon the mother.

5) The wind carries it in its stomach. The earth is its nourisher and its receptacle.

6 The Father of all the Theleme of the universal world is here.

6a) Its force, or power, remains entire,

7) if it is converted into earth.

7a) You separate the earth from the fire, the subtle from the gross, gently with great industry.

8) It climbs from the earth and descends from the sky, and receives the force of things superior and things inferior.

9) You will have by this way, the glory of the world and all obscurity will flee from you.

10) It is the power strong with all power, for it will defeat every subtle thing and penetrate every solid thing

11a) In this way the world was created.

12) From it are born wonderful adaptations, of which the way here is given.

13) That is why I have been called Hermes Tristmegistus, having the three parts of the universal philosophy.

14) This, that I have called the solar Work, is complete.

[Translated from Fulcanelli 1964: 312.]

From Idres Shah

1) The truth, certainty, truest, without untruth.

2)What is above is like what is below. What is below is like what is above. The miracle of unity is to be attained.

3) Everything is formed from the contemplation of unity, and all things come about from unity, by means of adaptation.

4) Its parents are the Sun and Moon.

5) It was borne by the wind and nurtured by the Earth.

6) Every wonder is from it

6a) and its power is complete.

7) Throw it upon earth,

7a) and earth will separate from fire. The impalpable separated from the palpable.

8) Through wisdom it rises slowly from the world to heaven. Then it descends to the world combining the power of the upper and the lower.

9)Thus you will have the illumination of all the world, and darkness will disappear.

10) This is the power of all strength- it overcomes that which is delicate and penetrates through solids.

11a) This was the means of the creation of the world.

12) And in the future wonderful developments will be made, and this is the way.

13) I am Hermes the Threefold Sage, so named because I hold the three elements of all wisdom.

14) And thus ends the revelation of the work of the Sun.

(Shah 1964: 198).

Hypothetical Chinese Original

1) True, true, with no room for doubt, certain, worthy of all trust.

2) See, the highest comes from the lowest, and the lowest from the highest; indeed a marvelous work of the tao.

3) See how all things originated from It by a single process.

4) The father of it (the elixir) is the sun (Yang), its mother the moon (Yin).

5) The wind bore it in its belly, and the earth nourished it.

6)This is the father of wondrous works (changes and transformations), the guardian of mysteries,

6a) perfect in its powers, the animator of lights.

7) This fire will be poured upon the earth...

7a) So separate the earth from the fire, the subtle from the gross, acting prudently and with art.

8) It ascends from the earth to the heavens (and orders the lights above), then descends again to the earth; and in it is the power of the highest and the lowest.

9) Thus when you have the light of lights darkness will flee away from you.

10) With this power of powers (the elixir) you shall be able to get the mastery of every subtle thing, and be able to penetrate everything that is gross.

11a) In this way was the great world itself formed.

12) Hence thus and thus marvellous operations will be achieved.

[Slightly altered from Needham 1980: 371.]

TEXTUAL REMARKS

On #3 Some Latin texts have meditation (contemplation), others mediation (mediation). Some texts have adaptation (by adaptation), some have adoptions (by adoption).

On #6 ‘Telesmi’ is a Greek word, some texts have ‘thelesmi’.

On #6, 7 In some texts ‘Its Power is Complete’ is a separate line. In the generally accepted reading, this runs into #7 producing ‘Its Power is

complete if versa fuerit to earth'. Where possible this has been indicated by diving these lines in 6, 6a, 7, & 7a

On #7, 8 In some texts the 'Wisdom, capacity' (magno ingenio) is read as referring to #7, and hence the operation of Separation is to be carried out 'carefully', in other readings the 'wisdom' is held to refer to #8 and the product of the Separation which thus ascends with 'wisdom'.

Needham quotes Ruska to the effect that sections 3, 12 and 14 are probably late additions (op. cit)

COMMENTARIES

On #1

Hortulanus: "... the most true Sun is procreated by art. And he says most true in the superlative degree because the Sun generated by this art exceeds all natural Sun in all of its properties, medicinal and otherwise" (Davis modified by `Linden')

On #2

Albertus Magnus: Hermes says "the powers of all things below originate in the stars and constellations of the heavens: and that all these powers are poured down into all things below by the circle called Alaur, which is, they said, the first circle of the constellations". This descent is "noble when the materials receiving these powers are more like things above in their brightness and transparency; ignoble when the materials are confused and foul, so that the heavenly power is, as it were oppressed. Therefore they say that this is the reason why precious stones more than anything else have wonderful powers" (60 -61). While the "seven kinds of metals have their forms from the seven planets of the lower spheres" (168).

Hortulanus: "the stone is divided into two principle parts by the magistry, into a superior part which ascends above and into an inferior part which remains below fixed and clear. And these two parts moreover are concordant in their virtue since the inferior part is earth which is called nurse and ferment, and the superior part is the spirit which quickens the whole stone and raises it up. Wherfore separation made, and conjunction celebrated, many miracles are effected."

Burckhardt: "This refers to the reciprocal dependence of the active and the passive... essential form cannot be manifested without passive materia.. the

efficacy of the spiritual power depends on the preparedness of the human ‘container’ and vice versa.... ‘Above’ and ‘below’ are thus related to this one thing and complement one another in its regard”.

Schumaker: “There are corresponding planes in various levels of creation, hence it is safe to draw analogies between macrocosm and microcosm, the mineral kingdom and the human, animal and vegetable kingdoms etc”.

Needham: “the whole affirmation looks remarkably like the doctrine that extreme of Yang generates Yin, and vice versa”.

On #3

Hortulanus: “our stone, which was created by God, was born and came forth from a confused mass, containing in itself all the elements- and hence our stone was born by this single miracle”.

Trithemius: “Is it not true that all things flow from one thing, from the goodness of the One, and that whatever is joined to Unity cannot be diverse, but rather fructifies by means of the simplicity and adaptability of the One” “What is born from Unity? Is it not the ternary? Take note: Unity is unmixed, the binary is compounded, and the ternary is reduced to the simplicity of Unity. I, Trithemius, am not of three minds, but persist in a single integrated mind taking pleasure in the ternary, which gives birth to a marvelous offspring” (Bran)

Burckhardt: “the undivided, invisible Light of the unconditioned One is refracted into multiplicity by the prism of the Spirit”. As the Spirit contemplates the Unity without full comprehension “it manifests the ‘many-sided’ All, just as a lens transmits the light it receives as a bundle of rays”.

Schumaker: As God is one, all created objects come from one thing, an undifferentiated primal matter.

On #4

Hortulanus: “ As one animal naturally generates more animals similar to itself, so the Sun artificially generates Sun by the power of multiplication of...the stone.... in this artificial generation it is necessary that the Sun have a suitable receptacle, consonant with itself, for its sperm and its tincture, and this is the Luna of the philosophers”

Redgrove: Sun and Moon “probably stand for Spirit and Matter respectively, not gold and silver”.

Burckhardt: Sun “is the spirit (nous), while the moon is the soul (psyche)”.

Schumaker: “If the moon is associated with water, as because of its ‘moisture’ [as] was usual, and the sun with fire, the prima materia is understood to have been generated by fire, born of water, brought down from the sky by wind, and nourished by earth”.

On #5

Albertus Magnus: by this Hermes “means the levigatio [making light weight] of the material, raising it to the properties of Air. And why he says the wind carries the material [of the stone] in its belly is that, when the material is placed in an alembic- which is a vessel made like those in which rosewater is prepared- then by evapouration it is rendered subtle and is raised towards the properties of Air... And there distills and issues from the mouth of the alembic a watery or oily liquor with all the powers of the elements” (17). In metals the moisture is not separated from the dryness, but is dissolved in it; and being so dissolved, it moves about there as if it had been swallowed by the Earth and were moving about in its bowels. And on this account Hermes said ‘The mother of metal is Earth that carries it in her belly’”.

Hortulanus: “It is plain that wind is air, and air is life, and life is spirit... And thus it is necessary that the wind should bear the whole stone.... [However] our stone without the ferment of the earth will never come to the effect, which ferment is called food”

Trithemius: “the wind carries its seed in her belly”.

Maier: By “the wind carried him in its belly” Hermes means “ ‘He, whose father is the Sun, and whose mother is the Moon, will be carried before he is born, by wind and vapour, just as a flying bird is carried by air’. From the vapours of winds, which are nothing else but wind in motion, water proceeds, when condensed, and from that water, mixed with earth, all minerals and metals arise”. The substance carried by the wind is “in chemical respect.. the sulphur, which is carried in mercury”. Lull says “‘The stone is the fire, carried in the belly of the air’. In physical respect it is the unborn child that will soon be born”. To be clearer, “‘All mercury is composed of vapours, that is to say of water, which the earth raises along with it into the thin air, and of earth, which the air compels to return into watery earth or earthy water” As the elements contained within are each

reduced to a watery condition, they either follow the volatile elements upward as in common mercury, or they stay below with the solid elements as in philosophical Mercury “and in the solid metals”. So “Mercury is the wind which receives the sulphur... as the unripe fruit from the mothers womb, or from the ashes of the burnt mother’s body and takes it to a place where it may ripen”. Ripley says “our child shall be born in the air, that is the belly of the wind” [de Jong 1969: 55- 7.]

Maier (2nd Comment) on “The earth is its nurse”: Food changes into the substance of the eater and is then assimilated. “This harmony dominates the whole of nature, for the like enjoys the like”. The same happens in the Work and Nature “just as is the growth of the child in the mother’s womb. So also a father, a mother and a nurse have been attributed to the philosophical child... it comes into being from the twofold seed and then grows as an embryo does”. As a woman must moderate her diet to avoid miscarriage, “in the same way one must set about philosophical work with moderation”. The Seeds also have to be united. “Philosophers say that the one comes from the East and the other from the West and become one; what does this mean but combining in a retort, a moderate temperature and nourishment?”. “One may wonder why the earth is referred to as the nurse of the philosophic child, since barreness and dryness are the main properties of the element earth”. The answer is that not the element, but the whole Earth is meant. “It is the nurse of Heaven not because it resolves, washes and moistens the foetus, but because it coagulates, fastens and colours the latter and changes it into sap and blood... The Earth contains a wonderful juice which changes the nature of the one who feeds on it, as Romulus is believed to have been changed by the wolf’s milk into a bellicose individual” [de Jong 1969: 63 -5.]

Burckhardt: “The wind which carries the spiritual germ in its body, is the vital breath”. Vital breath is the substance of the realm between heaven and earth, it “is also Quicksilver which contains the germ of gold in a liquid state”. The earth is “the body, as an inward reality”.

On #6

Burckhardt: the word talisman is derived from Telesma. Talismans work by corresponding to their prototype, and by making a “‘condensation’, on the subtle plane, of a spiritual state. This explains the similarity between the

talisman, as the bearer of an invisible influence, and the alchemical elixir, as the ‘ferment’ of metallic transformation”.

On #7

Hortulanus: The stone is perfect and complete if it is turned into earth “that is if the soul of the stone itself.... is turned into earth, namely of the stone and is fixed so that the whole substance of the stone becomes one with its nurse, namely the earth, and the whole stone is converted to ferment”

Trithemius: it is the seed from #5 that must be cast upon the earth.

Bacstrom: “Process- First Distillation”.

Burckhardt: “when the Spirit is ‘embodied’, the volatile becomes fixed”.

Schumaker: if the prime matter is to be used it must be fixed into a substance “capable of being handled”.

On #7a

Hortulanus: “You will separate, that is, you will dissolve, because solution is separation of parts..”

Burkhardt: The separation “means the ‘extraction’ of the soul from the body”.

Schumaker “Since the volatile principle is fire -or sometimes, air- stability is produced by its removal. Or, alternatively but less probably, the earth is impurity (‘the gross’) and a purified fire (‘the subtle’) is

what is wanted.

On #8

Albertus Magnus: In intending to teach the operations of alchemy Hermes says the stone “‘ascends to heaven’ when by roasting and calcination it takes on the properties of Fire; for alchemists mean by calcinatio the reduction of material to powder by burning and roasting. And the material ‘again descends from heaven to earth’ when it takes on the properties of Earth by inhumatio, for inhumation revives and nourishes what was previously killed by calcination”.

Hortulanus: “And now he deals with multiplication [of the stone].” “Although our stone is divided in the first operation into four parts... there are really two principle parts”. The ascending, non fixed, and the earth or

ferment. “It is necessary to have a large quantity of this non fixed part and to give it to the stone which has been made thoroughly clean from dirt.... until the entire stone is borne above by the virtue of the spirit”

“Afterwards it is necessary to incerate the same stone,..with the oil that was extracted in the first operation, which oil is called the water of the stone” Roast or boil by sublimation until the “entire stone descends... and remains fixed and fluent”. “That which is coporeal is made spiritual by sublimation, and that which is spiritual is made corporeal by descension”.

Trithemius: “When the ternary has at last returned to itself it may, by an inner disposition and great delight, ascend from the earth to heaven, thereby receiving both superior and inferior power; thus will it be made powerful and glorious in the clarity of Unity, demonstrate its ability to bring forth every number, and put to flight all obscurity”.

Bacstrom: “Last Digestion”. “The Azoth ascends from the Earth, from the bottom of the Glass, and redescends in Veins and drops into the Earth and by this continual circulation the Azoth is more and more subtilised, Volatilizes Sol and carries the volatilized Solar atoms along with it and thereby becomes a Solar Azoth, i.e. our third and genuine Sophic Mercury”. The circulation must continue until “it ceases of itself, and the Earth has sucked it all in, when it becomes the black pitchy matter, the Toad [the substances in the alchemical retort and also the lower elements in the body of man -Hall], which denotes complete putrifaction or Death of the compound”.

Read, suggests this section describes the use of a kerotakis, in which metals are suspended and subject to the action of gasses released from substances heated in the base, and from their condensation and circulation.

Burckhardt: “dissolution of consciousness from all formal ‘coagulations’ is

followed by the ‘crystalisation’ of the Spirit, so that active and passive are perfectly united.”

Schumaker: “Separate the volatile part of the substance by vaporization but continue heating until the vapour reunites with the parent body, whereupon you will have obtained the Stone”.

On #9

Trithemius: When the ternary has returned to Unity cleansed of all impurities “the mind understands without contradiction all the mysteries of the excellently arranged arcanum”.

Bacstrom: the black matter becomes White and Red. The Red “having been carried to perfection, medicinaly and for Metals” is capable of supporting complete mental and physical health, and provides “ample means, in finitum multiplicable to be benevolent and charitable, without any dimunation of our inexhaustable resources, therefore well may it be called the Glory of the whole World”. Contemplation and study of the Philosopher’s Stone (“L. P.”) elevates the mind to God. “The Philosophers say with great Truth, that the L.P. either finds a good man or makes one”. “By invigorating the Organs the Soul makes use of for communicating with exterior objects, the Soul must aquire greater powers, not only for conception but also for retention”. If we pray and have faith “all Obscurity must vanish of course”.

Burckhardt: “Thus the light of the Spirit becomes constant..[and] ignorance, deception, uncertainty, doubt and foolishness will be removed from consciousness”.

On #10

Trithemius: The Philosopher’s Stone is another name for the ‘one thing’, and is able to “conquer every subtile thing and to penetrate every solid”. “This very noble virtue... consists of maximal fortitude, touching everything with its desirable excellence”.

Bacstrom: “The L.P. does possess all the Powers concealed in Nature, not for destruction but for exhaltation and regeneration of matter, in the three Departments of Nature”. “It refixes the most subtil Oxygen into its own firey Nature”. The power increases “in a tenfold ratio, at every multiplication”. So it can penetrate Gold and Silver, and fix mercury, Crystals and Glass Fluxes.

Burckhardt: “Alchemical fixation is nevertheless more inward... Through its union with the spirit bodily consciousness itself becomes a fine and penetrating power”. He quotes Jabir “The body becomes a spirit, and takes on... fineness, lightness, extensibility, coloration... The spirit... becomes a body and aquires the latter’s resistance to fire, immobility and duration.

From both bodies a light substance is born , which.. precisely takes up a middle position between the two extremes".

Schumaker: The product of the distillation and reunion will "dominate less solid substances, but because of its own subtlety it will 'penetrate' and hence dominate, other solid things less pure and quasi-spiritual than itself".

On #11

Burckhardt: "the little world is created according to the prototype of the great world", when the human realises their original nature is the image of God.

Schumaker: "The alchemical operation is a paradigm of the creative process. We may note the sexual overtones of what has preceeded"

On #12

Burckhardt: "In the Arabic text this is: "This way is traversed by the sages".

On #13

Hortulanus: "He here teaches in an occult manner the things from which the stone is made." "the stone is called perfect because it has in itself the nature of minerals, of vegetables and of animals. For the stone is three and one, triple and single, having four natures.... and three colours, namely black, white and red. It is also called the grain of corn because unless it shall have died, it remains itself alone. And if it shall have died... it bears much fruit when it is in conjunction..."

Newton: "on account of this art Mercurius is called thrice greatest, having three parts of the philosophy of the whole world, since he signifies the Mercury of the philosophers.... and has dominion in the mineral kingdom, the vegetable kingdom, and the animal kingdom".

Bacstrom: the wisdom of the world (?) is hidden in "Chiram and its Use". Hermes "signifies a Serpent, and the Serpent used to be an Emblem of Knowledge or Wisdom."

Burckhardt: "The three parts of wisdom correspond to the three great divisions of the universe, namely, the spiritual, psychic and corporeal realms, whose symbols are heaven, air and earth".

Schumaker: "The usual explanation of Tristmegistus.. is that Hermes was the greatest philosopher, the greatest priest, and the greatest king".

General

Trithemius: “our philosophy is celestial, not worldly, in order that we may faithfuly behold, by means of a direct intuition of the mind through faith and knowledge, that principle which we call God....”

Trithemius: “Study generates knowledge; knowledge prepares love; love, similarity; similarity, communion; communion, virtue; virtue, dignity; dignity, power; and power performs the miracle”.

Newton “Inferior and superior, fixed and volatile, sulphur and quicksilver have a similar nature and are one thing, like man and wife. For they differ from one another only by degree of digestion and maturity. Sulphur is mature quicksilver, and quicksilver is immature sulphur: and on account of this affinity they unite like male and female, and they act on each other, and through that action they are mutually transmuted into each other and procreate a more noble offspring to accomplish the miracles of this one thing”. “And just as all things were created from one Chaos by the design of one God, so in our art all things... are born from this one thing which is our Chaos, by the design of the Artificer and the skilful adaptation of things. And the generation of this is similar to the human, truly from a father and mother”.

Blavatsky: the mysterious thing “is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the alkahest, the philosopher’s stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes, etc” It appears to be that which gives organisation (“the maze of force-correlations”), and form i.e. the perfect geometry of snowflakes.

Sherwood Taylor: “the operation of the Sun.. was carried out by a ‘spirit’, universal, the source of all things, having the power of perfecting them. Its virtue is integral [# 6a] (i.e. having the power to convert the diverse into a single substance), if it be turned into earth (i.e. solidified). This conveyed that the Stone was to be a solidified pneuma. Pneuma was the link between earth and heaven, having the virtue of the celestial and subterranean regions- the power of the whole cosmos from the fixed stars to the centre of the earth. It overcomes every nature and penetrates every solid. It is the source of the whole world and so it can be the means of changing things in

a wonderful way. The three parts of the philosophy of the whole world are presumably of the celestial, terrestrial, and subterranean regions".

Shah: The table is "the same as the Sufi dictum... 'Man is the microcosm, creation the macrocosm - the unity. All comes from One. By the joining of the power of contemplation all can be attained. This essence must be separated from the body first, then combined with the body. This is the Work. Start with yourself, end with all. Before man, beyond man, transformation'".

A COMMENTARY OF IBN UMAIL

HERMUS said the secret of everything and the life of everything is Water.... This water becomes in wheat, ferment; in the vine, wine; in the olive, olive oil.... The beginning of the child is from water.... Regarding this spiritual water and the sanctified and thirsty earth, HERMUS the great, crowned with the glorious wisdom and the sublime sciences, said [#1] Truth it is, indubtible, certain and correct, [#2] that the High is from the Low and the Low is from the High. They bring about wonders through the one, just as things are produced from that one essence by a single preparation. Later by his statement [#4] Its father is the Sun and its mother the Moon he meant their male and their female. They are the two birds which are linked together in the pictures given regarding the beginning of the operation, and from them the spiritual tinctures are produced. And similarly they are at the end of the operation. Later in his statement [#7 ?] the subtle is more honourable than the gross, he means by the subtle the divine spiritual water; and by the gross the earthly body. As for his later statement [#8] with gentleness and wisdom it will ascend from the earth to the sky, and will take fire from the higher lights, he means by this the distillation and the raising of the water into the air. As for his later statement [#8a] It will descend to the earth, containing the strength of the high and the low, he means by this the breathing in (istinshaq) of the air, and the taking of the spirit from it, and its subsequent elevation to the highest degree of heat, and it is the Fire, and the low is the body, and its content of the controlling earthly power which imparts the colours. For there lie in it those higher powers, as well as the earthly powers which were submerged in it.

The natural operation and decay causes it to be manifest, and hence the strength of the earth, and of the air, and of the higher fire passed in to it.

Later he said [#9] it will overcome the high and the low because it in it is found the light of lights: and consequently the darkness will flee

from it. [See Stapleton et al. p 74, 81.]

APPENDIX

Translation from Roger Bacon's edition of Secretum Secretorum made c 1445

1)Trouth hath hym so, and it is no doubt,

2) that the lover is to the heigher, and the heigher to the lower aunsweren.

The worcher forsoth of all myracles is the one and sool God, of and fro Whom Cometh all meruelous operacions.

3) So all thynges were created of o soole substance, and of o soole disposicion,

4) the fader wherof is the sone, and the moone moder,

5) that brought hym forth by blast or aier in the wombe, the erthe taken fro it,

6) to whom is seid the increat fader, tresour of myracles, and yever of vertues.

7) Of fire is made erthe.

7a) Depart the erthe fro the fire, for the sotiller is worthier than the more grosse, and the thynne thynge than the thik. This most be do wisely and discretly.

8) It ascendith fro the erth into the heven, and falleth fro heven to the erthe, and therof sleith the higher and the lower vertue.

9)And yf it lordship in the lower and in the heigher, and thow shalt lordship aboue and beneth, which forsoth is the light of lightes, and therfor fro the wolle fle all derknesse.

10) The higher vertue ouer-cometh all, for sothe all thynne thyng doth in dense thynges.

11a) After the disposicion of the more world rynneth this worchyng.

13) And for this prophetisyng of the trynyte of God Hermogenes it called Triplex, trebil in philosophie, as Aristotle seith.

[See Manzalaoui 1977: 65 -6.]

Translation of same source, made c. 1485.

1) The trwthe is so, and that it is no dowght,

2) that lower thyngis to hyer thyng, and hyer to lower be correspondent. But the Werker of myraclis is on Godde alone, fro Home descendyth euiry meruulus werk.

3)And so alle thyngis be creat of one only substauns, be an only dysposicion,

4) of home the fadyr is the sonne, and the mone the modyr,

5) qwyche bar her be the wedyr in the wombe. The erthe is priuyd fro her-to.

6)This is clepyd or seyd the fadyr of enchauntmentis, tresur of myracclys, the

yessuer of vertuys.

7) Be a lytil it is made erthe.

7a) Depart that qwyche is erthly fro that qwyche is fi Fry, for that qwyche is sotel is mor wurthy han that qwyche is grose, and that rar, porous, or lyght, is mor bettyr than qwiche is thyk of substauns. This is done wyseli or dyscretly.

8) It ascendyth fro the erth in-to heuyn and fallyth fro heuyn in-to erth, and ther-of it sleth the ouyr vertu and the nedyr vertu, so it hath lorchyp in the lowe thyngis and hye thingis,

9) and thu lordschyppist vppeward and downward, and with the is the lyght of lyghtys. And for that alle derkness schal fle fro the.

10) The ovyr vetu ouircomyth alle, for euiry rar rhyng werkyth in to euiry thyk thyng.

11a) And aftyr the dysposicion of the mor world rennyth thys werking.

13) And for that Hermogines is clepyd threfold in filosophye, and of the meruellys of the world.

[See Manzalaoui 1977: 174-5]

Glory Of The World

The Emerald Table

It is true, without any error, and it is the sum of truth; that which is above is also that which is below, for the performance of the wonders of a certain one thing, and as all things arise from one Stone, so also they were generated from one common Substance, which includes the four elements created by God. And among other miracles the said Stone is born of the First Matter. The Sun is its Father, the Moon its Mother, the wind bears it in its womb, and it is nursed by the earth. Itself is the Father of the whole earth, and the whole potency thereof. If it be transmuted into earth, then the earth separates from the fire that which is most subtle from that which is hard, operating gently and with great artifice. Then the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives the choicest influences of both heaven and earth. If you can perform this you have the glory of the world, and are able to put to flight all diseases, and to transmute all metals. It overcomes Mercury, which is subtle, and penetrates all hard and solid bodies. Hence it is compared with the world. Hence I am called Hermes, having the three parts of the whole world of philosophy.

Explanation of the Emerald Table of Hermes.

Hermes is right in saying that our Art is true, and has been rightly handed down by the Sages; all doubts concerning it have arisen through false interpretation of the mystic language of the philosophers. But, since they are loth to confess their own ignorance, their readers prefer to say that the words of the Sages are imposture and falsehood. The fault really lies with the ignorant reader, who does not understand the style of the Philosophers. If, in the interpretation of our books, they would suffer themselves to be guided by the teaching of Nature, rather than by their own foolish notions, they would not miss the mark so hopelessly. By the words which follow: “That which is above is also that which is below,” he describes the Matter of our Art, which, though *one*, is divided into two things, the volatile water which rises upward, and the earth which lies at the bottom, and becomes fixed. But when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile,

the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished, for then that which rises upward and that which descends downward become one body. Therefore the Sage says that that which is above is that which is below, meaning that, after having been separated into two substances (from being one substance), they are again joined together into one substance, i.e., an union which can never be dissolved, and possesses such virtue and efficacy that it can do in one moment what the Sun cannot accomplish in a thousand years. And this miracle is wrought by a thing which is despised and rejected by the multitude. Again, the Sage tells us that all things were created, and are still generated, from one first substance and consist of the same elementary material; and in this first substance God has appointed the four elements, which represent a common material into which it might perhaps be possible to resolve all things. Its development is brought about by the distillation of the Sun and Moon. For it is operated upon by the natural heat of the Sun Moon, which stirs up its internal action, and multiplies each thing after its kind, imparting to the substance a specific form. The soul, or nutritive principle, is the earth which receives the rays of the Sun and Moon, and therewith feeds her children as with mother's milk. Thus the Sun is the father, the Moon is the mother, the earth the nurse -- and in this substance is that which we require. He who can take it and prepare it is truly to be envied. It is separated by the Sun and Moon in the form of a vapour, and collected in the place where it is found. When Hermes adds that "the air bears it in its womb, the earth is its nurse, the whole world its Father," he means that when the substance of our Stone is dissolved, then the wind bears it in its womb, i.e., the air bears up the substance in the form of water, in which is hid fire, the soul of the Stone, and fire is the Father of the whole world. Thus, the volatile substance rises upward, while that which remains at the bottom, is the "whole world" (seeing that our Art is compared to a "small world "). Hence Hermes calls fire the father of the whole world, because it is the Sun of our Art, and air, Moon, and water ascend from it; the earth is the nurse of the Stone, i.e., when the earth receives the rays of the Sun and Moon, a new body is born, like a new foetus in the mother's womb. The earth receives and digests the light of Sun and Moon, and imparts food to its foetus day by day, till it becomes great and strong, and puts off its blackness and defilement, and is changed to a different colour. This, "child," which is called "our daughter," represents our Stone, which is

born anew of the Sun and Moon, as you may easily see, when the spirit, or the water that ascended, is gradually transmuted into the body, and the body is born anew, and grows and increases in size like the foetus in the mother's womb. Thus the Stone is generated from the first substance, which contains the four elements; it is brought forth by two things, the body and the spirit; the wind bears it in its womb, for it carries the Stone upward from earth to heaven, and down again from heaven to earth. Thus the Stone receives increase from above and from below, and is born a second time, just as every other foetus is generated in the maternal womb; as all created things bring forth their young, even so does the air, or wind, bring forth our Stone. When Hermes adds, "Its power, or virtue, is entire, when it is transmuted into earth," he means that when the spirit is transmuted into the body, it receives its full strength and virtue. For as yet the spirit is volatile, and not fixed, or permanent. If it is to be fixed, we must proceed as the baker does in baking bread. We must impart only a little of the spirit to the body at a time, just as the baker only puts a little leaven to his meal, and with it leavens the whole lump. The spirit, which is our leaven, in like fashion transmutes the whole body into its own substance. Therefore the body must be leavened again and again, until the whole lump is thoroughly pervaded with the power of the leaven. In our Art the body leavens the spirit, and transmutes it into one body, and the spirit leavens the body, and transmutes it into one spirit And the two, when they have become one, receive power to leaven all things, into which they are injected, with their own virtue.

The Sage continues: "If you gently separate the earth from the water, the subtle from the hard, the Stone ascends from earth to heaven, and again descends from heaven to earth, and receives its virtue from above and from below. By this process you obtain the glory and brightness of the whole world. With it you can put to flight poverty, disease, and weariness; for it overcomes the subtle mercury, and penetrates all hard and firm bodies." He means that all who would accomplish this task must separate the moist from the dry, the water from the earth. The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs. Such is the

preparation of the substance, which is worth the whole world, whence it is also called a “little world.” The possession of the Stone will yield you the greatest delight, and unspeakably precious comfort. It will also set forth to you in a typical form the creation of the world. It will enable you to cast out all disease from the human body, to drive away poverty, and to have a good understanding of the secrets of Nature. The Stone has virtue to transmute mercury into gold and silver, and to penetrate all hard and firm bodies, such as precious stones and metals. You cannot ask a better gift of God than this gift, which is greater than all other gifts. Hence Hermes may justly call himself by the proud title of “Hermes Trismegistus, who holds the three parts of the whole world of wisdom.”

The Six Keys Of Eudoxus

THE FIRST KEY

1. The First Key is that which opens the dark prisons in which the Sulphur is shut up: this is it which knows how to extract the seed out of the body, and which forms the Stone of the philosophers by the conjunction of the spirit with the body -- of sulphur with mercury.

2. Hermes has manifestly demonstrated the operation of this First Key by these words: In the caverns of the metals there is hidden the Stone, which is venerable, bright in colour, a mind sublime, and an open sea.

3. This Stone has a bright glittering: it contains a Spirit of a sublime original; it is the Sea of the Wise, in which they angle for their mysterious Fish.

4. But the operations of the three works have a great deal of analogy one to another, and the philosophers do designedly speak in equivocal terms, to the end that those who have not the Lynx's eyes may pursue wrong, and be lost in this labyrinth, from whence it is very hard to get out. In effect, when one imagines that they speak of one work, they often treat of another.

5. Take heed, therefore, not to be deceived here; for it is a truth, that in each work the Wise Artist ought to dissolve the body with the spirit; he must cut off the Raven's head, whiten the Black, and vivify the White; yet it is properly in the First operation that the Wise Artist cuts off the head of the Black Dragon and of the Raven.

6. Hence, Hermes says, What is born of the Crow is the beginning of this Art. Consider that it is by separation of the black, foul, and stinking fume of the Blackest Black that our astral, white, and resplendent Stone is formed, which contains in its veins the blood of the Pelican. It is at this First Purification of the Stone, and at this shining whiteness, that the work of the First Key is ended.

THE SECOND KEY

1. The Second Key dissolves the compound of the Stone, and begins the separation of the Elements in a philosophical manner: this separation of the

elements is not made but by raising up the subtle and pure parts above the thick and terrestrial parts.

2. He who knows how to sublime the Stone philosophically, justly deserves the name of a philosopher, since he knows the Fire of the Wise, which is the only instrument which can work this sublimation. No philosopher has ever openly revealed this Secret Fire, and this powerful agent, which works all the wonders of the Art: he who shall not understand it, and not know how to distinguish it by the characters whereby it is described, ought to make a stand here, and pray to God to make it clear to him; for the knowledge of this great Secret is rather a gift of Heaven, than a Light acquired by the natural force of reasoning; let him, nevertheless, read the writings of the philosophers; let him meditate; and, above all, let him pray: there is no difficulty which may not in the end be made clear by Work, Meditation, and Prayer.

3. Without the sublimation of the Stone, the conversion of the Elements and the extraction of the Principles is impossible; and this conversion, which makes Water of Earth, Air of Water, and Fire of Air, is the only way whereby our Mercury can be prepared.

4. Apply yourself then to know this Secret Fire, which dissolves the Stone naturally and without violence, and makes it dissolve into Water in the great sea of the Wise, by the distillation which is made by the rays of the Sun and Moon.

5. It is in this manner that the Stone, which, according to Hermes, is the vine of the Wise, becomes their Wine, which, by the operations of Art, produces their rectified Water of Life, and their most sharp Vinegar. The Elements of the Stone cannot be dissolved but by this Nature wholly Divine; nor can a perfect dissolution be made of it, but after a proportioned digestion and putrefaction, at which the operation of the Second Key of the First Work is ended.

THE THIRD KEY

1. The Third Key comprehends of itself alone a longer train of operations than all the rest together. The philosophers have spoken very little of it, seeing the Perfection of our Mercury depends thereon; the sincerest even, as Artefius, Trevisan, Flammel, have passed in silence the Preparation of our Mercury, and there is hardly one found who has not feigned, instead of

showing the longest and the most important of the operations of our Practice. With a design to lend you a hand in this part of the way, which you have to go, and where for want of Light it is impossible to know the true road, I will enlarge myself more than others have done on this Third Key; or at least I will follow in an order, that which they have treated so confusedly, that without the inspiration of Heaven, or without the help of a faithful friend, one remains undoubtedly in this labyrinth, without being able to find a happy deliverance from thence.

2. I am sure, that you who are the true Sons of Science will receive a very great satisfaction in the explaining of these hidden Mysteries, which regard the separation and the purification of the Principles of our Mercury, which is made by a perfect dissolution and glorification of the body, whence it had its nativity, and by the intimate union of the soul with its body, of whom the Spirit is the only tie which works this conjunction.

3. This is the Intention, and the essential point of the Operations of this Key, which terminate at the generation of a new substance infinitely nobler than the First.

4. After the Wise Artist has made a spring of living water come out of the stone, and has pressed out the vine of the philosophers, and has made their wine, he ought to take notice that in this homogeneous substance, which appears under the form of Water, there are three different substances, and three natural principles of bodies -- Salt, Sulphur and Mercury -- which are the spirit, the soul, and the body; and though they appear pure and perfectly united together, there still wants much of their being so; for when by distillation we draw the Water, which is the soul and the spirit, the Body remains in the bottom of the vessel, like a dead, black, and dredgy earth, which, nevertheless, is not to be despised; for in our subject there is nothing which is not good.

5. The philosopher, John Pontanus, protests that the very superfluities of the Stone are converted into a true essence, and that he who pretends to separate anything from our subject knows nothing of philosophy; for that all which is therein superfluous, unclean, dredgy -- in fine, the whole compound, is made perfect by the action of our Fire.

6. This advice opens the eyes of those, who, to make an exact purification of the Elements and of the Principles, persuade themselves that they must

only take the subtile and cast away the heavy. But Hermes says that power of it is not integral until it be turned into earth; neither ought the sons of science to be ignorant that the Fire and the Sulphur are hidden in the centre of the Earth, and that they must wash it exactly with its spirit, to extract out of it the Fixed Salt, which is the Blood of our Stone. This is the essential Mystery of the operation, which is not accomplished till after a convenient digestion and a slow distillation.

7. You know that nothing is more contrary than fire and water; but yet the Wise Artist must make peace between the enemies, who radically love each other vehemently. Cosmopolite told the manner thereof in a few words: All things must therefore being purged make Fire and Water to be Friends, which they will easily do in their earth, which had ascended with them. Be then attentive on this point; moisten oftentimes the earth with its water, and you will obtain what you seek. Must not the body be dissolved by the water, and the Earth be penetrated with its Humidity, to be made proper for generation? According to philosophers, the Spirit is Eve, the Body is Adam; they ought to be joined together for the propagation of their species. Hermes says the same in other terms: “For Water is the strongest Nature which surmounts and excites the fixed Nature in the Body, that is, rejoices in it.”

8. In effect, these two substances, which are of the same nature but of different genders, ascend insensibly together, leaving but a little faeces in the bottom of their vessel; so that the soul, spirit, and body, after an exact purification, appear at last inseparably united under a more noble and more perfect Form than it was before, and as different from its first liquid Form as the alcohol of Wine exactly rectified and actuated with its salt is different from the substance of the wine from whence it has been drawn; this comparison is not only very fitting, but it furthermore gives the sons of science a precise knowledge of the operations of the Third Key.

9. Our Water is a living Spring which comes out of the Stone by a natural miracle of our philosophy. The first of all is the water which issueth out of this Stone. It is Hermes who has pronounced this great Truth. He acknowledges, further, that this water is the foundation of our Art.

10. The philosophers give it many names; for sometimes they call it wine, sometimes water of life, sometimes vinegar, sometimes oil, according to the

different degrees of Preparation, or according to the diverse effects which it is capable of producing.

11. Yet I let you know that it is properly called the Vinegar of the Wise, and that in the distillation of this Divine Liquor there happens the same thing as in that of common vinegar; you may hence draw instruction: the water and the phlegm ascend first; the oily substance, in which the efficacy of the water consists, comes the last, etc.

12. It is therefore necessary to dissolve the body entirely to extract all its humidity which contains the precious ferment, the sulphur, that balm of Nature, and wonderful unguent, without which you ought not to hope ever to see in your vessel this blackness so desired by all the philosophers. Reduce then the whole compound into water, and make a perfect union of the volatile with the fixed; it is a precept of Senior's, which deserves attention, that the highest fume should be reduced to the lowest; for the divine water is the thing descending from heaven, the reducer of the soul to its body, which it at length revives.

13. The Balm of Life is hid in these unclean faeces; you ought to wash them with this celestial water until you have removed away the blackness from them, and then your Water shall be animated with this Fiery Essence, which works all the wonders of our Art.

14. But, further, that you may not be deceived with the terms of the Compound, I will tell you that the philosophers have two sorts of compounds. The first is the compound of Nature, wherof I have spoken in the First Key; for it is Nature which makes it in a manner incomprehensible to the Artist, who does nothing but lend a hand to Nature by the adhibition of external things, by the means of which she brings forth and produces this admirable compound.

15. The second is the compound of Art; it is the Wise man who makes it by the secret union of the fixed with the volatile, perfectly conjoined with all prudence, which cannot be acquired but by the lights of a profound philosophy.

16. The compound of Art is not altogether the same in the Second as in the Third Work; yet it is always the Artist who makes it. Geber defines it, a mixture of Argent vive and Sulphur, that is to say, of the volatile and the fixed; which, acting on one another, are volatilized and fixed reciprocally

into a perfect Fixity. Consider the example of Nature; you see that the earth will never produce fruit if it be not penetrated with its humidity, and that the humidity would always remain barren if it were not retained and fixed by the dryness of the earth.

17. So, in the Art, you can have no success if you do not in the first work purify the Serpent, born of the Slime of the earth; it you do not whiten these foul and black faeces, to separate from thence the white sulphur, which is the Sal Amoniac of the Wise, and their Chaste Diana, who washes herself in the bath; and all this mystery is but the extraction of the fixed salt of our compound, in which the whole energy of our Mercury consists.

18. The water which ascends by distillation carries up with it a part of this fiery salt, so that the affusion of the water on the body, reiterated many times, impregnates, fattens, and fertilizes our Mercury, and makes it fit to be fixed, which is the end of the second Work. 19. One cannot better explain this Truth than by Hermes, in these words:

When I saw that the water by degrees did become thicker and harder I did rejoice, for I certainly knew that I should find what I sought for.

It is not without reason that the philosophers give this viscous Liquor the name of Pontick Water. Its exuberant ponticity is indeed the true character of its virtue, and the more you shall rectify it, and the more you shall work upon it, the more virtue will it acquire. It has been called the Water of Life, because it gives life to the metals; but it is properly called the great Lunaria, because of its brightness wherewith it shines....

20. Since I speak only to you, ye true scholars of Hermes, I will reveal to you one secret which you will not find entirely in the books of the philosophers. Some of them say, that of the liquor they make two Mercuries -- the one White and the other Red; Flammel has said more particularly, that one must make use of the citrine Mercury to make the Imbibition of the Red; giving notice to the Sons of Art not to be deceived on this point, as he himself had been, unless the Jew had informed him of the truth.

21. Others have taught that the White Mercury is the bath of the Moon, and that the Red Mercury is the bath of the Sun. But there are none who have been willing to show distinctly to the Sons of Science by what means they may get these two mercuries. If you apprehend me well, you have the point already cleared up to you.

22. The Lunaria is the White Mercury, the most sharp Vinegar is the Red Mercury; but the better to determine these two mercuries, feed them with flesh of their own species -- the blood of innocents whose throats are cut; that is to say, the spirits of the bodies are the Bath where the Sun and Moon go to wash themselves.

23. I have unfolded to you a great mystery, if you reflect well on it; the philosophers who have spoken thereof have passed over this important point very slightly. Cosmopolite has very wittily mentioned it by an ingenious allegory, speaking of the purification of the Mercury: This will be done, says he, if you shall give our old man gold and silver to swallow, that he may consume them, and at length he also dying may be burnt. He makes an end of describing the whole magistery in these terms: Let his ashes be strewed in the water; boil it until it is enough, and you have a medicine to cure the leprosy. You must not be ignorant that Our Old Man is our Mercury; this name indeed agrees with him because He is the first matter of all metals. He is their water, as the same author goes on to say, and to which he gives also the name of steel and of the lodestone; adding for a greater confirmation of what I am about to discover to you, that if gold couples with it eleven times it sends forth its seed, and is debilitated almost unto death; but the Chalybes conceives and begets a son more glorious than the Father.

24. Behold a great Mystery which I reveal to you without an enigma; this is the secret of the two mercuries which contain the two tinctures. Keep them separately, and do not confound their species, for fear they should beget a monstrous Lineage.

25. I not only speak to you more intelligibly than any philosopher before has done, but I also reveal to you the most essential point in the Practice; if you meditate thereon, and apply yourself to understand it well; but above all, if you work according to those lights which I give you, you may obtain what you seek for.

26. And if you come not to these knowledges by the way which I have pointed out to you, I am very well assured that you will hardly arrive at your design by only reading the philosophers. Therefore despair of nothing -- search the source of the Liquor of the Sages, which contains all that is necessary for the work; it is hidden under the Stone -- strike upon it with the Red of Magic Fire, and a clear fountain will issue out; then do as I have

shown you, prepare the bath of the King with the blood of the Innocents, and you will have the animated Mercury of the wise, which never loses its virtue, if you keep it in a vessel well closed,

27. Hermes says, that there is so much sympathy between the purified bodies and the spirits, that they never quit one another when they are united together: because this union resembles that of the soul with the glorified body; after which Faith tells us, there shall be no more separation or death; because the spirits desire to be in the cleansed bodies, and having them, they enliven and dwell in them.

28. By this you may observe the merit of this precious liquor, to which the philosophers have given more than a thousand different names, which is in sum the great Alcahest, which radically dissolves the metals -- a true permanent water which, after having radically dissolved them, is inseparably united to them, increasing their weight and tincture.

THE FOURTH KEY

The Fourth Key of the Art is the entrance to the Second Work (and a reiteration in part and development of the foregoing): it is this which reduces our Water into Earth; there is but this only Water in the world, which by a bare boiling can be converted into Earth, because the Mercury of the Wise carries in its centre its own Sulphur, which coagulates it. The terrification of the Spirit is the only operation of this work. Boil them with patience; if you have proceeded well, you will not be a long time without perceiving the marks of this coagulation; and if they appear not in their time, they will never appear; because it is an undoubted sign that you have failed in some essential thing in the former operations; for to corporify the Spirit, which is our Mercury, you must have well dissolved the body in which the Sulphur which coagulates the Mercury is enclosed. But Hermes assumes that our mercurial water shall obtain all the virtues which the philosophers attribute to it if it be turned into earth. An earth admirable is it for fertility -- the Land of Promise of the Wise, who, knowing how to make the dew of Heaven fall upon it, cause it to produce fruits of an inestimable price. Cultivate then diligently this precious earth, moisten it often with its own humidity, dry it as often, and you will no less augment its virtue than its weight and its fertility.

THE FIFTH KEY

The Fifth Key includes the Fermentation of the Stone with the perfect body, to make therof the medicine of the Third order. I will say nothing in particular of the operation of the Third work; except that the Perfect Body is a necessary leaven of Our Paste. And that the Spirit ought to make the union of the paste with the leaven in the same manner as water moistens meal, and dissolves the leaven to compose a fermented paste fit to make bread. This comparison is very proper; Hermes first made it, saying, that as a paste cannot be fermented without a ferment; so when you shall have sublimed, cleansed and separated the foulness from the Faeces, and would make the conjunction, put a ferment to them and make the water earth, that the paste may be made a ferment; which repeats the instruction of the whole work, and shows, that just so as the whole lump of the paste becomes leaven, by the action of the ferment which has been added, so all the philosophic confection becomes, by this operation, a leaven proper to ferment a new matter, and to multiply it to infinity. If you observe well how bread is made, you will find the proportions also, which you ought to keep among the matters which compose our philosophical paste. Do not the bakers put more meal than leaven, and more water than the leaven and the meal? The laws of Nature are the rules you ought to follow in the practice of our magistery. I have given you, upon the principal point, all the instructions which are necessary for you, so that it would be superfluous to tell you more of it; particularly concerning the last operations, about which the Adepts have been less reserved than at the First, which are the foundations of the Art.

THE SIXTH KEY

The Sixth Key teaches the Multiplication of the Stone, by the reiteration of the same operation, which consists but in opening and shutting, dissolving and coagulating, imbibing and drying; whereby the virtues of the Stone are infinitely augmentable. As my design has been not to describe entirely the application of the three medicines, but only to instruct you in the more important operations concerning the preparation of Mercury, which the philosophers commonly pass over in silence, to hide the mysteries from the profane which are only intended for the wise, I will tarry no longer on this point, and will tell you nothing more of what relates to the Projection of the Medicine, because the success you expect depends not thereon. I have not given you very full instructions except on the Third Key, because it contains a long train of operations which, though simple and natural, require a great

understanding of the Laws of Nature, and of the qualities of Our Matter, as well as a perfect knowledge of chemistry and of the different degrees of heat which are fitting for these operations. I have conducted you by the straight way without any winding; and if you have well minded the road which I have pointed out to you, I am sure that you will go straight to the end without straying. Take this in good part from me, in the design which I had of sparing you a thousand labours and a thousand troubles, which I myself have undergone in this painful journey for want of an assistance such as this is, which I give you from a sincere heart and a tender affection for all the true sons of science. I should much bewail, if, like me, after having known the true matter, you should spend fifteen years entirely in the work, in study and in meditation, without being able to extract out of the Stone the precious juice which it encloses in its bosom, for want of knowing the secret fire of the wise, which makes to run out of this plant (dry and withered in appearance) a water which wets not the hands, and which by a magical union of the dry water of the sea of the wise, is dissolved into a viscous water -- into a mercurial liquor, which is the beginning, the foundation, and the Key of our Art: Convert, separate, and purify the elements, as I have taught you, and you will possess the true Mercury of the philosophers, which will give you the fixed Sulphur and the Universal Medicine. But I give you notice, moreover, that even after you shall be arrived at the knowledge of the Secret Fire of the Wise, yet still you shall not attain your point at your first career. I have erred many years in the way which remains to be gone, to arrive at the mysterious fountain where the King bathes himself, is made young again, and retakes a new life exempt from all sorts of infirmities. Besides this you must know how to purify, to heal, and to animate the royal bath; it is to lend you a hand in this secret way that I have expatiated under the Third Key, where all those operations are described. I wish with all my heart that the instructions which I have given you may enable you to go directly to the End. But remember, ye sons of philosophy, that the knowledge of our Magistery comes rather by the Inspiration of Heaven than from the Lights which we can get by ourselves. This truth is acknowledged by all artists; it is for good reason that it is not enough to work; pray daily, read good books, and meditate night and day on the operations of Nature, and on what she may be able to do when she is assisted by the help of our Art; and by these means you will succeed without doubt in your undertaking. This is all I have now

to say to you. I was not willing to make you such a long discourse as the matter seemed to demand; neither have I told you anything but what is essential to our Art; so that if you know the Stone which is the only matter of Our Stone, and if you have the Understanding of Our Fire, which is both secret and natural, you have the Keys of the Art, and you can calcine Our Stone; not by the common calcination which is made by the violence of fire, but by a philosophic calcination which is purely natural. Yet observe this, with the most enlightened philosophers, that there is this difference between the common calcination which is made by the force of Fire and the natural calcination; that the first destroys the body and consumes the greatest part of its radical humidity; but the second does not only preserve the humidity of the body in calcining it, but still considerably augments it. Experience will give you knowledge in the Practice of this great truth, for you will in effect find that this philosophical calcination, which sublimes and distills the Stone in calcining it, much augments its humidity; the reason is that the igneous spirit of the natural fire is corporified in the substances which are analogous to it. Our stone is an Astral Fire which sympathizes with the Natural Fire, and which, as a true Salamander receives it nativity, is nourished and grows in the Elementary Fire, which is geometrically proportioned to it.

Freher’s Process In The Philosophical Work

The Process in the Philosophical Work considered as thoroughly analogical with that in Man’s Redemption through Jesus Christ; and represented by positions given thereof, as to its principal points in Behmen’s Signatura Rerum, chapters, vii, x, xi, xii.

1. Adam’s primeval state in Paradise, and the manner of his spoiling himself, his whole created being, by his lustful imagination after the knowledge of good and evil, is rightly by this author, not only spoken of in the first beginning of his description, but also frequently repeated and variously expressed throughout his whole discourse. For if Man understandeth not his own corrupted nature, and that curse which he himself lieth under, how can he be imagined to be able for an understanding of the nature and curse of the Earth? Or upon what ground can he presume to deliver such or such a particular thing from that curse; or to be instrumental in this deliverance? which is the true Artist’s chiefest, nay only business.

2. As long as Adam stood in a pure paradisical innocency, the Eternal Word and power of life (called by the author the Heavenly Mercury), was his leader, and had pre-dominance in him. His life, which was a clear flaming fire, burned in and was nourished by that pure spiritual oil of the Divine substantiality; which, together with the holy water of eternal life, is generated in the angelical world: and this, therefore, could not but give forth a glorious bright shining light.

3. Through the power of his imagination, or lust after the knowledge of good and evil, that which then was still kept under in him, and was so hidden from him, viz., the outward watery property, came to be manifest in his holy oil, and got predominance therein. This oil therefore, now overpowered thereby, could no more be such an agreeable food, and well-doing to his fire, as it could and did before. And so his fire not only lost its shining light, but came also to be spoiled itself, for it was obscured, and made all impotent. And his Mercury, which before in his holy oil, had

caused and raised up paradisical joy and triumph, according to his moving and stirring property, was now made a stinging anguishing poison, according to his own natural constitution, which he doth and must stand in, when before or without the light.

4. Nothing of the Divine substantiality was hereby spoiled, poisoned, or turned into evil: though sometimes this or that expression, which must be made use of with respect to Man, may seem in outward appearance, to say something the like. For that which was in Man of the Divine substantiality, faded disappeared, or died indeed, but only with respect to Man; seeing that this disappearing, was but an entering into its own secret original, and so but a returning unto God the giver thereof. When contrariwise the creatural Mercury, that is, Man's own life, went forth with its will, desire and lust, out of eternity into time: so that the former union was broken, and upon this breach, its own natural property and propriety could not but be made manifest immediately: and because of this manifestation, which never should have been made, according to the will of God, it is now rightly called spoiled, poisoned, and turned into evil; when yet all this doth not reach the Divine substantiality, nor the holy life of God, but only that of Man.

5. This is the sum and substance of what Behmen largely and more circumstantially declareth concerning Man's paradisical state, and falling away from it under the curse. Where he brings in also for a clearer illustration hereof, not only the fall of Lucifer, saying of him, that his desire was to try the fiery Mercury, like as Man desired to try the watery; but also the serpent with its poison, saying, that in the strongest and most poisonous Mercury, the highest tincture lieth, yet not in its own natural property, etc. All which he represents as a most proper, and pertinent introduction to this discourse of the Philosophical Work.

6. Immediately after the fall of Man, God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed: her seed shall bruise thy head, and thou shalt bruise his heel. And herein the philosopher's stone or tincture lieth implicitly. For though this primarily concerneth Man, yet secondarily it concerneth the whole Creation also; and this bruising of the serpent's head is done both spiritually and corporeally, and both in time and in eternity, and though in different degrees, yet in a parallel process or method, both here and there.

7. The serpent's sting points at the Wrath-fire, and the woman's seed at the Light and Love-fire. These two are in everything: and in the curse that former came to be predominant in outward Nature. This latter must now be raised up again, and, by its shining through the Wrath, it must subdue and keep it under, and take away from it its predominant power, so that it may keep and exercise only its true natural office, as a servant in and to the light. And that these two may no more stand in contrariety and opposition to each other, but be one only thing, reharmonized by Light and Love, and reintroduced into Paradise. And when now thus the dark poisoned Mercury is tinctured, his anguishing death is turned into triumphing life and joy, and his former dark desire into a new Light and Love-desire; which of itself is now able to make in itself a pure Love and Light substantiality, viz., a heavenly body out of an earthly.

8. The whole work consists summarily therein, that two things must be reduced back into one, even into such a one as they were from the beginning before they came to be two. A heavenly thing and an earthly one are to be joined. That former must be admitted or received into itself by this latter, and must change it into its own heavenly quality. Earth must be turned in, and Heaven out, etc. Which the Mercury, that is therein, doth all himself; the Artist is not to do it, neither can he do it: he is only to join together those ingredients that are requisite, and to leave the work to be done by that workman, which is therein already. Yet nevertheless Understanding and Faith is in him required; and by this latter especially he is to co-operate, if his design shall take effect. For his design is nothing less than to fetch out a body from the curse, and to raise it up from the dead; which never can be done by him, that is still dead himself, both in his understanding, and as to his internal life.

9. With all this, the process in the regeneration of Man runs parallel exactly. Consider only with thyself the heavenly humanity of the Regenerator, and the earthly of poor fallen Man, that is to be regenerated. Consider, that the former must be received or taken in by the latter, and that this must suffer itself to be subdued, changed, kept under, and turned in by that. Consider that faith in Man is absolutely required, by which he must in a sense co-operate indeed, but that for all this he cannot make himself a Child of God; but must suffer himself to be made so by the eternal speaking Word, which in the philosophical process is called by Behmen, the Heavenly Mercury.

Which also at the end of time, as in the completest period of the regeneration, will raise up his body again, which then shall no more be earthly, but heavenly, and conformable to his own glorified body. Consider, I say, all this in its true coherence, and dependence upon the only love and free grace of God: and you will certainly find, that all the description of this process, is nothing else but a sound, true and solid paraphrase and explanation of these words of St. John, saying: “As many as received him, to them gave he power to become the Sons of God, even to them that believe in his name.”

10. In these words also lieth plainly, the possibility for obtaining the perfection in the Philosophical Work; which is rightly and firmly grounded hereupon by Behmen. For if God gave us, out of his infinite love, that which is the greatest and the highest, how could he have withheld from us, that which is much lesser and lower? If Man, in this divine power, bestowed upon him by free grace, can verily rule and triumph again over sin, death, devil, and hell, whom he made himself subject unto by his lust, Why should he not also be enabled thereby, to rule and triumph again over the curse in the Earth, he brought into it by the same lust, when this latter is but a natural consequence of that former; nay an inconsiderable one in comparison to that? Truly it is inseparable therefrom, if that former be really attained unto, and provided that all the qualities that are requisite thereto, be verily found in the Artist or philosopher.

11. All these qualities are, as in their principal sum and substance, concentrated in this, that the Artist first must have the curse in himself transmuted into the Heavenly Blessing, through the holy tincturing blood of Jesus Christ. Which Behmen sometimes also thus expresses, “He must first be, and have really that same in himself, which he will make or introduce into metals without himself”. And this he frequently presseth home unto every one, warning earnestly and calling Heaven and Earth to witnesses, that none shall presume to meddle with the curse in the Earth, before he be really delivered, as to his inward Man, from that curse in himself; or else he may expect to earn nothing else but curse instead of blessing. Before this his own internal deliverance, he may have indeed so many fine notions of this work in his brain; but the real process cannot be manifest in him, and so not understood by him, in that experimental fullness and exactness which is required.

12. The same he offers also to the serious consideration of such a one, under these and the like philosophical terms - He is to know that his Mercury is kindled in the fiery Mars, and burns in the eternal Saturn, in the terrible impression of darkness; his Venus is captivated, his water dried up, his Jupiter is become a fool, his Sun is darkened, and his Moon turned into a black night. And now there is no other remedy but to take Venus (the eternal love of God) and to introduce that into his poisoned Mercury and Mars, that they may be tinctured thereby, and then his Sun will shine again and Jupiter rejoice, etc. Which he further illustrates, by plain intelligible words, all representing most excellently his own way, practice and experience.

13. Yet all this, though really attained unto, will not be yet fully sufficient. For there is not only such a sufficient ability for this work, and a sufficient understanding of its process required, which I doubt not but Behmen had; but there is also required an especial calling thereunto, which he had not. Without this calling the Artist goes but in his own will; though his meaning and intent, as to his thinking were never so good and pure. And this call he must be able to discern, by his own internal character, which it carrieth along with and in itself, from his own natural impulse. Which easily may delude him, under the specious appearance of a divine call; and whereby the spirit of this world, which from its own internal constitution, is mightily for such an undertaking, will certainly mislead him into various dangers.

14. When now these two more general requisites viz., (1) An experimental understanding, from the Artist's process in his own regeneration, and (2) a divine call for this understanding, are truly found in him, two other more particular qualities will still be required in him, when he now is to make a beginning of his work. And these are represented by Behmen from that parable of our Lord, concerning a man which went down from Jerusalem to Jericho, and was robbed and wounded by highwaymen. Saying, "That the Artist must truly and wholly stand in the figure of the merciful Samaritan and must have both his will and eyes." His will, that he may desire nothing else, but to heal and restore that which is wounded and broken. And his eyes, that he may be able to discern that wounded body which he is to heal, and which is not easily to be discerned, and not by everyone, because of its great corruption.

15. These eyes he shall have the greatest need of in his very first beginning, when he is to choose the proper matter for this Philosophical Work. This is

called by Behmen and described parabolically - “That evil child, which is run from its mother’s house (from Jerusalem to Jericho) and desired to be in self, or to stand by itself upon its own bottom”. And this must be sought for in Saturn; which Saturn therefore, the Artist must have sharp and piercing eyes to look into, both as to eternal and temporal nature. For the Wrath of God, by its strong astringent impression (says he further) hath shut it up into the chamber of death. Not hath it turned the same into Saturn. [Which I think is to say so much, as that it is not turned into lead.], but it keeps it imprisoned in the Saturnish death, in the first cold, hard, dark, astringent Property; which is called the great still standing death, because as yet there is no mobility of life therein.

16. When this proper matter is found in Saturn, the Artist may go to work, but so, that he do consider and follow that same process, which God observed in the redemption and restoration of mankind through Jesus Christ, (in which twofold holy Name, the general process was clearly understood by Behmen from the language of Nature), even from his conception and nativity, unto his Resurrection and Ascension. So doing, he may come to find the joyful feast of Pentecost, viz., that desirable tincture in outward Nature, which is answering unto that holy spiritual tincture, whereby St Peter, in his first public sermon, on the day of Pentecost, tinctured three thousand souls at once.

17. When the human Mercury, the outspoken word of the human life, was infected and poisoned by the serpent, or manifest and predominant in its own natural quality, which it hath in itself, before and without the Light, God did not reject the humanity, so as to annihilate it wholly, and to make another new, and strange Adam, but he restored or regenerated that which thus was spoiled. And this he effected not by any such new or strange thing, as which the humanity had not had in it before; but by that self-same holy divine Mercury, which was at first breathed into Adam, for to make him an image and likeness of God. This he re-introduced into the poisoned humanity, and made thereby a good, sure and solid disposition to the new regeneration thereof. And this was done in the immaculate conception of Jesus Christ. For therein conjunction was made, between the eternal speaking, and the human outspoken Word, Mercury, or human life, now poisoned in Man, and full of self or own will.

18. This must be the first consideration of the Artist, well to be observed, that so he may be sure to act accordingly, and to bring not his subject matter to the fire, without such a previous conjunction; if he will not work in vain, and make himself ridiculous. And for an illustration hereof this may serve: in the Second Principle, of Light, the Love-desire, that is, the first property of Eternal Nature, but considered as in the fifth, makes a pure crystalline substantiality. And therein the divine Mercury is the eternal holy Word and understanding: but in the first principle, wherein the harsh astringent desire makes a dark obscure substantiality, the same Mercury is a principal part, or chief property of the Wrath of God, and an original of all mobility, and moving power. This Mercury therefore (considered as in the outspoken Word, or life of Man) after it was turned away from the second principle, of Love and Light, and was made manifest according to its own wrathful property in the first; could not have been restored or brought back again, but by that very same Mercury, which was first breathed into Man, and was not altered in the Light and Love of God, though it was altered in Man, in whom it disappeared and lost its former pre-dominion. Now the getting this lost pre-dominion again, either in Man, or in any other creature, according to its own kind, is nothing else, but that same tincturing and transmuting, which in all this discourse is spoken of; and which restored pre-dominion therefore of that Heavenly Mercury must needs reproduce again such a pure light's substantiality, as that which disappeared in Man, by his fall, and in the Earth by the curse.

19. In the relation of St. Luke, concerning what the child Jesus did with his parents, in the twelfth year of his age, a representation is seen of the inward and outward world, and of their different wills. For the inward will in Jesus broke first the natural will of his parents, when he remained in the temple, without their knowing and consent, nay said also, like as rebuking them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" And then again, the will of this outward world in his parents, broke the inward will in Jesus, for he went down with them to Nazareth, and was subject unto them. This showeth to the Artist, that in his work he shall soon find such a two-fold will also. The will of the inward world, will not in the beginning presently condescend and be subject to his will. But if he ceaseth not to seek after it, as Mary did, and wrestleth with it all the night like Jacob, with a full resignation of his own will, which is the will of this outward world, this divine Will, will at length condescend to him, and

go down with him; for it is as it were broken or conquered by his will, according to what was said to Jacob: thou has wrestled with God and Man and hast prevailed.

20. Here the Artist, or magus is to know, that he is not to bring that will or tendency to the perfection, into his Matter from without, but that it lieth therein already before. He must only first in himself be capable of the Divine Will, and then with his renewed, or tinctured will, which here is his magical faith, he must handle his subject matter; that so thereby the will towards perfection, which lieth in the matter indeed, but still and unmoveable, may be stirred up and brought into conjunction with his human tinctured will, and so also with the Divine Will. And that further this Divine Will may press forward or outwards, meet with and bless that outward will, which presseth backwards or inwards from the corruption into God's Love and mercy.

21. Highly is this point unto the Artist recommended, not only for to consider and understand, but also to make it his continual practice. Because herein the Philosophical Baptism, as to the greatest or chiefest deal consisteth, and this practice is the very first beginning thereof. This only can make him able to baptize truly and rightly, for he is to baptize his matter, not only with the water of the outward, but also with that of the inward world. Of which baptism more must be said now by and by.

22. The poor fallen humanity, considered so barely as it was in and to itself, viz., as broken, spoiled, poisoned, was not cast immediately into the fiery furnace, and melted down by the Wrath of God; but, as mentioned above, a conjunction was first made between the Earthly and Heavenly humanity. Neither came the great fiery trial upon it, immediately after this conjunction; but a long and wonderful process was held, before it came to that great earnest. First, the humanity was to be baptized with water in the Jordan, and with water from above the firmament. Further it was led into the wilderness, for to be tempted by the Devil, which devil (N.B.) was not put into the humanity, but permitted to stand over against it, and to offer unto it all that the first Adam was tempted with. And all this time of forty days, no outward food was given to this new baptized humanity, but it was to live upon its own life's Mercurius, viz., the Eternal Word proceeding from the mouth of God, according to the answer the Lord Jesus gave unto the Devil. After this he came forth in public, preached, and did great

wonders and miracles in all the seven Properties of Nature. And though at length even his human body was really glorified upon the Holy Mount, and seen so by three of his disciples, yet by all this, the full perfection was not yet wrought out, but the very greatest, sharpest and most severe trial was still behind, etc. Answerably to all this process, the Philosophical Work also must be carried on, and the Artist will see a continual parallelism; but at length he will find also, that all this, though it was shown him in never so glorious an appearance, is still short of perfection, and all but as it were preliminary, which now further distinctly shall appear.

23. By the Philosophical Baptism, if it be truly performed, in the dead Mercury, which lieth in impotence, and hungers only after its own Property, being of itself not capable, either of desiring after, or of admitting into it any other, the hunger after the divine or heavenly substantiality is stirred and raised up again. And by this hunger, that heavenly substantiality is drawn in, with its own peculiar will, desire, or natural inclination, which is nothing else but a readiness, or tendency to become manifest with its life in the death. And herein is the first beginning of a new body, or rather of a seed, from which a new body is to come forth in its due time.

24. What this Philosophical Baptism is, and the absolute necessity thereof, may thus be shortly represented: Every hunger is a desire after such a thing as is agreeable and conformable to that hunger: for after that which is disagreeing and contrary, or destructive to it, no hunger in anything can be. The dead corrupted Mercury then hath a hunger indeed, but only (according to its condition in the Curse), after death, wrath and poison, etc. If now to this hunger such a dead and wrathful thing is given, as it hungers after, the death therein must needs increase, and its wrathfulness cannot but be strengthened thereby. But if to this hunger the life is presented, or a loving, heavenly property is offered, the death is not at all able to receive it. Unto this death therefore, the death and Wrath of God must be given, but in this death and Wrath the heavenly substantiality. And this is the Philosophical Baptism, for this is that Earthly and Heavenly water, in the first of which is death, and in the second life: both which must be together; for the reason is now plain, why neither by this nor by that alone, this baptism can be performed. But when it is thus rightly done, this baptism, viz., that which is heavenly swalloweth up into death that which is earthly and wrathful, and

exalts its own new life therein; though not immediately, like as it was also not done in Christ immediately after his baptism.

25. This Philosophical Baptism is nothing else but a conjunction, to be made between the fiery and watery Mercury. The fiery must be baptized with the watery. And this is what Behmen means by saying obscurely: “Have a care only for this, that thou baptisest the mercury with his own baptism.” For this watery Mercury is his own, viz., it is that, which before the Fall and Curse he enjoyed and rejoiced in, as his most precious treasure; whereby his fiery poisonous Wrath, was kept under, and prevented from being manifest. But when these two were separated from each other, a breach was made, which cannot be healed again, but by a renewed conjunction between them. Like as it is in animals and in fallen Man also the same thing, only in different in degrees. The conjunction of male and female, which is absolutely required, to the multiplication of every kind of living creatures (which hath in vegetables also something answering thereunto), may be a good illustration thereof.

26. And therefore it is that by Behmen this very same, which here now is called the Philosophical Baptism, is called also and compared to a matrimony or espousal, when he plainly says, not only that to the Earthly wrathful Mercury, a fair loving virgin of his own kind must be given in marriage; but also that this same giving is the Philosophical Baptism. And again says he, “The woman’s (not the man’s) seed shall bruise the serpent’s head.” The man hath in his tincture the fire-spirit, and the woman in hers the water-spirit. This latter must baptize, soften , appease and overcome that former, and so transmute its strong fiery hunger after Wrath, into a tender Love-desire; and herein lieth the baptism of Nature. In this steadfast Love-desire, these two are at last turned into one, so that they are not more male and female, fire and water in contrariety, but a masculine virgin with both tinctures in union. But before this be wholly effected, and as long as they are in the way or process thereunto, Behmen calleth them in all this discourse, the young man and the virgin, or also the Bridegroom and the Bride.

27. Immediately after the baptism of Christ, he was led by the Spirit into the wilderness, to be tempted by the devil. And a serious consideration of the whole process in this threefold temptation, is highly unto the Artist recommended; for in his Philosophical Work the same must be done also, in

a total answerableness to the three particulars therein, relating to the three first properties. All which is largely by Behmen declared, and much insisted upon, but would be too long for to relate particularly. Yet the sum and substance thereof is this:-

28. The human Soul, or the whole humanity as an image of the eternal speaking Word, was now tried, after God had re-introduced into it a spark of his Eternal Love, whether it would enter again into its primeval state and place and be an instrument of God, to be played upon by his holy Spirit, in his Love; or whether it would rather continue in its own will, and suffer the Devil to play upon its instrument in the Wrath and Anger of God. And so in the Philosophical Work also, the earthly poisonous Mercury, after he is now joined again to the heavenly, is tried, whether he will go out from his own natural wrathful property, and suffer himself to be turned into his first, pure and crystalline condition, wherein he stood before the curse: or whether he will rather continue in his own awakened and now predominant quality.

29. In our Lord Jesus Christ, the human will rejected all the devil's presentations and offerings, resigned itself, and entered wholly into the first mother's womb, according to his words to Nicodemus, etc. And so in the Philosophical Work, if it goes well and right the Artist will see, that when the tempter comes on, the young man, or Mercury gives himself up wholly into the first Mother, and that this will swallow him up as into nothing. At which the Artist will be amazed and terrified, thinking that all is lost and undone, for he sees nothing, and hath lost all the appearance of heaven. But he must have patience, that which is impossible in his sight, is not so in the powers of Nature.

30. The wilderness wherein the temptation is done, is, in this Philosophical Work, the outward, earthly, dry, desolate and barren body. Wherein the Mercury or young man, is not able to stand against the devil, except he lay hold on his virgin, and be by her supported. He is therefore to unite with her, to cast his will and desire into her love, and to eat of her bread, not of his own natural quality, like as Christ our Lord, all the forty days of his temptation, did eat only of the eternal speaking Word, and would not eat of that bread, which he could have made out of the stones. All which is nothing else but that the Mercury must admit and receive into its own poisonous quality, the Heavenly Tincture, and suffer the serpent's head, the fiery wrathful property, to be bruised thereby in himself. Which if doth not,

the Devil will prevail, and detain him captive in that state, wherein he is when separated from his Virgin. But if he doth the Devil must withdraw, and the Virgin takes his seed from him into her womb.

31. What the Devil is in this work, the Artist, says Behmen, will easily know, but he calls him not by any plain or distinct name: doubtless it is such another wrathful dark and poisonous matter, as may be fitly compared to the devil, and may be able to do in this process, the devil's office, because of the qualities alike in both. For this will appear afterwards, as to my thinking, plainly enough, and here also it may be seen in part, from that instruction and warning, he gives to the Artist, viz., He shall have a care, to suffer not. Thus, says he, he shall have a care, to suffer not, that his tempting devil be too furious, or too wrathful, but proportionable, etc. And again, on the other hand, that he be not too weak or impotent, for else the Mercury should not be assaulted by him sufficiently, and might as a hungry wolf, swallow up his baptism, return to his own wrathful property, and continue still that same poisonous thing, which he was before.

32. At the end of forty days, when the Devil had ended all the temptation, he must depart from the Lord Christ, and the angels came and ministered unto him. This also the Artist is especially well to observe, for he himself stood here in the trial also, and may now perceive infallibly, whether or no, he be fit for, and accounted worthy of this work. If at the end of forty days, in answerableness to the process of Christ, the angels do not appear, he may surely think of himself, that he is not yet fit and worthy; and of his fiery masculine Mercury, that this doth not yet stand in a due internal union with the watery feminine, but that it is still that same, in its own wrathful quality, which it was before, and that the tempting devil hath prevailed. But if he seeth the sign of the Angels, he may rejoice and be sure, that the Bridegroom is in his Bride, and she in him, and that his work can prosper. What this sign of the angels is, the author doth not tell us expressly; it must be some new delightful appearance, by its own character so intelligible to the Artist, as that was intelligible to him, when before he saw nothing, and had lost the appearance of heaven.

33. Immediately after this temptation, and overcoming of the devil, the Lord Christ began his public office, not only by preaching, reproving and instructing the people, but also, by working many great miraculous, amazing things, through all the Properties of Nature. For instance: in

Saturn, he raised up the dead; in Luna, he transmuted water into wine, and fed with five loaves of bread five thousand men; in Jupiter, he made out of the simple and ignorant fishermen, the most wise and understanding apostles. In Mercury, he made the deaf hearing, the dumb speaking, and healed the lepers. In Mars he expelled devils from the possessed. In Venus, he loved his brethren and sisters, as to the humanity, and gave freely his life for them into death. Only six of the properties are here enumerated, and the seventh which is Sol, standing in the midst and uniting three and three, is here not mentioned, because this belongeth to the full perfection, which then only was attained unto, when he was risen from the dead, ascended up to heaven, and had poured out the holy Tincturing Spirit, on the day of Pentecost. But that there is a good ground for Behmen's referring distinctly to the seven Properties of Nature, all the miraculous deeds of Christ, could be made out from him sufficiently, were it needful and not too large.

34. All this now the Artist shall distinctly see, that it hath a true and exact answerableness in the Philosophical Work, when the forty days temptation with good success is ended. For instance, in Saturn, he shall see, that now the Mercury raiseth up from death that same dead substance, wherein he was shut up before. In Luna, that he feedeth and nourisheth that substance, when there is nothing outwardly wrought, which it could be fed and nourished with: and again, that the deadly water is exalted and turned into wine, by having now got (like as wine hath) an union of a fiery and watery virtue. In Jupiter, he shall see the four elements each by itself, and their colours, and the rainbow upon which Christ sitteth for judgment, in the outspoken Mercury. So that he highly shall be amazed at it, and perceive that the wisdom of God playeth and delighteth therein as in a jestful play. For the friendly Jupiter showeth forth herein his properties, after such a manner as that is, in which God will, in its time change this world and transmute it into Paradise. In Mercury, he shall see that Heaven separates itself from the Earth, and that it sinks down again into the Earth, and changeth the same into its own colour, and that Mercury purifieth the matter, etc. In Mars, he shall see, that Jupiter in the Mercury, casts out from the matter upwards a black fire smoke, which will be coagulated like as a soot in the chimney. And this is the poisonous hunger in the Mercury, rightly to be compared to the devil, because it hath, according to its own kind, the devil's qualities. What Christ did in Venus, the Artist shall see most gloriously in the Philosophical Work. For as soon as this black devil is

expelled from the matter, Venus in her virginity appears, in great beauty and glory, which is a fine type or emblem of the great love of Christ.

35. Now here, when this appears, the Artist is rejoiced, and thinks reasonably his work is finished, and he hath got the treasure of the World; but soon shall he find himself extremely disappointed. For when he trieth it, he shall find, it is but Venus, still a female, and not yet a pure and perfect virgin, with both tinctures united into one. Like as in Christ, the Eternal speaking Word had indeed wrought out through his humanity, all these wondrous deeds; and yet the full perfection could not be made manifest therein, his human body could not be glorified, and much less could he have poured out the Holy Ghost, before he was passed through the great Anger of God or Death and Hell. So also in this Philosophical Work, though all these glorious things have appeared in the Properties of Nature, yet the universal Tincture is not yet fixed and manifest, but all what was seen hitherto, was only transient, and the greatest work to be done, for this fixation and manifestation, is still behind. For all the seven Properties must be made totally pure and crystalline, before they can be Paradisical, and each of them hath its own peculiar process, when it is to go out from the wrathful into the Paradisical life; wherein they must all seven have but one will, viz., that of Love, and all their former own will, wherein each was for itself, in opposition to the others, must be utterly swallowed up. And then only they are fixed, and able to abide the fire, for then no Turba can be more therein. Which is now further effected by a process answering to that which was observed in the suffering and death of Christ.

36. As soon as the regenerator of mankind came into this World from above, and had the name of a king given unto him, the civil government thereof could not endure him; but presently he was by Herod persecuted, and at length by Pilate crucified, notwithstanding that he had plainly declared that his kingdom was not of this world. And because this newborn king came not with a royal state and splendour, nor in such an outward power, as the Jews expected and hoped for, at the coming of their Messiah, the Ecclesiastical government in the high priest and Pharisees, would not receive him. And since he owned himself to be the Son of God, and a king of truth, and said he was come to save his people from their sins and darkness, and from the Wrath to come, the Devil also could not endure him; but he was immediately a strong opposition against these three together in

conjunction. So also in this Philosophical Work, as soon as Venus thus appears in her beauty, with her own natural character, and in order to perfection, there is a great alarm, opposition and insurrection against her, manifest in Saturn, Mercury and Mars. The first of which is a true figure of the civil government, the second of the Ecclesiastical state, and the third of the Devil. And as these three jointly were the same chief agents, that brought the Lord of Life and Glory unto death; so in this Philosophical Work, the three inferior wrathful Properties, Saturn, Mercury and Mars, are rightly called by Behmen the three murderers of Venus.

37. This great opposition and uproar against the Lord Christ, had, in the internal truth and reality no other ground but this, that he was from above, when all these three were from beneath. Deep, great, and many things are in these few words comprised, and the essential nature of a Principle (taken in Behmen's sense) is understood therein. If the Lord had been out of their own dark, harsh, bitter and wrathful root, and if he had appeared, for to preserve and establish the same, in its own selfish and willful qualities, they would have received him very kindly, and no opposition could have been made. But he was from another Principle, and came only for to destroy the works of the Devil in this world, and to recall its inhabitants unto Light, Love and Truth. Now all this was bad news in the ears of all these three parties, for none of them was willing to be stripped of its selfish greatness, dignity, strength and power; and therefore they all three at length agreed for his crucifixion. So also in this Philosophical Work, there is no other ground for this great opposition, but this very same, that Venus is from above, when these three are from beneath; united in one wrathful sphere, and unwilling to be deprived of their natural power and pre-dominion. Heaven stands now in Hell, upon Earth, and will transmute them both into Paradise; and Hell perceiveth its ruin is inevitable, if it receives into it this child from heaven; and therefore it swelleth up against it, and opposeth all what it can. But by this same opposition, it must and doth but promote its own destruction; as it was done also in the process of Christ.

38. Here might be objected, How can all this be consistent with what was done and declared above, viz., that the matter was purified, the devil expelled, and the sign of the angels appeared, etc? For if so, whence can now such a wrathful, hellish opposition arise? But it is easily to be answered, and the answer Behmen gives to it (though but implicitly and not

so directly) is of the greatest importance, not only in this process of the Philosophical Work, but also especially in that of Man's Regeneration. When Mercury, (says he) is awakened from the death of Saturn's strong impression, and receiveth Manna (heavenly food, Light's and Love's substantiality, his own true Virgin, the Water of Life, the Philosophical Baptism) into the mouth of his poisonous Property, a joyful crack ariseth indeed; for it is like as if a light were kindled in the darkness, and a paradisical joy and Love springeth in the midst of Wrath. When now Mercury thus gets a twinkling glimpse thereof in Mars, the wrathfulness is terrified at the Love, and falleth back or sinketh down, like as in the generation of the second Principle out of the first; and the angelical properties appear as in a glimpse. And so this is (N.B. not yet a transmutation but) like as a transmutation, but only transient not yet constant or fixed. If therefore a fixed and radical transmutation shall be done, the same process, that was in this like a transmutation, must be repeated again; but in a far higher or rather deeper degree; And the same can also be repeated again, because the harsh, bitter, wrathful hellish Properties were hitherto suppressed only in part, but not fully rooted out, and radically turned into one only will. And they therefore are now raised afresh by this appearance of Venus, nay even much more than ever before, they stand up in opposition against her, for to maintain their own natural right. So that here also, in a sense, the words of Christ are true, saying I am come to kindle a fire, and to bring upon Earth a sword, enmity, strife, persecution, war and opposition.

39. This opposition is, in this Philosophical Work, between three and three; like as it is also in the generation of Eternal Nature. Yet this is to be understood in such a sense, as the foregoing 38th position can bear, wherein there was asserted, that here nothing as yet is permanent and fixed. So it was also in the process with the Lord Christ: when he now was a going into the strong severity of the Wrath and Anger of God, in order to the full consummation of his great work, he said expressly of himself, "I am not alone, but the Father is with me." He had then with him on the one side, or as we may say, from above, the Father, and him unalterably, in one sense, though changeably in another, relating to the sensibility of his outward human person. Which may appear, by his woeful crying out on the cross, "My God, My God, why hast thou forsaken me?" For that which here by some is now objected, concerning a wrong translation of these words, is not

to be regarded, because the sense wherein they are taken is not liable to such ill constructions and consequences as they put upon it. And on the other side, or as from beneath, he had with him, though in a very low and inconsiderable sense, the common ignorant people which received and accompanied him with great joy and acclamations, when he came riding upon an ass into Jerusalem. So also in this Philosophical Work, Venus is not alone; but, as it were, from above, Jupiter is with her, and from beneath Luna, which is a true figure of that vulgar, simple, ignorant crew. This Luna holds with Venus (like as also the Disciples themselves did with Christ), so long as it goes well with her, or at least tolerably; that is, so long as Saturn, Mercury, and Mars do not actually and manifestly exert their malice against her. But when these three murderers arise, and will forcibly put her to death, or swallow her up into their wrathful pit, then Luna also changeth her colour and inclination; like as the vulgar people changed their will, and instead of their former "Hosanna", cried now out, "Crucify, crucify him."

40. In the process of Christ, when it cometh to the Great Earnest, not only that which was done with him outwardly, by the Pharisees, High Priests, etc., but also that which was done within his own person, in Body, Soul and Spirit must be considered. The two Internal Worlds or two Eternal Principles, viz. the strong Fire-world with the properties of Wrath and anger, and the Holy Light-world, with the pure Love and Light's substantiality, or heavenly flesh and blood, were both manifest in him, and stood open the one against the other; And the great work of redemption could not have been performed, except they entered into one another essentially: for else no solid, permanent and fixed transmutation of the first into the second, could have been effected. This now made an inexpressible terror in the humanity of Christ, viz., in his whole person, considered in all the three Worlds or Principles. For the Love was struck with terror, and trembled at the rough, harsh and bitter death, which it was to give up itself into; so as to be swallowed up by the wrathful properties of anger, all now distinctly raised up and qualifying according to their own nature. And the Anger also was struck with terror, and trembled at the appearance of Love, wherein it was to lose its own wrathful and now predominant life. And so from hence the outward human body also, in this third Principle, was so violently struck with terror and trembling, that the sweat thereof was, as it were great drops of blood, falling down to the ground. Yet he said then, "Father, if it be possible, let this cup pass from me, nevertheless not my

will, but thine be done." Which words are to be understood, as spoken by the whole person of Christ, viz., in each World and Property, according to the different condition of each. For the first Principle, or Anger said, "Let this cup of Love be removed from me, that I may keep my dominion in men, because of their transgression"; like as we may see an excellent type thereof in Moses, when the Wrath of God said unto him, "Let me alone, that I may devour this disobedient people." But Moses in the figure of Christ, and Christ in the highest operation of Love, would not let him, but replied, first indeed as it were to the same purpose, "If it be possible let this cup of Anger pass from me", but added also immediately, "Nevertheless not my will, but thine be done." Whereby now the human will of Christ as to this Third Principle resigned wholly and submitted itself to the will of the angry father, and was obedient unto him, even unto the death on the Cross, and unto all what was to be inflicted upon him outwardly also, by the instruments of God's Anger. So also in this Philosophical Work, when it cometh to this Great Earnest, the Artist shall plainly perceive a great terror and trembling therein; he shall see, that Mercury especially, which is the principal agent against Venus (like as the High Priests and Pharisees, were also the principal opposers and persecutors of Christ), trembleth at the appearance of Venus, and that Venus also not only trembleth at this opposition of the three wrathful murdering properties, but also that it is with her like as if a sweat did break out from her body: and that nevertheless she is not stirring, but quiet and patient, resigned and ready for to suffer all what they can inflict upon her, and to be wholly swallowed up by them into their wrathfulness.

41. In the process of Christ, the Devil said, or thought within himself, "I am alone the great monarch in the Fire, Saturn is my might, and Mercury my life, and I am in, and through them, a Prince and God of this world, and will therefore not suffer, that such another one as calls himself a Prince of Love, should rule therein, but I will devour him in my Wrath, together with his Love." This he intended indeed, but being he could not effect it as by himself alone, without concurrence of the two chief principalities of this outward world, he stirred up Mercury and Saturn, the Ecclesiastical and the Civil government. And so these all three went out together, or sent their emissaries, apprehended the Lord, bound and carried him from the one unrighteous judge to the other, etc. Thus also in the Philosophical Work the Artist shall plainly see, that Venus, which is all passive and wholly resigned

and ready to enter into the dragon's jaws, is surrounded on every side by Saturn, Mars and Mercury. And so as it were apprehended or captivated by these three in conjunction, nay also further that they lay hold on her, and bind her, by darting their several poisonous rays upon her; and then moreover, that they do, as it were, carry her from the one Property of wrathfulness to the other, like as to be by them tried, examined and judged.

42. In the first place, Mars bringeth Venus to Mercury, like as the devil's agents instruments in the Wrath of God, brought the Lord Christ first to the High Priest. But as this was already beforehand pre-possessed with hatred against him, and did not truly or duly try him, nor could look into his Internal will and work of Love, but looked upon him only from without, examined him superficially, and concluded, that since he stood not with them, in the same will, way and form, he was not to be tolerated among the living. But seeing that he could not bring in execution his design to kill him, he sent him to Pilate, with the character of an evil doer, that had deserved death. So also in this Philosophical Work, this very same is the true internal signature of Mercury, against Venus. He was before already before possessed with his own hateful quality, and stood in opposition against her, and is therefore not able to try, much less to approve of the loving Property of Venus, but hath only a will and ability to murder her. But seeing that there is in Venus another living Mercury, from above, he cannot destroy her by his own power, but must confederate himself with Saturn; and unto him he delivereth this Venus, for to be killed. Like as Christ was delivered to Pontius Pilate for to be crucified.

43. Pilate, a governor or Lord in the dark Saturnish impression, did little enquire after, or concern himself about the spiritual doctrine, Light, Love and Truth of Christ, but only about the government; and upon this only account of Christ's being against Caesar, and his own coveting to be accounted Caesar's friend, he sentenced him unto death. So here also in the Philosophical Work, Saturn, the dark astringent property, does not at all concern itself, with this or that internal loving quality of Venus, being not able to receive anything thereof into its own essence; but only for the pre-dominion is all this great contest. Saturn will not lose the friendship of Mars and Mercury, which both are with him in the same sphere, and jointly make up therein their own government, which needs must be overthrown, if Venus should be permitted to arise, and shine therein, with her Light and

Love. And therefore he puts in execution that which is well pleasing unto them, and which they think may make for the preservation their wrathful government.

44. Pilate sent the Lord Christ unto Herod, and this mocked him, and put on him a long white garment. In this Philosophical Work, Herod the king answereth unto Sol, who is a king also in his own Principle. And this Sol puts upon Venus a simple, lunarish white colour; for it perceiveth that there lieth in Venus a solarish kingly power, and therefore it giveth unto her the white colour, from the Eternal liberty's Property, and would fain see, that she might open therein her powers from the Fire's centre, and show forth herself in a golden lustre (like as Herod would fain have seen a miracle wrought before him), which, if Venus did, she would be indeed a master and ruler over Mars and Mercury, but only in this outward world, a ruler in the Wrath, like as this Sol is also such a one. But as the Lord said unto Pilate, "My kingdom is not of this world", and would answer nothing unto Herod, nor his expectation by working any miracle before him; because in this white garment he stood only before the justice of God, and represented the poor, fallen Adam, in his false love of himself, whereof this white robe was an excellent and very significant figure, deeply by Behmen declared. So also in the Philosophical Work a breaking forth of the solarish power, in a golden lustre from the Fire's centre, and tincturing this white lunarish appearance of Venus, is all in vain expected; because the pure union, and universal tincture cannot be made manifest, except first all the dark Wrath and poison of Saturn, Mercury and Mars, be wholly drowned and swallowed up in blood and death.

45. Herod sent the Lord Christ back again to Pilate, and this, by his soldiers, stripped him, put on him a scarlet robe, scourged him, put upon his head a crown of thorns, and showed him to the multitude, which all cried out, "Crucify, crucify him", etc. So also in the Philosophical Work, Venus is delivered again unto Saturn, and he, with his strong, dark impression, lays hold on her, strips her of her fair robe, and puts on her a scarlet (purple) colour, wherein the Wrath of Mars is lodged. This colour (which will be adorned as with a glance or splendour in a flash), is from Saturn's and Mercury's Property, mixed with the fiery Mars, as the Artist shall distinctly see. When now the Lord Christ, in this royal robe, which was put upon him but in scorn and mockery, was presented to the Pharisees, Priests, and

common people, they all cried out unanimously, “Away with him, he is but a false king, we own no other king but Caesar, etc.” So also, when Venus in this royal colour, appears unto Mercury, Saturn and Mars and Luna also; this later being now changed in its will, joined herself with the three chief murdering Properties, and all together, with one consent, reject her, and as it were, cry out the very same; which is as much as to say, they dart forth their malignant, poisonous, fiery rays upon, and imprint the same into her, by the sharp impression of Saturn, so that the Artist shall see distinctly, that Venus is like as scourged and full of stripes. And moreover, which is indeed the greatest wonder, he shall exactly see the crown of thorns, with its sharp, stinging prickles, is put upon her. For as the whole process, in the suffering and death of Christ, is a circumstantial representation of all what the first Adam had acted in his transgression, in a quite contrary way, which is distinctly shown and declared by Behmen: And as the condition of Man in the Fall, is the same with the Earth’s condition in the Curse, only different from it in degree, which he also not only answereth, but also demonstrateth sufficiently. So also the manner and process of their restoration, cannot but be alike in both. And as the Lord Christ in all his sufferings was most profoundly humble, and only passive, opening not his mouth but enduring all things most patiently, in a full submission to the pleasure of his Father: so also, in this Philosophical Work, the Artist shall see that Venus is wholly passive, standing all quiet and unmoveable, without any moving or stirring.

Many particulars more are by this author observed, and discoursed of, and this even so, that his discourse carried along with itself a plain and perceptible testimony of solidity. But for brevities sake they shall be but mentioned in short. The three nails wherewith Christ was nailed to the cross, are referred to the three first sharp, and piercing wrathful properties.

The two figures of the Virgin Mary and St. John, standing under the cross, are referred to the young man’s and the virgin’s life, now appearing in distinction, which the Artist (saith he) may see, if he hath eyes and understanding..

The words of Christ spoken on the Cross, “Father, forgive them, they know not what they do”, are deeply and excellently declared. (1) as to the redemption of mankind, by showing, when Jesus destroyed death and selfhood in the humanity, he did not throw away that human property, wherein the Anger of God was kindled before, but even then he took it

rightly and truly unto himself, that is, he took even then rightly the outward, out-spoken kingdom of wonders into the inward. And (2) As to this Philosophical Work, by showing that the three murderers, when drowned in the lion's blood, do not pass away or are not annihilated, but they are forgiven, that is, their former hatred and wrathfulness, is turned into the highest Love-desire and they keep all their natural qualities, in their true order and office having lost nothing at all, but only their false and selfish predominion.

The two thieves, crucified with Christ, the one on the right hand, and the other on the left; the one mocking him, and the other turning unto him, and receiving the gracious promise "this day thou shalt be with me in Paradise"; are in this Philosophical Work referred to the kingdom of the Devil in the Wrath, and to the Kingdom of Love in the Light. Which two kingdoms are now separated the one from the other, etc. Thou shalt be with me in Paradise, says the Love, that is out of thy fiery, anguishing condition, thou shalt be turned and transmuted into me, etc. Here, saith Behmen, Venus in the Philosophical Work gets her Soul, for when Mars and Mercury die to the dark impression of Saturn, then Venus takes them in; then Anger and Love come to be one only being, Mars and Mercury become the Soul of Venus; all the strife ceaseth, the enmity is reconciled; Mercury is now all pure and hath no poison more in it, etc.

The words of Christ, saying to his mother, "Woman, behold thy son", and to St. John, "Behold thy mother", are excellently discoursed of by Behmen, not only with reference to the redemption of mankind, and to the universal Christian Church, but also to this Philosophical Work; wherein the Artist is to know, that he must imitate St. John, that all his work and operation is done only in or about the Mother, that is the kingdom of outward Nature, from which Christ here departeth; that his work in this world never will become totally and absolutely celestial, that he cannot manifest therein the Paradise, so as that God should appear therein face to face. But that he must abide all the time of this world, in the Mother only, though he verily obtaineth the universal Tincture in this Mother. Like as the mother of Christ also obtained it, in her being called by the angel, the Blessed among the women; notwithstanding, which she was afterwards to pass through temporal death, etc. So also the Artist obtaineth the blessing in this miserable world, so that he may tincture his corrupted earthly body, and

preserve it in health, unto the terminus or end of his highest constellation, which is (N.B.) after or under Saturn. [When Saturn therefore is at his end and limit, and leaveth that life, which he hath been a leader of, no universal Tincture can prolong that life any longer.]

Concerning the words of Christ, “I thirst”, and the vinegar mingled with gall, which when he had tasted, he would not drink, are profoundly declared -

(1) as an outward, most significant figure of what was transacted inwardly between the holy name Jesus, and the Anger of God awakened in the human soul. The name Jesus thirsted after the salvation of men, and would fain have tasted the pure living water in the human Property; but the Anger of God in the soul, gave itself into this thirsting Love-desire, which the Love would not drink, but yielded up itself, in a full resignation and obedience thereunto. Vinegar and gall are the proper figure of the human soul, viz., of these properties wherein the human soul essentially standeth, when considered as to its own proper being, without the Light. The soul, now here given again into the Holy Light’s substantiality, which was in Adam, disappeared, etc. This caused such a two-fold great crack, as in the generation of Eternal Nature was explained. The first terrible crack made the Earth to quake, and rent the rocks asunder, etc. The second joyful crack raised the dead bodies of them that had hoped and waited for the coming of the Messias, and rent also the vail in the temple, from the top to beneath, uniting now the human time with Eternity, etc.

(2) And as to the Philosophical Work, wherein Venus also thirsteth after the manifestation and pre-dominion of the Fire of love; but Mercury, in the sulphur of Mars and Saturn, presseth itself into her, with his killing Menstruum, which is the greatest poison, of the dark Wrathful source. But Venus, instead of drinking the same down, yieldeth up herself wholly thereunto, as if she did actually die. And from hence the great darkness in the Philosophical Work ariseth, so that the whole matter cometh to be so black as a raven.

When the inward sun of the Eternal Light’s Principle, in the humanity, had given up itself into the dark Wrath and Anger of God, the outward sun in this third principle, which taketh all its glance and lustre from that Inward, as a representation, figure, or mirror thereof, could not shine. For if its root or deepest ground (considered as in the region of this world) was gone

down into darkness, for to renew this principle into the Light, the outbirth of this root, that is the outward Sun, must needs have been darkened, contrary to the common course of Nature; And this even from the sixth hour of the day unto the ninth, which was the time of the first Adam's sleep, etc. In the Philosophical Work, as the Artist shall see, all what God hath done, in and with the humanity, when he was to redeem and bring it again into Paradise; so he shall see also in answerableness to this particular of the great supernatural darkness mentioned above, that when Venus thus yieldeth up her life, which all her glance and lustre dependeth upon, all her beauty must disappear, and darkness cometh up instead thereof. Nay, he shall see also, that not only Venus, in the three wrathful Properties, but also that these three themselves, in Venus, do lose their life altogether, and that all is now so black and dark as a coal. For here now life and death lie still and quiet together in the will of God, and to his only disposition. The whole is now reduced to the beginning, and standeth in that order, wherein it stood before the Creation. Nature's end is now attained unto, and all is fallen home unto, or into, the power of the first Fiat.

After this, the Lord cried out, "My God, why hast thou forsaken me?" The eternal, speaking Word stood now still, in the humanity, that is, it did not operate therein, so as to be sensibly felt thereby. For the heavenly humanity, which in Adam was disappeared, and in Christ quickened again, was to bruise the head of the Wrath, in the fiery soul, and to change the Soul's Fire into a clear, shining sun. That now this might be done, the humanity must be introduced into this Wrath, by the Eternal speaking Word, and by the same also, through this Wrath and death, into the solarish or paradisical life. When now this was done, the humanity could not but feel that Wrath in the soul, and in the same instant of this feeling, it could not feel the presence and power of the Eternal speaking Word, so as it could and did before, etc. And this was the forsaking.

So also in the Philosophical Work, when the wrathful properties swallow up the life of Venus, which is to change them into Sol, and to make that all seven may be one. Venus is forsaken. And this makes her lose her colour, and to be turned into Darkness, etc.

As the Lord Christ, after all his powerful works, miracles, overcoming of the Devil in the Temptation, and Transfiguration of his human body, was to go through all these sufferings, and at length wholly to die on the Cross,

whereby he frustrated in a sense and manner, the hope and expectation of all his disciples. And as he had no other way or gate, than death, through which he could have entered into his glory, and drawn after him his members: So also in this Philosophical Work, the Artist hath hitherto seen indeed many wonderful things, and very glorious appearances, which made him to have a very great hope and expectation; yet for all this, now his expectation is in a sense quite overthrown and frustrated. For now the whole nature dieth in his work, and he must see that all is changed into a dark night. All the Properties, Powers, and Virtues, must now cease to be and do, what they were and did before, and must fall into the end of Nature. All yieldeth up its former life and activity, there is no more any stirring, moving, or operating. All the Properties are in the Crown-number, scattered in thousand, and so entered into the first Mysterium, in that state wherein they were before the Creation. The meaning is not that the outward materiality is made invisible, or quite annihilated, but only, that all the Powers therein which the outspoken Properties had from the Eternal speaking Word, and which were raised up against each other, in contrariety, each of them according to its own nature, are now at an end of their activity in self-will, and earthly inclination, and are fallen home again into the power of the Eternal speaking Word, having no other way, nor gate, but this death, through which they could enter from the curse into their primitive blessing. But when thus they are in death to themselves, and in the hand of the eternal Word, this cannot but raise them up again unto glory, as by a new Creation, and in answerableness the Resurrection of Christ.

The Lord Christ died indeed, as to the humanity from this world, but he took the same human body again in his Resurrection, and lost or left nothing thereof behind, but only the government of the four elements, wherein the Wrath, curse, and mortality lieth, etc. So in this Philosophical Work also, the first matter is not abolished or annihilated, but only the curse therein is destroyed, in the four elements, and the first life in the one Eternal Element is raised up again; and therefore it is now fix, and can abide the Fire. A glorious new body is now raised up out of the black darkness, in a fair white colour, but such a one as hath a hidden glance in it, so that the colour cannot be exactly discerned, until it resolveth itself, and the new Love-desire cometh up. And then in Saturn’s centre, but in Jupiter’s and Venus’s Property, the Sun ariseth. This is in the Fiat, like as a new Creation, and when this is done, all the Properties cast forth unanimously their desire

into Sol. And then the colour is turned into a mixture of white and red, from Fire and Light in union, that is, into yellow, which is the colour of majesty.

The appearance of love, to the wrathful properties of darkness, causeth, as mentioned above, a great crack, or terror. The wrathfulness is mightily exasperated by this appearance of Love, and presseth vehemently into her, for to swallow her up into death, which it doth also actually. But seeing that no death can be therein, the Love sinketh only down, yieldeth up herself into these murdering properties, and displayeth among them her own loving essentiality, which they must keep in them, and cannot get rid thereof. But even this is a poison unto death, and a pestilence unto Hell. For the wrathful Properties are also mightily terrified at this entering of Love into them, which is so strange and contrary to their own qualities, and which makes them all weak and impotent, so that they must lose their own will, strength, and pre-dominion, etc. So was it done in the death of Christ, and after such a manner (largely and excellently declared by Behmen). Death and curse in the humanity, was killed and destroyed, in and by the death of Christ, who, after his Resurrection, had no more the form of a male in his human body, but that of a paradisical Virgin, as Adam had before his fall. And so also is it, in this Philosophical Work. In this terror, crack, and mutual killing (though there is properly no death, but only a transmutation, or union of two into one), when Venus yieldeth up her life to the wrathful Properties, and when these, having lost their pre-dominion, are raised up again to a new life, the Virgin giveth her pearl to the young man, for a propriety. And so the life of the anger, and the life of the Love, are no more two, but only one; no more a male and female property, but a whole Virgin, with both tinctures united into one. When then the Artist seeth the red blood of the young man rise from death, and come forth out of the black darkness, together in union with the white colour of the virgin, he may then know that he hath the great Arcanum of the world, and such a treasure as is inestimable. Several things more could be brought forth from Behmen, which would afford many excellent considerations. But these may be sufficient, to show that harmonious analogy which is between the Restoration of fallen Man, through Jesus Christ, and the Restoration of cursed Nature, in the Philosophical Work.

The Golden Tractate Of Hermes Trismegistus

The Translation here used and followed is from that notable work, "A Suggestive Inquiry into the Hermetic Mystery," (London, 1850.)

Aureus or the Golden Tractate of Hermes

Section I

Even thus saith Hermes: Through long years I have not ceased to experiment, neither have I have spared any labour of mind And this science and art I have obtained by the sole inspiration of the living God, who judged fit to open them to me His servant, who has given to rational creatures the power of thinking and judging aright, forsaking none, or giving to any occasion to despair. For myself, I had never discovered this matter to anyone had it not been from fear of the day of judgment, and the perdition of my soul if I concealed it. It is a debt which I am desirous to discharge to the Faithful, as the Father of the faithful did liberally bestow it upon me.

Understand ye, then, 0 Sons Of Wisdom, that the knowledge of the four elements Or the ancient philosophers was not corporally or imprudently sought after, which are through patience to be discovered, according to their causes and their occult operation. But, their operation is occult, since nothing is done except the matter be decompounded, and because it is not perfected unless the colours be thoroughly passed and accomplished. Know then, that the division that was made upon the water by the ancient philosophers separates it into four substances; one into two, and three into one; the third part of which is colour, as it were-a coagulated moisture; but the second and third waters are the Weights of the Wise.

Take of the humidity, or moisture, an ounce and a half, and or the Southern redness, which is the soul of gold, a fourth part, that is to say, half-an-ounce of the citrine Seyre, in like manner, half-an-ounce of the Auripigment, half-an-ounce, which are eight; that is three ounces. And know ye that the vine of the wise is drawn forth in three, but the wine thereof is not perfected, until at length thirty be accomplished

Understand the operation, therefore. Decoction lessens the matter, but the tincture augments it; because Luna in fifteen days is diminished; and in the third she is augmented. This is the beginning and the end. Behold, I have declared that which was hidden, since the work is both with thee and about thee - that which was within is taken out and fixed, and thou canst have it either in earth or sea.

Keep, therefore, thy Argent vive, which is prepared in the innermost chamber in which it is coagulated; for that is the Mercury which is separated from the residual earth.

He, therefore, who now hears my words, let him search into them; which are to justify no evil-doer, but to benefit the good; therefore, I have discovered all things that were before hidden concerning this knowledge, and disclosed the greatest of all secrets, even the Intellectual Science.

Know ye, therefore, Children of Wisdom, who enquire concerning the report thereof, that the vulture standing upon the mountain crieth out with a loud voice, I am the White of the Black, and the Red of the White, and the Citrine of the Red, and behold I speak the very truth.

And know that the chief principle of the art is the Crow, which is the blackness of the night and clearness of the day, and flies without wings. From the bitterness existing in the throat the tincture is taken, the red goes forth from his body, and from his back is taken a thin water.

Understand, therefore, and accept this gift of God which is hidden from the thoughtless world. In the caverns of the metals there is hidden the stone that is venerable, splendid in colour, a mind sublime, and an open sea. Behold, I have declared it unto thee; give thanks to God, who teacheth thee this knowledge, for He in return recompenses the grateful.

Put the matter into a moist fire, therefore, and cause it to boil in order that its heat may be augmented, which destroys the siccity of the incombustible nature, until the radix shall appear; then extract the redness and the light parts, till only about a third remains

Sons of Science ! For this reason are philosophers said to be envious, not that they grudged the truth to religious or just men, or to the wise; but to fools, ignorant and vicious, who are *without self-control* and benevolence, least they should be made powerful and able to perpetrate sinful things. For

of such the philosophers are made accountable to God, and evil men are not admitted worthy of this wisdom.

Know that this matter I call the stone; but it is also named the feminine of magnesia or the hen, or the white spittle, or the volatile milk, the incombustible oil in order that it may be hidden from the inept and ignorant who are deficient in goodness and self-control; which I have nevertheless signified to the wise by one *only* epithet, viz., the Philosopher's Stone.

Include, therefore, and conserve in this sea, the fire and the heavenly bird, to the latest moment of his exit. But I deprecate ye all, Sons of Philosophy, on whom the great gift of this knowledge being bestowed, if any should undervalue or divulge the power thereof to the ignorant, or such as are unfit for the knowledge of this secret. Behold, I have received nothing from any to whom I have not returned that which had been given me, nor have I failed to honour him; even in this I have reposed the highest confidence.

This, O Son, is the concealed stone of many colours, which is born and brought forth in one colour; know this and conceal it. By this, the Almighty favouring, the greatest diseases are escaped, and every sorrow, distress, and evil and hurtful thing is made to depart; for it leads from darkness into light, from this desert wilderness to a secure habitation, and from poverty and straits to a free and ample fortune.

SECTION II.

MY SON, before all things I admonish thee to fear God, in whom is the strength of thy undertaking, and the bond of whatsoever thou meditatest to unloose; whatsoever thou hearest, consider it rationally. For I hold thee not to be a fool. Lay hold, therefore, of my instructions and meditate upon them, and so let thy heart be fitted also to conceive, as if thou wast thyself the author of that which I now teach. If thou appliest cold to any nature that is hot, it will not hurt it; in like manner, he who is rational shuts himself within from the threshold of ignorance; lest supinely he should be deceived.

Take the flying bird and drown it flying and divide and separate it from its pollutions, which yet hold it in death; draw it forth, and repel it from itself, that it may live and answer thee; not by flying away into the regions above but by truly forbearing to fly. For if thou shalt deliver it out of its prison, after this thou shalt govern it according to Reason. and according to the

days that I shall teach thee; then will it become a companion up to thee, and by it thou wilt become to be an honoured lord.

Extract from the racy its shadow, and from the light its obscurity, by which the clouds hang over it and keep away the light; by means of its construction, also, and fiery redness, it is burned

Take, my Son, this redness, corrupted with the water, which is as a live coal holding the fire, which if thou shalt withdraw so often until the redness is made pure, then it will associate with thee, by whom it was cherished, and in whom it rests.

Return, then, O my Son, the coal being extinct in life, upon the water for thirty days, as I shall note to thee - and henceforth thou art a crowned king, resting over the fountain and drawing from thence the Auripigment dry without moisture. And now I have made the heart of the hearers, hoping in thee, to rejoice even in their eyes, beholding thee in anticipation of that which thou possessest.

Observe, then, that the water was first in the air, then in the earth; restore thou it also to the superiors by its proper windings, and not foolishly altering it; then to the former spirit, fathered in its redness, let it be carefully conjoined.

Know, my Son, that the fatness of our earth is sulphur, the auripigment sirety, and colcothar, which are also sulphur, of which auripigments, sulphur, and such like, some are more vile than others, in which there is a diversity, of which kind also) is the fat of gluey matters, such as are hair, nails, hoofs, and sulphur itself, and of the brain, which too is auripigment; of the like kind also are the lions' and cats' claws, which is sirety; the fat of white bodies, and the fat *of* the two oriental quicksilvers, which sulphurs are hunted and retained by the bodies.

I say, moreover, that this sulphur doth tinge and fix, and is held by the conjunction of the tinctures; oils also tinge, but fly away, which in the body are contained, which is a conjunction of fugitives only with sulphurs and albumninous bodies, which hold also and detain the fugitive ens.

The disposition sought after by the philosophers, O Son, is but one in our egg; but this, in the hen's egg, is much less to be found. But lest so much of the Divine Wisdom as is in a hen's egg should not be distinguished, our composition is, as that is, from the four elements Adapted and composed.

Know, therefore, that in the hen's egg is the greatest help with respect to the proximity and relationship of the matter in nature, for in it there is a spirituality and conjunction of elements, and an earth which is golden in its tincture. But the Son, enquiring or Hermes, saith, The sulphurs which are fit for our work, whether are they celestial or terrestrial ? To whom the Father answers, Certain of them are heavenly, and some are of the earth.

Then the Son saith, Father, I imagine the heart in the superiors to be heaven, and in the inferiors earth. But saith Hermes, It is not so; the masculine truly is the Heaven of the feminine, and the feminine is the earth of the masculine.

The Son then asks, Father, which of these is more worthy than the other; whether is it the heaven or the earth? Hermes replies, Both need the help one of the other; for the precepts demand a medium. But, saith the Son, if thou shalt say that a wise man governs all mankind? But ordinary men, replies Hermes, are better for them, because every nature delights in society of its own kind, and so we find it to be in the life of Wisdom where equals are conjoined. But what, rejoins the Son, is the mean betwixt them ? To whom Hermes replies, In everything In nature there are three from two: the beginning, the middle, and the end. First the needful water, then the oily tincture, and lastly, the faeces, or earth, which remains below But the Dragon inhabits in all these, and his houses are the darkness and blackness that is in them and by them he ascends into the air, from his rising, which is their heaven. But whilst the fume remains in them, they are not immortal. Take away, therefore, the vapour from the water, and the blackness from the oily tincture, and death from the faeces; and by dissolution thou shalt possess a triumphant reward, even that in and by which the possessors live.

Know then, my Son, that the temperate unguent, which is fire, is the medium between the faeces and the water and is the Perscrutinator of the water. For the unguents are called sulphurs, because between fire and oil and this sulphur there is such a chose proximity, that even as fire burns so does the sulphur also.

All the sciences of the world, O Son are comprehended in this my hidden Wisdom; and this, and the learning of the Art, consists in these wonderful hidden elements which it doth discover and complete. It behoves him, therefore, who would be introduced to this hidden Wisdom, to free himself from the hidden usurpations of vice; and to be just, and good, and of a

sound reason, ready at hand to help mankind, of a serene countenance, diligent to save, and be himself a patient guardian of the arcane secrets of philosophy.

And this know that except thou understandest how to mortify and induce generation, to vivify the Spirit, and introduce Light, until they fight with each other and grow white and freed from their defilements, rising as it were from blackness and darkness, thou knowest nothing nor canst perform anything; but if thou knowest this, thou wilt be of a great dignity so that even kings themselves shall reverence thee. These secrets, Son, it behoves thee to conceal from the vulgar and profane world.

Understand, also, that our Stone is from many things, and of various colours, and composed from four elements which we ought to divide and dissever in pieces, and segregate, in the veins, and partly mortifying the same by its proper nature, which is also in it, to preserve the water and fire dwelling therein, which is from the four elements and their waters, which contain its water; this, however, is not water in its true form, but fire, containing in a pure vessel the ascending waters, lest the espirits should fly away from the bodies; for by this means they are made tinging and fixed.

O, blessed watery form, that dissolvest the elements: Now it behoves us, with this watery soul, to possess ourselves of a sulphurous form, and to mingle the same with our Acetum. For when, by the power of the water, the composition is dissolved, it is the key of the restoration; then darkness and death fly away from them, and Wisdom proceeds onwards to the fulfillment of her Law.

SECTION III.

Know my Son, that the philosophers bind up their matter with a strong chain, that it may contend with the Fire; because the spirits in the washed bodies desire to dwell therein and to rejoice. In these habitations they verify themselves and inhabit there, and the bodies hold them, nor can they be thereafter separated any more.

The dead elements are revived, the composed bodies tinge and are altered, and by a wonderful process they are made permanent, as saith the philosopher.

O, permanent watery Form, creatrix of the royal elements; who, having with thy brethren and a just government obtained the tincture, findest rest.

Our most precious stone is cast forth upon the dunghill, and that which is most worthy is made vilest of the vile. Therefore, it behoves us to mortify two Argent vives together, both to venerate and be venerated, viz., the Argent vive of Auripigment, and the oriental Argent vive of Magnesia

O, Nature, the most potent creatrix of Nature, which containest and separatest natures in a middle principle. The Stone comes with light, and with light it is generated, and then it generates and brings forth the black clouds or darkness, which is the mother of all things.

But when we marry the crowned King to our red daughter, and in a gentle fire, not hurtful, she doth conceive an excellent and supernatural son, which permanent life she doth also feed with a subtle heat, so that he lives at length in our fire.

But when thou shalt send forth thy fire upon the foliated sulphur, the boundary of hearts doth enter in above, it is washed in the same, and the purified matter thereof is extracted.

Then is he transformed, and his tincture by help of the fire remains red, as it were flesh. But our Son, the king begotten, takes his tincture from the fire, and death even, and darkness, and the waters flee away.

The Dragon shuns the sunbeams which dart through the crevices, and our dead son lives; king comes forth from the fire and rejoins with his spouse, the occult treasures are laid open, and the virgin's milk is whitened. The Son, already vivified is become a warrior in the fire and of tincture super-excellent. For this Son is himself the treasury, even himself bearing the Philosophic Matter.

Approach, ye Sons of Wisdom, and rejoice; let us now rejoice together, for the reign of death is finished, and the Son doth rule. And now he is invested with the red garment, and the scarlet colour is put on.

SECTION IV.

Understand, then, O Son of Wisdom, what the Stone declares; Protect me, and I will protect thee; increase my strength that I may help thee ! My Sol and my beams are most inward and secretly in me my own Luna, also, my light, exceeding every light, and my good things are better than all other good things. I give freely, and reward the intelligent with joy and gladness, glory, riches, and delights; and them that seek after me I make to know and

understand, and to possess divine things. Behold, that which the philosophers has concealed is written with seven letters; for Alpha and Yda follow two; and Sol, in like manner, follows the book; nevertheless, if thou art willing that he should have Dominion, observe the Art, and join the son to the daughter of the water, which, Jupiter and a hidden secret.

Auditor, understand, let us use our Reason; consider all with the most accurate investigation, which in the contemplative part I have demonstrated to thee, the whole matter I know to be the one only thing. But who is he that understands the true investigation and enquires rationally into this matter? It is not from man, nor from anything like him or akin to him, nor from the ox or bullock, and if any creature conjoins with one of another species, that which is brought forth is neutral from either.

Thus saith Venus: I beget light, nor is the darkness of my nature, and if my metal be not dried all bodies desire me, for I liquefy them and wipe away their rust, even I extract their substance. Nothing therefore is better or more venerable than I, my brother also being conjoined.

But the King, the ruler, to his brethren, testifying of him, saith: I am crowned, and I am adorned with a royal diadem: I am clothed with the royal garment, and I bring Joy and gladness of heart; for being chained, I caused my substance to lay hold of, and to rest within the arms and breast of my mother, and to fasten upon her substance; making that which was invisible to become visible, and the occult matter to appear. And everything which the philosophers have hidden is generated by us. Hear, then, these words, and understand them; keep them, and meditate thereon, and seek for nothing more. Man in the beginning is generated of nature, whose inward substance is fleshy, and not from anything else. Meditate on these plain things, and reject what is superfluous.

Thus saith the philosopher: Botri is made from the citrine which is extracted out of the Red Root, and from nothing else; and if it be citrine and nothing else, Wisdom was with thee: it was not gotten by the care, nor, if it be freed from redness, by thy study. Behold, I have circumscribed nothing; if thou hast understanding, there be but few things unopened. Ye Sons of Wisdom ! turn then the Breym Body with an exceeding great fire; and it will yield gratefully what you desire. And see that you make that which is volatile, so that it cannot fly, and by means of that which flies not. And that which yet

rests upon the fire, as it were itself a fiery flame, and that which in the heat of a boiling fire is corrupted, is cambar.

And know ye that the Art of this permanent water is our brass, and the colourings of its tincture and blackness is then changed into the true red.

I declare that, by the help of God I have spoken nothing but the truth. That which is destroyed is renovated, and hence the corruption is made manifest in the matter to be renewed, and hence the melioration will appear, and on either side it is a signal of Art.

SECTION V.

MY SON, that which is born of the crow is the beginning of Art. Behold, how I have obscured matter treated of, by circumlocution, depriving thee of the light. Yet this dissolved, this joined, this nearest and furtherest off I have named to thee. Roast those things, therefore, and boil them in that which comes from the horse's belly for seven, fourteen, or twenty-one days. Then will the Dragon eat his own wings and destroy himself; this being done, let it be put into a fiery furnace, which lute diligently, and observe that none of the spirit may escape.

And know that the periods of the earth are in the water, which let it be as long as until thou puttest the same upon it. The matter being thus melted and burned take the brain thereof and triturate it in most sharp vinegar, till it becomes obscured. This done, it lives in the putrefaction, let the dark clouds which were in it before it was killed be converted into its own body. Let this process be repeated, as I have described, let it again die, as I before said, and then it lives.

In the life and death thereof we work with the spirits, for as it dies by the taking away of the spirit, so it lives in the return and is revived and rejoices therein. Being arrived then at this knowledge, that which thou hast been searching for is made in the Affirmation, I have even related to thee the joyful signs, even that which doth fix the body. But these things, and how they attained to the knowledge of this secret, are given by our ancestors in figures and types; behold, they are dead; I have opened the riddle, and the book of knowledge is revealed, the hidden things I have uncovered, and have brought together the scattered truths within their boundary, and have conjoined many various forms -even I have associated the spirit. Take it as the gift of God.

SECTION VI.

It behoves thee to give thanks to God who has bestowed liberally of his bounty to the wise, who delivers us from misery and poverty. I am tempted and proven with the fullness of his substance and his probable wonders, and humbly pray God that whilst we live we may come to him. Remove thence, O Sons of Science, the unguents which we extract from fats, hair, verdigrease, tragacanth, and bones, which are written in the books of our fathers. But concerning the ointments which contain the tincture coagulate the fugitive, and adorn the sulphurs it behooves us to explain their disposition more at large ! and to unveil the Form, which is buried and hidden from other unguents; which is seen in disposition, but dwells in his own body, as fire in trees and stones, which by the most subtle art and ingenuity it behoves to extract without burning. And know that the Heaven is to be joined mediately with the Earth - but the Form is in a middle nature between tie heaven and earth, which is our water. But the water holds of all the first place which goes forth from this stone; but the second is gold; and the third is gold, only in a mean which is more noble than the water and the faeces. But in these are the smoke, the blackness and the death. It behoves us, therefore, to dry away the vapour from the water, to expel the blackness from the unguent, and death from the feces, and this by dissolution. By Which means we attain to the highest philosophy and secret of all hidden things.

SECTION VII.

Know ye then, O Sons of Science, there are seven bodies, of which gold is the first, the most perfect, the king of them, and their head, which neither the earth can corrupt nor fire devastate, nor the water change, for its complexion is equalised, and its nature regulated with respect to heat, cold, and moisture; nor is there anything in it which is superfluous, therefore the philosophers do buoy up and magnify themselves init saying that this gold, in relation of other bodies. is, as the sun amongst the stars, more splendid in Light; and as, by the power of God, every vegetable and all the fruits of the earth are perfected, so gold by the same power sustainneth all.

For as dough without a ferment cannot be fermented so when thou sublimest the body and purifiest it, separating the uncleanness from it, thou wilt then conjoin and mix them together, and put in the ferment confecting the earth and water. Then will the Ixir ferment even as dough doth ferment.

Think of this, and see how the ferment in this case doth change the former natures to another thing. Observe, also, that there is no ferment otherwise than from the dough itself.

Observe, moreover, that the ferment whitens the confection and hinders it from turning, and holds the tincture lest it should fly, and rejoice the bodies, and makes them intimately to join and to enter one into another, and this is the key of the philosophers and the end of their work: and by this science, bodies are meliorated, and the operation of them, God assisting, is consummate.

But, through negligence and a false opinion of the matter, the operation may be perverted, as a mass of leaven growing corrupt, or milk turned with rennet for cheese, and musk among aromatics.

The sure colour of the golden matter for the red, and the nature thereof, is not sweetness; therefore we make of them sericum - i.e. Ixir; and of them we make the enamel of which we have already without and with the king's seal we have tinged the clay, and in that have set the colour of heaven, which augments the sight of them that see.

The Stone, therefore is the most precious gold without spots, evenly tempered, which neither fire nor air, nor water, nor earth is able to corrupt for it is the Universal Ferment rectifying all things in a medium composition, whose complexion is yellow and a true citrine colour.

The gold of the wise, boiled and well digested with a fiery water, makes Ixir; for the gold of the wise is more heavy than lead, which in a temperate composition is a ferment Ixir, and contrariwise, in our intemperate composition, is the confusion of the whole. For the work begins from the vegetable, next from the animal, as in a hen's egg, in which is the greatest help, and our earth is gold, of all which we make sericum, which is the ferment Ixir.

finis

The Hermetic Arcanum

The secret work of the hermetic philosophy

Wherein the secrets of nature and art concerning the matter of the philosophers' stone and the manner of working are explained in an authentic and orderly manner.

The work of an anonymous author, penes nos unda tagi.

1. The beginning of this Divine Science is the fear of the Lord and its end is charity and love toward our Neighbour; the all-satisfying Golden Crop is properly devoted to the rearing and endowing of temples and hospices; for whatsoever the Almighty freely bestoweth on us, we should properly offer again to him. So also Countries grievously oppressed may be set free; prisoners unduly held captive may be released, and souls almost starved may be relieved.

2. The light of this knowledge is the gift of God, which by His will He bestoweth upon whom He pleaseth. Let none therefore set himself to the study hereof, until having cleared and purified his heart, he devote himself wholly unto God, and be emptied of all affection and desire unto the impure things of this world.

3. The Science of producing Nature's grand Secret, is a perfect knowledge of universal Nature and of Art concerning the Realm of Metals; the Practice thereof is conversant with finding the principles of Metals by Analysis, and after they have been made much more perfect to conjoin them otherwise than they have been before, that from thence may result a catholic Medicine, most powerful to perfect imperfect Metals, and for restoring sick and decayed bodies, of any sort soever.

4. Those that hold public Honours and Offices or be always busied with private and necessary occupations, let them not strive to attain unto the acme of this Philosophy; for it requireth the whole mans, and being found, it possesseth him, and he being possessed, it debarreth him from all other long and serious employments, for he will esteem other things as strange, and of no value unto him.

5. Let him that is desirous of this Knowledge, clear his mind from all evil passions, especially pride, which is an abomination to Heaven, and is as the gate of Hell; let him be frequent in prayer and charitable; have little to do with the world: abstain from company keeping; enjoy constant tranquillity; that the Mind may be able to reason more freely in private and be highly lifted up; for unless it be kindled with a beam of Divine Light, it will not be able to penetrate these hidden mysteries of Truth.

6. The Alchymists who have given their minds to their well-nigh innumerable Sublimations, Distillations, Solutions, Congelations, to manifold Extraction of Spirits and Tinctures, and other Operations more subtle than profitable, and so have distracted themselves by a variety of errors, as so many tormentors, will never be inclined again by their own Genius to the plain way of Nature and light of Truth; from whence their industrious subtilty hath twined them, and by twinings and turnings, as by the Lybian Quicksands, hath drowned their entangled Wits: the only hope of safety for them remaineth in finding out a faithful Guide and Master, who may make the Sun clear and conspicuous unto them and free themselves from darkness.

7. A studious Tyro of a quick wit, constant mind, inflamed with the study of Philosophy, very skilful in natural Philosophy, of a pure heart, complete in manners, mightily devoted to God, though ignorant of practical Chymistry, may with confidence enter into the highway of Nature and peruse the Books of the best Philosophers; let him seek out an ingenious and sedulous Companion for himself, and not despair of obtaining his desire.

8. Let a Student of these secrets carefully beware of reading or keeping company with false Philosophers; for nothing is more dangerous to a learner of any Science, than the company of an unskilled or deceitful man by whom erroneous principles are stamped as true, whereby a simple and credulous mind is seasoned with false Doctrine.

9. Let a Lover of truth make use of few authors, but of the best note and experience truth; let him suspect things that are quickly understood, especially in Mystical Names and Secret Operations; for truth lies hid in obscurity; for Philosophers never write more deceitfully - than when plainly, nor ever more truly - than when obscurely.

10. As for the Authors of chiefest note, who have discoursed both acutely and truly of the secrets of Nature and hidden Philosophy, Hermes and Morienus Romanus amongst the Ancients are in my judgment of the highest esteem; amongst the Moderns, Count Trevisan, and Raimundus Lullius are in greatest reverence with me; for what that most acute Doctor hath omitted, none almost hath spoken; let a student therefore peruse his works, yea let him often read over his Former Testament, and Codicil, and accept them as a Legacy of very great worth. To these two volumes let him add both his volumes of Practice, out of which works all things desirable may be collected, especially the truth of the First Matter, of the degrees of Fire, and the Regimen of the Whole, wherein the final Work is finished, and those things which our Ancestors so carefully laboured to keep secret. The occult causes of things, and the secret motions of nature are demonstrated nowhere more clearly and faithfully. Concerning the first and mystical Water of the Philosophers he hath set down few things, yet very pithily.

11. As for that Clear Water sought for by many, found by so few, yet obvious and profitable unto all, which is the Basis of the Philosophers' Work, a noble Pole, not more famous for his learning than subtilty of wit, who wrote anonymously, but whose name notwithstanding a double Anagram hath betrayed, hath in his Novum Lumen Chymicum, Parabola and Aenigma, as also in his Tract on Sulphur, spoken largely and freely enough; yea he hath expressed all things concerning it so plainly, that nothing can be more satisfactory to him that desireth knowledge.

12. Philosophers do usually express themselves more pithily in types and enigmatical figures (as by a mute kind of speech) than by words; see for example, Senior's Table, the Allegorical Pictures of Rosarius, the Pictures of Abraham Judaeus in Flamel, and the drawings of Flamel himself; of the later sort, the rare Emblems of the most learned Michael Maierus wherein the mysteries of the Ancients are so fully opened, and as new Perspectives they present antiquated truth, and though designed remote from our age yet are near unto our eyes, and are perfectly to be perceived by us.

13. Whosoever affirmeth that the Philosophers' grand Secret is beyond the powers of Nature and Art, he is blind because he ignores the forces of Sol and Luna.

14. As for the matter of their hidden Stone, Philosophers have written diversely; so that very many disagreeing in Words, do nevertheless very

well agree in the Thing; nor doth their different speech argue the science ambiguous or false, since the same thing may be expressed with many tongues, by divers expressions, and by a different character, and also one and many things may be spoken of after diverse manners.

15. Let the studious Reader have a care of the manifold significations of words, for by deceitful windings, and doubtful, yea contrary speeches (as it should seem), Philosophers wrote their mysteries, with a desire of veiling and hiding, yet not of sophisticating or destroying the truth; and though their writings abound with ambiguous and equivocal words; yet about none do they more contend than in hiding their Golden Branch.

Which all the groves with shadows overcast,
And gloomy valleys hide.
Nor yieldeth it to any Force, but readily and willingly will follow him, who
Knows Dame Venus Birds
And him to whom of Doves a lucky pair
Sent from above shall hover ‘bout his Ear.

16. Whosoever seeketh the Art of perfecting and multiplying imperfect Metals, beyond the nature of Metals, goes in error, for from Metals the Metals are to be derived; even as from Man, Mankind; and from an Ox only, is that species to be obtained.

17. Metals, we must confess, cannot be multiplied by the instinct and labour of Nature only; yet we may affirm that the multiplying virtue is hid in their depths, and manifested itself by the help of Art: In this Work, Nature standeth in need of the aid of Art; and both do make a perfect whole.

18. Perfect Bodies as Sol and Luna are endued with a perfect seed; and therefore under the hard crust of the perfect Metals the Perfect Seed lies hid; and he that knows how to take it out by the Philosophers’ Solution, hath entered upon the royal highway; for-

In Gold the seeds of Gold do lie,

Though buried in Obscurity.

19. Most Philosophers have affirmed that their Kingly Work is wholly composed of Sol and Luna; others have thought good to add Mercury to Sol; some have chosen Sulphur and Mercury; others have attributed no small part in so great a Work to Salt mingled with the other two. The very

same men have professed that this Clear Stone is made of one thing only, sometimes of two, or of three, at other times of four, and of five; and yet though writing so variously upon the same subject, they do nevertheless agree in sense and meaning.

20. Now that (abandoning all blinds) we may write candidly and truly, we hold that this entire Work is perfected by two Bodies only; to wit, by Sol and Luna rightly prepared, for this is the mere generation which is by nature, with the help of Art, wherein the union of male and female doth take place, and from thence an offspring far more noble than the parents is brought forth.

21. Now those Bodies must be taken, which are of an unspotted and incorrupt virginity; such as have life and spirit in them; not extinct as those that are handled by the vulgar; for who can expect life from dead things; and those are called impure which have suffered combination; those dead and extinct which (by the enforcement of the chief Tyrant of the world) have poured out their soul with their blood by Martyrdom; flee then a fratricide from which the most imminent danger in the whole Work is threatened.

22. Now Sol is Masculine forasmuch as he sendeth forth active and energizing seed, Luna is Feminine or Negative and she is called the Matrix of Nature, because she receiveth the sperm, and fostereth it by monthly provision, yet doth Luna not altogether want in positive or active virtue.

23. By the name of Luna Philosophers understand not the vulgar Moon, which also may be positive in its operation, and in combining acts a positive part. Let none therefore presume to try the unnatural combination of two positives, neither let him conceive any hope of issue from such association; but he shall join Gabritius to Beia, and offer sister to brother in firm union, that from thence he may receive Sol's noble Son.

24. They that hold Sulphur and Mercury to be the First Matter of the Stone, by the name of Sulphur they understand Sol; by Mercury the Philosophic Luna; so (without dissimulation) good Lullius adviseth his friend, that he attempt not to work without Mercury and Luna for Silver; nor without Mercury and Sol for Gold.

25. Let none therefore be deceived by adding a third to two: for Love admitteth not a third; and wedlock is terminated in the number of two; love

further extended is not matrimony.

26. Nevertheless Spiritual love polluteth not any virgin; Beia might therefore without fault (before her betrothal to Gabritius) have felt spiritual love, to the end that she might thereby be made more cheerful, more pure and fitter for union.

27. Procreation is the end of lawful Wedlock. Now that the progeny may be born more vigorous and active, let both the combatants be cleansed from every ill and spot, before they are united in marriage. Let nothing superfluous cleave unto them, because from pure seed comes a purified generation, and so the chaste wedlock of Sol and Luna shall be finished when they shall enter into combination, and be conjoined, and Luna shall receive a soul from her husband by this union; from this conjunction a most potent King shall arise, whose rather will be Sol and his mother Luna.

28. He that seeks for a physical tincture without Sol and Luna, loseth both his cost and pains: for Sol afforded a most plentiful tincture of redness, and Luna of whiteness, for these two only are called perfect; because they are filled with the substance of purest Sulphur, perfectly clarified by the skill of nature. Let thy Mercury therefore receive a tincture from one or other of these luminaries; for anything must of necessity possess a tincture before it can tinge other bodies.

29. Perfect metals contain in themselves two things which they are able to communicate to the imperfect metals. Tincture and Power of fixation; for pure metals, because they are dyed and fixed with pure Sulphur to wit both white and red, do therefore perfectly tincture and fix, if they be fitly prepared with their proper Sulphur and Arsenic: otherwise they have not strength for multiplying their tincture.

30. Mercury is alone among the imperfect metals, fit to receive the tincture of Sol and Luna in the work of the Philosophers' Stone, and being itself full of tincture can tinge other metals in abundance; yet ought it (before that) to be full of invisible Sulphur, that it may be the more coloured with the visible tincture of perfect bodies, and so repay with sufficient Usury.

31. Now the whole tribe of Philosophers do much assert and work mightily to extract Tincture out of gold: for they believe that Tincture can be separated from Sol, and being separated increases in virtue but:-

Vain hope, at last the hungry Plough-man cheats

With empty husks, instead of lusty meats.

For it is impossible that Sol's Tincture can at all be severed from his natural body, since there can be no elementary body made up by nature more perfect than gold, the perfection whereof proceedeth from the strong and inseparable union of pure colouring Sulphur with Mercury; both of them being admirably pre-disposed thereunto by Nature; whose true separation nature denieth unto Art. But if any liquor remaining be extracted (by the violence of fire or waters) from the Sun, it is to be reputed a part of the body made liquid or dissolved by force. For the tincture followeth its body, and is never separated from it. That is a delusion of this Art, which is unknown to many Artificers themselves.

32. Nevertheless it may be granted, that Tincture may be separable from its body, yet (we must confess) it cannot be separated without the corruption of the tincture: as when Artists offer violence to the gold destroying by fire, or use Aqua fortis, thus rather corroding than dissolving. The body therefore if despoiled of its Tincture and Golden Fleece, must needs grow base and as an unprofitable heap turn to the damage of its Artificer, and the Tincture thus corrupted can only have a weaker operation.

33. Let Alchymists in the next place cast their Tincture into Mercury, or into any other imperfect body, and as strongly conjoin both of them as their Art will permit; yet shall they fail of their hopes in two ways. First, because the Tincture will neither penetrate nor colour beyond Nature's weight and strength; and therefore no gain will accrue from thence to recompense the expense and countervail the loss of the body spoiled, and thus of no value; so:-

Want is poor mortal's wages, when his toil Produces only loss of pain and oil.

Lastly, that debased Tincture applied to another body will not give that perfect fixation and permanency required to endure a strong trial, and resist searching Saturn.

34. Let them therefore that are desirous of Alchemy, and have hitherto followed impostors and mountebanks, found a retreat, spare no time nor cost, and give their minds to a work truly Philosophical, lest the Phrygians be wise too late, and at length be compelled to cry out with the prophet, "Strangers have devoured his strength."

35. In the Philosophers' work more time and toil than cost is expended: for he that hath convenient matter need be at little expense; besides, those that hunt after great store of money, and place their chief end in wealth, they trust more to their riches than their own art. Let, therefore, the too credulous tyro beware of pilfering pickpockets, for while they promise golden mountains, they lay in wait for gold, they demand bright gold (viz., money beforehand), because they walk in evil and darkness.

36. As those that sail between Scylla and Charybdis are in danger from both sides: unto no less hazard art they subject who pursuing the prize of the Golden fleece are carried between the uncertain Rocks of the Sulphur and Mercury of the Philosophers. The more acute students by their constant reading of grave and credible Authors, and by the radiant sunlight, have attained unto the knowledge of Sulphur but are at a stand at the entrance of their search for the Philosophers' Mercury; for Writers have twisted it with so many windings and meanderings, involved it with so many equivocal names, that it may be sooner met with by the force of the Seeker's intuition, than be found by reason or toil.

37. That Philosophers might the deeper hide their Mercury in darkness, they have made it manifold, and placed their Mercury (yet diversely) in every part and in the forefront of their work, nor will he attain unto a perfect knowledge thereof, who shall be ignorant of any Part of the Work.

38. Philosophers have acknowledged their Mercury to be threefold; to wit, after the absolute preparation of the First degree, the Philosophical sublimation, for then they call it "Their Mercury," and "Mercury Sublimated."

39. Again, in the Second preparation, that which by Authors is styled the First (because they omit the First) Sol being now made crude again, and resolved into his first matter, is called the Mercury of such like bodies, or the Philosophers' Mercury; then the matter is called Rebis, Chaos, or the Whole World, wherein are all things necessary to the Work, because that only is sufficient to perfect the Stone.

40. Thirdly, the Philosophers do sometimes call Perfect Elixir and Colouring Medicine - Their Mercury, though improperly; for the name of Mercury doth only properly agree with that which is volatile; besides that which is sublimated in every region of the work, they call Mercury: but

Elixir - that which is most fixed cannot have the simple name of Mercury ; and therefore they have styled it “Their Mercury” to differentiate it from that which is volatile. A straight may is only laid down for some to find out and discern so many Mercuries of the Philosophers, for those only:-

Whom just and mighty Jove
Advanceth by the strength of love;
Or such who brave heroic fire,
Makes from dull Earth to Heaven aspire.

41. The Elixir is called the Philosophers’ Mercury for the likeness and great conformity it hath with heavenly Mercury; for to this, being devoid of elementary qualities, heaven is believed to be most propitious; and that changeable Proteus puts on and increaseth the genius and nature of other Planets, by reason of opposition, conjunction, and aspect. In like manner this uncertain Elixir worketh, for being restricted to no proper quality, it embraceth the quality and disposition of the thing wherewith it is mixed, and wonderfully multiplieth the virtues and qualities thereof.

42. In the Philosophical sublimation or first preparation of Mercury, Herculean labour must be undergone by the workman; for Jason had in vain attempted his expedition to Colchos without Alcides.

One from on high a Golden Fleece displays
Which shews the Entrance, another says
How hard a task you’ll find.

For the entrance is warded by horned beasts which drive away those that approach rashly thereunto, to their great hurt; only the ensigns of Diana and the Doves of Venus are able to assuage their fierceness, if the fates favour the attempt.

43. The Natural quality of Philosophical Earth and the tillage thereof, seems to be touched upon by the poet in this verse:-

Let sturdy oxen when the year begins
Plough up the fertile soil,
For Zephyrus then destroys the sodden clods.

44. He that calleth the Philosophers’ Luna or their Mercury, the common Mercury, doth wittingly deceive, or is deceived himself; so the writings of

Geber teach us, that the Philosophers' Mercury is Argent vive, yet not of the common sort, but extracted out of it by the Philosophers' skill.

45. The Philosophers' Mercury is not Argent vive in its proper nature, nor in its whole substance, but is only the middle and pure substance thereof, which thence hath taken its origin and has been made by it. This opinion of the grand Philosophers is founded on experience.

46. The Philosophers' Mercury hath divers names, sometimes it is called Earth; sometimes Water, when viewed from a diverse aspect; because it naturally ariseth from them both. The earth is subtle, white and sulphurous, in which the elements are fixed and the philosophical gold is sown; the water is the water of life, burning, permanent, most clear, called the water of gold and silver; but this Mercury, because it hath in it Sulphur of its own, which is multiplied by art, deserves to be called the Sulphur of Argent vive. Last of all, the most precious substance is Venus, the ancient Hermaphrodite, glorious in its double sex.

47. This Argent vive is partly natural, partly unnatural; its intrinsic and occult part hath its root in nature, and this cannot be drawn forth unless it be by some precedent cleansing, and industrious sublimation; its extrinsic part is preternatural and accidental. Separate, therefore, the clean from the unclean, the substance from the accidents, and make that which is hid, manifest, by the course of nature; otherwise you make no further progress, for this is the foundation of the whole work and of nature.

48. That dry and most precious liquor doth constitute the radical moisture of metals wherefore by some of the ancients it is called Glass; for glass is extracted out of the radical moisture closely inherent in ashes which offer resistance, except to the hottest flame notwithstanding our inmost or central Mercury discovers itself by the most gentle and kindly (though a little more tedious) fire of nature.

49. Some have sought for the latent Philosophical earth by Calcination, others by Sublimation; many among glass, and some few between vitriol and salt, even as among their natural vessels; others enjoin you to sublime it out of lime and glass. But we have learned of the Prophet that "In the beginning God created the Heaven and the Earth, and the Earth was without form and void, and darkness was upon the face of the Deep, and the spirit of God moved upon the Waters, and God said, Let there be Light, and there

was Light; and God saw the Light that it was good, and he divided the light from the darkness, etc." Joseph's blessing spoken of by the same Prophet will be sufficient to a wise man. "Blessed of the Lord be his Land, for the Apples of Heaven, for the dew, and for the Deep that liveth Beneath: for the Apples of fruit both of sun and moon, for the top of the ancient mountains, for the Apples of the everlasting hills, etc.," pray the Lord from the bottom of thy heart (my son) that he would bestow upon Thee a portion of this blessed earth.

50. Argent vive is so defiled by original sin, that it floweth with a double infection; the first it hath contracted from the polluted Earth, which hath mixed itself therewith in the generation of Argent vive, and by congelation hath cleaved thereunto; the second borders upon the dropsy and is the corruption of intercutal Water, proceeding from thick and impure water; mixed with the clear, which nature was not able to squeeze out and separate by constriction; but because it is extrinsic; it flies off with a gentle heat. The Mercury's leprosy infesting the body, is not of its root and substance, but accidental, and therefore separable from it; the earthly part is wiped off by a warm wet Bath and the Laver of nature; the watery part is taken away by a dry bath with that gentle fire suitable to generation. And thus by a threefold washing and cleansing the Dragon putteth off his old scales and ugly skin is renewed in beauty.

51. The Philosophical sublimation of Mercury is completed by two processes; namely by removing things superfluous from it, and by introducing things which are wanting. In superfluities are the external accidents, which in the dark sphere of Saturn do make cloudy glittering Jupiter. Separate therefore the leaden colour of Saturn which cometh up out of the Water until Jupiter's purple Star smile upon thee. Add hereunto the Sulphur of nature, whose grain and Ferment it hath in itself, so much as sufficeth it; but see that it be sufficient for other things also. Multiply therefore that invisible Sulphur of the Philosophers until the Virgin's s milk come forth: and so the First Gate is opened unto thee.

52. The entrance of the Philosophers' garden is kept by the Hesperian Dragon, which being put aside, a Fountain of the dearest water proceeding from a sevenfold spring floweth forth on every side of the entrance of the garden; wherein make the Dragon drink thrice the magical number of Seven, until having drunk he put off his hideous garments; then may the

divine powers of light-bringing Venus and horned Diana, be propitious unto thee.

53. Three kinds of most beautiful flowers are to be sought, and may he found in this Garden of the wise: Damask-coloured Violets, the milk-white Lily, and the purple and immortal flower of love, the Amaranth. Not far from that fountain at the entrance, fresh Violets do first salute thee, which being watered by streams from the great golden river, they put on the most delicate colour of the dark Sapphire; then Sol will give thee a sign. Thou shall not sever such precious flowers from their roots until thou make the Stone; for the fresh ones cropped off have more juice and tincture; and then pick them carefully with a gentle and discreet hand; if the Fates frown not, this will easily follow, and one White flower being plucked, the other Golden one will not be wanting; let the Lily and the Amaranth succeed with still greater care and longer labour.

54. Philosophers have their sea also, wherein small fishes plump and shining with silver scales are generated; which he that shall entangle, and take by a fine and small net shall be accounted a most expert fisherman.

55. The Philosophers' Stone is found in the oldest mountains, and flows from everlasting brooks; those mountains are of silver, and the brooks are even of gold: from thence gold and silver and all the treasures of Kings are produced.

56. Whosoever is minded to obtain the Philosophers' Stone, let him resolve to take a long peregrination, for it is necessary that he go to see both the Indies, that from thence he may bring the most precious gems and the purest gold.

57. Philosophers extract their stone out of seven stones, the two chief whereof are of a diverse nature and efficacy; the one infuseth invisible Sulphur, the other spiritual Mercury; that one induceth heat and dryness, and this one cold and moisture: thus by their help, the strength of the elements is multiplied in the Stone; the former is found in the Eastern coast, the latter in the Western: both of them have the power of colouring and multiplying, and unless the Stone shall take its first Tincture from them it will neither colour nor multiply.

58. Recipe then the Winged Virgin very well washed and cleansed, impregnated by the spiritual seed of the first male, and fecundated in the

permanent glory of her untouched virginity, she will be discovered by her cheeks dyed with a blushing colour; join her to the second, by whose seed she shall conceive again and shall in time bring forth a reverend off-spring of double sex, from whence an immortal Race of most potent Kings shall gloriously arise.

59. Keep up and couple the Eagle and Lion well cleansed in their transparent cloister, the entry door being shut and watched lest their breath go out, or the air without do privily get in. The Eagle shall snap up and devour the Lion in this combination; afterwards being affected with a long sleep, and a dropsy occasioned by a foul stomach, she shall be changed by a wonderful metamorphosis into a coal black Crow, which shall begin to fly with wings stretched out, and by its flight shall bring down mater from the clouds, until being often moistened, he put off his wings of his own accord, and falling down again he be changed into a most White Swan. Those that are ignorant of the causes of things may wonder with astonishment when they consider that the world is nothing but a continual Metamorphosis; they may marvel that the seeds of things perfectly digested should end in greatest whiteness. Let the Philosopher imitate Nature in his work.

60. Nature proceedeth thus in making and perfecting her works, that from an inchoate generation it may bring a thing by divers means, as it were by degrees, to the ultimate term of perfection: she therefore attaineth her end by little and little, not by leaps; confining and including her work between two extremes; distinct and severed as by spaces. The practice of Philosophy, which is the imitator of Nature, ought not to decline from the way and example of Nature in its working and direction to find out its happy stone, for whatsoever is without the bounds of Nature is either in error or is near one.

61. The extremes of the Stone are natural Argent vive and perfect Elixir: the middle parts which lie between, by help whereof the work goes on, are of three sorts; for they either belong unto matter, or operations, or demonstrative signs: the whole work is perfected by these extremes and means.

62. The material means of the Stone are of divers kinds, for some are extracted out of others successively: The first are Mercury Philosophically sublimated, and perfect metals, which although the be extreme in the work of nature, yet in the Philosophical work they supply the place of means: of

the former the seconds are produced; namely the four elements, which again are circulated and fixed: of the seconds, the third is produced, to wit, Sulphur, the multiplication hereof doth terminate the first work: the fourth and last means are leaven or ointments weighed with the mixture of the things aforesaid, successively produced in the work of the Elixir. By the right ordering of the things aforesaid, the perfect Elixir is finished, which is the last term of the whole work, wherein the Philosophers' Stone resteth as in its centre, the multiplication whereof is nothing else than a short repetition of the previous operations.

63. The operative means (which are also called the Keys of the Work) are four: the first is Solution or Liquefaction; the second is Ablution; the third Reduction; the fourth Fixation. By Liquefaction bodies return into their first form, things concocted are made raw again and the combination between the position and negative is effected, from whence the Crow is generated lastly the Stone is divided into four confused elements, which happeneth by the retrogradation of the Luminaries. The Ablution teacheth how to make the Crow white, and to create the Jupiter of Saturn, which is done by the conversion of the Body into Spirit. The Office of Reduction is to restore the soul to the stone exanimated, and to nourish it with dew and spiritual milk, until it shall attain unto perfect strength. In both these latter operations the Dragon rageth against himself, and by devouring his tail, doth wholly exhaust himself, and at length is turned into the Stone. Lastly, the operation of the Fixation fixeth both the White and the Red Sulphurs upon their fixed body, by the mediation of the spiritual tincture; it decocteth the Leaven or Ferment by degrees ripeneth things unripe, and sweeteneth the bitter. In fine by penetrating and tincturing the flowing Elixir it generateth, perfecteth, and lastly, raiseth it up to the height of sublimity.

64. The Means or demonstrative signs are Colours successively and orderly affecting the matter and its affections and demonstrative passions, whereof there are three special ones (as critical) to be noted; to these some add a Fourth. The first is black, which is called the Crow's head, because of its extreme blackness whose crepusculun sheweth the beginning of the action of the fire of nature and solution, and the blackest midnight sheweth the perfection of liquefaction, and confusion of the elements. Then the grain putrefies and is corrupted, that it may be the more apt for generation. The white colour succeedeth the black wherein is given the perfection of the

first degree, and of the White Sulphur. This is called the blessed stone; this Earth is white and foliated, wherein Philosophers do sow their gold. The third is Orange colour, which is produced in the passage of the white to the red, as the middle and being mixed of both is as the dawn with his saffron hair, a forerunner of the Sun. The fourth colour is Ruddy and Sanguine, which is extracted from the white fire only. Now because whiteness is easily altered by another colour before day it quickly faileth of its candour. But the deep redness of the Sun perfecteth the work of Sulphur, which is called the Sperm of the male, the fire of the Stone, the King's Crown, and the Son of Sol, wherein the first labour of the workman resteth.

65. Besides these decretory signs which firmly inhere in the matter, and shew its essential mutations, almost infinite colours appear, and shew themselves in vapours, as the Rainbow in the clouds, which quickly pass away and are expelled by those that succeed, more affecting the air than the earth: the operator must have a gentle care of them, because they are not permanent, and proceed not from the intrinsic disposition of the matter, but from the fire painting and fashioning everything after its pleasure, or casually by heat in slight moisture.

66. Of the strange colours, some appearing out of time, give an ill omen to the work: such as the blackness renewed; for the Crow's young ones having once left their nest are never to be suffered to return. Too hasty Redness; for this once, and in the end only, gives a certain hope of the harvest; if therefore the matter become red too soon it is an argument of the greatest aridity, not without great danger, which can only be averted by Heaven alone forthwith bestowing a shower upon it.

67. The Stone is exalted by successive digestions, as by degrees, and at length attaineth to perfection. Now four Digestions agreeable to the four abovesaid Operations or Governments do complete the whole work, the author whereof is the fire, which makes the difference between them.

68. The first digestion operateth the solution of the Body, whereby comes the first conjunction of male and female, the commixtion of both seeds, putrefactium, the resolution of the elements into homogeneous water, the eclipse of the Sun and Moon in the head of the Dragon, and lastly it bringeth back the whole World into its ancient Chaos, and dark abyss. This first digestion is as in the stomach, of a melon colour and weak, more fit for corruption than generation.

69. In the second digestion the Spirit of the Lord walketh upon the waters; the light begins to appear, and a separation of waters from the waters occurs; Sol and Luna are renewed; the elements are extracted out of the chaos, that being perfectly mixed in Spirit they may constitute a new world; a new Heaven and new Earth are made; and lastly all bodies become spiritual. The Crow's young ones changing their feathers begin to pass into Doves; the Eagle and Lion embrace one another in an eternal League of amity. And this generation of the World is made by the fiery Spirit descending in the form of Water, and wiping away Original sin; for the Philosophers' Water is Fire, which is moved by the exciting heat of a Bath. But see that the separation of Waters be done in Weight and Measure, lest those things that remain under Heaven be drowned under the Earth, or those things that are snatched up above the Heaven, be too much destitute of aridity.

Here let slight moisture leave a barren Soil.

70. The third digestion of the newly generated Earth drinketh up the dewy Milk, and all the spiritual virtues of the quintessence, and fasteneth the quickening Soul to the body by the Spirit's mediation. Then the Earth layeth up a great Treasure in itself, and is made like the coruscating Moon, afterwards like to the ruddy Sun; the former is called the Earth of the Moon, the latter the Earth of the Sun; for both of them are beget of the copulation of them both; neither of them any longer feareth the pains of the Fire, because both want all spots; for they have been often cleanseth from sin by fire, and have suffered great Martyrdom, until all the Elements are turned downward.

71. The Fourth digestion consummateth all the Mysteries of the World, and the Earth being turned into most excellent leaven, it leaveneth all imperfect bodies because it hath before passed into the heavenly nature of quintessence. The virtue thereof flowing from the Spirit of the Universe is a present Panacea and universal medicine for all the diseases of all creatures. The digestions of the first work being repeated will open to thee the Philosophers secret Furnace. Be right in thy works, that thou mayest find God favourable otherwise the ploughing of the Earth will be in vain; Nor:-

Will the expected Harvest e'er requite
The greedy husbandman.

72. The whole Progress of the Philosophers' work is nothing but Solution and Congelation; the Solution of the body, and Congelation of the Spirit; nevertheless there is but one operation of both: the fixed and volatile are perfectly mixed and united in the Spirit! which cannot be done unless the fixed body be first made soluble and volatile. By reduction is the volatile body fixed into a permanent body, and volatile nature doth at last change into a fixed one, as the fixed nature had before passed into volatile. Now so long as the Natures were confused in the Spirit, that mixed spirit keeps a middle Nature between Body and Spirit, Fixed and Volatile.

73. The generation of the Stone is made after the pattern of the Creation of the World; for it is necessary, that it have its Chaos and First matter, wherein the confused Elements do fluctuate, until they be separated by the fiery Spirit; they being separated, the Light Elements are carried upwards, and the heavy ones downwards: the light arising, darkness retreats: the waters are gathered into one place and the dry land appears. At length the two great Luminaries arise, and mineral, vegetable and animal are produced in the Philosophers' Earth.

74. God created Adam out of the mud of the Earth, wherein were inherent the virtues of all the Elements, of the Earth and Water especially, which do more constitute the sensible and corporeal heap: Into this Mass God breathed the breath of Life, and enlivened it with the Sun of the Holy Spirit. He gave Eve for a Wife to Adam, and blessing them he gave unto them a Precept and the Faculty of multiplication. The generation of the Philosophers Stone, is not unlike the Creation of Adam, for the Mud was made of a terrestrial and ponderous Body dissolved by Water, which deserved the excellent name of Terra Adamica, wherein all the virtues and qualities of the Elements are placed. At length the heavenly Soul is infused thereinto by the medium of the Quintessence and Solar influx, and by the Benediction and Dew of Heaven; the virtue of multiplying ad infinitum by the intervening copulation of both sexes is given it.

75. The chief secret of this work consisteth in the manner of working, which is wholly employed about the Elements: for the matter of the Stone passeth from one Nature into another, the Elements are successively extracted, and by turns obtain dominion; everything is agitated by the circles of humidum and siccum, until all things be turned downwards, and there rest.

76. In the work of the Stone the other Elements are circulated in the figure of Water, for the Earth is resolved into Water, wherein are the rest of the Elements; the Water is Sublimated into Vapour, Vapour retreats into Water, and so by an unwearied circle, is the Water moved, until it abide fixed downwards; now that being fixed, all the elements are fixed. Thus into it they are resolved, by it they are extracted, with it they live and die; the Earth is the Tomb, and last end of all.

77. The order of Nature requireth that every generation begin from humidum and in humidum. In the Philosophers' Work, Nature is to be reduced into order, that so the matter of the Stone which is terrestrial, compact and dry, in the first place may be dissolved and flow into the Element of Water next unto it, and then Saturn will be generated of Sol.

78. The Air succeeds the Water, drawn about by seven circles or revolutions, which is wheeled about with so many circles and reductions, until it be fixed downwards, and Saturn being expelled, Jupiter may receive the Sceptre and Government of the Kingdom, by whose coming the Philosophers' Infant is formed, nourished in the womb, and at length is born; resembling the splendour of Luna in her beautiful and Serene countenance.

79. The Fire executes the courses of the Nature of the Elements, extreme Fire assisting it; of the hidden is made the manifest; the Saffron dyeth the Lily; Redness possesseth the cheeks of the blushing Child now made stronger. A Crown is prepared for him against the time of his Reign. This is the consummation of the first work, and the perfect rotation of the Elements the sign whereof is, when they are all terminated in Siccum, and the body void of Spirit lieth down, wanting pulse, and motion; and thus all the Elements are finally resolved into Terra.

80. Fire placed in the Stone is Nature's Prince, Sol's Son and Vicar, moving and digesting matter and perfecting all things therein, if it shall attain its liberty, for it lieth weak under a hard bark; procure therefore its freedom that it may succour thee freely; but beware that thou urge it not above measure, for being impatient of tyranny it may become a fugitive, no hope of return being left unto thee; call it back therefore by courteous words, and keep it prudently.

81. The first mover of nature is External Fire, the Moderator of Internal Fire, and of the whole Work; Let the Philosopher therefore very well understand the government thereof, and observe its degrees and points; for from thence the welfare or ruin of the work dependeth. Thus Art helpeth Nature, and the Philosopher is the Minister of both.

82. By these two Instruments of Art and Nature the Stone lifteth itself up from Earth to Heaven with great ingenuity, and slideth from Heaven to Earth, because the Earth is its Nurse, and being carried in the womb of the wind, it receiveth the force of the Superiors and Inferiors.

83. The Circulation of the Elements is performed by a double Whorl, by the greater or extended and the less or contracted. The Whorl extended fixeth all the Elements of the Earth, and its circle is not finished unless the work of Sulphur be perfected. The revolution of the minor Whorl is terminated by the extraction and preparation of every Element. Now in this Whorl there are three Circles placed, which always and variously move the Matter, by an Erratic and Intricate Motion, and do often (seven times at least) drive about every Element, in order succeeding one another, and so agreeable, that if one shall be wanting the labour of the rest is made void. These Circulations are Nature's Instruments, whereby the Elements are prepared. Let the Philosopher therefore consider the progress of Nature in the Physical Tract, more fully described for this very end.

84. Every Circle hath its proper Motion, for all the Motions of the Circles are conversant about the subject of Humidum and Siccum, and are so concatenated that they produce the one operation, and one only consent of Nature: two of them are opposite, both in respect of their causes and the effects; for one moveth upwards, drying by heat; another downwards, moistening by cold; a third carrying the form of rest and sleep by digesting, induceth the cessation of both in greatest moderation.

85. Of the three Circles, the first is Evacuation, the labour of which is in extracting the superfluous Humidum and also in separating the pure, clean and subtle, from the gross and terrestrial dregs. Now the greatest danger is found in the motion of this Circle, because it hath to do with things Spiritual and makes Nature plentiful.

86. Two things are chiefly to be taken heed of in moving this Circle; first, that it be not moved too intensely; the other, that it be not moved for too

long a time. Motion accelerated raiseth confusion in the matter, so that the gross, impure and undigested part may fly out together with the pure and subtle, and the Body undissolved be mixed with the Spirit, together with that which is dissolved. With this precipitated motion the Heavenly and Terrestrial Natures are confounded, and the Spirit of the Quintessence, corrupted by the admixture of Earth is made dull and invalid. By too long a motion the Earth is too much evacuated of its Spirit, and is made so languishing, dry and destitute of Spirit, that it cannot easily be restored and recalled to its Temperament. Either error burneth up the Tincture, or turneth it into flight.

87. The Second Circle is Restoration; whose office is to restore strength to the gasping and debilitated body by Potion. The former Circle was the Organ of sweat and labour, but this of restoration and consolation. The action of this is employed in the grinding and mollifying the Earth (Potter-like), that it may be the better mixed.

88. The motion of this Circle must be lighter than that of the former, especially in the beginning of its Revolution, lest the Crow's young ones be drowned in nest by a large flood, and the growing world be drowned by a deluge. This is the Weigher and Assayer of Measures, for it distributeth Water by Geometrical Precepts. There is usually no greater Secret found in the whole practice of the Work than the firm and justly weighed Motion of this Circle; for it informeth the Philosophers' infant and inspireth Soul and Life into him.

89. The Laws of this Circle's motions are, that it run about gently: and by little and little, and sparingly let forth itself, lest that by making haste it fail from its measure, and the Fire inherent be overwhelmed with the Waters, the Architect of the Work grow dull, or also be extinguished: that meat and drink be administered by turns, to the end there may be a better Digestion made, and the best temperament of Humidum, and Siccum; for the indissoluble colligation of them both is the End and Scope of the Work. Furthermore see, that you add so much by Watering, as shall be found wanting in assaying, that Restoration may restore so much of the lost strength by corroborating, as Evacuation hath taken away by debilitating.

90. Digestion, the last Circle, acteth with silent and insensible Motion; and therefore it is said by Philosophers, that it is made in a secret furnace; it decocteth the Nutriment received, and converteth it into the Homogeneous

parts of the body. Moreover, it is called Putrefaction; because as meat is corrupted in the Stomach before it passeth into Blood and similar parts; so this operation breaketh the Aliment with a concocting and Stomach heat and in a manner makes it to putrefy that it may be the better Fixed, and changed from a Mercurial into a Sulphurous Nature. Again, it is called Inhumation, because by it the Spirit is inhumated, as a dead man buried in the ground. But because it goeth most slowly, it therefore needeth a longer time. The two former Circles do labour especially in dissolving, this in congealing although all of them work in both ways.

91. The Laws of this Circle are, that it be moved by the Feverish and most gentle heat of Dung, lest that the things volatile fly out, and the Spirit be troubled at the time of its strictest Conjunction with the Body, for then the business is perfected in the greatest tranquillity and ease; therefore we must especially beware lest the Earth be moved by any Winds or Showers. Lastly, as this third Circle may always succeed the second straightways and in due order, as the second the first: so by interrupted works and by course those three erratic Circles do complete one entire circulation, which often reiterated doth at length turn all things into Earth, and makes similarity between opposites.

92. Nature useth Fire, so also doth Art after its example, as an Instrument and Mallet in cutting out its works. In both operations therefore Fire is Master and Perfector. Wherefore the knowledge of Fire is most necessary for a Philosopher, without which as another Ixion (condemned to labour in vain) he shall turn about the Whorl of Nature to no purpose.

93. The name Fire is Equivocal amongst Philosophers; for sometimes it is used by Metonymy for heat; and so there be as many fires as heats. In the Generation of Metals and Vegetables Nature acknowledgeth a Three-fold Fire; to wit, Celestial, Terrestrial and Innate. The First flows from Sol as its Fountain into the Bosom of the Earth; it stirreth up Fumes, or Mercurial and Sulphurous vapours, of which the Metals are created, and mixeth itself amongst them; it stirreth up that torpid fire which is placed in the seeds of Vegetables, and addeth fresh sparks unto it, as a spur to vegetation. The Second lurketh in the bowels of the Earth, by the Impulse and action whereof the Subterraneous vapours are driven upwards as through pores and pipes, and thrusts outwards from the Centre towards the surface of the Earth, both for the composition of Metals, where the Earth swelleth up, as

also for the production of Vegetables, by putrefying their seeds, by softening and preparing them for generation. The third Fire, viz., Innate is also indeed Solar; it is generated of a vapid smoke of Metals, and also being infused with the monthly provision grows together with the humid matter, and is retained as in a Prison; or more truly, as form is conjoined with the mixed body; it firmly inhereth in the seeds of Vegetables, until being solicited by the point of its Father's rays it be called out, then Motion intrinsically moveth and informeth the matter, and becomes the Moulder and Dispenser of the whole Mixture. In the generation of Animals, Celestial Fire doth insensibly co-operate with the Animal, for it is the first Agent in Nature; for the heat of the female answereth to Terrestrial Fire; when the Seed putrefies, this warmth prepareth it. For truly the Fire is implanted in the Seed; then the Son of Sol disposeth of the matter, and being disposed, he informeth it.

94. Philosophers have observed a three-fold Fire in the matter of their work, Natural, Unnatural, and Contra-Natural. The Natural they call the Fiery Celestial Spirit Innate, kept in the profundity of matter, and most strictly bound unto it, which by the sluggish strength of metal grows dull, until being stirred up and freed by the Philosophers' discretion and external heat, it shall have obtained a faculty of moving its body dissolved, and so it may inform its humid matter, by Un-folding Penetration, Dilatation and Congelation. In every mixed body Natural Fire is the Principle of Heat and Motion. Unnatural Fire they name that which being procured and coming from without is introduced into the matter artificially; that it may increase and multiply the strength of the natural heat. The Fire Contrary to Nature they call that which putrefieth the Compositum, and corrupteth the temperament of Nature. It is imperfect, because being too weak for generation, it is not carried beyond the bounds of corruption: such is the Fire or heat of the menstruum: yet it hath the name improperly of Fire against Nature, because in a manner it is according to Nature, for although it destroys the specific form, and corrupteth the matter, yet it disposeth it for reproduction.

95. It is more credible nevertheless that the corrupting Fire, called Fire against Nature, is not different from the Innate, but the first degree of it, for the order of nature requireth, that Corruption should precede Generation: the fire therefore that is innate, agreeable to the Law of Nature, performeth

both, by exciting both successively in the matter: the first of corruption more gentle stirred up by feeble heat to mollify and prepare the body: the other of generation more forcible, moved by a more vehement heat, to animate and fully inform the Elementary body disposed of by the former. A double Motion doth therefore proceed from a double degree of heat of the same fire; neither is it to be accounted a double Fire, for far better may the name of "Fire contrary to Nature" be given to violent and destructive fire.

96. Unnatural Fire is converted into Natural or Innate Fire by successive degrees of Digestion, and increaseth and multiplieth it. Now the whole secret consisteth in the multiplication of Natural Fire, which of itself is not able to Work above its proper strength, nor communicate a perfect Tincture to imperfect Bodies; for although it be sufficient to itself, yet hath it not any further power; but being multiplied by the unnatural, which most aboundeth with the virtue of multiplying doth act far more powerfully, and reacheth itself beyond the bounds of Nature-colouring strange and imperfect bodies, and perfecting them, because of its plentiful Tincture, and the abstruse Treasure of multiplied Fire.

97. Philosophers call their Water, Fire, because it is most hot, and indued with a Fiery Spirit; again Water is called Fire by them, because it burneth the bodies of perfect Metals more than common fire doth for it perfectly dissolveth them, whereas they resist our Fire, and will not suffer themselves to be dissolved by it; for this cause it is also called Burning Water. Now that Fire of Tincture is hid in the belly of the Water and manifests itself by a double effect, viz., of the body's Solution and Multiplication.

98. Nature useth a double Fire in the Work of generation, Intrinsic and Extrinsic; the former being placed in the seeds and mixtures of things, is hid in their Centre; and as a principle of Motion and Life doth move and quicken the body. But the latter, Extrinsic, whether it be poured down from Heaven or Earth, raiseth the former, as drowned with sleep, and compels it to action; for the vital sparks implanted in the seeds stand in need of an external motor, that they may be moved and act.

99. It is even so in the Philosophers' work; for the matter of the Stone possesseth his Interior Fire, which is partly Innate, partly also is added by the Philosophers Art, for those are united and come inward together, because they are homogeneous: the internal standeth in need of the external, which the Philosopher administereth according to the Precepts of Art and

Nature; this compelleth the former to move. These Fires are as two Wheels, whereof the hidden one being moved by the visible one, it is moved sooner or later; and thus Art helpeth Nature.

100. The Internal Fire is the middle agent between the Motor and the Matter; whence it is, that as it is moved by that, it moveth this; and if so be it shall be driven intensely or remissly, it will work after the same manner in the matter. The Information of the whole Work dependeth of the measure of External Fire.

101. He that is ignorant of the degrees and points of external Fire, let him not start upon the Philosophical Work; for he will never obtain light out of darkness, unless the heats pass through their middle stages, like the Elements, whose Extremes are not converted, but only their Means.

102. Because the whole work consisteth in Separation and perfect Preparation of the Four Elements, therefore so many grades of Fire are necessary there unto; for every Element is extracted by the degree of Fire proper to it.

103. The four grades of Heat are called the heat of the Water Bath, the heat of Ashes, of Coals, and of Flame, which is also called "Optetic:" every grade hath its degrees, two at least, sometimes three; for heat is to be moved slowly and by degrees, whether it be increased or decreased; so that Matter, after Nature's example, may go on by degrees and willingly unto formation and completion; for nothing is so strange to Nature as that which is violent. Let the Philosopher propound for his consideration the gentle access and recess of the Sun, whose Light and Lamp bestoweth its heat to the things of the world, according to the times and Laws of the Universe, and so bestoweth a certain temperament upon them.

104. The first degree of the Bath of Heat is called the heat of a Fever; the second, of Dung. The first degree of the second grade is the simple heat of Ashes, the second is the heat of Sand. Now the degrees of Fire, Coals and Flame want a proper Name, but they are distinguished by the operation of the intellect, according to their intensity.

105. Three Grades only of Fire are sometimes found amongst Philosophers, viz., the Water Bath, of Ashes and of Flame: which latter comprehendeth the Fire of Coals and of Flame: the Heat of Dung is sometimes distinguished from the Heat of the Bath in degree. Thus for the most part

Authors do involve the light in darkness, by the various expressions of the Philosophers' Fire; for the knowledge thereof is accounted amongst their chief secrets.

106. In the White Work, because three Elements only are extracted, Three degrees of Fire do suffice; the last, to wit the "Optetic," is reserved for the Fourth Element, which finisheth the Red Work. By the first degree the eclipse of Sol and Luna is made; by the second the light of Luna begins to be restored; by the third Luna attaineth unto the fulness of her splendour; and by the fourth Sol is exalted into the highest apex of his glory. Now in every part the Fire is administered according to the rules of Geometry; so that the Agent may answer to the disposition of the Patient, and their strength be equally poised betwixt themselves.

107. Philosophers have very much insisted upon secrecy in regard to their Fire; they scarce have been bold to describe it but shew it rather by a description of its qualities and properties, than by its name: as that it is called Airy Fire, Vaporous, Humid and Dry, Clear or Star-like; because it may easily by degrees be increased or remitted as the Artificer pleaseth. He that desireth more of the knowledge of Fire may be satisfied by the Works of Lullius, who hath opened the Secrets of Practice to worthy minds candidly.

108. Of the conflict of the Eagle and the Lion also they write diversely, because the Lion is the strongest animal, and therefore it is necessary that more Eagles act together (three at least, or more, even to ten) to conquer him: the fewer they are, the greater the contention, and the slower the Victory; but the more Eagles, the shorter the Battle, and the plundering of the Lion will more readily follow. The happier number of seven Eagles may be taken out of Lullius, or of nine out of Senior.

109. The Vessel wherein Philosophers decoct their work is twofold; the one of Nature, the other of Art; the Vessel of Nature which is also called the Vessel of Philosophy is the Earth of the Stone, or the Female or Matrix, whereinto the sperm of the Male is received putrefies, and is prepared for generation; the Vessel of Nature is of three sorts, for the secret is decocted in a threefold Vessel.

110. The First Vessel is made of a transparent Stone, or of a stony Glass, the form thereof some Philosophers have hid by a certain Enigmatic

description; sometimes affirming that it is compounded of two pieces, to wit, an Alembic and a Bolt-head; sometimes of three at other times of the two former with the addition of a Cover.

111. Many have feigned the multiply of such like Vessels to be necessary to the Philosophical Work, calling them by divers names with a desire of hiding the secret by a diversity of operations; for they called it Dissolvent of solutions; Putrefactory for putrefaction; Distillatory for distillation; Sublimatory for sublimation; Calcinatory for calcination &c.

112. But all deceit being removed we may speak sincerely, one only Vessel of Art sufficeth to terminate the Work of either Sulphur; and another for the Work of the Elixir; for the diversity of digestions requireth not the change of Vessels; yea we must have a care lest the Vessel be changed or opened before the First work be ended.

113. You shall choose a form of glass Vessel round in the bottom (or cucurbit), or at least oval, the neck a hand's breadth long or more, large enough with a straight mouth made like a Pitcher or Jug, continuous and unbroken and equally thick in every part, that it may resist a long, and sometimes an acute Fire The cucurbit is called a Blind-head because its eye is blinded with the Hermetic seal, lest anything from without should enter in, or the Spirit steal out.

114. The second Vessel of Art may be of Wood, of the trunk of an Oak, cut into two hollow Hemispheres, wherein the Philosophers' Egg may be cherished till it be hatched; of which see the Fountain of Trevisan.

115. The third Vessel Practitioners have called their Furnace, which keeps the other Vessels with the matter and the whole work: this also Philosophers have endeavoured to hide amongst their secrets.

116. The Furnace which is the Keeper of Secrets, is called Athanor, from the immortal Fire, which it always preserveth; for although it afford unto the Work continual Fire, yet sometimes unequally, which reason requireth to be administered more or less according to the quantity of matter, and the capacity of the Furnace.

117. The matter of the Furnace is made of Brick, or of daubed Earth, or of Potter's clay well beaten and prepared with horse dung, mixed with hair, so that it may cohere the firmer, and may not be cracked by long heating; let

the walls be three or four fingers thick, to the end that the furnace may be the better able to keep in the heat and withstand it.

118. Let the form of the Furnace be round, the inward altitude of two feet or thereabouts, in the midst whereof an Iron or Brazen plate must be set, of a round Figure, about the thickness of a Penknife's back, in a manner possessing the interior latitude of the Furnace, but a little narrower than it, lest it touch the walls; it must lean upon three or four props of Iron fixed to the walls, and let it be full of holes, that the heat may be the more easily carried upwards by them, and between the sides of the Furnace and the Plate. Below the Plate let there be a little door left, and another above in the walls of the Furnace, that by the Lower the Fire may be put in, and by the higher the temperament of the heat may be sensibly perceived; at the opposite part whereof let there be a little window of the Figure of a Rhomboid fortified with glass, that the light over against it may shew the colours to the eye. Upon the middle of the aforesaid plate, let the Tripod of secrets be placed with a double Vessel. Lastly, let the Furnace be very well covered with a shell or covering agreeable unto it, and take care that the little doors be always closely shut, lest the heat escape.

119. Thus thou hast all things necessary to the First Work, the end whereof is the generation of two sorts of Sulphur; the composition and perfection of both may be thus finished.

The Practice of the Sulphur.

Take a Red Dragon, courageous, warlike, to whom no natural strength is wanting; and afterwards seven or nine noble Eagles (Virgins), whose eyes will not wax dull by the rays of the Sun: cast the Birds with the Beast into a clear Prison and strongly shut them up; under this let a Bath be placed, that they may be incensed to fight by the warmth, in a short time they will enter into a long and harsh contention, until at length about the 45th day or the 50th the Eagles begin to prey upon and tear the beast to pieces, which dying will infect the whole Prison with its black and direful poison, whereby the Eagles being wounded, they will also be constrained to give up the ghost. From the putrefaction of the dead Carcasses a Crow will be generated, which by little and little will put forth its head, and the Heat being somewhat increased it will forthwith stretch forth its wings and begin to fly; but seeking chinks from the Winds and Clouds, it will long hover about; take heed that it find not any chinks. At length being made white by a gentle

and long Rain, and with the dew of Heaven it will be changed into a White Swan, but the new born Crow is a sign of the departed Dragon. In making the Crow White, extract the Elements, and distil them according to the order prescribed, until they be fixed in their Earth, and end in Snow-like and most subtle dust, which being finished thou shalt enjoy thy first desire, the White Work.

120. If thou intendest to proceed further to the Red, add the Element of Fire, which is not needed for the White Work: the Vessel therefore being fixed, and the Fire strengthened by little and little through its grades, force the matter until the occult begin to be made manifest, the sign whereof will be the Orange colour arising: raise the Fire to the Fourth degree by its degrees, until by the help of Vulcan, purple Roses be generated from the Lily, and lastly the Amaranth dyed with the dark Redness of blood: but thou mayest not cease to bring out Fire by Fire, until thou shalt behold the matter terminated in most Red ashes, imperceptible to the touch. This Red Stone may rear up thy mind to greater things, by the blessing and assistance of the holy Trinity.

121. They that think they have brought their work to an end by perfect Sulphur, not knowing Nature or Art, and to have fulfilled the Precepts of the secret are much deceived, and will try Projection in vain; for the Praxis of the Stone is perfected by a double Work; the First is the creation of the Sulphur; the Second is the making of the Elixir.

122. The aforesaid Philosophers' Sulphur is most subtle Earth, most hot and dry, in the belly whereof the Fire of Nature abundantly multiplied is hidden. Therefore it deserveth the name of the Fire of the Stone, for it hath in itself the virtue of opening and penetrating the bodies of Metals, and of turning them into its own temperament and producing its like, wherefore it is called a Father and Masculine seed.

123. That we may leave nothing untouched, let the Students in Philosophy know that from that first Sulphur, a second is generated which may be multiplied ad infinitum: let the wise man, after he hath got the everlasting mineral of that Heavenly Fire, keep it diligently. Now of what matter Sulphur is generated, of the same it is multiplied, a small portion of the first being added, yet as in the Balance. The rest, a tyro may see in Lullius, it may suffice only to point to this.

124. The Elixir is compounded of a threefold matter, namely, of Metallic Water or Mercury sublimated as before; of Leaven White or Red, according to the intention of the Operator; and of the Second Sulphur, all by Weight.

125. There are Five proper and necessary qualities in the perfect Elixir, that it be fusible, permanent, penetrating, tincturing, and multiplying; it borroweth its tincture and fixation from the Leaven; its penetration from the Sulphur; its fusion from Argent vive, which is the medium of conjoining Tinctures; to wit of the Ferment and Sulphur; and its multiplicative virtue from the Spirit infused into the Quintessence.

126. Two perfect Metals give a perfect Tincture, because they are dyed with the pure Sulphur of Nature, and therefore no Ferment of Metals may be sought except these two bodies; therefore dye thy Elixir White and Red with Luna and Sol; Mercury first of all receives their Tincture, and having received it, doth communicate it to others.

127. In compounding the Elixir take heed you change not or mix any thing with the Ferments, for either Elixir must have its proper Ferment, and desireth its proper Elements; for it is provided by Nature that the two Luminaries have their different Sulphurs and distinct tinctures.

128. The Second work is concocted as the First, in the same or a like Vessel, the same Furnace, and by the same degrees of fire, but is perfected in a shorter time.

129. There are three humours in the Stone, which are to be extracted successively; namely, Watery, Airy, and Radical; and therefore all the labour and care of the Workman is employed about the humour, neither is any other Element in the Work of the Stone circulated beside the humid one. For it is necessary, in the first place, that the Earth be resolved and melted into humour. Now the Radical humour of all things, accounted Fire, is most tenacious, because it is tied to the Centre of Nature, from which it is not easily separated; extract, therefore, these three humours slowly and successively; dissolving and congealing them by their Whorls, for by the multiplied alternative reiteration of Solution and Congelation the Whorl is extended and the whole work finished.

130. The Elixir’s perfection consisteth in the strict Union and indissoluble Matrimony of Siccum and Humidum, so that they may not be separated, but the Siccum may flow with moderate heat into the Humidum, abiding every

pressure of Fire. The sign of perfection is that if a very little of it be cast in above the Iron or Brazen Plate while very hot, it flow forthwith without smoke.

Let three weights of Red Earth or of Red Ferment, and a double weight of Water and Air well ground up be mixed together. Let an Amalgama be made like Butter, or Metalline Paste, so that the Earth being mollified maybe insensible to the touch. Add one weight and a half of Fire; let these be transferred to the Vessel and exposed to a Fire of the first degree; most closely sealed; afterwards let the Elements be extracted out of their degrees of Fire in their order, which being turned downwards with a gentle motion they may be fixed in their Earth, so as nothing Volatile may be raised up from thence; the matter at length shall be terminated in a Stone, Illuminated, Red and Diaphanous; a part whereof take at pleasure, and having cast it into a Crucible with a little Fire by drops give it to drink its Red Oil and incerate it, until it be quite melted, and do flow without smoke. Nor mayest thou fear its flight, for the Earth being mollified with the sweetness of the Potion will retain it, having received it, within its bowels: then take the Elixir thus perfected into thine own power and keep it carefully. In God rejoice, and be silent.

132. The order and method of composing and perfecting the white Elixir is the same, so that thou usest the white Elements only in the composition thereof ; but the body of it brought to the term of decoction will end in the plate; white, splendid, and crystal-like, which incerated with its White Oil will be fused. Cast one weight of either Elixir, upon ten times its weight of Argent-vive well washed and thou wilt admire its effect with astonishment.

133. Because in the Elixir the strength of Natural Fire is most abundantly multiplied by the Spirit infused into the Quintessence, and the depraved accidents of bodies, which beset their purity and the true light of Nature with darkness, are taken away by long and manifold sublimations and digestions; therefore Fiery Nature freed from its Fetters and fortified with the aid of Heavenly strength, works most powerfully, being included in this our Fifth Element: let it not therefore be a wonder, if it obtain strength not only to perfect imperfect things, but also to multiply its force and power. Now the Fountain of Multiplication is in the Prince of the Luminaries, who by the infinite multiplication of his beams begetteth all things in this our

Orb, and multiplieth things generated by infusing a multiplicative virtue into the seeds of things

134. The way of multiplying the Elixir is threefold: By the first: R, Mingle one weight of Red Elixir, with nine times its weight of Red Water, and dissolve it into Water in a Vessel suitable for Solution; the matter being well dissolved and united coagulate it by decoction with a gentle Fire, until it be made strong into a Ruby or Red Lamel, which afterwards incerate with its Red Oil, after the manner prescribed until it melt and flow; so shalt thou have a medicine ten times more powerful than the first. The business is easily finished in a short time.

135. By the Second manner. R, What Portion thou pleasest of thy Elixir mixed with its Water, the weights being observed; seal it very well in the Vessel of Reduction, dissolve it in a Bath, by inhumation; being dissolved, distil it separating the Elements by their proper degrees of fire, and fixing them downwards, as was done in the first and second work, until it become a Stone; lastly, incerate it and Project it. This is the longer, but yet the richer way, for the virtue of the Elixir is increased even an hundred fold; for by how much the more subtle it is made by reiterated operations, so much more both of superior and inferior strength it retaineth, and more powerfully operateth.

136. Lastly, take one Ounce of the said Elixir multiplied in virtue and project it upon an hundred of purified Mercury, and in a little time the Mercury made hot amongst burning Coals will be converted into pure Elixir; whereof if thou castest every ounce upon another hundred of the like Mercury, Sol will shine most purely to thine eyes. The multiplication of White Elixir may be made in the same way. Study the virtues of this Medicine to cure all kinds of diseases, and to preserve good health, as also other uses thereof, out of the Writings of Arnold of Villa Nova, Lullius and of other Philosophers.

137. The Significator of the Philosopher will instruct him concerning the Times of the Stone, for the first Work “ad Album” must be terminated in the House of Luna; the Second, in the second House of Mercury. The first Work “ad Rubeum,” will end in the Second House of Venus, and the last in the other Regal Throne of Jupiter, from whence our most Potent King shall receive a Crown decked with most precious Rubies:

Thus doth the winding of the circling Year
Trace its own Foot-steps, and the same appear.

138. A Three-Headed Dragon keepeth this Golden Fleece; the first Head proceedeth from the Waters, the second from the Earth, the third from the Air; it is necessary that these three heads do end in One most Potent, which will devour all the other Dragons; then a way is laid open for thee to the Golden Fleece. Farewell! diligent Reader; in Reading these things invocate the Spirit of Eternal Light ; Speak little, Meditate much, and Judge aright.

The Times of the Stone.

The interpretation of The Philosophers' Significator. To every Planet two Houses were assigned by the Ancients, Sol and Luna excepted; whereof the planet Saturn hath his two houses adjoining. Philosophers in handling their Philosophical work, begin their years in Winter, to wit; the Sun being in Capricorn, which is the former House of Saturn; and so come towards the right hand. In the Second place the other House of Saturn is found in Aquarius, at which time Saturn, i.e., the Blackness of the work of the Magistery begins after the forty-fifth or fiftieth day. Sol coming into Pisces the work is black, blacker than black, and the head of the Crow begins to appear. The third month being ended, and Sol entering into Aries, the sublimation or separation of the Elements begin. Those which follow unto Cancer make the Work White, Cancer addeth the greatest whiteness and splendour, and doth perfectly fill up all the days of the Stone, or white Sulphur, or the Lunar work of Sulphur; Luna sitting and reigning gloriously in her House, In Leo, the Regal Mansion of the Sun, the Solar work begins, which in Libra is terminated into a Ruby Stone or perfect Sulphur. The two signs Scorpio and Sagittarius which remain are required for the completing of the Elixir. And thus the Philosophers' admirable offspring taketh its beginning in the Reign of Saturn, and its end and perfection in the Dominion of Jupiter.

Hortulanus Commentary On The Emerald Tablet

A briefe Commentarie of Hortulanus the Philosopher, upon the Smaragdine Table of Hermes of Alchimy.

The praier of Hortulanus.

Laude, honour, power and glorie, be given to thee, O Almightie Lorde God, with thy beloved sonne, our Lord Jesus Christ, and the holy Ghost, the comforter. O holy Trinitie, that art the onely one God, perfect man, I give thee thankes that having the knowledge of the transitorie things of this worlde (least I should bee provoked with the pleasures thereof) of thy abundant mercie thou hast taken mee from it. But forsomuch as I have knowne manie deceived in this art, that have not gone the right way, let it please thee, O Lord my God, that by the knowledge which thou hast given me, I may bring my deare friends from error, that when they shal perceive the truth, they may praise thy holy and glorious name, which is blessed forever. Amen.

The Preface.

I Hortulanus, so called from the Gardens bordering upon the sea coast, wrapped in a Iacobin skinne, unworthy to be called a Disciple of Philosophie, moved with the love of my welbeloved, doo intend to make a true declaration of the words of *Hermes*, the Father of Philosophers, whose words, though that they be dark and obscure, yet have I truly expounded the whole operation and practise of the worke: for the obscuritie of the Philosophers in their speeches, dooth nothing prevaile, where the doctrine of the holy spirit worketh.

Chapter I. That the Art of Alchimy is true and certaine.

The Philosopher saith. *It is true*, to wit, that the Arte of *Alchimie* is given unto us, *Without leasing*. This hee saith in detestation of them that affirme this Art to bee lying, that is, false. *It is certaine*, that is prooved. For whatsoever is prooved, is most certaine. *And most true*. For most true golde is ingendred by Art: and he saith most true, in the superlative degree,

because the golde ingendred by this Art, excelleth all naturall gold in all proprieties, both medicinall and others.

Chapter II. That the Stone must be divided into two parts.

Consequentlie, he toucheth the operation of the stone, saying: *That which is beneath, is as that which is above*. And this he sayth, because the stone is divided into two principall parts by Art: Into the superior part, that ascendeth up, and into the inferiour part, which remaineth beneath fixe and cleare: and yet these two parts agree in vertue: and therefore hee sayeth, *That which is above, is like to that which is beneath*. And this division is necessarie, *To perpetuate the myracles of one thing*, to wit, of the Stone: because the inferiour part is the Earth, which is called the Nurse, and Ferment: and the superiour part is the Soule, which quickeneth the whole Stone, and raiseth it up. Wherefore separation made, and conjunction celebrated, manie myracles are effected in the secret worke of nature.

Chapter III. That the Stone hath in it the foure Elements.

And as *all things have proceeded from one, by the meditation of one*. Heere giveth hee an example, saying: as all things came from one, to wit, a confused Globe, or masse, by meditation, that is the cogitation and creation of one, that is the omnipotent God: *So all things have sprung*, that is, come out *from this one thing* that is, one confused lumpe, *by Adaptation*, that is by the sole commandement of God, and miracle. So our Stone is borne, and come out of one confused mass, containing in it the foure Elements, which is created of God, and by his sole miracle our stone is borne.

Chapter IV. That the Stone hath Father and Mother, to wit, the Sunne and Moone.

And as wee see, that one living creature begetteth more living creatures like unto it selfe: so artificially golde engendereth golde, by vertue of multiplication of the foresaid stone. It followeth therefore, the Sunne is his father, that is, Philosophers Gold. And as in everie naturall generation, there must be a fit and convenient receptacle, with a certaine consonancie of similitude to the father: so likewise in this artificiall generation, it is requisite that the Sunne have a fitte and consonaunt receptacle for his seede and tincture: and this is Philosophers silver. And therefore it followes, the Moone is his mother.

Chapter V. That the conjunction of the parts of the stone is called Conception.

The which two, when they have mutuallie entertained each other in the coniunction of the Stone, the Stone conceiveth in the bellie of the winde: and this is it which afterwarde he sayeth: *The winde carried it in his bellie*. It is plaine, that the winde is the ayre, and the ayre is the life, and the life is the Soule. And I have already spoken of the soule, that it quickneth the whole stone. And so it behoveth, that the wind should carry and recarry the whole stone, and bring forth the masterie: and then it followeth, that it must receive nourishment of his nurce, that is the earth: and therefore the Philosopher saith, *The earth is his Nurse*: because that as the infant without receiving food from his nurse, shuld never come to yeres: so likewise our stone without the firmentation of his earth, should never be brought to effect: which said firmament, is called nourishment. For so it is begotten of one Father, with the coniunction of the Mother. *Things*, that is, sonnes like to the Father, if they want long decoction, shalbe like to the Mother in whitenesse, and retaine the Fathers weight.

Chapter VI. That the Stone is perfect, if the Soule be fixt in the bodie.

It followeth afterward: *The father of all the Telesme of the whole worlde is here*: that is, in the worke of the stone is a finall way. And note, that the Philosopher calleth the worke, the Father of all the Telesme: that is, of all secret, or of all treasure *Of the whole worlde*: that is, of every stone found in the world, is here. As if he should say, Behold I shew it thee. Afterward the Philosopher saith, *Wilt thou that I teach thee to knowe when the vertue of the Stone is perfect and compleate*? to wit, when it is converted into his earth: and therefore he saith, *His power is entire*, that is, compleate and perfect, *if it be turned into earth*: that is, if the Soule of the stone (whereof wee have made mention before: which Soule may be called the winde or ayre, wherein consisteth the whole life and vertue of the stone) be converted into the earth, to wit of the stone, and fixed: so that the whole substance of the Stone be so with his nurse, to wit earth, that the whole Stone be turned into ferment. As in making of bread, a little leaven nourisheth and fermenteth a great deale of Paste: so will the Philosopher that our stone bee so fermented, that it may bee ferment to the multiplication of the stone.

Chapter VII. Of the mundification and cleansing of the stone.

Consequently, hee teacheth how the Stone ought to bee multiplied: but first he setteth downe the mundification of the stone, and the separation of the parts: saying, *Thou shalt separate the earth from the fire, the thinne from the thicke, and that gently and with great discretion*. Gently, that is by little, and little, not violently, but wisely, to witte, in Philosophicall doung. Thou shalt separate, that is, dissolve: for dissolution is the separation of partes. *The earth from the fire, the thinne from the thicke*: that is, the lees and dreggs, from the fire, the ayre, the water, and the whole substance of the Stone, so that the Stone may remaine most pure without all filth.

Chapter VIII. That the unfixed part of the Stone should exceed the fixed, and lift it up.

The Stone thus prepared, is made fit for multiplication. And now hee setteth downe his multiplication and easie liquefaction, with a vertue to pierce as well into hard bodies, as soft, saying: *It ascendeth from the earth into heaven, and again it descendeth into the earth*. Here we must diligently note, that although our stone bee divided in the first operation into foure partes, which are the foure Elements: notwithstanding, as wee have alreadie saide, there are two principall parts of it. One which ascendeth upward, and is called unfixed, and an other which remaineth below fixed, which is called earth, or firmament, which nourisheth and firmenteth the whole stone, as we have already said. But of the unfixed part we must have a great quantity, and give it to the stone (which is made most clean without all filth) so often by masterie that the whole stone be caried upward, sublimating & and subtiliating. And this is it which the Philosopher saith: *It ascendeth from the earth into the heaven*.

Chapter IX. How the volatile Stone may againe be fixed.

After all these things, this stone thus exalted, must be incerated with the Oyle that was extracted from it in the first operation, being called the water of the stone: and so often boyle it by sublimation, till by vertue of the firmentation of the earth exalted with it, the whole stone doo againe descend from heaven into the earth, and remaine fixed and flowing. And this is it which the Philosopher sayth: *It descendeth agayne into the earth, and so receyveth the vertue of the superiours by sublimation, and of the inferiours, by descention*: that is, that which is corporall, is made spirituall by sublimation, and that which is spirituall, is made corporall by descension.

Chapter X. Of the fruit of the Art, and efficacie of the Stone.

So shalt thou have the glorie of the whole worlde. That is, this stone thus compounded, that shalt possesse the glorie of this world. *Therefore all obscuritie shall flie from thee*: that is, all want and sicknesse, because the stone thus made, cureth everie disease. *Here is the mightie power of all power*. For there is no comparison of other powers of this world, to the power of the stone. *For it shall overcome every subtil thing, and shall pearce through every solide thing*. It shall overcome, that is, by overcomming, it shall convert quick *Mercury*, that is subtile, congealing it: and it shall pearce through other hard, solide, and compact bodies.

Chapter XI. That this worke imitateth the Creation of the worlde.

He giveth us also an example of the composition of his Stone, saying, *So was the world created*. That is, like as the world was created, so is our stone composed. For in the beginning, the whole world and all that is therein, was a confused Masse or Chaos (as is above saide) but afterward by the workemanship of the soveraigne Creator, this masse was divided into the foure elements, wonderfully separated and rectified, through which separation, divers things were created: so likewise may divers things bee made by ordering our worke, through the separation of the divers elements from divers bodies. *Here shal be wonderfull adaptations*, that is, If thou shalt separate the elements, there shall be admirable compositions, fitte for our worke in the composition of our Stone, by the elements rectified: Whereof, to wit, of which wonderfull things fit for this: *the meanes*, to wit, to proceede by, *is here*.

Chapter XII. An enigmaticall insinuation what the matter of the Stone shoulde be.

Therefore I am called Hermes Trismegistus. Now that he hath declared the composition of the Stone, he teacheth us after a secret maner, whereof the Stone is made: first naming himselfe, to the ende that his schollers (who should hereafter attaine to this science) might have his name in continuall remembrance: and then hee toucheth the matter saying: *Having three parts of the Philosophie of the whole world*: because that whatsoever is in the worlde, having matter and forme, is compounded of the foure Elements: hence is it, that there are so infinite parts of the world, all which he divideth into three principall partes, Minerall, Vegetable, and Animall: of which

jointly, or severally, hee had the true knowledge in the worke of the Sunne: for which cause he saith, *Having three parts of the Philosophie of the whole world*, which parts are contained in one Stone, to wit, Philosophers Mercurie.

Chapter XIII. Why the Stone is said to be perfect.

For this cause is the Stone saide to be perfect, because it hath in it the nature of Minerals, Vegetables, and Animals: for the stone is three, and one having foure natures, to wit, the foure elements, & three colours, black, white and red. It is also called a graine of corne, which if it die not, remaineth without fruit: but if it doo die (as is above said) when it is ioyned in coniunction, it bringeth forth much fruite, the aforenamed operations being accomplished. Thus curteous reader, if thou know the operation of the Stone, I have told thee the truth: but if thou art ignorant thereof, I have said nothing. *That which I have spoken of the operation of the Sunne is finished*: that is, that which hath beene spoken of the operation of the stone, of the three colours, and foure natures, existing and being in one onely thing, namely in the Philosophers Mercurie, is fulfilled.

Here endeth the Commentarie of Hortulanus, uppon the Smaragdine table of Hermes, the father of Philosophers.

The Stone Of The Philosophers

The Stone of the Philosophers

Edward Kelly

Though I have already twice suffered chains and imprisonment in Bohemia, an indignity which has been offered to me in no other part of the world, yet my mind, remaining unbound, has all this time exercised itself in the study of that philosophy which is despised only by the wicked and foolish, but is praised and admired by the wise. Nay, the saying that none but fools and lawyers hate and despise Alchemy has passed into a proverb. Furthermore, as during the preceding three years I have used great labour, expense, and care in order to discover for your Majesty that which might afford you much profit and pleasure, so during my imprisonment - a calamity which has befallen me through the action of your Majesty - I am utterly incapable of remaining idle. Hence I have written a treatise, by means of which your imperial mind may be guided into all the truth of the more ancient philosophy, whence, as from a lofty eminence, it may contemplate and distinguish the fertile tracts from the barren and stony wilderness. But if my teaching displease you, know that you are still altogether wandering astray from the true scope and aim of this matter, and are utterly wasting your money, time, labour, and hope. A familiar acquaintance with the different branches of knowledge has taught me this one thing, that nothing is more ancient, excellent, or more desirable than truth, and whoever neglects it must pass his whole life in the shade. Nevertheless, it always was, and always will be, the way of mankind to release Barabbas and to crucify Christ. This I have - for my good, no doubt - experienced in my own case. I venture to hope, however, that my life and character will so become known to posterity that I may be counted among those who have suffered much for the sake of truth. The full certainty of the present treatise time is powerless to abrogate. If your Majesty will deign to peruse it at your leisure, you will easily perceive that my mind is profoundly versed in this study.

(1) All genuine and judicious philosophers have traced back things to their first principles, that is to say, those comprehended in the threefold division of Nature. The generation of animals they have attributed to a mingling of

the male and female in sexual union; that of vegetables to their own proper seed; while as the principle of minerals they have assigned earth and viscous water.

(2) All specific and individual things which fall under a certain class, obey the general laws and are referable to the first principles of the class to which they belong.

(3) Thus, every animal is the product of sexual union; every plant, of its proper seed; every mineral, of the mixture of its generic earth and water.

(4) Hence, an unchangeable law of Nature regulates the generation of everything within the limits of its own particular genus.

(5) It follows that, with reference to their origin, animals are generically distinct from vegetables and minerals; the same difference exists respectively between vegetables and minerals and the two other natural kingdoms.

(6) The common and universal matter of these three principles is called Chaos.

(7) Chaos contains within itself the four elements of all that is, viz., fire, air, water, and earth, by the mixture and motion of which the forms of all earthly things are impressed upon their subjects.

(8) These elements have four qualities: heat, coldness, humidity, dryness. The first inheres in fire, the second in water, the third in air, the fourth in earth.

(9) By means of these qualities, the elements act upon each other, and motion takes place.

(10) Elements either act upon each other, or are acted on, and are called either active or passive.

(11) Active elements are those which, in a compound, impress upon the passive a certain specific character, according to the strength and extent of their motion. These are water and fire.

(12) The passive elements - earth and air - are those which by their inactive qualities readily receive the impressions of the aforesaid active elements.

(13) The four elements are distinguished, not only by their activity and passivity, but also by the priority and posteriority of their motions.

(14) Priority and posteriority are here predicated either with references to the position of the whole sphere, or the importance of the result or aim of the motion.

(15) In space, heavy objects tend downwards, and light objects upwards; those which are neither light nor heavy hold an intermediate position.

(16) In this way, even among the passive elements, earth holds a higher place than air, because it delights more in rest; for the less motion, the more passivity.

(17) The excellence of result has reference to perfection and imperfection, the mature being more perfect than the immature. Now, maturity is altogether due to the heat of fire. Hence fire holds the highest place among active elements.

(18) Among the passive elements, the first place belongs to that which is most passive, i.e., which is most quickly and easily influenced. In a compound, earth is first passively affected, then air.

(19) Similarly, in every compound, the perfecting element acts last; for perfection is a transition from immaturity to maturity.

(20) Maturity being caused by heat, cold is the cause of immaturity.

(21) It is clear, then, that the elements, or remote first principles of animals, vegetables, and minerals, in Chaos, are susceptible of active movements in fire and water, and of passive movements in earth and air. Water acts on earth, and transmutes it into its own nature; fire heats air, and also changes it into its own likeness.

(22) The active elements may be called male, while the passive elements represent the female principle.

(23) Any compound belonging to any of these three kingdoms - animal, vegetable, mineral - is female in so far as it is earth and air, and male in so far as it is fire and water.

(24) Only that which has consistency is sensuously perceptible. Elementary fire and air, being naturally subtle, cannot be seen.

(25) Only two elements, water and earth, are visible, and earth is called the hiding-place of fire, water the abode of air.

(26) In these two elements we have the broad law of limitation which divides the male from the female.

(27) The first matter of vegetables is the water and earth hidden in its seed, these being more water than earth.

(28) The first matter of animals is the mixture of the male and female sperm, which embodies more moisture than dryness.

(29) The first matter of minerals is a kind of viscous water, mingled with pure and impure earth.

(30) Impure earth is combustible sulphur, which hinders all fusion, and superficially matures the water joined to it, as we see in the minor minerals, marcasite, magnesia, antimony, etc.

(31) Pure earth is that which so unites the smallest parts of its aforesaid water that they cannot be separated by the fiercest fire, so that either both remain fixed or are volatilized.

(32) Of this viscous water and fusible earth, or sulphur, is composed that which is called quicksilver, the first matter of the metals.

(33) Metals are nothing but Mercury digested by different degrees of heat.

(34) Different modifications of heat cause, in the metallic compound, either maturity or immaturity.

(35) The mature is that which has exactly attained all the activities and properties of fire. Such is gold.

(36) The immature is that which is dominated by the element of water, and is never acted on by fire. Such are lead, tin, copper, iron, and silver.

(37) Only one metal, viz., gold, is absolutely perfect and mature. Hence it is called the perfect male body.

(38) The rest are immature and, therefore, imperfect.

(39) The limit of immaturity is the beginning of maturity; for the end of the first is the beginning of the last.

(40) Silver is less bounded by aqueous immaturity than the rest of the metals, though it may indeed be regarded as to a certain extent impure, still its water is already covered with the congealing vesture of its earth, and it thus tends to perfection.

(41) This condition is the reason why silver is everywhere called by the Sages the perfect female body.

(42) All other metals differ only in the degree of their imperfection, according as they are more or less bounded by the said immaturity; nevertheless, all have a certain tendency towards perfection, though they lack the aforesaid congealing vesture of their earth.

(43) This congealing force is the effect of earthy coldness, balancing its own proper humidity, and causing fixation in the fluid matter.

(44) The lesser metals are fusible in a fierce fire, and therefore lack this perfect congealing force. If they become solid when cool, this is due to the arrangement of their aforesaid earthy particles.

(45) According to the different ways in which this viscous water and pure earth are joined together, so as to produce quicksilver by coagulation, with the mediation of natural heat, we have different metals, some of which are called perfect, like gold and silver, while the rest are regarded as imperfect.

(46) Whoever would imitate Nature in any particular operation must first be sure that he has the same matter, and, secondly, that this substance is acted on in a way similar to that of Nature. For Nature rejoices in natural method, and like purifies like.

(47) Hence they are mistaken who strive to elicit the medicine for the tinging of metals from animals or vegetables. The tincture and the metal tinged must belong to the same root or genus; and as it is the imperfect metals upon which the Philosopher's Stone is to be projected, it follows that the powder of the Stone must be essentially Mercury. The Stone is the metallic matter which changes the forms of imperfect metals into gold, as we may learn from the first chapter of "The Code of Truth": "The Philosophical Stone is the metallic matter converting the substances and forms of imperfect metals"; and all Sages agree that it can have this effect only by being like them.

(48) That Mercury is the first matter of metals, I will attempt to prove by the saying of some Sages.

In the Turba Philosophorum, chapter i., we find the following words: "In the estimation of all Sages, Mercury is the first principle of all metals."

And a little further on: “As flesh is generated from coagulated blood, so gold is generated out of coagulated Mercury.”

Again, towards the end of the chapter: “All pure and impure metallic bodies are Mercury, because they are generated from the same.”

Arnold writes thus to the King of Aragon: “Know that the matter and sperm of all metals are Mercury, digested and thickened in the womb of the earth; they are digested by sulphureous heat, and according to the quality and quantity of the sulphur different metals are generated. Their matter is essentially the same, though there may be some accidental differences, such as a greater or less degree of digestion, etc. All things are made of that into which they may be resolved, e.g., ice or snow, which may be resolved into water; and so all metals may be resolved into quicksilver; hence they are made out of quicksilver.”

The same view is set forth by Bernard of Trevisa, in his book on the “Transmutation of Metals”: “Similarly, quicksilver is the substance of all metals; it is as a water by reason of the homogeneity which it possesses with vegetables and animals, and it receives the virtues of those things which adhere to it in decoction.” A little further on the same Trevisan affirms that “Gold is nothing but quicksilver congealed by its sulphur.”

And, in another place, he writes as follows: “The solvent differs from the soluble only in proportion and degree of digestion, but not in matter, since Nature has formed the one out of the other without any addition, even as by a process equally simple and wonderful she evolves gold out of quicksilver.”

Again: “The Sages have it that gold is nothing but quicksilver perfectly digested in the bowels of the earth, and they have signified that this is brought about by sulphur, which coagulates the Mercury, and digests it by its own heat. Hence the Sages have said that gold is nothing but mature quicksilver.”

Such also is the concensus of other authorities. “The Sounding of the Trumpet” gives forth no uncertain note: “Extract quicksilver from the bodies, and you have above the ground quicksilver and sulphur of the same substance of which gold and silver are made in the earth.”

The “Way of Ways” leads to the same conclusion: “Reverend Father, incline they venerable ears, and understand that quicksilver is the sperm of all

metals, perfect and imperfect, digested in the bowels of the earth by the heat of sulphur, the variety of metals being due to the diversity of their sulphur."

We find in the same tract a similar canon: "All metals in the earth are generated in Mercury, and thus Mercury is the first matter of metals."

To these words Avicenna signifies his assent in chapter iii.: "As ice, which by heat is dissolved into water, is clearly generated out of water, so all metals may be resolved into Mercury, whence it is clear that they are generated out of it."

This reasoning is confirmed by "The Sounding of the Trumpet": "Every passive body is reduced to its first matter by operations contrary to its nature; the first matter is quicksilver, being itself the oil of all liquid and ductile things."

So also the third chapter of the "Correction of Fools": "The nature of all fusible things is that of Mercury coagulated out of a vapour, or the heat of red or white incumbustible sulphur."

In chapter i. of the "Art of Alchemy" we read: "All Sages agree that the metals are generated from the vapour of sulphur and quicksilver."

Again, a passage in the Turba Philosophorum runs thus: "It is certain that every subject derives from that into which it can be resolved. All metals may be resolved into quicksilver, hence they were once quicksilver."

If it were worth while, I might adduce hundreds of other

passages from the writings of the Sages, but as they would serve no good purpose, I will let these suffice.

Those persons make a great mistake who suppose that the thick water of Antimony, or that viscous substance which is extracted from sublimed Mercury, or from Mercury and Jupiter dissolved together in a damp spot, can in any case be the first substance of metals.

Antimony can never assume metallic qualities, because its water and moisture are not tempered with dry, subtle, earth, and want, moreover, that unctuosity which is characteristic of malleable metals. But, as Chambar well says in the "Code of Truth": "It is only through jealousy that Sages have called the Stone Antimony."

In the same way, those who destroy the natural composition of Mercury, in order to resolve it into a thick or limpid water, which they call the first matter of metals, fight against Nature in the dark, like blinded gladiators.

As soon as Mercury loses its specific form, it becomes something else, which cannot thenceforth mingle with metals in their smallest parts, and is made void for the work of the Philosophers. Whoever is taken up with such childish experiments, should listen to the Sage of Trevisa in his "Transmutation of Metals":

"Who can find truth that destroys the humid nature of Mercury? Some foolish persons change its specific metallic arrangement, corrupt its natural humidity by dissolution, and disproportionate quicksilver from its original mineral quality, which wanted nothing but purification and simple digestion. By means of salts, vitriol, and alum, they destroy the seed which Nature has been at pains to develop. For seed in human and sensitive things is formed by Nature and not by art, but by art it is united and mixed. Seed needs no addition, and brooks no diminution. If it is to produce a new thing of the same genus, it must remain the very same thing that was formed by Nature. All teaching that changes Mercury is false and vain, for this is the original sperm of metals, and its moisture must not be dried up, for otherwise it will not dissolve. Too much fire will cause a morbid heat, like that of a fever, and change the passive into active elements, thus the balance of forces is destroyed, and the whole work marred. Yet these fools extract from the lesser minerals corrosive waters, into which they project the different species of metals, and thus corrode them.

"The only natural solution is that by which out of the solvent and the soluble, or male and female, there results a new species. No water can naturally dissolve metals except that which abides with them in substance and form, which also the dissolved metals can again congeal; this is not the case with aqua fortis, seeing that it only destroys the specific arrangement. Only that water can rightly dissolve metals which is inseparable from them in fixation, and such a water is Mercury, but not aqua fortis, or anything else which those fools are pleased to call Mercurial Water." Thus far Trevisan.

Persons who have fallen into this fatal error may also derive benefit from the teaching of Avicenna on this point: "Quicksilver is cold and humid, and of it, or with it, God had created all metals. It is aerial, and becomes volatile

by the action of fire, but when it has withstood the fire a little time, it accomplishes great marvels, and is itself only a living spirit of unexampled potency. It enters and penetrates all bodies, passes through them, and is their ferment. It is then the White and the Red Elixir and is an everlasting water, the water of life, the Virgin's milk, the spring, and that Alum of which whosoever drinks cannot die, etc. It is the wanton serpent that conceives of its own seed, and brings forth on the same day. With its poison it destroys all things. It is volatile, but the wise make it to abide the fire, and then it transmutes as it has been transmuted, and tinges as it has been tinged, and coagulates as it has been coagulated. Therefore is the generation of quicksilver to be preferred before all minerals; it is found in all ores, and has its sign with all. Quicksilver is that which saves metals from combustion, and renders them fusible. It is the Red Tincture which enters into the most intimate union with metals, because it is of their own nature, mingles with them indissolubly in all their smallest parts, and, being homogeneous, naturally adheres to them. Mercury receives all homogeneous substances, but rejects all that is heterogeneous, because it delights in its own nature, but recoils from whatsoever is strange. How foolish, then, to spoil and destroy that which Nature made the seed of all metallic virtue by elaborate chemical operations!"

The "Rosary" bids us be particularly careful, lest in purifying the quicksilver we dissipate its virtue, and impair its active force. A grain of wheat, or any other seed, will not grow if its generative virtue be destroyed by excessive external heat. Therefore, purify your quicksilver by distillation over a gentle fire.

Says the Sage of Trevisa: "If the quicksilver be robbed of its due metallic proportion, how can other substances of the same metallic genus be generated from it? It is a mistake to suppose that you can work miracles with a clear limpid water extracted from quicksilver. Even if we could get such a water, it would not be of use, either as to form or proportion, nor could it restore or build up a perfect metallic species. For as soon as the quicksilver is changed from its first nature, it is rendered unfit for our operation, since it loses its spermatic and metallic quality. I do, indeed, approve of impure and gross Mercury being sublimed and purified once or twice with simple salt, according to the proper method of the Sages, so long as the fluxibility or radical humour of such Mercury remains unimpaired,

that is to say, so long as its specific mercurial nature is not destroyed, and so long as its outward appearance does not become that of a dry powder."

In the "Ladder of the Sages" we are told to beware of vitrification in the solution of bodies, with the odour and taste of imperfect substances, and also of the generative virtue of their form being in any way scorched and destroyed by corrosive waters.

If you have been trying to do any of these things, you may see how grievous your mistake has been. For the water of the Sages adheres to nothing except homogeneous substances. It does not wet your hands if you touch it, but scorches your skin, and frets and corrodes every substance with which it comes in contact, except gold and silver (it would not affect these until they have been dissipated and dissolved by spirits and strong waters), and with these it combines most intimately. But the other mixture is most childish, it is condemned by the concert of the Sages, and by my own experience.

I now propose to shew that quicksilver is the water with which, and in which, the solution of the Sages takes place, by putting before the reader the opinions of many Philosophers living in different countries and ages.

Says Menalates in the Turba: "Whoever joins quicksilver to the body of magnesia, and the woman to the man, extracts the hidden nature by which bodies are coloured. Know that quicksilver is a consuming fire which mortifies bodies by its contact."

Another Sage, in the Turba, says: "Divide the elements by fire, unite them through the mediation of Mercury, which is the greatest arcanum, and so the magistery is complete, the whole difficulty consisting in the solution and conjunction. The solution, or separation, takes places through the mediation of Mercury, which first dissolves the bodies, and these are again united by ferment and Mercury."

Rosinus makes Gold address Mercury as follows: "Dost thou dispute with me, Mercury? I am the Lord, the Stone which abides the fire." Says Mercury: "Thou sayest true; but I have begotten thee, and one part of me quickens many of thee, since thou art grudging in comparison with me. Whoever will join me to my brother or sister shall live and rejoice, and make me sufficient for thee."

In the 5th chapter of the “Book of Three Words,” we read: “I tell thee that in Mercury are the works of the planets, and all their imaginations in its pages.”

Aristotle says that the first mode of preparation is that the Stone shall become Mercury; he calls Mercury the first body, which acts on gross substances and changes them into its own likeness. “If Mercury did nothing else than render bodies subtle and like itself, it would suffice us.”

Senior: “Our Stone, then, is congealed water, that is to say, Mercury congealed in gold and silver, and, when fixed, resistent to the fire.”

“The Sounding of the Trumpet”: “Mercury contains all that the Sages seek, and destroys all flaky gold. It dissolves, softens, and extracts the soul from the body.”

“The Book on the Art of Alchemy”: “The Sages were first put upon attempting to clothe inferior bodies in the glory and splendour of the perfect body when they discovered that metals differ only according to the greater or smaller degree of their digestion, and are all generated from Mercury, with which they extracted gold and reduced it to its first nature.”

The “Correction of Fools”: “Observe that crude Mercury dissolves bodies and reduces them to their first matter or nature. Being made of clear water, it always strives to corrode the crude, and especially that which is nearest to its own nature, viz., gold and silver.” The same book observes: “You can make use of crude Mercury as follows - to seal up and open natures, since similar things are helpful one to another.” Once more: “Quicksilver is the root in the Art of Alchemy, for the Sages say that all metals are of it, and through it, and in it - it follows that the metals must first be reduced to Mercury, the matter and sperm of all metals.”

Again: “The reason why all metals must be reduced to the nature of vapour is because we see that all are generated of quicksilver, though the mediation of which they came into being.”

Gratianus: “Purify Laton, i.e., copper(ore), with Mercury, for Laton is of gold and silver, a compound, yellow, imperfect body.”

“The Sounding of the Trumpet”: “Common Mercury is called a spirit. If you do not resolve the body into Mercury, with Mercury, you cannot obtain its hidden virtue.”

“Art of Alchemy,” chapter vi.: “The second part of the Stone we call living Mercury, which, being living and crude, is said to dissolve bodies, because it adheres to them in their innermost being. This is the Stone without which Nature does nothing.”

“Rosary”: “Mercury never dies, except with its brother and sister. When Mercury mortifies the matter of the Sun and Moon, there remains a matter like ashes.”

The Sage of Trevisa: “Add nothing above ground for digesting and thickening Mercury into the nature of gold or of metals.” Again: “This solution is possible and natural, that is to say, by Art as handmaid to Nature, and is unique and necessary in the work; but it is brought about only by quicksilver, in such proportions as commend themselves to a good workman who knows the inmost properties of Nature.”

“Art of Alchemy”: “Who can sufficiently extol Mercury, for Mercury alone has power to reduce gold to its first nature?”

From these quotations it is clear what the Sages meant by their water, and what they thought of this wonderful liquid, viz., Mercury, to which they ascribed all power in the Magistery, for nothing can be perfected outside its own genus. Men digest vegetables, not in the blood of animals, but in water which is their first principle, nor are minerals affected by the vegetable liquid. In the words of the “Sounding of the Trumpet”: “The whole Magistery consists in dividing the elements from the metals, and purifying them, and in separating the sulphur of Nature from the metals.”

Furthermore, as Hermes says, only homogeneous substances cohere, and only they can produce offspring after their own kind, i.e., if you want a medicine which is to generate metals, its origin must be metallic, since “species are tinged by their genus,” as the philosopher testifies.

In short, our Magistery consists in the union of the male and female, or active and passive, elements through the mediation of our metallic water and a proper degree of heat. Now, the male and female are two metallic bodies, and this I will again prove by irrefragable quotations from the Sages:

Dantius bids us prepare the bodies and dissolve them.

Rhasis: “Change the bodies into water, and the water into earth: then all is done.”

Galienus: “Prepare the bodies, and purify them of the blackness in which is corruption, till the white becomes white and red, then dissolve both, etc.”

Calid (chapter i.): “If you do not make the bodies subtle, so that they may be impalpable to touch, you will not gain your end. If they have not been ground, repeat your operation, and see that they are ground and subtilized. If you do this, you will be directed to your desired goal.”

Aristotle: “Bodies cannot be changes except by reduction into their first matter.”

Calid (chapter v.): “Similarly, the Sages have commanded us to dissolve the bodies so that heat adheres to their inmost parts; then we proceed to coagulation after a second dissolution with a substance which most nearly approaches them.”

Menabadus: “Make bodies not bodies, and incorporeal things bodies, for this is the whole process by which the hidden virtue of Nature is extracted.”

Ascanius: “The conjunction of the two is like the union of husband and wife, from whose embrace results golden water.”

“Anthology of Secrets”: “Wed the red man to the white woman, and you have the whole Magistery.”

“The Sounding of the Trumpet”: “There is another quicksilver and permanent tincture which is extracted from perfect bodies by dissolution, distillation, sublimation, and subtilization.”

Hermes: “Join the male to the female in their own proper humidity, because there is no birth without union of male and female.”

Plato: “Nature follows a kindred nature, contains it, and teaches it to resist the fire. Wed the man to the woman, and you have the whole Magistery.”

Avicenna: “Purify husband and wife separately, in order that they may unite more intimately; for if you do not purify them, they cannot love each other. By conjunction of the two natures you get a clear and lucid nature, which, when it ascends, becomes bright and serviceable.”

“Art of Alchemy”: “Two bodies provide us with everything in our water.”

Trevisanus: “Only that water which is of the same species, and can be thickened by bodies, can dissolve bodies.”

Hermes: “Let the stones of mixture be taken in the beginning of the first work, and let them be equally mixed into earth.”

“Mirror”: “Our Stone must be extracted from the nature of two bodies, before it can become a perfect Elixir.”

Democritus: “You should first dissolve the bodies over white hot ashes, and not grind them except only with water.”

“Rosary” of Arnold: “Extract the Medicine from the most homogeneous bodies in Nature.”

I have thus proved the number of the bodies from which the Elixir is obtained. I will now shew by quotations what these bodies are.

“Exposition of the Letter of King Alexander”: “In this art you must wed the Sun and the Moon.”

“The Sounding of the Trumpet”: “The Sun only heats the earth and imparts to it his virtue through the mediation of the Moon, which, of all stars, most readily receives his light and heat.”

“The Correction of Fools”: “Sow gold and silver, and they will yield to your labour a thousandfold, through the mediation of that thing which alone has what you seek. The Tincture of gold and silver exhibits the same metallic proportions as the imperfect metals, because they have a common first matter in Mercury.”

Again: “Tinge with gold and silver, because gold gives the golden and silver the silver colour and nature. Reject all things that have not naturally or virtually the power of tinging, as in them is no fruit, but only waste of money and gnashing of teeth.”

Senior: “I, the Sun, am hot and dry, and thou, the Moon, art cold and moist; when we are wedded together in a closed chamber, I will gently steal away thy soul.”

Rosinus to Saratant: “From the living water we obtain earth, a homogeneous dead body, composed of two natures, that of the Sun and that of the Moon.”

Again: “When the Sun, my brother, for the love of me (silver) pours his sperm (i.e. his solar fatness) into the chamber (i.e. my Lunar body), namely, when we become one in a strong and complete complexion and union, the child of our wedded love will be born.”

Hermes: “Its humidity is of the empire of the Moon, and its fatness of the empire of the Sun, and these two are its coagulum and pure seed.”

Astratus says: “Whoever would attain the truth, let him take the humour of the Sun and the Spirit of the Moon.”

Turba Philosophorum: “Both bodies in their perfection should be taken for the composition of the Elixir, whether orange or white, for neither becomes liquid without the other.”

Again, Gold says: “No one kills me but my sister.”

Aristotle: “If I did not see gold and silver, I should certainly say that Alchemy was not true.”

The Sage: “The foundation of our Art is gold and its shadow.”

“Art of Alchemy”: “We have already said that gold and silver must be united.”

“Rosary”: “There is an addition of orange colour by which the Medicine is perfected from the substance of fixed sulphur, i.e., both medicines are obtained from gold and silver.”

The Sage: “Whoever knows how to tinge sulphur and quicksilver has reached the great arcanum. Gold and silver must be in the Tincture, and also the ferment of the spirit.”

“Rosary”: “The ferment of the Sun is the sperm of the man, the ferment of the Moon, the sperm of the woman. Of both we get a chaste union and a true generation.”

“The Sounding of the Trumpet”: “You want silver to subtilize your gold, and make it volatile by removing its impurity, since the silver has a greater need of the light of gold. Therefore Hermes, as also Aristotle in his treatise on Plants, says that gold is its father, and silver its mother; nothing else is needed for our Stone. Silver is the field in which the seed of gold is sown.” And a little further on: “In my sister, the Moon, grows your wisdom, and not in any other of my servants, saith the Lord Sun. I am like seed sown in

good and pure soil, which sprouts and grows and multiplies and yields great gain to the sower. I, the Sun, give to thee, the Moon, my beauty, the light of the Sun, when we are united in our smallest parts." And the Moon says to the Sun: "Thou hast need of me, as the cock has need of the hen, and I need thy operation, who art perfect in morals, the father of lights, a great and mighty lord, hot and dry, and I am the waxing Moon, cold and moist, but I receive thy nature by our union."

Avicenna: "In order to obtain the red and the white Elixir, the two bodies must be united. For though gold is the most fixed and perfect of the metals, yet if it be dissolved into its smallest parts, it becomes spiritual and volatile, like quicksilver, and that because of its heat. This tincture, which is without number, is called the hot male seed. But if silver be dissolved in warm water, it remains fixed as before, and has little or no tincture, yet it readily receives the tincture in a temperament of hot and cold, and is called the cold, dry, female seed. Gold or silver by themselves are not easily fusible, but a mixture of the two melts readily, as is well known to goldsmiths. Hence if our Stone did not contain both gold and silver, it would not be liquid, and would yield no medicine through any magistery, nor tincture, for if it yielded tincture it would still have no tinging power."

And a little further on: "Take heed, then, and operate only on gold, silver, and quicksilver, since all the profit of our Art is derived from these three."

I may add that crude Mercury is the water which the Sages have used for the purpose of solution. I have proved that two bodies must be dissolved, and that they are no other than gold and silver. Now I will describe the conjunction of these two bodies by means of the crude Mercury of the Sages.

"The Light of Lights": "Know that it is gold, silver, and Mercury that whiten and redden within and without. The Dragon does not die, unless he be killed with his brother and sister, and it must be not by one, but by both together."

"The Ladder of the Sages": "Others say that a true body must be added to these two, to strengthen and shorten the operation."

"Treasury of the Sages": "Our Stone has body, soul, and spirit, the imperfect body is the body, the ferment the soul, and the water the spirit."

“The Way of Ways”: “The water is called the spirit, because it gives life to the imperfect and mortified body, and imparts to it a better form; the ferment is the soul, because it gives life to the body, and changes it into its own nature.”

Again: “The whole Magistery is accomplished with our water, and of it. For it dissolves the bodies, calcines and reduces them to earth, transforms them into ashes, whitens and purifies them, as Morienus says: “Azoth and fire purify Laton, that is to say, wash it and thoroughly remove its obscurity; Laton is the impure body, Azoth is quicksilver.”

“The Sounding of the Trumpet”: “As without the ferment there is no perfect tincture, as the Sages say, so without leaven there is no good bread. In our Stone the ferment is like the soul, which gives life to the dead body through the mediation of the spirit, or Mercury.”

“The Rosary” and Peter of Zalentum say: “If the ferment, which is the medium of conjunction, be placed in the beginning, or in the middle, the work is more quickly perfected.”

“The Sounding of the Trumpet”: “The Elixir of the Sages is composed of three things, viz., the Lunar, the Solar, and the Mercurial Stone. In the Lunar Stone is white sulphur, in the Solar Stone red sulphur, and the Mercurial Stone embraces both, which is the strength of the whole Magistery.”

Eximenus: “The water, with its adjuncts, being placed in the vessel, preserves them from combustion. The substances being ground with water, there follows the ascension of the Ethelia and the imbibition of water is sufficient by itself to complete the work.”

Plato: “Take fixed bodies, join them together, wash the body in the bodily substance, and let it be strengthened with the incorporeal body, till you change it into a real body.”

Pandulphus: “The fixed water is pure water of life, and no tinging poison is generated without gold and its shadow. Whoever tinges the poison of the Sages with the Sun and its shadow, has attained the highest wisdom.”

Again: “Separate the elements with fire, unite them by means of Mercury, and the Magistery is complete.”

Exercit, 14: “The spirit guards the body and preserves it from fire, the clarified body keeps the spirit from evaporating over the fire, the body being fixed and the spirit incombustible. Hence the body cannot be burnt, because the body and spirit are one through the soul. The soul prevents them from being separated by the fire. Hence the three together can defy the fire and anything else in the world.”

Rhasis(“Book of Lights”): “Our Stone is named after the creation of the world, being three and yet one. Nowhere is our Mercury found purer than in gold, silver and common Mercury.”

When bodies and spirits are dissolved, they are resolved into the four elements, which become a firm and fixed substance. But when they are not both dissolved, there is a particular mixture which the fire can still separate.”

Rosinus: “In our Magistery are a spirit and bodies, whence it is said: It rejoices being sown in the three associated substances.”

Calid: “Prepare the strone bodies with the dissolves humidity, till either shall be reduced to its subtle form. If you do not subtilize and grind the bodies till they become impalpable, you will not find what you seek.”

Rosinus: “The Stone consists of body, soul, and spirit, or water, as the Philosophers say, and is digested in one vessel. Our whole Magistery is of, and by, our water, which dissolves the bodies, not into water, but by a true philosophical solution into the water whence metals are extracted, and is calcined and reduced to earth. It makes yellow as wax those bodies into whose nature it is transformed; it substantialises, whitens, and purifies the Laton, according to the word of Morienus.”

Aristotle: “Take your beloved son, and wed him to his sister, his white sister, in equal marriage, and give them the cup of love, for it is a food which prompts them to union. All pure things must be united to pure things, or they will have sons unlike themselves. Therefore, first of all, even as Avicenna advises, sublime the Mercury, and purify in it impure bodies. Then pound and dissolve. Repeat this operation again and again.”

Ascanius: “Stir up war between copper and Mercury till they destroy each other and devour each other. Then the copper coagulates the quicksilver, the quicksilver congeals the copper, and both bodies become a powder by means of diligent imbibition and digestion. Join together the red man and

the white woman till they become Ethelia, that is, quicksilver. Whoever changes them into a spirit by means of quicksilver, and then makes them red, can tinge everybody."

As to the nature of this copper, Gratianus instructs us in the following words: "Make Laton white, i.e., whiten copper with Mercury, because Laton is an orange imperfect body, composed of gold and silver."

I advise all and sundry to follow my teaching, as to the correctness of which my quotations from the ancients can leave no doubt, which also has received further confirmation from my own experiments. Any deviation from this course leads to deception, except only the work of Saturn, which must be performed by the subtilization of principles. The Sages say that homogeneous things only combine with each other, make each other white and red, and permit of common generation. The important point is that Mercury should act upon our earth. This is the union of male and female, of which the Sages say so much. After the water, or quicksilver, has once appeared, it grows and increases, because the earth becomes white, and this is called the impregnation. Then the ferment is coagulated, i.e., joined to the imperfect prepared body, till they become one in colour and appearance: this is termed the birth of our Stone, which the Sages call the King. Of this substance it is said in the "Art of Alchemy" that if any one scorches this flower, and separates the elements, the generative germ is destroyed.

I conclude with the words of Avicenna: "The true principle of our work is the dissolution of the Stone, because solved bodies have assumed the nature of spirits, i.e., because their quality is drier. For the solution of the body is attended with the coagulation of the spirit. Be patient, therefore, digest, pound, make yellow as wax, and never be weary of repeating these processes till they are quite perfect. For things saturated with water are thereby softened. The more you pound the substance, the more you soften it, and subtilize its gross parts, till they are thoroughly penetrated with the spirit and thus dissolved. For by pounding, roasting, and fire, the tough and viscous parts of bodies are separated."

Finally, I do you to wit, sons of knowledge, that in the work of the Sages there are three solutions.

The first is that of the crude body.

The second is that of the earth of the Sages.

The third is that which takes place during the augmentation of the substance. If you diligently consider all that I have said, this Magistery will become known to you. As for me, how much I have endured on account of this Art, history will reveal to future ages.

Mary The Prophetess

The practise of Mary the Prophetess in the Alchymicall Art.

Aros the Philosopher had a meeting with Mary the Prophetess the Sister of Moyses, and approaching to her, he paid her respect and said unto her. O Prophetess, I have truly heard many say of you that you whiten the Stone in one day.

And Mary said, Yea, Aros, even in a part of one day.

Aros said: O Lady Mary, when will the Work be which you affirm? How shall we whiten and afterwards add blackness?

Mary said; O Aros, oftentimes Nations have dyd about this part. Know you not, O Aros; that there is a water or a thing which whitens Hendragem?

Then Aros answering said to her. O Lady it is so as you say, but in a long time.

Mary answered, Hermes in all his Books has said that the Philosophers whiten the Stone in one hour of the day.

Aros said to her, Oh how excellent is that?

Mary said, it is most excellent to him that is ignorant of it.

Aros said, if men have all the four Elements, he [Hermes] said that their fumes might be compleated, and complexioned, and coagulated, and retained in one day, untill they doe fullfill the consequence (i.e. attain the end).

Mary said, O Aros, by God, if thy senses or understanding were not solid, you should not hear these words from me, untill the Lord should fill my Heart with the grace of his divine Will. Nevertheless take the Allum of Spain, the white gumm and the red gumm, which is the Kibric of the Philosophers, and their Sol and the greater Tincture, and marry Gumm with Gumm togeather with a true Matrimony. Mary said, make them like a running Water, and vitrify this water which has been laboured or wrought upon for one day, out of the two Lubechs, upon the fixed body, and liquefy them by the secret of Nature in the Vessel of Philosophy. Did you understand us?

Yes Lady.

Mary said, Keep the fume and take care that none of it fly away. And let your measure be with a gentle fire such as is the Measure of the heat of the Sun in the Month of June or July, and stay by your Vessel and behold it with care how it grows black, grows red, and grows white in less than three hours of the day, and the fume will penetrate the body, and the Spirit will be bound up, and they will be like milk, incerating, and liquefying and penetrating: and that is the secret.

Aros said I do not say that this will be allways.

Mary said unto him: Aros, and this is more wonderfull concerning this, that it was not among the Ancients, nor did it come to him by curing, or by the Medicinall Art and that is take the white, clear and honoured Herb growing on the Hillocks, and pound it fresh as it is in its Hour, and that is the true Body not flying from the Fire.

And Aros said it is the Stone of Truth?

And Mary said yes. But yet men know not this regimen (rule or way of working) with the speediness thereof.

Aros said, and what afterwards.

Mary said, vitrify upon it Kibric or Zibeic and there are the two fumes comprehending the two Lights, and project upon that the complement of the Tinctures of the Spirits, and the weights of Truth, and pound it all, and put it to the Fire, and you shall see wonderfull things from them. The whole goverment consists in the temper of the Fire, O how strange it is, how it will be moved from one colour to another, in less than an hour of the Day, untill it arrive at the mark of redness and whiteness, and cast away the Fire and permit it to cool, and open it and you will find the clear pearly Body to be of the Colour of the Poppy of the Wood mixt with whiteness and that is it which is incerating, liquefying and penetrating, and one golden piece thereof, the weight of a small golden Coin, falleth upon a thousand thousand and two hundred thousand. That is the hidden secret.

Then Aros fell down upon his face.

And Mary said to him, Lift up your head Aros: because I will shorten for you the thing, as that clear body which is thrown upon the Hillocks, and is not obtained by putrefaction or motion. Take and pound it with Gumm

Elsaron, and with the two fumes because the Body comprehending or retaining them is Gumm Elsaron and grind it all. Therefore approach because it all melts. If you project its wife upon it, it will be as a distilling Water, and when the Aire shall strike it, it will be congealed and be one body, and make projection of it, and you will behold Wonders: O Aros that is the hidden secret of Scholia; and know that the said two fumes are the Root of this Art, and they are the white Kibric and the humid calx, but the fixed Body is of the Heart of Saturn comprehending the Tincture, and the Fields of Wisdom or of Scholia. And the Philosophers have named it by many and all names, and received or gathered from the Hillocks it is a clear white Body, and these are the medicine of this Art, part is procured and part is found upon the Hillocks; and know Aros that the wise men have not called it the Fields of Wisdom, or of Scholia, unless because Scholia will not be compleated but by it; and in the Scholia there are nothing but wonderfull things. For there also enters into them the four Stones, and its true regimen is as I have said. And that is first Scoyare, Ade, and Zethet; by that make your Allegory as Hermes has done in his Books Scoyas, and the Philosophers have allways made the regimen longer, and have resembled the work to everything which ought not to make the work, and they make the Magistery to be in one year, and this but onely for hiding it from the ignorant people, untill it be confirmed in their Hearts and their senses (till they believe the Art),: because the Art will not be compleated except only in Gold; because it is the great secret of God: and they who hear of our secrets doe not verify them (nor believe them to be true), by reason of their ignorance. Did you understand Aros?

Aros said yes. But tell me about that vessel, without which the Work will not be accomplisht.

Mary said that the Vessel of Hermes which the Stoicks have concealed, and it is not a Necromanticall Vessel, but it is the Measure of your Fire.

Aros said: O Lady you have obeyed (been a scholar) in the Society of Scoyari: O Prophetess, have you found among the Secrets of the Philosophers, which they have set down in their Books, that anyone can make the Art out of one Body?

And Mary said: Yes: which Hermes has not taught, because the Root of Scholia is a body which cannot be made smooth or plain and incurable (unconquerable) and it is a poyson mortifying all bodies, and it pulverises

them and coagulates Mercury with its odour. And shee said, I swear to you by the eternall God, that that poison when it is dissolved untill it is made a subtile Water, I care not by what dissolution it is done, does coagulate Mercury into Luna with the strength of Truth, and it falls into the Throne of Jupiter, and forms him into Luna. And the Science is in all Bodys, but the Stoicks, by reason of the shortness of their lives, and the Length of the Work, have concealed this; and they found out these tinging Elements, and they increased them, and all the Philosophers teach them, except the Vessel of Hermes, because it is divine, and of the Wisdom of the Lord hidden from Nations: and they who are ignorant of it, know not the Regimen of Truth, because of their Ignorance of the Vessel of Hermes.

Mary briefly soundeth forth
Strange things like Thunder round the Earth.
She with two Gumms makes the Bottome stay
What else would fly away.
Three things if you three hours attend
Are chained together in the End.
Mary the Light of dew, and Art has got
In three hours to tye the Knot.
Pluto’s daughter, it is she
Who bindeth Loves confederacy
Joyned with three seeds she does aspire
To be exalted in the Fire.

An Alchemical Mass

Introitus. Our Lord, fount of goodness, inspirer of the sacred art, from whom all good things come to your faithful, have mercy.

Christe. Christ, Holy one, blessed stone of the art of the science who for the salvation of the world hast inspired the light of the science, for the extirpation of the unbelievers, have mercy.

Kyrie. Our Lord, divine fire, help our hearts, that we may be able, to your praise, to expand the sacraments of the art, have mercy.

Graduale. He descends like rain upon the fleece, and as showers falling gently upon the earth. Allelujah. O blessed creator of the earth, whiter than snow, sweeter than sweetness, fragrant at the bottom of the vessel like balsam. O salutary medicine for men, that cureth every weakness of the body: O sublime fount whence gushes forth truly the true water of life into the garden of thy faithful.

Ave Maria. Hail beautiful lamp of heaven, shining light of the world! Here art thou united with the moon, here is made the band of Mars and the conjunction of Mercury. From these three is born through the magistery of the art, in the river bed, the strong giant whom a thousand times a thousand seek, when these three shall have dissolved, not into rain water... but into mercurial water, into this our blessed gum which dissolves of itself and is named the Sperm of the Philosophers. Now he makes haste to bind and betroth himself to the virgin bride, and to get her with child in the bath over a moderate fire. But the Virgin will not become pregnant at once unless she be kissed in repeated embraces. Then she conceives in her body, and thus is begotten the child of good omen, in accordance with the order of nature. Then will appear in the bottom of the vessel the mighty Ethiopian, burned, calcined, discoloured, altogether dead and lifeless. He asks to be buried, to be sprinkled with his own moisture and slowly calcined till he shall arise in glowing form from the fierce fire... Behold a wondrous restoration and renewal of the Ethiopian! Because of the bath of rebirth he takes a new name, which the philosophers call the natural sulphur and their son, this being the stone of the philosophers. And behold it is one thing, one root, one essence with nothing extraneous added and from which much that was

superfluous is taken away by the magistery of the art... It is the treasure of treasures, the supreme philosophical potion, the divine secret of the ancients. Blessed is he that finds such thing. One that has seen this thing writes and speaks openly, and I know that his testimony is true. Praise be to God for evermore.

The Mirror Of Alchemy

The Mirror of Alchemy, composed by the famous Friar, Roger Bacon, sometime fellow of Martin College and Brasen-nase College in Oxenforde.

CHAPTER I. Of the Definitions of Alchemy.

In many ancient Books there are found many definitions of this Art, the intentions whereof we must consider in this Chapter. For Hermes said of this Science: Alchemy is a Corporal Science simply composed of one and by one, naturally conjoining things more precious, by knowledge and effect, and converting them by a natural commixtion into a better kind. A certain other said: Alchemy is a Science, teaching how to transform any kind of metal into another: and that by a proper medicine, as it appeared by many Philosophers' Books. Alchemy therefore is a science teaching how to make and compound a certain medicine, which is called Elixir, the which when it is cast upon metals or imperfect bodies, does fully perfect them in the very projection.

CHAPTER II. Of the natural principles, and procreation of Minerals.

Secondly, I will perfectly declare the natural principles and procreations of Minerals: where first it is to be noted, that the natural principles in the mines, are Argent-vive, and Sulphur. All metals and minerals, whereof there be sundry and diverse kinds, are begotten of these two: but: I must tell you, that nature always intends and strives to the perfection of Gold: but many accidents coming between, change the metals, as it is evidently to be seen in diverse of the Philosophers books. For according to the purity and impurity of the two aforesaid principles, Argent-vive, and Sulphur, pure, and impure metals are engendered: to wit, Gold, Silver, Steel, Lead, Copper, and Iron: of whose nature, that is to say, purity, and impurity, or unclean superfluity and defect, give ear to that which follows.

Of the nature of Gold.

Gold is a perfect body, engendered of Argent-vive pure, fixed, clear, red, and of Sulphur clean, fixed, red, not burning, and it wants nothing.

Of the nature of silver.

Silver is a body, clean, pure, and almost perfect, begotten of Argent-vive, pure, almost fixed, clear, and white, and of such a like Sulphur: It wants nothing, save a little fixation, color, and weight.

Of the nature of Steel.

Steel is a body clean, imperfect, engendered of Argent-vive pure, fixed & not fixed clear, white outwardly, but red inwardly, and of the like Sulphur. It wants only decoction or digestion,

Of the nature of Lead.

Lead is an unclean and imperfect body, engendered of Argent-vive impure, not fixed, earthy, dressy, somewhat white outwardly, and red inwardly, and of such a Sulphur in part burning, It wants purity, fixation, color, and firing.

Of the nature of Copper.

Copper is an unclean and imperfect body, engendered of Argent-vive, impure, not fixed, earthy, burning, red not clear, and of the like Sulphur. It wants purity, fixation, and weight: and has too much of an impure color, and earthiness not burning.

Of the nature Iron.

Iron is an unclean and imperfect body, engendered of Argent-vive impure, too much fixed, earthy, burning, white and red not clear, and of the like Sulphur: It wants fusion, purity, and weight: It has too much fixed unclean Sulphur, and burning earthiness. That which has been spoken, every Alchemist must diligently observe.

CHAPTER III. Out of what things the matter of Elixir must be more nearly extracted.

The generation of metals, as well perfect, as imperfect, is sufficiently declared by that which has been already spoken, Now let us return to the imperfect matter that must be chosen and made perfect. Seeing that by the former Chapters we have been taught, that all metals are engendered of Argent-vive and Sulphur, and how that their impurity and uncleanness does corrupt, and that nothing may be mingled with metals which have not been made or sprung from them, it: remains clean enough, that no strange thing which has not his original from these two, is able to perfect them, or to make a Change and new transmutation of them: so that it is to be wondered at, that any wise man should set his mind upon living creatures, or

vegetables which are far off, when there be minerals to be found near enough: neither may we in any way think, that any of the Philosophers placed the Art in the said remote things, except it were by way of comparison: but of the aforesaid two, all metals are made, neither does anything cleave unto them or is joined with them, not yet changes them, but that which is of them, and so of right we must take Argent-vive and Sulphur for the matter of our stone: Neither does Argent-vive by itself alone, nor Sulphur by itself alone, beget any metal, but of the commixtion of them both, diverse metals and minerals are diversely brought forth. Our matter therefore must be chosen of the commixtion of them both: but our final secret is most excellent, and most hidden, to wit, of what mineral thing that is more near than others, it should be made: and in making choice hereof, we must be very wary. I put the case then, if our matter were first of all drawn out of vegetables, (of which sort are herbs, trees, and whatsoever springs out of the earth) here we must first make Argent-vive & Sulphur, by a long decoction, from which things, and their operation we are excused: for nature herself offers unto us Argent-vive and Sulphur. And if we should draw it from living creatures (of which sort is man's blood, hair, urine, excrements, hens' eggs, and what else proceed from living creatures) we must likewise out of them extract Argent-vive and Sulphur by decoction, from which we are freed, as we were before. Or if we should choose it out of middle minerals (of which sort are all kinds of Magnesia, Marchasites, of Tutia, Coppers, Allums, Baurach, Salts, and many other) we should likewise, as afore, extract Argent-vive and Sulphur by decoction: from which as from the former, we are also excused. And if we should take one of the seven spirits by itself, as Argent-vive, or Sulphur alone, or Argent-vive and one of the two Sulphurs, or Sulphur-vive, or Auripigment, or Citrine Arsenicum, or red alone, or the like: we should never effect it, because since nature does never perfect anything without equal commixtion of both, neither can we: from these therefore, as from the foresaid Argent-vive and Sulphur in their nature we are excused. Finally, if we should choose them, we should mix everything as it is, according to a due proportion, which no man knows, and afterward decoct it to coagulation, into a solid lump: and therefore we are excused from receiving both of them in their proper nature: to wit, Argent-vive and Sulphur, seeing we know not their proportion, and that we may meet with bodies, wherein we shall find the said things proportioned, coagulated and gathered together, after a due

manner. Keep this secret more secretly. Gold is a perfect masculine body, without any superfluity or diminution: and if it: should perfect imperfect bodies mingled with it by melting only, it should be Elixir to red. Silver is also a body almost perfect, and feminine, which if it should almost perfect imperfect bodies by his common melting only, it should be Elixir to white which it is not, nor cannot be, because they only are perfect. And if this perfection might be mixed with the imperfect, the imperfect should not be perfected with the perfect, but rather their perfection's should be diminished by the imperfect, and become imperfect. But if they were more than perfect, either in a two-fold, four-fold, hundred-fold, or larger proportion, they might then well perfect the imperfect. And forasmuch as nature does always work simply, the perfection which is in them is simple, inseparable, and incommiscible, neither may they by art be put in the stone, for ferment to shorten the work, and so brought to their former state, because the most volatile does overcome the most fixed. And for that gold is a perfect body, consisting of Argent-vive, red and clear, and of such a Sulphur, therefore we choose it not for the matter of our stone to the red Elixir, because it is so simply perfect, without artificial mundification, and so strongly digested and fed with a natural heat, that with our artificial fire, we are scarcely able to work on gold or silver, And though nature does perfect anything, yet she cannot thoroughly mundify, or perfect and purify it, because she simply works on that which she has. If therefore we should choose gold or silver for the matter of the stone, we should hard and scantly find fire working in them. And although we are not ignorant of the fire, yet could we not come to the thorough mundification and perfection of it, by reason of his most firm knitting together, and natural composition: we are therefore excused for taking the first too red, or the second too white, seeing we may find out a thing or some body of as clean, or rather more clean Sulphur and Argent-vive, on which nature has wrought little or nothing at all, which with our artificial fire, and experience of our art, we are able to bring unto his due concoction, mundification, color and fixation, continuing our ingenious labor upon it. There must therefore be such a matter chosen, where in there is Argent-vive, clean, pure, clear, white and red, not fully complete, but equally and proportionably commixt after a due manner with the like Sulphur, and congealed into a solid mass, that by our wisdom and discretion, and by our artificial fire, we may attain unto the uttermost cleanness of it, and the purity of the same, and bring it to that pass, that

after the work ended, it might be a thousand thousand times more strong and perfect, then the simple bodies themselves, decoct by their natural heat. Be therefore wise: for if you shall be subtle and witty in my Chapters (wherein by manifest prose I have laid open the matter of the stone easy to be known) you shall taste of that delightful thing, wherein the whole intention of the Philosophers is placed.

CHAPTER IIII. Of the manner of working, and of moderating, and continuing the fire.

I hope ere this time you have already found out by the words already spoken (if you are not most dull, ignorant, and foolish) the certain matter of the learned Philosophers blessed stone, whereon Alchemy works, while we endeavor to perfect the imperfect, and that with things more than perfect. And for that nature has delivered us the imperfect only with the perfect, it is our part to make the matter (in the former Chapters declared unto us) more than perfect by our artificial labor. And if we know not the manner of working, what is the cause that we do not see how nature (which of long time has perfected metals) does continually work! Do we not see, that in the Mines through the continual heat that is in the mountains thereof, the grossness of water is so decocted and thickened, that in continuance of time it becomes Argent-vive? And that of the fatness of the earth through the same heat and decoction, Sulphur is engendered! And that through the same heat without intermission continued in them, all metals are engendered of them according to their purity and impurity? and that nature does by decoction alone perfect or make all metals, as well perfect as imperfect? 0 extreme madness! what, I pray you, constrains you to seek to perfect the foresaid things by strange melancholical and fantastical regiments! as one says: Woe to you that will overcome nature, and make metals more than perfect by a new regiment, or work sprung from your own senseless brains. God has given to nature a straight way, to wit, continual concoction, and you like fools despise it, or else know it not. Again, fire and Azot, are sufficient for you. And in another place, Heat perfects all things. And elsewhere, see, see, see, and be not weary. And in another place, let your fire be gentle, and easy, which being always equal, may continue burning: and let it not increase, for if it does, you shall suffer great loss. And in another place, Know you that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed. And in

another place, patiently, and continually, and in another place, grind it seven times. And in another place, It is ground with fire, And in another place, this work is very like to the creation of man: for as the Infant in the beginning is nourished with light meats, but the bones being strengthened with stronger: so this mastery also, first it must have an easy fire, whereby we must always work in every essence of decoction. And though we always speak of a gentle fire, yet in truth, we think that in governing the work, the fire must always by little and little be increased and augmented unto the end.

CHAPTER V. Of the quality of the Vessel and Furnace.

The means and manner of working, we have already determined: now we are to speak of the Vessel and Furnace, in what sort, and of what things they must be made. Whereas nature by a natural fire decocts the metals in the Mines, she denies the like decoction to be made without a vessel fit for it. And if we propose to imitate nature in concocting, wherefore do we reject her vessel! Let us first of all therefore, see in what place the generation of metals is made. It does evidently appear in the places of Minerals, that in the bottom of the mountain there is heat continually alike, the nature whereof is always to ascend, and in the ascension it always dries up, and coagulates the thicker or grosser water hidden in the belly, or veins of the earth, or mountain, into Argent-vive. And if the mineral fatness of the same place arising out of the earth, be gathered warm together in the veins of the earth, it runs through the mountain, and becomes Sulphur. And as a man may see in the foresaid veins of that place, that Sulphur engendered of the fatness of the earth (as is before touched) meets with the Argent-vive (as it is also written) in the veins of the earth, and begets the thickness of the mineral water. There, through the continual equal heat in the mountain, in long process of time diverse metals are engendered, according to the diversity of the place. And in these Mineral places, you shall find a continual heat. For this cause we are of right to note, that the external mineral mountain is everywhere shut up within itself, and stony: for if the heat might issue out, there should never be engendered any metal. If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in, when it ascends, may find no vent: but that the heat may beat upon the vessel being close shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some

earth, representing the nature or close knitting together of glass: the mouth whereof must be signed or sealed with a covering of the same matter, or with lute. And as in the mines, the heat does not immediately touch the matter of Sulphur and Argent-vive, because the earth of the mountain comes everywhere between: So this fire must not immediately touch the vessel, containing the matter of the aforesaid things in it, but it must be put into another vessel, shut closed in the like manner, that so the temperate heat may touch the matter above and beneath, and where ever it be, more aptly and fitly: whereupon Aristotle says, in the light of lights, that Mercury is to be concocted in a three-fold vessel, and that the vessel must be of most hard Glass, or (which is better) of Earth possessing the nature of Glass.

CHAPTER VI. Of the accidental and essential colours appearing in the work.

The matter of the stone thus ended, you shall know the certain manner of working, by what manner and regiment, the stone is often changed in decoction into diverse colors. Whereupon one says, So many colors, so many names. According to the diverse colors appearing in the work, the names likewise were varied by the Philosophers: whereon, in the first operation of our stone, it is called putrifaction, and our stone is made black: whereof one says, When you find it black, know that in that blackness whiteness is hidden, and you must extract the same from his most subtle blackness. But after putrifaction it waxes red, not with a true redness, of which one says: It is often red, and often of a citrine color, it often melts, and is often coagulated, before true whiteness. And it dissolves itself, it coagulates itself, it putrifies itself, it colors itself, it mortifies itself, it quickens itself it makes itself black, it makes itself white, it makes itself red. It is also green: whereon another says, Concoct it, till it appears green unto you, and that is the soul. And another, Know, that in that: green his soul bears dominion. There appears also before whiteness the peacocks color, whereon one says thus, Know you that all the colors in the world, or that may be imagined, appear before whiteness, and afterward true whiteness follows. Whereof one says: When it has been decocted pure and clean, that it shines like the eyes of fishes, then are we to expect his utility, and by that time the stone is congealed round, And another says: When you shall find whiteness atop in the glass, be assured that in that whiteness, redness is hidden: and this you must extract: but concoct it while it becomes

all red: for between true whiteness and true redness, there is a certain ash-color: of which it is said, After whiteness, you cannot err, for increasing the fire, you shall come to an ash-color: of which another says: Do not set light by the ashes, for God shall give it to you molten: and then at the last the King is invested with a red crown the by will of God.

CHAPTER VII. How to make projection of the medicine upon any imperfect body.

I have largely accomplished my promise of that great mastery, for making the most excellent Elixir, red and white. For conclusion, we are to treat of the manner of projection, which is the accomplishment of the work, the desired and expected joy. The red Elixir turns into a citrine color infinitely, and changes all metals into pure gold. And the white Elixir does infinitely whiten, and brings every metal to perfect whiteness. But we know that one metal is farther off from perfection then another, and one more near then another. And although every metal may by Elixir be reduced to perfection, nevertheless the nearest are more easily, speedily, and perfectly reduced, then those which are far distant, And when we meet with a metal that is near to perfection, we are thereby excused from many that are far off. And as for the metals which of them be near, and which far off, which of them I say be nearest to perfection, if you are wise and discrete, you shall find to be plainly and truly set out in my Chapters. And without doubt, he that is so quick sighted in this my Mirror, that by his own industry he can find out the true matter, he does full well know upon what body the medicine is to be projected to bring it to perfection. For the forerunners of this Art, who have found it out by their philosophy, do point out with their finger the direct and plain way, when they say: Nature, contains nature: Nature overcomes nature: and Nature meeting with her nature, exceedingly rejoices, and is changed into other natures, And in another place, Every like rejoices in his like: for likeness is said to be the cause of friendship, whereof many Philosophers have left a notable secret, Know you that the sour does quickly enter into his body, which may by no means be joined to another body, And in another place, The soul does quickly enter into his own body, which if you go about to join with another body, you shall loose your labor: for the nearness itself is more clear. And because corporeal things in this regiment are made incorporeal, and contrariwise things incorporeal corporeal, and in the shutting up of the work, the whole body is made a

spiritual fixed thing: and because also that spiritual Elixir evidently, whether white or red, is so greatly prepared and decocted beyond his nature, it is no marvel that it cannot be mixed with a body, on which it is projected, being only melted. It is also a hard matter to Project it on a thousand thousand and more, and incontinently to penetrate and transmute them. I will therefore now deliver unto you a great and hidden secret. one part is to be mixed with a thousand of the next body, and let: all this be surely put into a fit vessel, and set it in a furnace of fixation, first with a lent fire, and afterwards increasing the fire for three days, till they be inseparably joined together, and this is a work of three days: then again and finally every part hereof by itself, must be projected upon another thousand parts of any near body: and this is a work of one day, Or one hour, or a moment, for which our wonderful God is eternally to be praised.

Here ends the Mirror of Alchemy, composed by the most learned Philosopher, Roger Bacon.

On The Philadelphian Gold

A Conference betwixt Philochrysus and Philadelphus On the Philadelphian Gold.

Philochrysus: This was upon me to ask you. You may remember then that you told me how the description of your city which we then read, was more literal, than is easy to be believed, and withal more mystical than it is possible for the wisest of mortals to comprehend. And in particular you told me that it was built first of true and substantial Gold; secondly of fine Gold; thirdly of transparent or glassy Gold; and fourthly of living Gold.

I desire now that you would answer me to all these particulars in order. Do you then say that this city is built of true Gold, and that it is not only metaphorically said to be built of Gold? Is it as real and substantial, is it as visible and palpable, and has it as many good qualities as this which I have now in my hand?

Philadelphus: Yes, Philochrysus, I can assure you that it is built of true and not metaphorical Gold, as some would have it only to be. This Gold, I say, is no less real and substantial, and no less visible and palpable to its inhabitants and has as many, yea more, good qualities that that which you hold in your hand, and seem so pleased with. I know that this is a strange language, and I shall have much ado to make myself understood by you but in any degree. Because I must speak of that which you have never seen, or handled; though others have both seen and handled of it, and you also may come in time to do the same. So that it will be almost as hard a matter for one that is born blind to understand the philosophy of colours, or one born deaf the nature and distinction of sounds, as for you to comprehend what I am about to say of a certain substance that is visible to some but not to you, palpable to some but not to you; and which therefore you have no kind of apprehension of.

Philochrysus: I promise to be very attentive. Do me the favour but to satisfy me as far as you can.

Philadelphus: Well, I will endeavour your satisfaction, after that you shall have answered me a question or two that I have to propose to you.

Philochrysus: I am very ready to do it.

Philadelphus: Why do ye believe that piece of Gold which ye showed me, to be true, real and substantial, and not shadowy, figurative and accidental?

Philochrysus: Why do I believe so? I am not such a stranger to the truth, as not to be able to distinguish it from a shadow. A shadow will fly from me if I go to catch at it, but this I can grasp fast enough. A shadow depends on the substance, and on the position of the Sun which casts it. It has no figure but from the substance, and that is always very faint and weak; it cannot be touched, it has no ponderosity, no light, no power in it. But this is ponderous, bright and powerful. You see me touch it, and its figure is not faint or weak but vivid and strong, without depending upon anything else. Wherever I move it, and whatever the position of it may be to the Sun or light, it still retains the same shape and the same substance. And now I have it fast, I dare venture its flying away.

Philadelphus: I see you are well satisfied with yourself. But pray tell me, how would you give a description of it, to satisfy another that had never seen it, or perhaps never heard of it; or if ever heard of it, yet not otherwise than as a figurative sound to please children with, or as a rattle, a picture, a shadow, a name without substance, without reality? How would you make it to be understood to a Philosopher, and how to a merchant that is no philosopher, supposing them both to be strangers to the nature and use of this sovereign metal?

Philochrysus: Truly, Philadelphus, you begin to puzzle me. And besides I cannot see whither all your windings and turnings will at last lead me. Indeed, it would be a difficult matter to resolve satisfactorily either a Philosopher or a merchant concerning this dear precious metal, if they have not some manner of notice of it beforehand. But since it is not unlawful to make such a supposition, I am ready also to make such an answer as I can.

I would therefore endeavour to satisfy them, by making use of such ideas, images and conceptions which they are already acquainted with; and by compounding them and dividing them, I would strive to frame in the inquirer an idea, image and conception hereof, which might approach as near as possible to the truth. As for instance, if I were to discourse with a philosopher, whom I will suppose to live in the remotest part of Tartary, or in some dark corner near to the Northern Pole where mines of Gold were

never so much as heard of, and no name even found for it in the language of the country. I would think in the first place what to call it, that he might in some sort apprehend me, while I am discoursing with him. Now because some Copper mines may be near to him, and he may have both seen and handled and also tried several experiments upon this metal, therefore I will call it fine Copper or perhaps fine Brass, if this be likewise known to him. Then because I must speak to him in his own terms, and he has used himself to those of Mercury and Sulphur, I will tell him this fine Copper is compounded of a pure Mercurial Water and a pure Sulphureous earth, exactly proportioned and duly maturated and concocted by the Sun-beams in some proper matrix or vessel.

Next I will, as far as I am able, show him the difference, both in quantity and quality, of the compounding principles of this fine Copper, and of his Copper. Whereupon I tell him that the Mercurial Water, which enters into the composition of this fine Copper, is not only more subtle, defecated and pure, than that which is in that Gothic Copper of his, but also that it is there in a much greater quantity. Likewise I tell him that the quantity of the Brimstone or Sulphureous Earth, which enters into the composition of the Gothic copper is greater than that which is in this fine (which I call for distinction the Peruvian) Copper, but that in the former it is more coarse than in the latter. Herein lies the main difference of the Peruvian and the Gothic Copper (which I must make my philosopher understand) as to the composition of the principles both in the one and the other. Which are both essentially the same, but diversified as well according to quality as quantity. He must then confess to me, that the Mercury in the Gothic Copper must needs be originally infected and poisoned, and that there must be a defect in its proportion: as likewise that the coarseness, the superfluity and the combustibleness of its Sulphur are no inconsiderable impediments to the perfection of this metal. And he will grant me to this, I believe, though he never have seen the fine metal of Peru, that there may be such a Copper there found as I do describe, if there may be but a Mercury, or water of Life, freed from its original infection and poison, and then fitly adapted and conjoined with a proper Sulphur that shall be pure and of an incombustible nature, so as not to diminish in the severest fires.

However perhaps he will maintain, that I ought not altogether to despise the Sulphureous Earth of his Gothick Copper; for that though it were not so

pure, fixed and permanent as that of the other, yet it was of the very same essence and nature with it, and therefore also might possibly come to be in like manner purified and made incombustible.

And when I have brought him thus far, then I may speak unto him of the several properties of our fine copper, and leave him to compare them with those of that coarse sort which is only known to him. And here if I could give him an exact calculation of the weight of a cubical inch of the Peruvian Copper, comparing it with a cubical inch of the Gothick and showing the preponderancy of that above this, I should settle in him a just idea as to one property of it. Another property is purity and clarity, which I must in the next place give him to understand by deduction from such ideas or conceptions which he has already admitted. A third is its tincture, and here as I must heighten that idea which he has entertained on one side, so I must lessen it on the other, that this man may exactly quadrate with the original. A fourth and main property which I am to tell him of is Fixation, or the immortality and indefectibility of the tincture, life or soul of this metallic body. Besides all which I may in the fifth place discourse to him of the extreme ductability or rarefaction of it; if it might not be too prodigious for his belief; and sixthly, of its medicinal uses and qualities, which would afford me a great variety of matters to entertain him with.

And thus I shall have in some degree satisfied my Tartarian or my Gothick Philosopher, that the fine Copper of Peru is not metaphorical or symbolical, as his poor country men, who have never seen it, would persuade him: but that it is as truly, really and substantially of a metallic nature and consistence, as that which he daily handles for such. And he now begins to understand how this fine copper, which I otherwise call Gold, is compounded of the same (yet better graduated) principles, with a more exact proportion than his, and that it is not metaphorically, but really a metallic substance, more ponderous, and brighter than the other, also of a bitter (though not so deep) Tincture, more fixed and ductile, and lastly more proper for human bodies, to be used internally or externally, when prepared according to Art.

So I take my leave of my Philosopher, and go next to my merchant. Here I shall not have so much to do, as with the former. I need only to mind him in brief of the several properties about which I discoursed my philosopher, and then declare unto him the great and excellent use thereof in commerce, so

as more than four hundred times to answer the other in common valuation, and often more than five hundred.

Philadelphus: Tis enough, I find you like well the subject that you are upon, but hope it will serve to lead you into one that is far better. Of all that you have now said, nothing will be found to be in vain, when I shall come to examine you. The tables may come perhaps to be turned upon yourself. Wherefore let me persuade you to try thoroughly, whether that be indeed gold, which you believe to be so. But since you have been pleased to satisfy me as to what I demanded, I am now most ready to satisfy you, as to what was propounded; only I must first premise two or three things that I may be understood by you. Wherefore be now attentive and consider well what I am about to say.

Philochrysus: I will be sure Sir, to attend your motion, for I begin to be very jealous, that you have been carrying on all this while some plot to undermine me. But pray let us hear your premises, and I promise to make the best use of all the ears and eyes which I have.

Philadelphus: The first thing that I wish then to premise is this, That the Divine Blessing was originally spoken forth upon the whole Creation of God. Or as some would rather choose to express it - It was outspoken into the Creation, that is, by a real, vital and essential infusion engrafted into it. So that whatever come out of the hands of God was good. No evil should ever be derived from the Divine Being, who notwithstanding the supreme liberty of Will, is necessitated when He acts, to act according to Goodness. No sin nor death, no barrenness or drought, no weakness or disproportion could at all proceed from him. Wherefore he rejoicing, as it were, in the works of his hands, pronounced them both severally and universally to be good, yea very good, as considered in their whole system, and harmonious union with each other.

Philochrysus: I must grant that you say. But I would fain see to what purpose It will serve you.

Philadelphus: You may yet, before we part.

Philochrysus: I cannot deny but that God blessed the whole Creation and that all the works of his hands are good. Make your best of it.

Philadelphus: The second thing that I have to premise is but as a corollary from the former, and is strengthened by universal experience. It is this, The

Works of the Creation are not Now in the same State, as they were when they first came out of the hands of God, or as when the Divine Blessing was pronounced upon them, or outspoken onto them, yet with this limitation, so far as they are within our Sphere or Orb. For experience doth at this day too sufficiently attest that the creatures, whether they be of the animal, vegetable or mineral kingdom, cannot be all said to be good, howsoever they be considered, either separately by themselves, or conjunctly in harmony with the rest. And whatever may be pleaded on their behalf by some acute philosophers and divines, that all the creatures are, even at this day, good; though not positively, yet relatively, and with respect both to their present constitution and the constitution of the world in general, it is evident, to me at least, if either the undoubted records of scripture, or the natural light of reason may judge of the appeal, that all that they can say will, if it prove anything, certainly conduce to the very overturning of the positive goodness of the Divine Being, and the introducing in the room thereof a certain relative, hypothetical and imaginary goodness, and to the building up a very odd and irregular system of the Universe.

This if it were necessary, I might at large deduce through several particulars, proving the absurdity and inconsistency of such a supposition, that has been taken up of late by some men of name, and by them too mush authorised to the dishonour of God, though they might not perhaps design it so, as I am apt both to hope and believe. But this would lead me out very far and keep me too long from the resolution of the question in hand. However, Philochrysus, if at any other time you think it worth your while to demand a particular satisfaction as to this point, I shall be most willing to give it to you.

Philochrysus: I thank you, Philadelphus. At present I am well enough satisfied in this matter; yea so much as I have often with myself admired, even when bit by a flea, how any could be serious in pleading for the perfection of the present constitution of the World of Nature, as if it never had been better, or was never to be better; but after it shall have lasted out such a term, that it must return back again into its primitive state of nothingness; by the most dreadful dissolution through Fire. This their catastrophe of Our World, I must confess, did never very well please me; but did always stick.

Philadelphus: Its is then granted by you that the present constitution of this terrestrial world in which we live, is not so perfect and good as it was originally brought forth by God, and that it may, by the gift of god, recover again its original constitution.

Philochrysus: It is granted.

Philadelphus: Well! Answer me now this one question. Which do you now think best deserves to be called by this or that name, that which is most perfect in its kind, and that which comes up most really to the true and original frame of its nature, or that which falls short of it, and is very Imperfect as to its kind?

As for instance, you take two sheep, or two horses, and of these let one be placed at the right hand and the other at the left. Suppose now the horse at the right hand to have all the most excellent features and proportions of an horse, and that at the left to have none of them at all, but to be very mean and despicable. Suppose also the sheep at the right hand, to be very plump and fat, and to wear a Golden Fleece upon its back, and that at the left to be lean, deformed and leprous. Will you hereupon say that the horse at the left hand is a real horse, but that at the right a metaphorical one? Or that the sheep at the left is a true sheep, but not that at the right? And will you not rather say that these by approaching nearer to the perfection of their nature, and to the original integrity and beauty in which they were first both brought forth from the Divine exemplar, do less deserve to be called figurative or allegorical than the other.

Philochrysus: So indeed it seems to me, if either of these may be called a figurative sheep, or a figurative horse, it must be the left-handed ones, who come not up to the primitive constitution of their nature, into which the divine blessing was spoken, but have fallen under the curse, and suffered the depravation of their first pure form, according to the supposition that is granted you. And if any one had ever seen such an other but such lean and deformed sheep, or such ill conditioned and disproportioned jakes, verily I say should much condemn his rashness, if he should say there were no other, but positively conclude these to be the best of the kind, and that above them are but hypothetical metaphors, or poetical expressions of somewhat transcending nature. Yea I should be a little angry if he should be so obstinate as to stand out against the authentic relations of ocular witness,

or go to oblige me to deny my own senses, because his have not had the same experience which mine also had.

Philadelphus: Suppose also that you have two bushels of wheat, the one whereof is half full of chaff, the other perfectly cleansed, the one blighted, the other large grained and sound. Would you say that the blighted and chaffy corn is only real and substantial, but the sound and the cleansed to be no more than a metaphor or a shadow. I believe not.

Suppose once more that you have two pips of Spanish wine, the one natural and unsophisticated, clean and sprightly, the other pipe sophisticated and filled up half with water: and that you have tasted only of the latter. Would you say that this only is true wine, and not the other?

Philochrysus: No, Philadelphus, I think I should not so far expose my own judgment. And though I should not have tasted of the finest wine, yet would I not say there is no better than that I have tasted; and assert that what I am told of the other is only fancy or figure.

Philadelphus: Now my dear Philochrysus, Hold to your words. For I see two pieces of gold, the one as at your right hand, the other is at your left, the one celestial gold, the other terrestrial gold, like as there are bodies celestial and bodied terrestrial. The gold of your left hand you see and handle, and say therefore that it is substantial. The gold of the right hand you see not neither can you handle, and conclude therefore that it is shadowy. The reason whereof is this. The former has a peculiar virtue in it to blind that eye by which the former Gold may be discerned, and to induce such a paralytic numbness and deadness on all one part of the man that has a lust after it, that he cannot possibly feel or handle the other till his disease be first removed from him. But as for me, that Gold which you call substantial, I should of the two rather choose to call shadowy Gold, and that which you think to be shadowy and figurative, I must call substantial and real, on far greater reasons than you have produced to move me to the contrary.

Philochrysus: I cannot but believe my senses. You shall not easily persuade me out of them. For if they deceive me, I can be certain of nothing.

Philadelphus: Be not afraid: you may keep your senses still for me. Since the senses deceive none; but it is the judgment which is made upon them that may be erroneous. Take care therefore that you judge not amiss, and

think that to be in the object itself which is nothing but an impression produced by it upon the sensory. But tell me, do you ever dream?

Philochrysus: Yes I do.

Philadelphus: You may then remember how you thought that you have seen, felt and handled various objects which have vanished away as soon as you awakened.

Philochrysus: I do. And particularly I call to mind, how I have sometime thought myself to be rolling among bags of gold. So that it has been no small trouble to me to find myself undeceived in the morning.

Philadelphus: Forget not this. The application will not be difficult, and very nearly concerns you, my friend. Philochrysus, you are in a dream at this very instant, and you will certainly find yourself undeceived in the morning, when your senses that are now locked up in sleep shall recover themselves.

Philochrysus: In a dream say you? Nay, then the whole world is a dream. All that I do is dream and fancy, and whatever I behold or handle is but a shadow. Will you make all the world beside yourself to be in a dream? Will you make all the hurly-burlies in it, all the traffickings, negotiations, and wars, with all manner of transactions, private and public, civil and religious, to be nothing more but the sportive imaginations of the night? Will you make nothing to be real or substantial of what is seen, felt , heard or understood by us poor mortals? Sure, Phildelphus, you are no sceptic.

Philadelphus: No, I am an eclectic. But yet I have found the good of scepticism, as to many things that you believe. And if it go not too far, it is the foundation of all solid knowledge, natural, political or divine. Wherefore, however strange it may appear to you, it is not very far from the truth, to say that this world, with all that is in it, is but a dream or a shadow when compared with the invisible worlds. I am afraid to press you too much with these matters, and therefore I only said it is not very far from the truth to say so, but the indubitable records wherein in manifestly the finger of God, would bear me out, if I should say that it is the very truth itself. Search into these and you will find enough to open your eyes and let you see that the form of this World passeth away, and that all that belongs to it is no more than as a vision of the might, which flies away with the day break. My thoughts have been formerly the same with yours: the poisoned cup from

the hand of the Fair Harlot, whom I have mentioned to you, cast me into a deep sleep. And in it I remember, I had just the same dreams which you have now. I thought terrestrial gold was as substantial as you imagine it to be, and of the celestial gold I had no manner of apprehension; but was contented to look on it as a figure and not as a substance. But I was roused out of my sleep by a swift messenger out of the Heavenly Philadelphia, upon which all the enchanted scenes of the night immediately fled away, and I awakened recovering the senses which had been before chained up, and then I quickly perceived my errors. Ah! Philochrysus! Awake! Awake! There stands now at your right hand one of the citizens of that beautiful city, who holds before him a medal made of the same gold, which he would present to you, if you would but suffer your eyes to be opened, and would not hold so fast the shadow.

Philochrysus: What mean you to do with me? Oh! A little more sleep, a little more slumber, a little more of this worlds, and then I awake. Disturb me not.

Philadelphus: He talks in his sleep. Ho! Ho! Philochrysus. You will not yet be awakened I find. I will therefore for a little time grant you your hearts desire, and this once, suppose that you are not asleep while you sleep, but that your dream is a reality, and all the conclusions that you have made from the exercise of your outward senses to be true. For by parity of reason (even granting what you say) as you do conclude the terrestrial gold to be true, real and substantial, I do conclude the celestial to be so, and much more so. If you plead sensation for yours, I know those that plead it for ours, and that deserve as much (at least) to be believed as any that you bring. But lest you might not so readily believe or apprehend perhaps the witnesses that I could produce, I will proceed with you as you would do with your Goth or Tartar, that had never heard of the gold mines of Peru. Wherefore I must needs tell you that if the Peruvian gold be true gold, then the Philadelphian gold deserves also of right so to be called, yea is much better qualified of the two to bear this name, as it is more perfect in its kind, and as it more nearly approaches then the former to the true and original frame of pure and undefiled nature, exactly compounded according to the divine exemplar, and duly concocted in the bowels of the everlasting mountains, the mountains of the Sun and the Mountains of the Moon. Whence, supposing the difference of Philadelphian and Peruvian Gold to

be, as the difference of Peruvian and Gothic Copper; this will not hinder but that the Philadelphian Gold, both according to the greater purity of its constituent principles (as without the least alloy of the curse) and the most exact proportion of then, may well deserve to be looked on no less real than the Peruvian.

Philochrysus: If it be so, pray dear Philadelphus, give me some of it, that I may make a proof.

Philadelphus: You are not yet out of your dream, you know not what you say. For you neither understand what manner of Gold this is, neither who it is that can give it. It may be called to you by a thousand names, but I do assure you that it is true and proved gold. And let me tell you that your gold, or the false brass of Peru, is not constituted of Principles altogether pure and defected, but mixed with some close and inherent imperfections. Neither are the proportions adjusted according to perfect Nature, but only according to the perfect constitution of this terrestrial orb. The curse that has entered into the whole lower Creation has also entered into this, and it is not a perfect metal, except with respect to the lapsed and broken frame of this our Earth.

Philochrysus: Hah! Philadelphus! I am wondering where you will run at last. I am not so much in a dream, but I can laugh at these amusements of yours. Did ever any before deny Gold to be a perfect metal?

Philadelphus: Mistake me not. I do not deny it to be a perfect metal with respect to the present order of things in their Fallen State. But I do positively aver that it is not a perfect metal with respect to that primitive and original order of Beings which proceeded immediately from God through His Word, wherein and whereby they subsist; but that it partakes of the curse, as well as all the other subjects of the mineral or metallic kingdom, though not in the same degree. Now there is an Inherent curse, and there is also an Adherent Curse, and of both of these it more or less participates.

Philochrysus: Pray what do you mean by an Inherent Curse, and how do you appropriate it to the Terrestrial Gold.

Philadelphus: Know what is the Blessing and you cannot fail to know what is the Curse in Nature. There is an Inherent Blessing in every creature, and there is also an Adherent Blessing. Without the former God could never

have pronounced them good, and without the latter they could never have been serviceable to man, or to the rest of their fellow creatures. A privation, or loss, in either of these kinds, is called the Curse. And as it has diverse degrees and is variously specified, so takes it up diverse names, as Death, Darkness, Hades, Sheol, the Turba, the Left Hand, the Seed of the Serpent, the Mist out of the Earth, Lilith, Arimanius, Poison, the Blood of the Old Dragon, the Prisons, the North, and many others.

The benediction now of both kinds may be lessened, hidden or removed either in part of in whole. The Adherent Benediction may possibly admit of a total remove and separation, but the inherent can never do this without the destruction and annihilation of the subject wherein it is. Whence though it may be hid, yet can it never be separated without the entire disunion of its constituent and vital principles. Which are not perishable, but endure the same, notwithstanding all the cortices, veils, and coverings, wherewith they may be overcast or oppressed, and which are said to be under the president-ship of so many evil Angels.

Behold then here is Wisdom to take away the Inherent Curse from the creature, and to cause the disappeared Blessing to reappear, and exert forth itself. Now shall you understand how this curse is to be appropriated to the terrestrial Gold, and how the contrary Blessing is to be predicated of the celestial. But in the first place you are to take notice, that as the inherent is here less than in any other subjects of the same Kingdom and Order, so the Adherent Curse is greater. In the second place you are to observe that the primary and Radical principles being (as to us) invisible in themselves, the secondary and elementary, which may be made visible, can be here only examined into.

In the third place, I am now to acquaint you that these elementary principles, which I call also Spermatical, as I call the former Seminal, are vastly different in the state of pure and of corrupt Nature.

For in pure nature there is found a bright living crystalline water, full of spirit, power and energy; but in Nature corrupted there is a water that is opposite to this, being without Light, Life, or purity, without spirituality or strength, and void of all benign efficacy. Wherefore as a stagnated pool remote from the sun beams, or as a dead insipid phlegm, is not to be regarded or valued, so likewise there is found a bright, living and crystalline earth (such as hath been, and such as will be, and such as is even at this

time, when it appears not, except to some few) which is sometimes compared to fine silver, and is called the Salt of the Earth. And in this Blessed earth is locked up the Spirit, Energy and Seed of the Mineral and vegetable kingdoms in their purest constitution, yea and of the animal too. For that it contains in itself the Fire of Nature, by which the wheel of her Magia, according to all the seven forms and spirits is set to work.

On the contrary there is a dull, dead and opaceous earth that is mixed more or less with all terrestrial subjects, and that may by Art be separated from them. This is the Curse of the Earth which must be taken away and dissolved, before the Blessed and new Earth can appear, wherefore it is called the Damned Earth.

Philochrysus: I hope you will not say that there is any of what the Chymists call Damned Earth in this our Gold. For I cannot bear the thought of it. Pray therefore explain yourself here a little.

Philadelphus: It is you yourself that make the particular application, for I did not. And indeed, Sir, I was almost afraid to touch you so near the quick. But if your Gold, Philochrysus, be a terrestrial subject (which you will scarce deny) then I am sure it must have some share of this Damned earth in it. For the Curse has not a command to stop when it came to a mine of Gold, but like a leaven it passed through and through, and infected the whole earth, and all that belonged to it. There might not indeed so much of it here abide as elsewhere, and therefore I said there was less of the Inherent Curse in this, than in any other subject of the same kingdom or order. Yet there is some, and that too very considerable, if either reason or experience may be allowed to pass the judgment. But this would lead us too far into a Philosophical disquisition.

Let it suffice at present to consider whether what a vulgar and ordinary artist may be able to give an ocular demonstration of in the greatest part of earthly subjects, an expert master may not be as able to give the same in All?

Wherefore be not angry, dear sir, at what I have asserted, but learn to bear the thought of what will be so much your disappointment, as to let you see the fair idol of your heart is not so lovely as you have imagined it to be, and that it is not all true gold that glisters in your hand.

There is a Damned Earth Terra Damnata et Maledicta that cleaves so fast to it, as is not (easily) to be separated by the refiners art. And I am informed from credible testimonies, that whosoever shall be understanding in heart and skillful in hand, to separate this vile earth from the precious Solar Earth in the body of Terrestrial Gold, shall find the quantity of the former (however small when compared to the inferior metals) to exceed the other. And if what is related concerning the degradation of Gold by an eminent and curious eye-witness of this nation, whom all the philosophical and Christian world stands obliged to (and who had this generous and noble design to vindicate Religion from all sectarian polity or partiality, and to establish it upon solid and immutable grounds, be true; and if also the daily experiments) made even in ordinary laboratories of the possibility of its supergradation and Exaltation, by losing in its weight, and so possessing an higher Tincture and Clarity, may deserve any credit: Then is it certain that it may still arrive to an higher degree both of Fixation and Purity, than it could ever meet with in the Bowels of the Accursed earth.

But whether this can ever be quite set free from its Inherent Curse or no, is not so material to our present purpose. However there is a vein, I can assure you, of Paradisical Gold, which not having been with it infected, is by Moses pronounced to be good, (Genesis 2, 12). And yet even this is no more to be compared with the Philadelphian or Sionitical Gold, than the Peruvian is with it. Hereby you may, in part I hope apprehend what is meant both by the Blessing and the Curse, which are inherent in this Metallic body.

Philochrysus: I do, I think, pretty well understand you. But pray what do you mean by an Adherent Curse, and how is that to be appropriated to the Terrestrial Gold?

Philadelphus: The Adherent Curse is that which adheres or cleaves to the Creature, by external application, and not by Internal Constitution, or composition. And here by external application I mean not barely any outward abuse of the same whatever, but also (and chiefly) any degree of adhesion of the Human Soul to it, how intrinsic soever, and the more intrinsic still the more dangerous, it being foreign, incongruous, and extrinsic both to the Soul, and to the creature which she seeks to cleave as to her blessing. Now though your terrestrial Gold has indeed not so much of the inherent, yet has it far more of the Adherent Curse, which is much the

worst of the two. And though it should be never so perfect as to its composition, that avails not if this other Curse sticks to it. Yea, on the contrary, this will be so much the greater and the heavier, as in the case of the Tartarization [2 Peter, 2, 4.] of those angels who kept not their first estate of adhesion to the Original Beauty and Goodness, and in that of the Golden Calf of Israel, concerning which the Jews have to this very day a celebrated proverb, that no punishment is ever inflicted upon them in which there is not some portion of this calf. And I fear the same may be justly applicable not to them alone. What Evil of Sin is there in the whole world that is not perpetrated for the sake of it? And what Evil of pain, or dreadful judgments by the Divine nemesis have not already been pulled down upon particular persons, upon families and upon whole kingdoms? Behold, and consider the times of old; what examples all histories both sacred and profane doth give you. To conclude, how many are there that for the sake of this, labour the greatest part of their lives in the very fire, who at length reap nought but smoke and dross, in the room of those Golden Mountains which they hereby imagined to themselves? And how many weary themselves all their lives for very vanity, while being deceived with the false show of an adhering blessing, they find only misery and repentance; who, had they taken but half that pains to discover the Paradisical or Philadelphian mine of Gold, would never have been left in such plunges at the last? Behold all this proceeds from its Adherent Curse. Remember, prithee Philochrysus, the dying aphorism of the richest Subject of the world at that time, as well as the best politician, and the most faithful servant; which famous aphorism is, I suppose, not unknown to you.

Philochrysus: You mean, I know the saying of that great man, which he left in his legacy to posterity: Had I but taken but half that pains to serve my God, as I took to serve my Prince, he would not now have deserted me.

Philadelphus: I do so. And withal I assure you, my good friend, that if you were but half as diligent in seeking after the celestial, as you are in seeking after the terrestrial Gold, you would be experimentally convinced that I have spoken nothing to you all this while but the very Truth, and you would find yourself possessed of substance instead of vanity.

Philochrysus: I am at a loss. I know not what to make of that which you say. Disturb me not out of my sleep. For I would rather dream on at the old rate, than be molested. Have pity on me, and depart from me. For I am

Philochrysus. I am a lover of that what you have contemptibly nick-named terrestrial Gold. The which to me is a Celestial substance. But you will hardly allow it to be a substance at all, that so you may the more exalt the Gold (as you call it) of your own country, which I must call imaginary. Tell me not then that mine is vanity, or the shadow only of a substance. Neither speak to me of labouring for smoke and dross. I know what is substance, I thank my stars, and I can distinguish between what is true and what is counterfeit. Mine hath been tried in the Fire, and weighed in the balance. It hath stood in the one; and in the other hath been found to have its just weight. Can you also pretend to this?

Philadelphus: Yes, more than pretend. Mine is indeed Gold tried in the Fire, and it has been also weighed in the balance as well as yours. And let me tell you besides, that your gold shall never be able to endure this fire-trial, but shall fly away in it as lead and dross. And one grain of the Gold of my City if put into the balance will preponderate this whole room full of yours. Whence the Crown that is mad out of this Gold is called emphatically a weight of Glory and an Hyperbolical or excessive weight, yea a far exceeding and Hyperbolically Hyperbolical weight [2 Corinthians 4,17.] So far exceeds the celestial Gold in preponderosity the terrestrial Gold when weighed together, as no hyperbole can reach. It exceeds in like manner in clarity and lustre, in fixation and permanency, in the superexcellency of its Tincture, in ductibility and divisibility; and in all manner of medicinal uses both for Spirit, Soul and Body, all which it revives, exhilarates and perfects. And in the last place all the merchandise of your World is not to be compared with it. This alone can truly and really and lastingly make you rich. It would not be difficult to particularize each of these, and to show hereby the reality and substantiality of this Gold that I plead for, not only equally with, but far above that which is dug out of the Earth. But all that can be said hereupon, would but serve so much the more to exasperate you if you comprehend it not, or will not attend to it. In vain therefore would it be for me to give you (at present) a particular description of its several properties, as also of its constituent principles and the manner of their union. I must wait to do that till those senses which are fallen asleep in you shall come to be awakened. But I am therefore sent that I might rouse you out of your sleep. Forgive me that I thus wake you. O Philochrysus! what has become of the eye-salve of Sophia? Arise and anoint your eyes.

Philochrysus: Hold! I think I now begin to see. I must confess that I can now see the possibility of what you drive at, but that it is actually so, I cannot yet perceive. I remember I was once a little acquainted with one that might possibly be of your society, and I did hear him exclaim from the pulpit in this manner: "Think ye, ye shall be set up as pillars in the Temple of God to uphold it? or that you shall be full of gold in your pockets, of the finest gold tried in the Fire, like the rich men of the Earth? and to ruffle it in silks, and fine raiment as those in princes' courts? Do you think that these things are here meant in these promises made to the Seven Churches? No, No, dream of no such things, for I say there is not one word true according to the letter.

Philadelphus: I do say that every word, every syllable, every letter is true, and that there are real and substantial pillars in the Temple of God, real and substantial Gold in the City of God, and real and substantial raiment worn by the citizens thereof. And yet at the same time, I do assert that there is no Word, syllable or letter true, if strictly taken according to that low idea which the natural man has fixed to these words. For as much as there is a more than hyperbolical excess in the difference of one from the other. As each property by itself considered will manifest. And if you are convinced of the possibility (at least) of what I have said, you must acknowledge the actual existence hereof. For that there can be no other reason invented whereby you deny it, but its impossibility and inconsistency.

Philochrysus: I resign therefore, and yield to you, that the City of Philadelphia may be built of true, real and substantial Gold, which has nothing of the curse either Inherent or Adherent sticking to it, according to the sense that the describer means, or that you explain, though not according to that which the natural man would have.

Philadelphus: You comprehend me right. I shall therefore proceed. I said then, in the second place, that it is built of fine Gold, much more fine and higher graduated than any you can ever have seen. This you may in part already understand by what has been said hitherto. But here I shall much more stand in need of words whereby to express myself.

Philochrysus: I long greatly to hear you speak distinctly of this Superfine and supergraduated Gold. I shall not forget what you have said. Therefore proceed on.

Philadelphus: You need but remember your Gothic philosopher. Consider also that there is a twofold body, There is a material and elementary body, and there is an spiritual and a heavenly body. The one is gross, the other fine.

Philochrysus: I can understand perfectly what you mean by the former, but the notion of an immaterial body seems to me the very same contradiction as that of an immaterial substance seemed to an eminent asserter of materialism called Philautus. If you had but him to deal with, he would make work, I believe, with your non-elementary and spiritual body.

Philadelphus: It may be so. But I never feared the strength of reasoning in Philautus, though I know him pretty well, and all his principles whether in Philosophy, Divinity or politics are opposite to mine. He is the express character of the natural man throughout, and in his works everywhere you have the most lively image of the Fallen State of Nature, whereof great advantage may be made by the wise, it being no where that I know so deeply and philosophically handled. This indeed he mistakes for the true and original State of Nature; but herein he speaks well enough, and true enough, as a natural or animal Man, and without deviating, most exactly follows his principles wherever they lead him. On the other side the most learned and profound of all his answerers very admirably both describes and demonstrates the true and original state of Nature, such as it was, and such as it shall be again, but not such as it is at present. As for Philautus he is not dead, but lives in his disciples, and will live as long as the present corrupt state of Nature shall remain upon the Earth. For the Psyche in man is never able to penetrate beyond the image; only the pure spirit of Sophia can reach to the life, which is so imaged out in discourse. Hence he who had only the Psyche, was not able to distinguish betwixt the one and the other, but he took them both to be the same. So finding in the origination of several languages that a Spirit was imaged forth or signified by Breath, he presently concludes that the Spirit and Breath were one and the same, and consequently that all Spirits (as such) were material and corporeal beings. he in the like manner, finding in the verbal image of substance was expressed that which stands under, or props up somewhat, entertained immediately a most gross and sensible conception hereof, and tied it down to matter. So then nothing could be a greater absurdity to him, or a more manifest contradiction, than to believe an immaterial substance, that is an

immaterial matter. Now among those who have a great and just abhorrence for his sentiments, all are not set free themselves from the very same method of argumentation, as from a numerous induction of instances might be verified if need were.

Wherefore I shall only beg of you what is highly necessary in order to your understanding of what I speak, and to your passing a judgment thereupon, that you content not yourself with the lax and popular sense of a word, as that which is generally very equivocal, but that you seek out the strict and close idea that is to be affixed to it, for the removal of all ambiguity in the terms, and the distinction of the image from its original, or (as the Schools would rather speak) of the Signum from Signatum, the sign from the thing signified.

Philochrysus: It is very just what you require, Phildelphus. None can gainsay this method, after what the celebrated author of An Essay on Human Understanding, together with a French philosopher of the first magnitude , have written on it, shall be looked into. Wherefore tell me in the first place, what you mean by Substance?

Philadelphus: Hereby I understand that which hath both Essence and Existence, being created by God, and made capable of bearing up, or supporting various modes of Being.

Philochrysus: What do you mean by Body?

Philadelphus: Hereby I understand a substance that is extended, and is capable of various modes of Extension. Two of which modes are penetrability and impenetrability.

Philochrysus: Is penetrability then a mode of extension? I always thought that all matter was impenetrable.

Philadelphus: True. All Matter is impenetrable, but all body is not. And penetrability is as much a mode of extension as impenetrability. For where there is no co-extension there is no penetration, and where there is no penetration there can be no life. Without therefore all Nature were dead, it remains that extended substances may be penetrated. Now there are extended substances, or rather one extended substance (of which I may speak to you hereafter) which can penetrate others, but which cannot be penetrated by any. There are also extended substances which can penetrate others by co-extension, and which may themselves also be penetrated by

others. lastly there are extended substances or bodies which cannot penetrate others, but which may be penetrated by them. Thus by the outward light of this world, which is a body of the second order, the Earth may be penetrated, which can neither penetrate it or any other substance.

Philochrysus: What do you mean by Matter?

Philadelphus: Hereby I understand a body that is impenetrable, and divisible, and which is capable of various modes of division. So that all Matter is Body, but all Body is not Matter. By impenetrable I mean not that which cannot be at all penetrated, but I mean that which is not to be penetrated by anything of its own order, and which itself can penetrate nothing.

Philochrysus: How can the same Body be impenetrable and divisible?

Philadelphus: Because it is impenetrable, therefore it is divisible into parts. For if it could be penetrated, then would there be no need of division, or separation of the parts? Wherefore that which is penetrable is also indivisible, or rather indiscerpible, and consequently incorruptible.

Philochrysus: I comprehend your meaning. And now I conceive what is your notion of an immaterial or Spiritual Body called likewise a Non-elementary (which is a Quintessential) or heavenly Body; Namely, that it is an extended substance, penetrable, penetrative, indivisible, indiscepible, and incorruptible. As on the contrary your notion of a material and elementary body must be this, that it is an extended substance, impenetrable, penetrated, divisible, discerpible and corruptible. I begin consequently to understand a little your notion of Material and Spiritual, of Elementary and Heavenly Gold, and why you call the one gross and the other fine Gold. But notwithstanding that I conceive how the Material and Elementary Gold is an extended Substance which is impenetrable to all terrestrial bodies, and may be penetrated by the Celestial, which is also divisible into parts, yea Discerpible into the minutest atoms, yet can I not easily yield that it should be corruptible.

Philadelphus: All that is compounded of Elements must be more or less corruptible. And though certain elementary bodies may have arrived at some degree of incorruptibility, yet it is but a degree, it being impossible for them to be ever perfectly freed from corruption, but by a dissolution and a resuscitation. For this is a most assured maxim, that all things must be

perfected upon the cross and all things must be tried by Fire Without passing through the Cross there is no resurrection, without passing through the Fire there is no Fixation or Incorruption, no Purification or Spiritualization. Hence the messenger of the Covenant of Immortality is by a certain prophet compared to a refiners Fire, who saith of him that he shall purify the Priesthood and purge them as Gold that they may rightly offer the sacrifice of Minha to Jehovah. Hence also a great and wise King saith, the word (or outflowing emanation of the Lord is refined; and again he cries out Thy Word is exceedingly refined most fine and pure. And likewise this very Word of the Lord or the Word the Lord saith to the shepherds of Israel: I will refine them as Silver is refined, and will try them as Gold is tried. And elsewhere he saith, I have refined thee melted thee down, and then brought thee out of the furnace. For this cause the precious Sons of Zion are compared to fine gold, and the Angelical man who appeared to Daniel had his loins Girded with fine Gold of Ophir. From this also an account may be given why the Altar of Incense was made of refined Gold, together with the Ark and the Cherubims, also why Wisdom's oracle is so often compared to fine Gold; and lastly why the Shulamite describes both the head and the feet of her beloved to be as of fine Gold, that is such an indivisible, indiscerpible and incorruptible substance, as being extended is therefore a body, and as possessing all the properties of the material and gross Gold, is therefore a spiritual body, or immaterial and celestial gold.

Philochrysus: I must confess that I have always taken a spiritual body to be a contradiction in terms, for I never heard otherwise before but that Spirit and Body were contraries. But now I begin to mistrust that I have not been used rightly to apply ideas to words.

Philadelphus: Your diffidence is well grounded. For I do not find that Spirit and Body are anywhere opposed as contraries in those writings which command the greatest authority and deference above all others to them. I find indeed frequently spirit and flesh to be set as opposites, but spirit and body never. Nay I find it there expressly asserted that there is a natural body, and there is a spiritual body. And so in like manner there is a natural Gold and there is a spiritual, which surpasseth the former, as the spiritual Body of the Resurrection doth this Natural and Elementary body which we now wear about us. Moreover the same highly mystic author tells those who

being immersed in the flesh had no notion of a Spiritual or Heavenly Body, any more than you had.

Philochrysus: There are also Celestial Bodies (of a spiritual and heavenly property) and Bodies Terrestrial (of a material and earthly property as common gold but the Glory of the Celestial is one, and the glory of the Terrestrial is another; that is, the glory of the Philadelphian Gold differs from the glory of the Peruvian, as far as heaven is from Earth.

Philochrysus: You extremely amaze me, good Philadelphus, to tell me that the City from whence you are named is built of such fine gold. But pray now go on, if you are not weary, to satisfy me in the third place, whether it be built of Transparent and Glassy Gold.

Philadelphus: Be not over hasty, but take time to meditate upon what I (through the assistance of the Good Spirit) have freely communicated to you. Neither have I done yet with the former, for I am not yet come to the top of the ladder with you. Perhaps your head may be giddy in endeavouring to reach it at this present. Wherefore though I cannot be ever weary of discoursing these matters, yet I will now take my leave of you with one parallel instance, which you may digest against we meet the next time. Consider what difference there is betwixt the faeces of any terrestrial subject, from which the spirit is separated, and the Spirit itself of that very subject (which is a Spiritual Body) when seven times rectified; and hereby as in a glass you may discern how far that Gross and Earthly Gold I am speaking of, wherewith the Holy City of my brethren is built. In the meanwhile I shall leave with you this Hieroglyphical figure of a star being the mark of this Gold, and also of the city, showing its constituent parts the Water and Fire of the Philadelphians; it manifold and wonderful properties, how it is formed, and how it is made to multiply itself.

Tract On The Tincture And Oil Of Antimony

by Roger Bacon

Preface

Dear reader, at the end of his Tract on Vitriol, Roger Bacon mentions that because of the multiplication of the Tincture that is made from Vitriol, the lover of Art should acquaint himself with the Tract De Oleo Stibii. Therefore I considered that it would be good and useful that the Tract De Oleo Stibii follows next. And if one thoroughly ponders and compares these tinctures with one another, then I have no doubt that one will not finish without exceptional profit. Yet, every lover of Art, should mind always to keep one eye on Nature and the other on Art and manual labour. For, when these two do not stand together, then it is a lame work, as when someone thinks he can walk a long path on one leg only, which is easily seen to be impossible,

Vale.

Joachim Tanckivs

De Oleo Antimonii Tractatus.

ROGERII BACONIS ANGLI

Summi Philosophi & Chemici.

Stibium, as the Philosophers say, is composed from the noble mineral Sulphur, and they have praised it as the black lead of the Wise. The Arabs in their language, have called it Asinat vel Azinat, the alchemists retain the name Antimonium. It will however lead to the consideration of high Secrets, if we seek and recognize the nature in which the Sun is exalted, as the Magi found that this mineral was attributed by God to the Constellation Aries, which is the first heavenly sign in which the Sun takes its exaltation or elevation to itself. Although such things are thrown to the winds by common people, intelligent people ought to know and pay more attention to the fact that exactly at this point the infinitude of secrets may be partly

contemplated with great profit and in part also explored. Many, but these are ignorant and unintelligent, are of the opinion that if they only had Stibium, they would get to it by Calcination, others by Sublimation, several by Reverberation and Extraction, and obtain its great Secret, Oil, and Perfectum Medicinam. But I tell you, that here in this place nothing will help, whether Calcination, Sublimation, Reverberation nor Extraction, so that subsequently a perfect Extraction of metallic virtue that translates the inferior into the superior, may profitably come to pass or be accomplished. For such shall be impossible for you. Do not let yourselves be confused by several of the philosophers who have written of such things, i.e., Geber, Albertus Magnus, Rhasis, Rupecilla, Aristoteles and many more of that kind. And this you should note. Yes, many say, that when one prepares Stibium to a glass, then the evil volatile Sulphur will be gone, and the Oil, which may be prepared from the glass, would be a very fixed oil, and would then truly give an ingress and Medicine of imperfect metals to perfection. These words and opinions are perhaps good and right, but that it should be thus in fact and prove itself, this will not be. For I say to you truly, without any hidden speech; if you were to lose some of the above mentioned Sulphur by the preparation and the burning, as a small fire may easily damage it, so that you have lost the right penetrating spirit, which should make our whole Antimonii corpus into a perfect red oil, so that it also can ascend over the helm with a sweet smell and very beautiful colors and the whole body of this mineral with all its members, without loss of any weight, except for the foecum, shall be an oil and go over the helm. And note also this: How would it be possible for the body to go into an oil, or give off its sweet oil, if it is put into the last essence and degree? For glass is in all things the outermost and least essence. For you shall know that all creatures at the end of the world, or on the last and coming judgement of the last day, shall become glass or a lovely amethyst and this according to the families of the twelve Patriarchs, as in the families of jewels which Hermes the Great describes in his book: As we have elaborately reported and taught in our book de Cabala.

You shall also know that you shall receive the perfect noble red oil, which serves for the translation of metals in vain, if you pour acetum correctum over the Antimonium and extract the redness. Yes not even by Reverberation, and even if its manifold Beautiful colors show themselves, this will not make any difference and is not the right way. You may indeed

obtain and make an oil out of it, but it has no perfect force and virtue for transmutation or translation of the imperfect metals into perfection itself. This you must certainly know.

AND NOW WE PROCEED TO THE MANUAL LABOUR, AND THUS THE PRACTICA FOLLOWS.

Take in the Name of God and the Holy Trinity, fine and well cleansed Antimonii ore, which looks nice, white, pure and internally full of yellow rivulets or veins. It may also be full of red and blue colors and veins, which will be the best. Pound and grind to a fine powder and dissolve in a water or Aqua Regis, which will be described below, finely so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water will have no time to damage it, since it quickly dissolves the Antimonii Tincture. For in its nature our water is like the ostrich, which by its heat digests and consumes all iron; for given time, the water would consume it and burn it to naught, so that it would only remain as an idle yellow earth, and then it would be quite spoilt.

Consider by comparison Luna, beautiful clean and pure, dissolved in this our water. And let it remain therein for no more than a single night when the water is still strong and full of Spirit,

And I tell you, that your good Luna has then been fundamentally consumed and destroyed and brought to nought in this our water.

And if you want to reduce it to a pure corpus again, then you will not succeed, but it will remain for you as a pale yellow earth, and occasionally it may run together in the shape of a horn or white horseshoe, which may not be brought to a corpus by any art.

Therefore you must remember to take the Antimonium out as soon as possible after the Solution, and precipitate it and wash it after the custom of the alchemists, so that the matter with its perfect oil is not corroded and consumed by the water.

THE WATER; WHEREIN WE DISSOLVE THE ANTIMONIUM, IS MADE THUS:

Take Vitriol one and a half (alii 2. lb.) Sal armoniac one pound, Arinat (alii Alun) one half pound / Sal niter one and a half pound, Sal gemmae (alii Sal

commune) one pound, Alumen crudum (alii Entali) one half pound. These are the species that belong to and should be taken for the Water to dissolve the Antimonium.

Take these Species and mix them well among each other, and distill from this a water, at first rather slowly. For the Spiritus go with great force,, more than in other strong waters. And beware of its spirits, for they are subtle and harmful in their penetration.

When you now have the dissolved Antimony, clean and well sweetened, and its sharp waters washed out, so that you do not notice any sharpness any more, then put into a clean vial and overpour it with a good distilled vinegar. Then put the vial in Fimum Equinum, or Balneum Mariae, to putrefy forty (al.i four) days and nights, and it will dissolve and be extracted red as blood. Then take it out and examine how much remains to be dissolved, and decant the clear and pure, which will have a red colour, very cautiously into a glass flask. Then pour fresh vinegar onto it, and put it into Digestion as before, so that that which may have remained with the faecibus, it should thus have ample time to become dissolved. Then the faeces may be discarded, for they are no longer useful, except for being scattered over the earth and thrown away. Afterwards pour all the solutions together into a glass retort, put into Balneum Mariae, and distill the sharp vinegar rather a fresh one, since the former would be too weak, and the matter will very quickly become dissolved by the vinegar. Distill it off again, so that the matter remains quite dry. Then take common distilled water and wash away all sharpness, which has remained with the matter from the vinegar, and then dry the matter in the sun, or otherwise by a gentle fire, so that it becomes well dried. It will then be fair to behold, and have a bright red color. The Philosophers, when they have thus prepared our Antimonium in secret, have remarked how its outermost nature and power has collapsed into its interior, and its interior thrown out and has now become an oil that lies hidden in its innermost and depth, well prepared and ready. And henceforth it cannot, unto the last judgement, be brought back to its first essence. And this is true, for it has become so subtle and volatile, that as soon as it senses the power of fire, it flies away as a smoke with all its parts because of its volatility.

Several poor and common Laborers, when they have prepared the Antimonium thus, have taken one part out, to take care of their expenses, so

that they may more easily do the rest of the work and complete it, They then mixed it with one part Salmiac, one part Vitro (alii. Nitro, alii. Titro), one part Rebohat, to cleanse the Corpera, and then proceeded to project this mixture onto a pure Lunam. And if the Luna was one Mark, they found two and a half Loth good gold after separation; sometimes even more. And therewith they had accomplished a work providing for their expenses, so that they might even better expect to attain to the Great Work. And the foolish called this a bringing into the Lunam, but they are mistaken. For such gold is not brought in by the Spiritibus (alii. Speciebus), but any Luna contains two Mark gold to the Loth, some even more. But this gold is united to the Lunar nature to such a degree that it may not be separated from it, neither by Aquafort, nor by common Antimonium, as the goldsmiths know. When however the just mentioned mixture is thrown onto the Lunam in flux, then such a separation takes place that the Luna quite readily gives away her implanted gold either in Aquafort or in Regal, and lets herself separate from it, strikes it to the ground and precipitates it, which would or might otherwise not happen. Therefore it is not a bringing into the Lunam, but a bringing out of the Luna.

But we are coming back to our Proposito and purpose of our work, for we wish to have the Oil, which has only been known and been acquainted with this magistry, and not by the foolish.

When you then have the Antimonium well rubified according to the above given teaching, then you shall take a well rectified Spiritum vini, and pour it over the red powder of Antimony, put it in a gentle Balneum Mariae to dissolve for four days and nights, so that everything becomes well dissolved. If however something should remain behind, you overpour the same with fresh Spiritu vini, and put it into the Balneum Mariae again, as said before, and everything should become well dissolved. And in case there are some more faeces there, but there should be very little, do them away, for they are not useful for anything. The Solutiones put into a glass retort, lute on a helm and connect it to a receiver, also well luted, to receive the Spiritus. Put it into Balneum Mariae. Thereafter you begin, in the Name of God, to distill very leisurely at a gentle heat, until all the Spiritus Vini has come over. You then pour the same Spiritum that you have drawn off, back onto the dry matter, and distill it over again as before. And this pouring on and distilling off again, you continue so often until you see the

Spiritum vini ascend and go over the helm in all kinds of colours. Then it is time to follow up with a strong fire, and a noble blood red Oleum will ascend, go through the tube of the helm and drip into the recipient. Truly, this is the most secret way of the Wise to distill the very highly praised oil of Antimonii, and it is a noble, powerful, fragrant oil of great virtue, as you will hear below in the following. But here I wish to teach and instruct you who are poor and without means to expect the Great Work in another manner; not the way the ancients did it by separating the gold from the Luna. Therefore take this oil, one lot, [ancient weight unit used for the weighing of gold and silver coins - about 1/30 pound] eight lot of Saturn calcined according to art, and carefully imbibe the oil, drop by drop, while continuously stirring the calx Saturni. Then put it ten days and nights in the heat, in the furnace of secrets, and let the fire that this furnace contains, increase every other day by one degree. The first two days you give it the first degree of fire, the second two days you give it the second degree, and after four days and nights you put it into the third degree of fire and let it remain there for three days and nights. After these three days you open the window of the fourth degree, for which likewise three days and nights should be sufficient. Then take it out, and the top of the Saturnus becomes very beautiful and of a reddish yellow colour. This should be melted with Venetian Boreas. When this has been done, you will find that the power of our oil has changed it to good gold. Thus you will again have subsistence, so that you may better expect the Great Work. We now come back to our purpose where we left it earlier. Above you have heard, and have been told to distill the Spiritum vini with the Oleum Antimonii over the helm into the recipient as well as the work of changing the Saturnum into gold. But now we wish to make haste and report about the second tinctural work. Here it will be necessary to separate the Spiritum vini from the oil again, and you shall know that it is done thus:

Take the mixture of oil and wine spirit put it into a retort, put on a helm, connect a receiver and place it all together into the Balneum Mariae. Then distill all the Spiritum vini from the oil, at a very gentle heat, until you are certain that no more Spiritus vini is to be found within this very precious oil. And this will be easy to check; for when you see several drops of Spiritu vini ascend over the helm and fall into the recipient, this is the sign that the Spiritus vini has become separated from the oil. Then remove the fire from the Balneo, though it was very small, so that it may cool all the

sooner. Now remove the recipient containing the Spiritu vini, and keep it in a safe place, for it is full of Spiritus which it has extracted from the oil and retained. It also contains admirable virtues, as you will hear hereafter.

But in the Balneo you will find the blessed bloodred Oleum Antimonii in the retort, which should be taken out very carefully. The helm must be very slowly removed, taking care to soften and wash off the Lute, so that no dirt falls down into the beautiful red oil and makes it turbid. This oil you must store with all possible precaution so that it receives no damage. For you now have a Heavenly Oil that shines on a dark night and emits light as from a glowing coal. And the reason for this is that its innermost power and soul has become thrown out unto the outermost, and the hidden soul is now revealed and shines through the pure body as a light through a lantern: Just as on Judgement Day our present invisible and internal souls will manifest through our clarified bodies, that in this life are impure and dark, but the soul will then be revealed and seen unto the outermost of the body, and will shine as the bright sun. Thus you now have two separate things: Both the Spirit of Wine full of force and wonder in the arts of the human body: And then the blessed red, noble, heavenly Oleum Antimonii, to translate all diseases of the imperfect metals to the Perfection of gold. And the power of the Spiritual Wine reaches very far and to great heights. For when it is rightly used according to the Art of Medicine: I tell you, you have a heavenly medicine to prevent and to cure all kinds of diseases and ailments of the human body. And its uses are thus, as follows:

AGAINST PODAGRA or GOUT

In the case of gout one should let three drops of this Spiritu vini, that has received the power of the Antimony, fall into a small glass of wine. This has to be taken by the patient on an empty stomach at the very moment in time when he sense the beginning or arrival of his trouble, bodily ailment and pain. On the next day and afterwards on the third day it should also be taken and used in the same way. On the first day it takes away all pain, however great it may be, and prevents swelling. On the second day it causes a sweat that is very inconstant, viscous and thick, that smells and tastes quite sour and offensive, and occurs mostly where the joints and limbs are attached. On the third day, regardless of whether any medicine has been taken, a purging takes place of the veins into the bowels, without any

inconvenience, pain or grief. And this demonstrates a great power of Nature.

AGAINST LEPROSY

To begin with the patient is given six drops on an empty stomach. And arrange it so that the unclean person is alone without the company of any healthy people, in a separate and convenient place. For his whole body will soon begin to smoke and steam with a stinking mist or vapor. And on the second day his skin will start to flake and much uncleanliness will detach itself from his body. He should then have three more drops of the medicine ready, which he should take and use in solitude on the fourth day. Then on the eighth or ninth day, by means of this medicine and through the bestowal of Divine mercy and blessing, he will be completely cleansed and his health restored.

AGAINST APOPLEXIA OR STROKE

In the case of stroke, let a drop of the unadmixed tincture fall onto the tongue of the person in need. At once it will raise itself and distribute itself like a mist or smoke, and rectify and dissolve the struck part. But if the stroke has hit the body or other members, he should be given three drops at the same time in a glass of good wine, as previously taught in the case of Podagra.

AGAINST HYDROPE OR DROPSY

In the case of dropsy give one drop each day for six days in a row, in Aqua Melissae or Valerianae. On the seventh day give three drops in good wine. Then it is enough.

AGAINST EPILEPSIA, CATALEPSIA, & ANALEPSIA.

In case of the falling sickness, give him two drops at the beginning of the Paroxismi in Aqua Salviae, and after three hours again two drops. This will suffice. But if further symptoms should occur, then give him two more drops as above.

AGAINST HECTIC

In case of consumption and dehydration, give him two drops in Aqua Violarum the first day. On the second day, give him two more drops in good wine.

AGAINST FEVER

In cases of all kinds of hot fevers, give him three drops in a well distilled St. Johnswort water or Cichorii at the beginning of the Paroxismi. Early in the morning on the following day, again give him three drops in good wine on an empty stomach.

AGAINST PEST

In the case of pestilence give the patient seven drops in a good wine, and see to it that the infected person is all by himself, and caused to sweat. Then this poison will, with Divine assistance, do him no harm.

FOR THE PROLONGATION AND MAINTENANCE OF A HEALTHY LIFE.

Take and give at the beginning and entry of spring, when the sun has entered the sign of Aries, two drops; and at the beginning with God's help, be safe and protected against bad health and poisoned air, unless the incurred disease was predestined and fatally imposed upon man by the Almighty God.

But we now wish to proceed to the Oleum Antimonii and its Power, and show how this oil may also help the diseased and imperfect metallic bodies. Take in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distill off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how this oil may also help the diseased and imperfect metallic bodies.

Take, in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distill off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how to prepare the gold. But I will show and teach you a much shorter, better and more useful way. Viz. that you instead of such prepared gold take one part Mercurii

Solis, the preparation of which I have already taught in another place by its proper process. Draw off its airy water so that it becomes a subtle dust and calx. Then take two parts of our blessed oil, and pour the oil very slowly, drop by drop onto the dust of the Mercurii Solis, until everything has become absorbed. Put it in a vial, well sealed, into a heat of the first degree of the oven of secrets, and let it remain there for ten days and nights. You will then see your powder and oil quite dry, such that it has become a single piece of dust of a blackish grey colour. After ten days give it the second degree of heat, and the grey and black colour will slowly change into a whiteness so that it becomes more or less white. And at the end of these ten days, the matter will take on a beautiful rose white. But this may be ignored. For this colour is only due to the Mercurio Solis, that has swallowed up our blessed oil, and now covers it with the innermost part of its body. But by the power of the fire, our oil will again subdue such Mercurium Solis, and throw it into its innermost. And the oil with its very bright red colour will rule over it and remain on the outside. Therefore it is time, when twenty years (sic) have passed, that you open the window of the third degree [The alchemical ovens had small openings at different heights, by means of which the heat was regulated.] The external white colour and force will then completely recede inwardly, and the internal red colour will, by the force of the fire, become external. Keep also this degree of fire for ten days, without increase or decrease. You will then see your powder, that was previously white, now become very red. But for the time being this redness may be ignored (is of no consequence), for it is still unfixed and volatile; and at the end of these ten days, when the thirtieth day has passed, you should open the last window of the fourth degree of fire, Let it stay in this degree for another ten days, and this very bright red powder will begin to melt. Let it stay in flux for these ten days. And when you take it out you will find on the bottom a very bright red and transparent stone, ruby colored, melted into the shape of the vial. This stone may be used for Projection, as has been taught in the tract on Vitriol. Praise God in Eternity for this His high revelation, and thank Him in Eternity. Amen.

ON THE MULTIPLICATION LAPIDIS STIBII.

The ancient sages, after they had discovered this stone and prepared it to perfect power and translation of the imperfect metals to gold, long sought to discover a way to increase the power and efficiency of this stone. And they

found two ways to multiply it: One is a multiplication of its power, such that the stone may be brought much further in its power of Transmutation. And this multiplication is very subtle, the description of which may be found in the Tract on Gold. The second multiplication is an Augmentum quantitatis of the stone with its former power, in such a way that it neither loses any of its power, nor gains any, but in such a manner that its weight increases and keeps on increasing ever more, so that a single ounce grows and increases to many ounces. To achieve this increase or Multiplication one has to proceed in the following manner: Take in the Name of God, your stone, and grind it to a subtle powder, and add as much Mercurii Solis as was taught before. Put these together into a round vial, seal with sigillo Hermetis, and put it into the former oven exactly as taught, except that the time has to be shorter and less now. For where you previously used ten (alii thirty) days, you may now not use more than four (alii ten) days. In other respects the work is exactly the same as before. Praise and thank God the Almighty for His high revelation, and diligently continue your prayers for His Almighty Mercy and Divine blessings of this Work and Art as well as His granting you a good health and fortuitous welfare. And moreover, take care always to help and counsel the poor.

LAVS DEO OMNIPOTENTI

NOTA.

He who wishes to know more about Antiomonio may consult Fr. Basilii Valentini, Triumphal Chariot of Antimonii with comments by Theodor Kerckring, p. 15.

Turba Philosophorum

The Turba Philosophorum.

The Epistle of Arisleus, prefixed to the Words of the Sages, concerning the Purport of this Book, for the Benefit of Posterity, and the same being as here follows:-

Arisleus, begotten of Pythagoras, a disciple of the disciples by the grace of thrice great Hermes, learning from the seat of knowledge, unto all who come after wisheth health and mercy. I testify that my master, Pythagoras, the Italian, master of the wise and chief of the Prophets, had a greater gift of God and of Wisdom than was granted to any one after Hermes. Therefore he had a mind to assemble his disciples, who were now greatly increased, and had been constituted the chief persons throughout all regions for the discussion of this most precious Art, that their words might be a foundation for posterity. He then commanded Iximidrus, of highest council, to be the first speaker, who said:-

The First Dictum.

Iximidrus Saith:- I testify that the beginning of all things is a Certain Nature, which is perpetual, coequalling all things, and that the visible natures, with their births and decay, are times wherein the ends to which that nature brings them are beheld and summoned. Now, I instruct you that the stars are igneous, and are kept within bounds by the air. If the humidity and density of the air did not exist to separate the flames of the sun from living things, then the Sun would consume all creatures. But God has provided the separating air, lest that which He has created should be burnt up. Do you not: observe that the Sun when it rises in the heaven overcomes the air by its heat, and that the warmth penetrates from the upper to the lower parts of the air? If, then, the air did not presently breathe forth those winds whereby creatures are generated, the Sun by its heat would certainly destroy all that lives. But the Sun is kept in check by the air, which thus conquers because it unites the heat of the Sun to its own heat, and the humidity of water to its own humidity. Have you not remarked how tenuous water is drawn up into the air by the action of the heat of the Sun, which thus helps the water against itself? If the water did not nourish the air by

such tenuous moisture, assuredly the Sun would overcome the air. The fire, therefore, extracts moisture from the water, by means of which the air conquers the fire itself. Thus, fire and water are enemies between which there is no consanguinity, for the fire is hot and dry, but the water is cold and moist. The air, which is warm and moist, joins these together by its concording medium; between the humidity of water and the heat of fire the air is thus placed to establish peace. rind look ye all how there shall arise a spirit from the tenuous vapour of the air, because the heat being joined to the humour, there necessarily issues something tenuous, which will become a wind. For the heat of the Sun extracts something tenuous out of the air, which also becomes spirit and life to all creatures. All this, however, is disposed in such manner by the will of God, and a coruscation appears when the heat of the Sun touches and breaks up a cloud.

The Turba saith:- Well hast thou described the fire, even as thou knowest concerning it, and thou hast believed the word of thy brother.

The Second Dictum.

Exumedrus saith:- I do magnify the air according to the mighty speech of Iximidrus, for the work is improved thereby. The air is inspissated, and it is also made thin; it grows warm and becomes cold. The inspissation thereof takes place when it is divided in heaven by the elongation of the Sun; its rarefaction is when, by the exaltation of the Sun in heaven, the air becomes warm and is rarefied. It is comparable with the complexion of Spring, in the distinction of time, which is neither warm nor cold. For according to the mutation of the constituted disposition with the altering distinctions of the soul, so is Winter altered. The air, therefore, is inspissated when the Sun is removed from it, and then cold supervenes upon men.

Whereat the Turba said:- Excellently hast thou described the air, and given account of what thou knowest to be therein.

The Third Dictum.

Anaxagoras saith:- I make known that the beginning of all those things which God hath created is weight and proportion, for weight rules all things, and the weight and spissitude of the earth is manifest in proportion; but weight is not found except in body. And know, all ye Turba, that the spissitude of the four elements reposes in the earth; for the spissitude of fire falls into air, the spissitude of air, together with the spissitude received from

the fire, falls into water; the spissitude also of water, increased by the spissitude of fire and air, reposes in earth. Have you not observed how the spissitude of the four elements is conjoined in earth! The same, therefore, is more inspissated than all.

Then saith the Turba:- Thou hast well spoken. Verily the earth is more inspissated than are the rest. Which, therefore, is the most rare of the four elements and is most worthy to possess the rarity of these four?

He answereth:- Fire is the most rare among all, and thereunto cometh what is rare of these four. But air is less rare than fire, because it is warm and moist, while fire is warm and dry; now that which is warm and dry is more rare than the warm and moist.

They say unto him:- The which element is of less rarity than air!

He answereth:- Water, since cold and moisture inhere therein, and every cold humid is of less rarity than a warm humid.

Then do they say unto him:- Thou hast spoken truly. What, therefore, is of less rarity than water?

He answereth:- Earth, because it is cold and dry, and that which is cold and dry is of less rarity than that which is cold and moist.

Pythagoras saith:- Well have ye provided, O Sons of the Doctrine, the description of these four natures, out of which God hath created all things. Blessed, therefore, is he who comprehends what ye have declared, for from the apex of the world he shall not find an intention greater than his own! Let us, therefore, make perfect our discourse.

They reply:- Direct every one to take up our speech in turn. Speak thou, O Pandolfus!

The Fourth Dictum.

But Pandolfus saith:- I signify to posterity that air is a tenuous matter of water, and that it is not: separated from it. It remains above the dry earth, to wit, the air hidden in the water, which is under the earth. If this air did not exist, the earth would not remain above the humid water.

They answer:- Thou hast said well; complete, therefore, thy speech.

But he continueth:- The air which is hidden in the water under the earth is that which sustains the earth, lest it should be plunged into the said water;

and it, moreover, prevents the earth from being overflowed by that water. The province of the air is, therefore, to fill up and to make separation between diverse things, that is to say, water and earth, and it is constituted a peacemaker between hostile things, namely, water and fire, dividing these, lest they destroy one another.

The Turba saith:- If you gave an illustration hereof, it would be clearer to those who do not understand.

He answereth:- An egg is an illustration, for therein four things are conjoined; the visible cortex or shell represents the earth, and the albumen, for white part, is the water. But a very thin inner cortex is joined to the outer cortex, representing, as I have signified to you, the separating medium between earth and water, namely, that air which divides the earth from the water. The yolk also of the egg represents fire; the cortex which contains the yolk corresponds to that other air which separates the water from the fire. But they are both one and the same air, namely, that which separates things frigid, the earth from the water, and that which separates the water from the fire. But the lower air is thicker than the upper air, and the upper air is more rare and subtle, being nearer to the fire than the lower air. In the egg, therefore, are four things- earth, water, air, and fire. But the point of the Sun, these four excepted, is in the centre of the yolk, and this is the chicken. Consequently, all philosophers in this most excellent art have described the egg as an example, which same thing they have set over their work.

The Fifth Dictum.

Arisleus saith:- Know that the earth is a hill and not a plain, for which reason the Sun does not ascend over all the zones of the earth in a single hour; but if it were flat, the sun would rise in a moment over the whole earth.

Parmenides saith:- Thou hast spoken briefly, O Arisleus!

He answereth: Is there anything the Master has left us which bears witness otherwise? Yet I testify that God is one, having never engendered or been begotten, and that the head of all things after Him is earth and fire, because fire is tenuous and light, and it rules all things on earth, but the earth, being ponderous and gross, sustains all things which are ruled by fire.

The Sixth Dictum.

Lucas saith:- You speak only about four natures; and each one of you observes something concerning these. Now, I testify unto you that all things which God hath created are from these four natures, and the things which have been created out of them return into them, In these living creatures are generated and die, and all things take place as God hath predestinated.

Democritus, the disciple of Lucas, answereth:- Thou hast well spoken, O Lucas, when dealing with the four natures!

Then saith Arisleus:- O Democritus, since thy knowledge was derived from Lucas, it is presumption to speak among those who are well acquainted with thy master!

Lucas answereth:- albeit Democritus received from me the science of natural things, that knowledge was derived from the philosophers of the Indies and from the Babylonians; I think he surpasses those of his own age in this learning.

The Turba answereth:- When he attains to that age he will give no small satisfaction, but being in his youth he should keep silence.

The Seventh Dictum.

Lucusta saith:- All those creatures which have been described by Lucas are two only, of which one is neither known nor expressed, except by piety, for it is not seen or felt.

Pythagoras saith:- Thou hast entered upon a subject which, if completed, thou wilt describe subtly. State, therefore, what is this thing which is neither felt, seen, nor known.

Then he:- It is that which is not known, because in this world it is discerned by reason without the clients thereof, which are sight, hearing, taste, smell, and touch. O Crowd of the Philosophers, know you not that it Is only sight which can distinguish white from black, and hearing only which can discriminate between a good and bad word! Similarly, a wholesome odour cannot be separated by reason from one which is fetid, except through the sense of smell, nor can sweetness be discriminated from bitterness save by means of taste, nor smooth from rough unless by touch.

The Turba answereth:- Thou hast well spoken, yet hast thou omitted to treat of that particular thing which is not known, or described, except by reason and piety.

Saith he:- Are ye then in such haste! Know that the creature which is cognised in none of these five ways is a sublime creature, and, as such, is neither seen nor felt, but is perceived by reason alone, of which reason Nature confesses that God is a partaker.

They answer:- Thou hast spoken truly and excellently.

And he:- I will now give a further explanation. Know that this creature, that is to say, the world, hath a light, which is the Sun, and the same is more subtle than all other natures, which light is so ordered that living beings may attain to vision. But if this subtle light were removed, they would become darkened, seeing nothing, except the light of the moon, or of the stars, or of fire, all which are derived from the light of the Sun, which causes all creatures to give light. For this God has appointed the Sun to be the light of the world, by reason of the attenuated nature of the Sun. And know that the sublime creature before mentioned has no need of the light of this Sun, because the Sun is beneath that creature, which is more subtle and more lucid. This light, which is more lucid than the light of the Sun, they have taken from the light of God, which is more subtle than their light. Know also that the created world is composed of two dense things and two rare things, but nothing of the dense is in the sublime creature. Consequently the Sun is rarer than all inferior creatures.

The Turba answereth:- Thou hast excellently described what thou hast related. And if, good Master, thou shalt utter anything whereby our hearts may be vivified, which now are mortified by folly, thou wilt confer upon us a great boon!

The Eighth Dictum.

Pythagoras saith:- I affirm that God existed before all things, and with Him was nothing, as He was at first. But know, all ye Philosophers, that I declare this in order that I may fortify your opinion concerning these four elements and arcana, as well as in the sciences thereof, at which no one can arrive save by the will of God. Understand, that when God was alone, He created four things- fire, air, water, and earth, out of which things He afterwards created all others, both the sublime and the inferior, because He predestinated from the beginning that all creatures extracted from water should multiply and increase, that they might dwell in the world and perform His judgments therein. Consequently, before all, He created the

four elements, out of which He afterwards created what He willed, that is to say, diverse creatures, some of which were produced from a single element.

The Turba saith:- Which are these, O Master!

And he:- They are the angels, whom He created out of fire.

But the Turba:- Which, then, are created out of two?

And he:- Out of the elements of fire and air are the sun, moon, and stars composed. Hence the angels are more lucid than the sun, moon, and stars, because they are created from one substance, which is less dense than two, while the sun and the stars are created from a composition of fire and air.

The Turba saith:- And what concerning the creation of Heaven?

Then he:- God created the Heaven out of water and air, whence this is also composed of two, namely, the second of the rarer things, which is air, and the second of the denser things, which is water.

And they:- Master, continue thy discourse concerning these three, and rejoice our hearts with thy sayings, which are life to the dead.

But the other answereth:- I notify to you that God hath further made creatures out of three and out of four; out of three are created flying things, beasts, and vegetables; some of these are created out of water, air, and earth, some out of fire, air, and earth.

But the Turba saith:- Distinguish these divers creatures one from another.

And he:- Beasts are created out of fire, air, and earth; dying things out of fire, air, and water, because flying things, and all among vegetables which have a spirit, are created out of water, while all brute animals are from earth, air, and fire. Yet in vegetables there is no fire, for they are created out of earth, water, and air.

Whereat the Turba saith:- Let us assume that a fire, with your reverence's pardon, does reside in vegetables.

And he:- Ye have spoken the truth, and I affirm that they contain fire.

And they:- Whence is that fire?

He answereth:- Out of the heat of the air which is concealed therein; for I have signified that a thin fire is present in the air, but the elementary fire concerning which you were in doubt is not produced, except in things

which have spirit and soul. But out of four elements our father Adam and his sons were created, that is, of fire, air, water, and likewise earth. Understand, all ye that are wise, how everything which God hath created out of one essence dies not until the Day of Judgment. The definition of death is the disjunction of the composite, but there is no disjunction of that which is simple, for it is one. Death consists in the separation of the soul from the body, because anything formed out of two, three, or four components must disintegrate, and this is death. Understand, further, that no complex substance which lacks fire eats, drinks, or sleeps, because in all things which have a spirit fire is that which eats.

The Turba answereth:- How is it, Master, that the angels, being created of fire, do not eat, seeing thou assertest that fire is that which eats!

And he: Hence ye doubt, each having his opinion, and ye are become opponents, but if ye truly knew the elements, ye would not deny these things. I agree with all whose judgment it is that simple fire eats not, but thick fire. The angels, therefore, are not created out of thick fire, but out of the thinnest of very thin fire; being created, then, of that which is most simple and exceedingly thin, they neither eat, drink, nor sleep.

And the Turba:- Master, our faculties are able to perceive, for by God's assistance we have exhausted thy sayings, but our faculties of hearing and of sight are unable to carry such great things. May God reward thee for the sake of thy disciples, since it is with the object of instructing future generations that thou hast summoned us together from our countries, the recompense of which thou wilt not fail to receive from the Judge to come.

Arisleus saith:- Seeing that thou hast gathered us together for the advantage of posterity, I think that no explanations will be more useful than definitions of those four elements which thou hast taught us to attain.

And he:- None of you are, I suppose, ignorant that all the Wise have propounded definitions in God.

The Turba answereth:- Should your disciples pass over anything, it becomes you, O Master, to avoid omissions for the sake of future generations.

And he:- If it please you, I will begin the disposition here, since envious men in their books have separated that, or otherwise I will put it at the end of the book.

Whereat the Turba saith:- Place it where you think it will be dearest for future generations.

And he:- I will place it where it will not be recognised by the foolish, nor ignored by the Sons of the Doctrine, for it is the key, the perfection and the end.

The Ninth Dictum.

Eximenus saith:- God hath created all things by his word, having said unto them: Be, and they were made, with the four other elements, earth, water, air, and tire, which He coagulated, and things contrary were commingled, for we see that fire is hostile to water, water hostile to fire, and both are hostile to earth and air. Yet God hath united them peacefully, so that they love one another. Out of these four elements, therefore, are all things created- heaven and the throne thereof; the angels; the sun, moon. and stars; earth and sea, with all things that are in the sea, which indeed are various, and not alike, for their natures have been made diverse by God, and also the creations. But the diversity is more than I have stated; each of these natures is of diverse nature, and by a legion of diversities is the nature of each diverse. Now this diversity subsists in all creatures, because they were created out of diverse elements. Had they been created out of one element, they would have been agreeing natures. But diverse elements being here mingled, they lose their own natures, because the dry being mixed with the humid and the cold combined with the hot, become neither cold nor hot; so also the humid being mixed with the dry becomes neither dry nor humid. But when the four elements are commingled, they agree, and thence proceed creatures which never attain to perfection, except they be left by night to putrefy and become visibly corrupt. God further completed his creation by means of increase, food, life, and government. Sons of the Doctrine, not without purpose have I described to you the disposition of these four elements, for in them is a secret arcanum; two of them are perceptible to the sense of touch and vision, and of these the operation and virtue are well known. These are earth and water. But there are two other elements which are neither visible nor tangible, which yield naught, whereof the place is never seen, nor are their operations and force known, save in the former elements, namely, earth and water; now when the four elements are not commingled, no desire of men is accomplished. But being

mixed, departing from their own natures, they become another thing. Over these let us meditate very carefully.

And the Turba:- Master, if you speak, we will give heed to Your words.

Then he:- I have now discoursed, and that well. I will speak only useful words which ye will follow as spoken. Know, all present, that no true tincture is made except from our copper. Do not therefore, exhaust your brains and your money, lest ye fill your hearts with sorrow. I will give you a fundamental axiom, that unless you turn the aforesaid copper into white, and make visible coins and then afterwards again turn it into redness, until a Tincture: results, verily, ye accomplish nothing. Burn therefore the copper, break it up, deprive it of its blackness by cooking, imbuing, and washing, until the same becomes white. Then rule it.

The Tenth Dictum.

Arisleus saith:- Know that the key of this work is the art of Coins. Take, therefore, the body which I have shewn to you and reduce it to thin tablets. Next immerse the said tablets in the Water of our Sea, which is permanent Water, and, after it is covered, set it over a gentle fire until the tablets are melted and become waters or Etheliae, which are one and the same thing. Mix, cook, and simmer in a gentle fire until Brodium is produced, like to Saginatum. Then stir in its water of Etheliae until it be coagulated, and the coins become variegated, which we call the Flower of Salt. Cook it, therefore, until it be deprived of blackness, and the whiteness appear. Then rub it, mix with the Gum of Gold, and cook until it becomes red Etheliae. Use patience in pounding lest you become weary. Imbue the Ethelia with its own water, which has preceded from it, which also is Permanent Water, until the same becomes red. This, then, is Burnt Copper, which is the Leaven of Gold and the Flower thereof. Cook the same with Permanent Water, which is always with it, until the water be dried up. Continue the operation until all the water is consumed, and it becomes a most subtle powder.

The Eleventh Dictum.

Parmenides saith:- Ye must know that envious men have dealt voluminously with several waters, brodiums, stones, and metals, seeking to deceive all you who aspire after knowledge. Leave, therefore, all these, and make the white red, out of this our copper, taking copper and lead, letting these stand

for the grease, or blackness, and tin for the liquefaction. Know ye, further, that unless ye rule the Nature of Truth, and harmonize well together its complexions and compositions, the consanguineous with the consanguineous, and the first with the first, ye act improperly and effect nothing, because natures will meet their natures, follow them, and rejoice. For in them they putrefy and are generated, because Nature is ruled by Nature, which destroys it, turns it into dust, reduces to nothing, and finally herself renews it, repeats, and frequently produces the same. Therefore look in books, that ye may know the Nature of Truth, what putrefies it and what renews, what savour it possesses, what neighbours it naturally has, and how they love each other, how also after love enmity and corruption intervene, and how these natures should be united one to another and made at peace, until they become gentle in the fire in similar fashion. Having, therefore, noticed the facts in this Art, set your hands to the work. If indeed, ye know not the Natures of Truth, do not approach the work, since there will follow nothing but harm, disaster, and sadness. Consider, therefore, the teaching of the Wise, how they have declared the whole work in this saying:- Nature rejoices in Nature, and Nature contains Nature. In these words there is shewn forth unto you the whole work. Leave, therefore, manifold and superfluous things, and take quicksilver, coagulate in the body of Magnesia, in Kuhul, or in Sulphur which does not burn; make the same nature white, and place it upon our Copper, when it becomes white. And if ye cook still more, it becomes red, when if ye proceed to coction, it becomes gold. I tell you that it turns the sea itself into red and the colour of gold. Know ye also that gold is not turned into redness save by Permanent Water, because Nature rejoices in Nature.: Reduce, therefore, the same by means of cooking into a humour, until the hidden nature appear. If, therefore, it be manifested externally, seven times imbue the same with water, cooking, imbuing, and washing, until it become red. O those celestial natures, multiplying the natures of truth by the will of God! O that potent Nature, which overcame and conquered natures, and caused its natures to rejoice and be glad! This, therefore, is that special and spiritual nature to which the God thereof can give what fire cannot. Consequently, we glorify and magnify that [species], than which nothing is more precious in the true tincture, or the like in the smallest degree to be found. This is that truth which those investigating wisdom love. For when it is liquefied with bodies, the highest operation is effected. If ye knew the truth, what great

thanks ye would give me! Learn, therefore, that while you are tingeing the cinders, you must destroy those that are mixed. For it overcomes those which are mixed, and changes them to its own colour. And as it visibly overcame the surface, even so it mastered the interior. And if one be volatile but the other endure the fire, either joined to the other endures the fire. Know also, that if the vapours have whitened the surfaces, they will certainly whiten the interiors. Know further, all ye seekers after Wisdom, that one matter overcomes four, and our Sulphur alone consumes all things.

The Turba answereth: Thou hast spoken excellently well, O Parmenides, but thou hast not demonstrated the disposition of the smoke to posterity, nor how the same is whitened!

The Twelfth Dictum.

Lucas saith: I will speak at this time, following the steps of the ancients. Know, therefore, all ye seekers after Wisdom, that this treatise is not from the beginning of the ruling! Take quicksilver, which is from the male, and coagulate according to custom. Observe that I am speaking to you in accordance with custom, because it has been already coagulated. Here, therefore, is not the beginning of the ruling, but I prescribe this method, namely, that you shall take the quicksilver from the male, and shall either impose upon iron, tin, or governed copper, and it will be whitened. White Magnesia is made in the same way, and the male is converted with it. But forasmuch as there is a certain affinity between the magnet and the iron, therefore our nature rejoices.) Take, then, the vapour which the Ancients commanded you to take, and cook the same with its own body until tin is produced. Wash away its blackness according to custom, and cleanse and roast at an equable fire until it be whitened. But every body is whitened with governed quicksilver, for Nature converts Nature. Take, therefore, Magnesia, Water of Alum, Water of Nitre, Water of the Sea, and Water of Iron; whiten with smoke.: Whatsoever ye desire to be whitened is whitened with this smoke, because it is itself white, and whitens all things. Mix, therefore, the said smoke with its faeces until it be coagulated and become excessively white. Roast this white copper till it germinates of itself, since the Magnesia when whitened does not suffer the spirits to escape, or the shadow of copper to appear, because Nature contains Nature. Take, therefore, all ye Sons of the Doctrine, the white sulphureous nature, whiten with salt and dew, or with the Flower of White Salt, until it become

excessively white. And know ye, that the Flower of White Salt is Ether from Ethelia. The same must be boiled for seven days, till it shall become like gleaming marble, for when it has reached this condition it is a very great Arcanum, seeing that Sulphur is mixed with Sulphur, whence an excellent work is accomplished, by reason of the affinity between them, because natures rejoice in meeting their own natures. Take, therefore, Mardek and whiten the same with Gadenbe, that is, wine and vinegar, and Permanent Water. Roast and coagulate until the whole does not liquefy in a fire stronger than its own, namely, the former fire. Cover the mouth of the vessel securely, but let it be associated with its neighbour, that it may kindle the whiteness thereof, and beware lest the fire blaze up, for in this case it becomes red prematurely, and this will profit you nothing, because in the beginning of the ruling you require the white. Afterwards coagulate the same until you attain the red. Let your fire be gentle in the whitening, until coagulation take place. Know that when it is coagulated we call it the Soul, and it is more quickly converted from nature into nature. This, therefore, is sufficient for those who deal with the Art of Coins, because one thing makes it but many operate therein. For ye need not a number of things, but one thing only, which in each and every grade of your work is changed into another nature.

The Turba saith: Master, if you speak as the Wise have spoken, and that briefly, they will follow you who do not wish to be wholly shut in with darkness.

The Thirteenth Dictum.

Pythagoras saith:- We posit another government which is not from another root, but it differs in name. And know, all ye seekers after this Science and Wisdom, that whatsoever the envious may have enjoined in their books concerning the composition of natures which agree together, in savour there is only one, albeit to sight they are as diverse as possible. Know, also, that the thing which they have described in so many ways follows and attains its companion without fire, even as the magnet follows the iron, to which the said thing is not vainly compared, nor to a seed, nor to a matrix, for it is also like unto these. And this same thing, which follows its companion without fire, causes many colours to appear when embracing it, for this reason, that the said one thing enters into every regimen, and is found everywhere, being a stone, and also not a stone; common and precious;

hidden and concealed, yet known by everyone; of one name and of many names, which is the Spume of the Moon. This stone, therefore, is not a stone, because it is more precious; without it Nature never operates anything; its name is one, yet we have called it by many names on account of the excellence of its nature.

The Turba answereth:- O! Master! wilt thou not mention some of those names for the guidance of seekers?

And he:- It is called White Ethelia, White Copper, and that which flies from the fire and alone whitens copper. Break up, therefore, the White Stone, and afterwards coagulate it with milk. Then pound the calx in the mortar, taking care that the humidity does not escape from the vessel; but coagulate it in the vessel until it shall become a cinder. Cook also with Spume of Luna and regulate. For ye shall find the stone broken, and already imbued with its own water. This, therefore, is the stone which we call by all names, which assimilates the work and drinks it, and is the stone out of which also all colours appear. Take, therefore, that same gum, which is from the scoriae, and mix with cinder of calx, which you have ruled, and with the faeces which you know, moistening with permanent water. Then look and see whether it has become a powder, but if not, roast in a fire stronger than the first fire, until it be pounded. Then imbue with permanent water, and the more the colours vary all the more suffer them to be heated. Know, moreover, that if you take white quicksilver, or the Spume of Luna, and do as ye are bidden, breaking up with a gentle fire, the same is coagulated, and becomes a stone. Out of this stone, therefore, when it is broken up, many colours will appear to you. But herein, if any ambiguity occur to you in our discourse, do as ye are bidden, ruling the same until a white and coruscating stone shall be produced, and so ye find your purpose.

The Fourteenth Dictum.

Acsubofen saith:- Master, thou hast spoken without envy, even as became thee, and for the same may God reward thee!

Pythagoras saith:- May God also deliver thee, Acsubofen, from envy!

Then he:- Ye must know, O Assembly of the Wise, that sulphurs are contained in sulphurs, and humidity in humidity.

The Turba answereth:- The envious, O Acsubofen, have uttered something like unto this! Tell us, therefore, what is this humidity?

And he:- Humidity is a venom, and when venom penetrates a body, it tinges it with an invariable colour, and in no wise permits the soul to be separated from the body, because it is equal thereto. Concerning this, the envious have said: When one flies and the other pursues, then one seizes upon the other, and afterwards they no longer flee, because Nature has laid hold of its equal, after the manner of an enemy, and they destroy one another. For this reason, out of the sulphureous mixed sulphur is produced a most precious colour, which varies not, nor flees from the fire, when the soul enters into the interior of the body and holds the body together and tinges it. I will repeat my words in Tyrian dye. Take the Animal which is called Kenckel, since all its water is a Tyrian colour, and rule the same with a gentle fire, as is customary, until it shall become earth, in which there will be a little colour. But if you wish to obtain the Tyrian tincture, take the humidity which that thing has ejected, and place it therewith gradually in a vessel, adding that tincture whereof the colour was disagreeable to you. Then cook with that same marine water until it shall become dry. Afterwards moisten with that humour, dry gradually, and cease not to imbue it, to cook, and to dry, until it be imbued with all its humour. Then leave it for several days in its own vessel, Until the most precious Tyrian colour shall come out from it to the surface. Observe how I describe the regimen to you! Prepare it with the urine of boys, with water of the sea, and with permanent clean water, so that it may be tinged, and decoct with a gentle fire, until the blackness altogether shall depart from it, and it be easily pounded. Decoct, therefore, in its own humour until it clothe itself with a red colour. But if ye wish to bring it to the Tyrian colour, imbue the same with continual water, and mix, as ye know to be sufficient, according to the rule of sight; mix the same with permanent water sufficiently, and decoct until rust absorb the water. Then wash with the water of the sea which thou hast prepared, which is water of desiccated calx; cook until it imbibe its own moisture; and do this day by day. I tell you that a colour will thence appear to you the like of which the Tyrians have never made. And if ye wish that it should be a still more exalted colour, place the gum in the permanent water, with which ye shall dye it alternately, and afterwards desiccate in the sun. Then restore to the aforesaid water and the black Tyrian colour is intensified. But know that ye do not tinge the purple colour except by cold. Take, therefore, water which is of the nature of cold, and steep wool therein until it extract the force of the tincture from the water. Know also that the Philosophers have

called the force which proceeds from that water the Flower. Seek, therefore, your intent in the said water; therein place what is in the vessel for days and nights, until it be clothed with a most precious Tyrian colour.

The Fifteenth Dictum.

Frictes saith:- O all ye seekers after Wisdom, know that the foundation of this Art, on account of which many have perished, is one only. There is one thing which is stronger than all natures, and more sublime in the opinion of philosophers, whereas with fools it is more common than anything. But for us it is a thing which we reverence. Woe unto all ye fools! How ignorant are ye of this Art, for which ye would die if ye knew it! I swear to you that if kings were familiar with it, none of us would ever attain this thing. O how this nature changeth body into spirit! O how admirable is Nature, how she presides over all, and overcomes all!

Pythagoras saith:- Name this Nature, O Frictes!

And he:- It is a very sharp vinegar, which makes gold into sheer spirit, without which vinegar, neither whiteness, nor blackness, nor redness, nor rust can be made. And know ye that when it is mixed with the body, it is contained therein, and becomes one therewith; it turns the same into a spirit, and tinges with a spiritual and invariable tincture, which is indelible. Know, also, that if ye place the body over the fire without vinegar, it will be burnt and corrupted. And know, further, that the first humour is cold. Be careful, therefore, of the fire, which is inimical to cold. Accordingly, the Wise have said: “Rule gently until the sulphur becomes incombustible.” The Wise men have already shewn to those who possess reason the disposition of this Art, and the best point of their Art, which they mentioned, is, that a little of this sulphur burns a strong body. Accordingly they venerate it and name it in the beginning of their book, and the son of Adam thus described it. For this vinegar burns the body, converts it into a cinder, and also whitens the body, which, if ye cook well and deprive of blackness, is changed into a stone, so that it becomes a coin of most intense whiteness. Cook, therefore, the stone until it be disintegrated, and then dissolve and temper with water of the sea. Know also, that the beginning of the whole work is the whitening, to which succeeds the redness, finally the perfection of the work; but after this, by means of vinegar, and by the will of God, there follows a complete perfection, Now, I have shewn to you, O disciples of this Turba, the disposition of the one thing, which is more perfect, more precious, and

more honourable, than all natures, and I swear to you by God that I have searched for a long time in books so that I might arrive at the knowledge of this one thing, while I prayed also to God that he would teach me what it is. My prayer was heard, He shewed me clean water, whereby I knew pure vinegar, and the more I did read books, the more was I illuminated.

The Sixteenth Dictum.

Socrates saith:- Know, O crowd of those that still remain of the Sons of the Doctrine, that no tincture can be produced without Lead, which possesses the required virtue. Have ye not seen how thrice-great Hermes infused the red into the body, and it was changed into an invariable colour? Know, therefore, that the first virtue is vinegar, and the second is the Lead of which the Wise have spoken, which if it be infused into all bodies, renders all unchangeable, and tinges them with an invariable colour. Take, therefore, Lead which is made out of the stone called Kuhul; let it be of the best quality, and let it be cooked till it becomes black. Then pound the same with Water of Nitre until it is thick like grease, and cook again in a very bright fire until the spissitude of the body is destroyed, the water being rejected. Kindle, therefore, above it until the stone becomes clean, abounding in precious metal, and exceedingly white. Pound it afterwards with dew and the sun, and with sea and rain water for 31 days, for 10 days with salt water, and 10 days with fresh water, when ye shall find the same like to a metallic stone. Cook the same once more with water of nitre until it become tin by liquefaction. Again cook until it be deprived of moisture, and become dry. But know that when it becomes dry it drinks up what remains of its humour swiftly, because it is burnt lead. Take care, however, lest it be burnt. Thus we call it incombustible sulphur. Pound the same with the sharpest vinegar, and cook till it becomes thick, taking care lest the vinegar be changed into smoke and perish; continue this coction for 150 days. Now, therefore, I have demonstrated the disposition of the white lead, all which afterwards follows being no more than women’s work and child’s play. Know, also, that the arcanum of the work of gold proceeds out of the male and the female, but I have shewn you the male in the lead, while, in like manner, I have discovered for you the female in orpiment. Mix, therefore, the orpiment with the lead, for the female rejoices in receiving the strength of the male, because she is assisted by the male. But the male receives a tingeing spirit from the female. Mix them, therefore, together, place in a

glass vessel, and pound with Ethelia and very sharp vinegar; cook for seven days, taking care lest the arcanum smoke away, and leave throughout the night. But if ye wish it to put on mud (colour), seeing that it is already dry, again imbue with vinegar. Now, therefore, I have notified to you the power of orpiment, which is the woman by whom is accomplished the most great arcanum. Do not shew these unto the evil, for they will laugh. It is the Ethelia of vinegar which is placed in the preparation, by which things God perfects the work, whereby also spirits take possession of bodies, and they become spiritual.

The Seventeenth Dictum.

Zimon saith:- O Turba of Philosophers and disciples, now hast thou spoken about making into white, but it yet remains to treat concerning the reddening! Know, all ye seekers after this Art, that unless ye whiten, ye cannot make red, because the two natures are nothing other than red and white. Whiten, therefore, the red, and redden the white! Know, also, that the year is divided into four seasons; the first season is of a frigid complexion, and this is Winter; the second is of the complexion of air, and this is Spring; then follows the third, which is summer, and is of the complexion of fire; lastly, there is the fourth, wherein fruits are matured, which is Autumn. In this manner, therefore, ye are to rule your natures, namely, to dissolve ill winter, to cook in spring, to coagulate in summer, and to gather and tinge the fruit in autumn. Having, therefore, given this example, rule the tingeing natures, but if ye err, blame no one save yourselves.

The Turba answereth:- Thou hast treated the matter extremely well; add, therefore, another teaching of this kind for the sake of posterity.

And he:- I will speak of making lead red. Take the copper which the Master ordered you to take at the beginning of his book, combine lead therewith, and cook it until it becomes thick; congeal also and desiccate until it becomes red. Here certainly is the Red Lead of which the wise spake; copper and lead become a precious stone; mix them equally, let gold be roasted with them, for this, if ye rule well, becomes a tingeing spirit in spirits. So when the male and the female are conjoined there is not produced a volatile wife, but a spiritual composite. From the composite turned into a red spirit is produced the beginning of the world. Behold this is the lead which we have called Red Lead, which is of our work, and without which nothing is effected!

The Eighteenth Dictum.

Mundus saith to the Turba:- The seekers after this Art must know that the Philosophers in their books have described gum in many ways, but it is none other than permanent water, out of which our precious stone is generated. O how many are the seekers after this gum, and how few there are who find it! Know that this gum is not ameliorated except by gold alone. For there be very many who investigate these applications, and they find certain things, yet they cannot sustain the labours because they are diminished. But the applications which are made out of the gum and out of the honourable stone, which has already held the tincture, they sustain the labours, and are never diminished. Understand, therefore, my words, for I will explain unto you the applications of this gum, and the arcanum existing therein. Know ye that our gum is stronger than gold, and all those who know it do hold it more honourable than gold, yet gold we also honour, for without it the gum cannot be improved. Our gum, therefore, is for Philosophers more precious and more sublime than pearls, because out of gum with a little gold we buy much. Consequently, the Philosophers, when committing these things to writing that the same might not perish, have not set forth in their books the manifest disposition, lest every one should become acquainted therewith, and having become familiar to fools, the same would not sell it at a small price. Take, therefore, one part of the most intense white gum; one part of the urine of a white calf; one part of the gall of a fish; and one part of the body of gum, without which it cannot be improved; mix these portions and cook for forty days. When these things have been done, congeal by the heat of the sun till they are dried. Then cook the same, mixed with milk of ferment, until the milk fail; afterwards extract it, and until it become dry evaporate the moisture by heat. Then mix it with milk of the fig, and cook it till that moisture be dried up in the composite, which afterwards mix with milk of the root of grass, and again cook until it be dry. Then moisten it with rainwater, then sprinkle with water of dew, and cook until it be dried. Also imbue with permanent water, and desiccate until it become of the most intense dryness. Having done these things: mix the same with the gum which is equipped with all manner of colours, and cook strongly until the whole force of the water perish; and the entire body be deprived of its humidity, while ye imbue the same by cooking, until the dryness thereof be kindled. Then dismiss for forty days. Let it remain in that trituration or decocting until the spirit penetrate the body. For by this

regimen the spirit is made corporeal, and the body is changed into a spirit. Observe the vessel, therefore, lest the composition fly and pass off in fumes. These things being accomplished, open the vessel, and ye will find that which ye purposed. This, therefore, is the arcanum of gum, which the Philosophers have concealed in their books.

The Nineteenth Dictum.

Dardaris saith:- It is common knowledge that the Masters before us have described Permanent Water. Now, it behoves one who is introduced to this Art to attempt nothing till he is familiar with the power of this Permanent Water, and in commixture, contrition, and the whole regimen, it behoves us to use invariably this famous Permanent Water. He, therefore, who does not understand Permanent Water, and its indispensable regimen, may not enter into this Art, because nothing is effected without the Permanent Water. The force thereof is a spiritual blood, whence the Philosophers have called it Permanent Water, for, having pounded it with the body, as the Masters before me have explained to you, by the will of God it turns that body into spirit. For these, being mixed together and reduced to one, transform each other; the body incorporates the spirit, and the spirit incorporates the body into tinged spirit, like blood. And know ye, that whatsoever hath spirit the same hath blood also as well. Remember, therefore, this arcanum!

The Twentieth Dictum.

Belus saith:- O disciples, ye have discoursed excellently!

Pythagoras answers:- Seeing that they are philosophers, O Belus, why hast thou called them disciples?

He answereth:- It is in honour of their Master, lest I should make them equal with him.

Then Pythagoras saith:- Those who, in conjunction with us, have composed this book which is called the Turba, ought not to be termed disciples.

Then he:- Master, they have frequently described Permanent Water, and the making of the White and the Red in many ways, albeit under many names; but in the modes after which they have conjoined weights, compositions, and regimens, they agree with the hidden truth. Behold, what is said concerning this despised thing! A report has gone abroad that the Hidden Glory of the Philosophers is a stone and not a stone, and that it is called by

many names, lest the foolish should recognise it, Certain wise men have designated it after one fashion, namely, according to the place where it is generated; others have adopted another, founded upon its colour, some of whom have termed it the Green Stone; by other some it is called the Stone of the most intense Spirit of Brass, not to be mixed with bodies; by yet others its description has been further varied, because it is sold for coins by lapidaries who are called saven; some have named it Spume of Luna; some have distinguished it astronomically or arithmetically; it has already received a thousand titles, of which the best is: “That which is produced out of metals.” So also others have called it the Heart of the Sun, and yet others have declared it to be that which is brought forth out of quicksilver with the milk of volatile things.

The Twenty-first Dictum.

Pandolfus saith:- O Belus, thou hast said so much concerning the despised stone that thou hast left nothing to be added by thy brethren! Howsoever, I teach posterity that this despised stone is a permanent water, and know, all ye seekers after Wisdom, that permanent water is water of mundane life, because, verily, Philosophers have stated that Nature rejoices in Nature, Nature contains Nature, and Nature overcomes Nature. The Philosophers have constituted this short dictum the principle of the work for reasonable persons. And know ye that no body is more precious or purer than the Sun, and that no tingeing venom: is generated without the Sun and its shadow. He, therefore, who attempts to make the venom of the Philosophers without these, already errs, and has fallen into that pit wherein his sadness remains. But he who has tinged the venom of the wise out of the Sun and its shadow has arrived at the highest Arcanum. Know also that our coin when it becomes red, is called gold; he, therefore, who knows the hidden Cambar of the Philosophers, to him is the Arcanum already revealed.

The Turba answereth:- Thou hast even now intelligibly described this stone, yet thou hast not narrated its regimen nor its composition. Return, therefore, to the description.

He saith:- I direct you to take an occult and honourable arcanum, which is White Magnesia, and the same is mixed and pounded with wine, but take care not to make use of this except it be pure and clean; finally place it in its vessel, and pray God that He may grant you the sight of this very great stone. Then cook gradually, and, extracting, see if it has become a black

stone, in which case ye have ruled excellently well. But rule it thus for the white, which is a great arcanum, until it becomes Kuhul, closed up with blackness, which blackness see that it does not remain longer than forty days. Pound the same, therefore, with its confections, which are the said flower of copper, gold of the Indies whose root is one, and a certain extract of an unguent, that is, of a crocus, that is, fixed exalted alum; cook the four, therefore, permanently for 40 or 42 days. After these days God will show you the principle(or beginning) of this stone, which is the stone Atitos, of which favoured sight of God there are many accounts. Cook strongly, and imbue with the gum that remains. And know ye that so often as ye imbue the cinder, so often must it be desiccated and again humectated, until its colour turns into that which ye desire. Now, therefore, will I complete that which I have begun, if God will look kindly on us. Know also that the perfection of the work of this precious stone is to rule it with the residue of the third part of the medicine, and to preserve the two other parts for imbuing and cooking alternately till the required colour appears. Let the fire be more intense than the former; let the matter be cerated, and when it is desiccated it coheres. Cook, therefore, the wax until it imbibes the gluten of gold, which being desiccated, imbue the rest of the work seven times until the other two thirds be finished, and true earth imbibe them all. Finally, place the same on a hot fire until the earth extract its flower and be satisfactory. Blessed are ye if ye understand! But, if not, I will repeat to you the perfection of the work. Take the clean white, which is a most great arcanum, wherein is the true tincture; imbue sand therewith, which sand is made out of the stone seven times imbued, until it drink up the whole, and close the mouth of the vessel effectually, as you have often been told. For that which ye seek of it by the favour of God, will appear to you, which is the stone of Tyrian colour. Now, therefore, I have fulfilled the truth, so do I conjure you by God and your sure Master, that you show not this great arcanum, and beware of the wicked!

The Twenty-Second Dictum.

Theophilus saith: Thou hast spoken intelligently and elegantly, and art held free from envy.

Saith the Turba:- Let your discretion, therefore, explain to us what the instructing Pandolfus has stated, and be not envious.

Then he:- O all ye seekers after this science, the arcanum of gold and the art of the coin is a dark vestment, and no one knows what the Philosophers have narrated in their books without frequent reading, experiments, and questionings of the Wise. For that which they have concealed is more sublime and obscure than it is possible to make known in words, and albeit some have dealt with it intelligibly and well, certain others have treated it obscurely; thus some are more lucid than others.

The Turba answereth: Thou hast truly spoken.

And he:- I announce to posterity that between boritis and copper there is an affinity, because the boritis of the Wise liquefies; the copper, and it changes as a fluxible water. Divide, therefore, the venom into two equal parts, with one of which liquefy the copper, but preserve the other to Pound and imbue the same, until it is drawn out into plates; cook again with the former part of the venom, cook two to seven in two; cook to seven in its own water for 42 days; finally, open the vessel, and ye shall find copper turned into quicksilver; wash the same by cooking until it be deprived of its blackness, and become as copper without a shadow. Lastly, cook it continuously until it be congealed. For when it is congealed it becomes a very great arcanum. Accordingly, the Philosophers have called this stone Boritis; cook, therefore, that coagulated stone until it becomes a matter like mucra. Then imbue it with the Permanent water which I directed you to reserve, that is to say, with the other portion, and cook it many times until its colours manifest. This, therefore, is the very great putrefaction which extracts (or contains in itself) the very great arcanum.

Saith the Turba:- Return to thine exposition, O Theophilus!

And he:- It is to be known that the same affinity which exists between the magnet and iron, also exists assuredly between copper and permanent water. If, therefore, ye rule copper and permanent water as I have directed, there will thence result the very great arcanum in the following fashion. Take white Magnesia and quicksilver, mix with the male, and pound strongly by cooking, not with the hands, until the water become thin. But dividing this water into two parts, in the one part of the water cook it for eleven, otherwise, forty days, until there be a white flower, as the flower of salt in its splendour and coruscation: but strongly close the mouth of the vessel, and cook for forty days, when ye will find it water whiter than milk; deprive it of all blackness by cooking; continue the cooking until its whole

nature be disintegrated, until the defilement perish, until it be found clean, and is wholly broken up (or becomes wholly clean). But if ye wish that the whole arcanum, which I have given you, be accomplished, wash the same with water, that is to say, the other part which I counselled you to preserve, until there appear a crocus, and leave in its own vessel. For the Iksir pounds (or contains) itself; imbue also with the residue of the water, until by decoction and by water it be pounded and become like a syrup of pomegranates; imbue it, therefore, and cook, until the weight of the humidity shall fail, and the colour which the Philosophers have magnified shall truly appear.

The Twenty-third Dictum.

Cerus saith:- Understand, all ye Sons of the Doctrine, that which Theophilus hath told you, namely, that there exists an affinity between the magnet and the iron, by the alliance of composite existing between the magnet and the iron, while the copper is fitly ruled for one hundred days: what statement can be more useful to you than that there is no affinity between tin and quicksilver!

The Turba answereth:- Thou hast ill spoken, having disparaged the true disposition.

And he:- I testify that I say nothing but what is true why are you incensed against me Fear the Lord, all ye Turba, that you Master may believe you!

The Turba answereth:- Say what you will.

And he:- I direct you to take quicksilver, in which is the male potency or strength; cook the same with its body until it becomes a fluxible water; cook the masculine together with the vapour, until each shall be coagulated and become a stone. Then take the water which you had divided into two parts, of which one is for liquefying and cooking the body, but the second is for cleansing that which is already burnt, and its companion, which [two] are made one. Imbue the stone seven times, and cleanse, until it be disintegrated, and its body be purged from all defilement, and become earth. Know also that in the time of forty-two days the whole is changed into earth; by cooking, therefore, liquefy the same until it become as true water, which is quicksilver. Then wash with water of nitre until it become as a liquefied coin. Then cook until it be congealed and become like to tin, when it is a most great arcanum; that is to say, the stone which is out of two

things. Rule the same by cooking and pounding, until it becomes a most excellent crocus. Know also that unto water desiccated with its companion we have given the name of crocus. Cook it, therefore, and imbue with the residual water reserved by you until you attain your purpose.

The Twenty-fourth Dictum.

Bocascus saith:- Thou hast spoken well, O Belus, and therefore I follow thy steps!

He answereth:- As it may please you, but do not become envious, for that is not the part of the Wise.

And Bocascus:- Thou speakest the truth, and thus, therefore, I direct the Sons of the Doctrine. Take lead, and, as the Philosophers have ordained, imbue, liquefy, and afterwards congeal, until a stone is produced; then rule the stone with gluten of gold and syrup of pomegranates until it be broken up. But you have already divided the water into two parts, with one of which you have liquefied the lead, and it has become as water; cook, therefore, the same until it be dried and have become earth; then pound with the water reserved until it acquire a red colour, as you have been frequently ordered.

The Turba answereth:- Thou hast done nothing but pile up ambiguous words. Return, therefore, to the subject.

And he:- Ye who wish to coagulate quicksilver, must mix it with its equal. Afterwards cook it diligently until both become permanent water, and, again, cook this water until it be coagulated. But let this be desiccated with its own equal vapour, because ye have found the whole quicksilver to be coagulated by itself. If ye understand, and place in your vessel what is necessary, cook it until it be coagulated, and then pound until it becomes a crocus like to the colour of gold.

The Twenty-fifth Dictum.

Menabdus saith:- May God reward thee for the regimen, since thou speakest the truth! For thou hast illuminated thy words.

And they:- It is said because thou praisest him for his sayings, do not be inferior to him.

And he:- I know that I can utter nothing but that which he hath uttered; however, I counsel posterity to make bodies not bodies, but these

incorporeal things bodies. For by this regimen the composite is prepared, and the hidden part of its nature is extracted. With these bodies accordingly join quicksilver and the body of Magnesia, the woman also with the man, and by means of this there is extracted our secret Ethelia, through which bodies are coloured; assuredly, if I understand this regimen, bodies become not bodies, and incorporeal things become bodies. If ye diligently pound the things in the fire and digest (or join to) the Ethelias, they become clean and fixed things. And know ye that quicksilver is a fire burning the bodies, mortifying and breaking up, with one regimen, and the more it is mixed and pounded with the body, the more the body is disintegrated, while the quicksilver is attenuated and becomes living. For when ye shall diligently pound fiery quicksilver and cook it as required, ye will possess Ethel, a fixed nature and colour, subject to every tincture, which also overcomes, breaks, and constrains the fire. For this reason it does not colour things unless it be coloured, and being coloured it colours. And know that no body can tinge itself unless its spirit be extracted from the secret belly thereof, when it becomes a body and soul without the spirit, which is a spiritual tincture, out of which colours have manifested, seeing that a dense thing does not tinge a tenuous, but a tenuous nature colours that which enters into a body. When, however, ye have ruled the body of copper, and have extracted from it a most tenuous (subject), then the latter is changed into a tincture by which it is coloured. Hence has the wise man said, that copper does not tinge unless first it be tinged. And know that those four bodies which you are directed to rule are this copper, and that the tinctures which I have signified unto you are the condensed and the humid, but the condensed is a conjoined vapour, and the humid is the water of sulphur, for sulphurs are contained by sulphurs, and rightly by these things Nature rejoices in Nature, and overcomes, and constrains.

The Twenty-Sixth Dictum.

Zenon saith:- I perceive that you, O crowd of the Wise, have conjoined two bodies, which your Master by no means ordered you to do!

The Turba answereth:- Inform us according to your own opinion, O Zenon, in this matter, and beware of envy! Then he:- Know that the colours which shall appear to you out of it are these. Know, O Sons of the Doctrine, that it behoves you to allow the composition to putrefy for forty days, and then to sublimate five times in a vessel. Next join to a fire of dung, and cook, when

these colours shall appear to you: On the first day black citrine, on the second black red, on the third like unto a dry crocus, finally, the purple colour will appear to you; the ferment and the coin of the vulgar shall be imposed; then is the Ixir composed out of the humid and the dry, and then it tinges with an invariable tincture. Know also that it is called a body wherein there is gold. But when ye are composing the Ixir, beware lest you extract the same hastily, for it lingers. Extract, therefore, the same as an Ixir. For this venom is, as it were, birth and life, because it is a soul extracted out of many things, and imposed upon coins: its tincture, therefore, is life to those things with which it is joined, from which it removes evil, but it is death to the bodies from which it is extracted. Accordingly, the Masters have said that between them there exists the same desire as between male and female, and if any one, being introduced to this Art, should know these natures, he would sustain the tediousness of cooking until he gained his purpose according to the will of God.

The Twenty-Seventh Dictum.

Gregorius saith:- O all ye Turba, it is to be observed that the envious have called the venerable stone Efflucidinus, and they have ordered it to be ruled until it coruscates like marble in its splendour.

And they:- Show, therefore, what it is to posterity.

Then he:- Willingly; you must know that the copper is commingled with vinegar, and ruled until it becomes water. Finally, let it be congealed, and it remains a coruscating stone with a brilliancy like marble, which, when ye see thus, I direct you to rule until it becomes red, because when it is cooked till it is disintegrated and becomes earth, it is turned into a red colour. When ye see it thus, repeatedly cook and imbue it until it assume the aforesaid colour, and it shall become hidden gold. Then repeat the process, when it will become gold of a Tyrian colour. It behoves you, therefore, O all ye investigators of this Art, when ye have observed that this Stone is coruscating, to pound and turn it into earth, until it acquires some degree of redness; then take the remainder of the water which the envious ordered you to divide into two parts, and ye shall imbibe them several times until the colours which are hidden by no body appear unto you. Know also that if ye rule it ignorantly, ye shall see nothing of those colours. I knew a certain person who commenced this work, and operated the natures of truth, who, when the redness was somewhat slow in appearing, imagined that he had

made a mistake, and so relinquished the work. Observe, therefore, how ye make the conjunction, for the punic dye, having embraced his spouse, passes swiftly into her body, liquefies, congeals, breaks up, and disintegrates the same. Finally, the redness does not delay in coming, and if ye effect it without the weight, death will take place, whereupon it will be thought to be bad. Hence, I order that the fire should be gentle in liquefaction, but when it is turned to earth make the same intense, and imbue it until God shall extract the colours for us and they appear.

The Twenty-Eighth Dictum.

Custos saith:- I am surprised, O all ye Turba! at the very great force and nature of this water, for when it has entered into the said body, it turns it first into earth, and next into powder, to test the perfection of which take in the hand, and if ye find it impalpable as water, it is then most excellent; otherwise, repeat the cooking until it is brought to the required condition. And know that if ye use any substance other than our copper, and rule with our water, it will profit you nothing. If, on the other hand, ye rule our copper with our water, ye shall find all that has been promised by us.

But the Turba answereth:- Father, the envious created no little obscurity when they commanded us to take lead and white quicksilver, and to rule the same with dew and the sun till it becomes a coin-like stone.

Then he:- They meant our copper and our permanent water, when they thus directed you to cook in a gentle fire, and affirmed that there should be produced the said coin-like stone, concerning which the Wise have also observed, that Nature rejoices in Nature, by reason of the affinity which they know to exist between the two bodies, that is to say, copper and permanent water. Therefore, the nature of these two is one, for between them there is a mixed affinity, without which they would not so swiftly unite, and be held together so that they may become one.

Saith the Turba:- Why do the envious direct us to take the copper which we have now made, and roasted until it has become gold!

The Twenty-Ninth Dictum.

Diamedes saith:- Thou hast spoken already, O Moses [Custos], in an ungrudging manner, as became thee; I will also confirm thy words, passing over the hardness of the elements which the wise desire to remove, this disposition being most precious in their eyes. Know, O ye seekers after this

doctrine, that man does not proceed except from a man; that only which is like unto themselves is begotten from brute animals; and so also with flying creatures.

I have treated these matters in compendious fashion, exalting you towards the truth, who yourselves omit prolixity, for Nature is truly not improved by Nature, save with her own nature, seeing that thou thyself art not improved except in thy son, that is to say, man in man. See, therefore, that ye do not neglect the precepts concerning her, but make use of venerable Nature, for out of her Art cometh, and out of no other. Know also that unless you seize hold of this Nature and rule it, ye will obtain nothing. Join, therefore, that male, who is son to the red slave, in marriage with his fragrant wife, which having been done, Art is produced between them; add no foreign matter unto these things, neither powder nor anything else; that conception is sufficient for us, for it is near, yet the son is nearer still. How exceeding precious is the nature of that red slave, without which the regimen cannot endure!

Bacsen saith:- O Diomedes, thou hast publicly revealed this disposition!

He answereth:- I will even shed more light upon it. Woe unto you who fear not God, for He may deprive you of this art! Why, therefore, are you envious towards your brethren?

They answer:- We do not flee except from fools; tell us, therefore, what is thy will?

And he:- Place Citrine with his wife after the conjunction into the bath; do not kindle the bath excessively, lest they be deprived of sense and motion; cause them to remain in the bath until their body, and the colour thereof, shall become a certain unity, whereupon restore unto it the sweat thereof; again suffer it to die; then give it rest, and beware lest ye evaporate them by burning them in too strong a fire. Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king and his wife. Cook them, therefore, until they become black, then white, afterwards red, and finally until a tingeing venom is produced. O seekers after this Science, happy are ye, if ye understand, but if not, I have still performed my duty, and that briefly, so that if ye, remain ignorant, it is God who hath concealed the truth from you! Blame not, therefore, the Wise, but yourselves, for if God knew that ye

possessed a faithful mind, most certainly he would reveal unto you the truth. Behold, I have established you therein, and have extricated you from error!

The Thirtieth Dictum.

Bacsen saith:- Thou hast spoken well, O Diomedes, but I do not see that thou hast demonstrated the disposition of Corsufle to posterity! Of this same Corsufle the envious have spoken in many ways, and have confused it with all manner of names.

Then he:- Tell me, therefore, O Bacsen, according to thy opinion in these matters, and I swear by thy father that this is the head of the work, for the true beginning hereof cometh after the completion.

Bacsen saith:- I give notice, therefore, to future seekers after this Art, that Corsufle is a composite, and that it must be roasted seven times, because when it arrives at perfection it tinges the whole body.

The Turba answereth:- Thou hast spoken the truth, O Bacsen!

The Thirty-First Dictum.

Pythagoras Saith:- How does the discourse of Bacsen appear to you, since he has omitted to name the substance by its artificial names?

And they:- Name it, therefore, oh Pythagoras!

And he:- Corsufle being its composition, they have applied to it all the names of bodies in the world, as, for example, those of coin, copper, tin, gold, iron, and also the name of lead, until it be deprived of that colour and become Ixir.

The Turba answereth:- Thou hast spoken well, O Pythagoras!

And he:- Ye have also spoken well, and some among the others may discourse concerning the residual matters.

The Thirty-Second Dictum.

Bonellus saith: According to thee, O Pythagoras, all things die and live by the will of God, because that nature from which the humidity is removed, that nature which is left by nights, does indeed seem like unto something that is dead; it is then turned and (again) left for certain nights, as a man is left in his tomb, when it becomes a powder. These things being done, God will restore unto it both the soul and the spirit thereof, and the weakness

being taken away, that matter will be made strong, and after corruption will be improved, even as a man becomes stronger after resurrection and younger than he was in this world. Therefore it behoves you, O ye Sons of the Doctrine, to consume that matter with fire boldly until it shall become a cinder, when know that ye have mixed it excellently well, for that cinder receives the spirit, and is imbued with the humour until it assumes a fairer colour than it previously possessed. Consider, therefore, O ye Sons of the Doctrine, that artists are unable to paint with their own tinctures until they convert them into a powder; similarly, the philosophers cannot combine medicines for the sick slaves until they also turn them into powder, cooking some of them to a cinder, while others they grind with their hands. The case is the same with those who compose the images of the ancients. But if ye understand what has already been said, ye will know that I speak the truth, and hence I have ordered you to burn up the body and turn it into a cinder, for if ye rule it subtly many things will proceed from it, even as much proceeds from the smallest things in the world. It is thus because copper like man, has a body and a soul, for the inspiration of men cometh from the air, which after God is their life, and similarly the copper is inspired by the humour from which that same copper receiving strength is multiplied and augmented like other things. Hence, the philosophers add, that when copper is consumed with fire and iterated several times, it becomes better than it was.

The Turba answereth:- Show, therefore, O Bonellus, to future generations after what manner it becometh better than it was!

And he:- I will do so willingly; it is because it is augmented and multiplied, and because God extracts many things out of one thing, since He hath created nothing which wants its own regimen, and those qualities by which its healing must be effected. Similarly, our copper, when it is first cooked, becomes water; then the more it is cooked, the more is it thickened until it becomes a stone, as the envious have termed it, but it is really an egg tending to become a metal. It is afterwards broken and imbued, when ye must roast it in a fire more intense than the former, until it shall be coloured and shall become like blood in combustion, when it is placed on coins and changes them into gold, according to the Divine pleasure. Do you not see that sperm is not produced from the blood unless it be diligently cooked in the liver till it has acquired an intense red colour, after which no change

takes place in that sperm? It is the same with our work, for unless it be cooked diligently until it shall become a powder, and afterwards be putrefied until it shall become a spiritual sperm, there will in no wise proceed from it that colour which ye desire. But if ye arrive at the conclusion of this regimen, and so obtain your purpose, ye shall be princes among the People of your time.

The Thirty-Third Dictum.

Nicarus saith:- Now ye have made this arcanum public.

The Turba answereth:- Thus did the Master order.

And he:- Not the whole, nevertheless.

But they:- He ordered us to clear away the darkness therefrom; do thou, therefore, tell us.

And he:- I counsel posterity to take the gold which they wish to multiply and renovate, then to divide the water into two parts.

And they:- Distinguish, therefore, when they divide the water.

But he:- It behoves them to burn up our copper with one part. For the said copper, dissolved in that water, is called the ferment of Gold, if ye rule well. For the same in like manner are cooked and liquefy as water; finally, by cooking they are congealed, crumble, and the red appears. But then it behoves you to imbue seven times with the residual water, until they absorb all the water, and, all the moisture being dried up, they are turned into dry earth; then kindle a fire and place therein for forty days until the whole shall putrefy, and its colours appear.

The Thirty-Fourth Dictum.

Bacsen saith:- On account of thy dicta the Philosophers said beware. Take the regal Corsufle, which is like to the redness of copper, and pound in the urine of a calf until the nature of the Corsufle is converted, for the true nature has been hidden in the belly of the Corsufle.

The Turba saith:- Explain to posterity what the nature is.

And he:- A tingeing spirit which it hath from permanent water, which is coin-like, and coruscates.

And they:- Shew, therefore, how it is extracted.

And he:- It is pounded, and water is poured upon it seven times until it absorbs the whole humour, and receives a force which is equal to the hostility of the fire; then it is called rust. Putrefy the same diligently until it becomes a spiritual powder, of a colour like burnt blood, which the fire overcoming hath introduced into the receptive belly of Nature, and hath coloured with an indelible colour. This, therefore, have kings sought, but not found, save only to whom God has granted it.

But the Turba saith:- Finish your speech, O Bacsen.

And he:- I direct them to whiten copper with white water, by which also they make red. Be careful not to introduce any foreign matter.

And the Turba:- Well hast thou spoken, O Bacsen, and Nictimerus also has spoken well!

Then he:- If I have spoken well, do one of you continue.

The Thirty-Fifth Dictum.

But Zimon saith:- Hast thou left anything to be said by another?

And the Turba:- Since the words of Nicarus and Bacsen are of little good to those who seek after this Art, tell us, therefore, what thou knowest, according as we have said.

And he:- Ye speak the truth, O all ye seekers after this Art! Nothing else has led you into error but the sayings of the envious, because what ye seek is sold at the smallest possible price. If men knew this, and how great was the thing they held in their hands, they would in no wise sell it. Therefore, the Philosophers have glorified that venom, have treated of it variously, and in many ways, have taken and applied to it all manner of names, wherefore, certain envious persons have said: It is a stone and not a stone, but a gum of Ascotia, consequently, the Philosophers have concealed the power thereof. For this spirit which ye seek, that ye may tinge therewith, is concealed in the body, and hidden away from sight, even as the soul in the human body. But ye seekers after the Art, unless ye disintegrate this body, imbue and pound both cautiously and diligently, until ye extract it from its grossness (or grease), and turn it into a tenuous and impalpable spirit, have your labour in vain. Wherefore the Philosophers have said: Except ye turn bodies into not bodies, and incorporeal things into bodies, ye have not yet discovered the rule of operation.

But the Turba saith:- Tell, therefore, posterity how bodies are turned into not-bodies.

And he:- They are pounded with fire and Ethelia till they become a powder. And know that this does not take place except by an exceedingly strong decoction, and continuous contrition, performed with a moderate fire, not with hands, with imbibition and putrefaction, with exposure to the sun and to Ethelia. The envious caused the vulgar to err in this Art when they stated that the thing is common in its nature and is sold at a small price. They further said that the nature was more precious than all natures, wherefore they deceived those who had recourse to their books. At the same time they spoke the truth, and therefore doubt not these things.

But the Turba answereth:- Seeing that thou believest the sayings of the envious, explain, therefore, to posterity the disposition of the two natures.

And he:- I testify to you that Art requires two natures, for the precious is not produced without the common, nor the common without the precious. It behoves you, therefore, O all ye Investigators of this Art, to follow the sayings of Victimerus, when he said to his disciples: Nothing else helps you save to sublimate water and vapour.

And the Turba:- The whole work is in the vapour and the sublimation of water. Demonstrate, therefore, to them the disposition of the vapour.

And he:- When ye shall perceive that the natures have become water by reason of the heat of the fire, and that they have been purified, and that the whole body of Magnesia is liquefied as water; then all things have been made vapour, and rightly, for then the vapour contains its own equal, wherefore the envious call either vapour, because both are joined in decoctions, and one contains the other. Thus our stag finds no path to escape, although flight be essential to it. The one keeps back the other, so that it has no opportunity to fly, and it finds no place to escape; hence all are made permanent, for when the one falls, being hidden in the body, it is congealed with it, and its colour varies, and it extracts its nature from the properties which God has infused into His elect, and it alienates it, lest it flee. But the blackness and redness appear, and it falls into sickness, and dies by rust and putrefaction; properly speaking, then, it has not a flight, although it is desirous to escape servitude; then when it is free it follows its spouse, that a favourable colour may befall itself and its spouse; its beauty

is not as it was, but when it is placed with coins, it makes them gold. For this reason, therefore, the Philosophers have called the spirit and the soul vapour. They have also called it the black humid wanting perlution; and forasmuch as in man there are both humidity and dryness, thus our work, which the envious have concealed, is nothing else but vapour and water.

The Turba answereth:- Demonstrate vapour and water!

And he:- I say that the work is out of two; the envious have called it composed out of two, because these two become four, wherein are dryness and humidity, spirit and vapour.

The Turba answereth:- Thou hast spoken excellently, and without envy. Let Zimon next follow.

The Thirty-Sixth Dictum.

Afflontus, the Philosopher, saith:- I notify to you all, O ye investigators of this Art, that unless ye sublime the substances at the commencement by cooking, without contrition of hands, until the whole become water, ye have not yet found the work. And know ye, that the copper was formerly called sand, but by others stone, and, indeed, the names vary in every regimen. Know further, that the nature and humidity become water, then a stone, if ye cause them to be well complexionated, and if ye are acquainted with the natures, because the part which is light and spiritual rises to the top, but that which is thick and heavy remains below in the vessel. Now this is the contrition of the Philosophers, namely, that which is not sublimated sinks down, but that which becomes a spiritual powder rises to the top of the vessel, and this is the contrition of decoction, not of hands. Know also, that unless ye have turned all into powder, ye have not yet pounded them completely. Cook them, therefore, successively until they become converted, and a powder. Wherefore Agadaimon saith:- Cook the copper until it become a gentle and impalpable body, and impose in its own vessel; then sublimate the same six or seven times until the water shall descend. And know that when the water has become powder then has it been ground diligently. But if ye ask, how is the water made a powder? note that the intention of the Philosophers is that the body before which before it falls into the water is not water may become water; the said water is mixed with the other water, and they become one water. It is to be stated, therefore, that unless ye turn the thing mentioned into water, ye shall not attain to the

work. It is, therefore, necessary for the body to be so possessed by the flame of the fire that it is disintegrated and becomes weak with the water, when the water has been added to the water, until the whole becomes water. But fools, hearing of water, think that this is water of the clouds. Had they read our books they would know that it is permanent water, which cannot become permanent without its companion, wherewith it is made one. But this is the water which the Philosophers have called Water of Gold, the Igneous, Good Venom, and that Sand of Many Names which Hermes ordered to be washed frequently, so that the blackness of the Sun might be removed, which he introduced in the solution of the body. And know, all ye seekers after this Art, that unless ye take this pure body, that is, our copper without the spirit, ye will by no means see what ye desire, because no foreign thing enters therein, nor does anything enter unless it be pure. Therefore, all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water; if anyone err, he draws nigh to destruction, and loses his life. Therefore, keep this one nature, but dismiss what is foreign.

The Thirty-Seventh Dictum.

Bonellus saith:- I will speak a little concerning Magnesia.

The Turba answereth:- Speak.

And he:- O all ye Sons of the Doctrine, when mixing Magnesia, place it in its vessel, the mouth of which close carefully, and cook with a gentle fire until it liquefy, and all become water therein! For the heat of the water acting thereupon, it becomes water by the will of God. When ye see that the said water is about to become black, ye know that the body is already liquefied. Place again in its vessel, and cook for forty days, until it drink up the moisture of the vinegar and honey. But certain persons uncover it, say, once in each week, or once in every ten nights; in either case, the ultimate perfection of pure water appears at the end of forty days, for then it completely absorbs the humour of the decoction. Therefore, wash the same, and deprive of its blackness, until, the blackness being removed, the stone becomes dry to the touch. Hence the envious have said:- Wash the Magnesia with soft water, and cook diligently, until it become earth, and the humour perish. Then it is called copper. Subsequently, pour very sharp vinegar upon it, and leave it to be soaked therein. But this is our copper, which the Philosophers have ordained should be washed with permanent

water, wherefore they have said: Let the venom be divided into two parts, with one of which burn up the body, and with the other putrefy. And know, all ye seekers after this Science, that the whole work and regimen does not take place except by water, wherefore, they say that the thing which ye seek is one, and, unless that which improves it be present in the said thing, what ye look for shall in no wise take place. Therefore, it behoves you to add those .things which are needful, that ye may thereby obtain that which you purpose.

The Turba answereth:- Thou has spoken excellently, O Bonellus! If it please thee, therefore, finish that which thou art saying; otherwise repeat it a second time.

But he:- Shall I indeed repeat these and like things? O all ye investigators of this Art, take our copper; place with the first part of the water in the vessel; cook for forty days; purify from all uncleanliness; cook further until its days be accomplished, and it become a stone having no moisture. Then cook until nothing remains except faeces. This done, cleanse seven times, wash with water, and when the water is used up leave it to putrefy in its vessel, so long as may seem desirable to your purpose. But the envious called this composition when it is turned into blackness that which is sufficiently black, and have said: Rule the same with vinegar and nitre. But that which remained when it had been whitened they called sufficiently white, and ordained that it should be ruled with permanent water. Again, when they called the same sufficiently red, they ordained that it should be ruled with water and fire until it became red.

The Turba answereth:- Show forth unto posterity what they intended by these things.

And he:- They called it Ixir satis, by reason of the variation of its colours. In the work, however, there is neither variety, multiplicity, nor opposition of substances; it is necessary only to make the black copper white and then red. However, the truth-speaking Philosophers had no other intention than that of liquefying, pounding, and cooking Ixir until the stone should become like unto marble in its splendour. Accordingly, the envious again said: Cook the same with vapour until the stone becomes coruscating by reason of its brilliancy. But when ye see it thus, it is, indeed, the most great Arcanum. Notwithstanding, ye must then pound and wash it seven times with permanent water; finally, again pound and congeal in its own water, until ye

extract its own concealed nature. Wherefore, saith Maria, sulphurs are contained in sulphurs, but humour in like humour, and out of sulphur mixed with sulphur, there comes forth a great work. But I ordain that you rule the same with dew and the sun, until your purpose appear to you. For I signify unto you that there are two kinds of whitening and of making red, of which one consists in rust and the other in contrition and decoction. But ye do not need any contrition of hands. Beware, however, of making a separation from the waters lest the poisons get at You, and the body perish with the other things which are in the vessel.

The Thirty-Eighth Dictum.

Effistus saith:- Thou hast spoken most excellently, O Bonellus, and I bear witness to all thy words!

The Turba saith:- Tell us if there be any service in the speech of Bonellus, so that those initiated in this disposition may be more bold and certain.

Effistus saith:- Consider, all ye investigators of this Art, how Hermes, chief of the Philosophers, spoke and demonstrated when he wished to mix the natures. Take, he tells us, the stone of gold, combine with humour which is permanent water, set in its vessel, over a gentle fire until liquefaction takes place. Then leave it until the water dries, and the sand and water are combined, one with another; then let the fire be more intense than before, until it again becomes dry, and is made earth. When this is done, understand that here is the beginning of the arcanum; but do this many times, until two-thirds of the water perish, and colours manifest unto you.

The Turba answereth:- Thou hast spoken excellently, O Effistus! Yet, briefly inform us further.

And he:- I testify to Posterity that the dealbation doth not take place save by decoction. Consequently, Agadaimon has very properly treated of cooking, of pounding, and of imbuing, ethelia. Yet I direct you not to pour on the whole of the water at one time, lest the Ixir be submerged, but pour it in gradually, pound and dessicate, and do this several times until the water be exhausted. Now concerning this the envious have said: Leave the water when it has all been poured in, and it will sink to the bottom. But their intention is this, that while the humour is drying, and when it has been turned into powder, leave it in its glass vessel for forty days, until it passes through various colours, which the Philosophers have described. By this

method of cooking the bodies put on their spirits and spiritual tinctures, and become warm.

The Turba answereth:- Thou hast given light to us, O Effistus, and hast done excellently! Truly art thou cleared from envy; wherefore, let one of you others speak as he pleases.

The Thirty-Ninth Dictum.

Bacsen saith:- O all ye seekers after this Art, ye can reach no useful result without a patient, laborious, and solicitous soul, persevering courage, and continuous regimen. He, therefore, who is willing to Persevere in this disposition, and would enjoy the result, may enter upon it, but he who desires to learn over speedily, must not have recourse to our books, for they impose great labour before they are read in their higher sense, once, twice, or thrice. Therefore, the Master saith:- Whosoever bends his back over the study of our books, devoting his leisure thereto, is not occupied with vain thoughts, but fears God, and shall reign in the Kingdom without fail until he die. For what ye seek is not of small price. Woe unto you who seek the very great and compensating treasure of God! Know ye not that for the smallest Purpose in the world, earthly men will give themselves to death, and what, therefore, ought they to do for this most excellent and almost impossible offering? Now, the regimen is greater than is perceived by reason, except through divine inspiration. I once met with a person who was as well acquainted with the elements as I myself, but when he proceeded to rule this disposition, he attained not to the joy thereof by reason of his sadness and ignorance in ruling, and excessive eagerness, desire, and haste concerning the purpose. Woe unto you, sons of the Doctrine! For one who plants trees does not look for fruit, save in due season; he also who sows seeds does not expect to reap, except at harvest time. How, then, should ye desire to attain this offering when ye have read but a single book, or have adventured only the first regimen? But the Philosophers have plainly stated that the truth is not to be discerned except after error, and nothing creates greater pain at heart than error in this Art, while each imagines that he has almost the whole world, and yet finds nothing in his hands. Woe unto you! Understand the dictum of the Philosopher, and how he divided the work when he said- pound, cook, reiterate, and be thou not weary. But when thus he divided the work, he signified commingling, cooking, assimilating, roasting, heating, whitening, pounding, cooking Ethelia, making rust or

redness, and tingeing. Here, therefore, are there many names, and yet there is one regimen. And if men knew that one decoction and one contrition would suffice them, they would not so often repeat their words, as they have done, and in order that the mixed body may be pounded and cooked diligently, have admonished you not to be weary thereof. Having darkened the matter to you with their words, it suffices me to speak in this manner. It is needful to complexionate the venom rightly, then cook many times, and do not grow tired of the decoction. Imbue and cook it until it shall become as I have ordained that it should be ruled by you- namely, impalpable spirits, and until ye perceive that the Ixir is clad in the garment of the Kingdom. For when ye behold the Ixir turned into Tyrian colour, then have ye found that which the Philosophers discovered before you. If ye understand my words (and although my words be dead, yet is there life therein for those who understand themselves), they will forthwith explain any ambiguity occurring herein. Read, therefore, repeatedly, for reading is a dead speech, but that which is uttered with the lips the same is living speech. Hence we have ordered you to read frequently, and, moreover, ponder diligently over the things which we have narrated.

The Fortieth Dictum.

Jargus saith:- Thou hast left obscure a part of thy discourse, O Bacsen!

And he:- Do thou, therefore, Jargus, in thy clemency shew forth the same!

And he answereth:- The copper of which thou hast before spoken is not copper, nor is it the tin of the vulgar; it is our true work (or body) which must be combined with the body of Magnesia, that it may be cooked and pounded without wearying until the stone is made. Afterwards, that stone must be pounded in its vessel with the water of nitre, and, subsequently, placed in liquefaction until it is destroyed. But, all ye investigators of this art, it is necessary to have a water by which the more you cook, so much the more you sprinkle, until the said copper shall put on rust, which is the foundation of our work. Cook, therefore, and pound with Egyptian vinegar.

The Forty-First Dictum.

Zimon saith:- Whatsoever thou hast uttered, O Jargos, is true, yet I do not see that the whole Turba hath spoken concerning the rotundum.

Then he:- Speak, therefore, thine opinion concerning it, O Zimon!

Zimon saith:- I notify to Posterity that the rotundum turns into four elements, and is derived out of one thing.

The Turba answereth:- Inasmuch as thou art speaking, explain for future generations the method of ruling.

And he:- Willingly: it is necessary to take one part of our copper, but of Permanent Water three parts; then let them be mixed and cooked until they be thickened and become one stone, concerning which the envious have said: Take one part of the pure body, but three parts of copper of Magnesia; then commingle with rectified vinegar, mixed with male of earth; close the vessel, observe what is in it, and cook continuously until it becomes earth.

The Forty-Second Dictum.

Ascanius saith:- Too much talking, O all ye Sons of the Doctrine, leads this subject further into error! But when ye read in the books of the Philosophers that Nature is one only, and that she overcomes all things: Know that they are one thing and one composite. Do ye not see that the complexion of a man is formed out of a soul and body; thus, also, must ye conjoin these, because the Philosophers, when they prepared the matters and conjoined spouses mutually in love with each other, behold there ascended from them a golden water!

The Turba answereth:- When thou wast treating of the first work, lo! thou didst turn unto the second! How ambiguous hast thou made thy book, and how obscure are thy words!

Then he:- I will perform the disposition of the first work.

The Turba answereth:- Do this.

And he:- Stir up war between copper and quicksilver, until they go to destruction and are corrupted, because when the copper conceives the quicksilver it coagulates it, but when the quicksilver conceives the copper, the copper is congealed into earth; stir up, therefore, a fight between them; destroy the body of the copper until it becomes a powder. But conjoin the male to the female, which are vapour and quicksilver, until the male and the female become Ethel, for he who changes them into spirit by means of Ethel, and next makes them red, tinges every body, because, when by diligent cooking ye pound the body, ye extract a pure, spiritual, and sublime soul therefrom, which tinges every body.

The Turba answereth:- Inform, therefore, posterity what is that body.

And he:- It is a natural sulphureous thing which is called by the names of all bodies.

The Forty-Third Dictum.

Dardaris saith:- Ye have frequently treated of the regimen, and have introduced the conjunction, yet I proclaim to posterity that they cannot extract the now hidden soul except by Ethelia, by which bodies become not bodies through continual cooking, and by sublimation of Ethelia. Know also that quicksilver is fiery, burning every body more than does fire, also mortifying bodies, and that every body which is mingled with it is ground and delivered over to be destroyed. When, therefore, ye have diligently pounded the bodies, and have exalted them as required, therefrom is produced that Ethel nature, and a colour which is tingeing and not volatile, and it tinges the copper which the Turba said did not tinge until it is tinged, because that which is tinged tinges. Know also that the body of the copper is ruled by Magnesia, and that quicksilver is four bodies, also that the matter has no being except by humidity, because it is the water of sulphur, for sulphurs are contained in sulphurs.

The Turba saith:- O Dardaris, inform posterity what sulphurs are!

And he:- Sulphurs are souls which are hidden in four bodies, and, extracted by themselves, do contain one another, and are naturally conjoined. For if ye rule that which is hidden in the belly of sulphur with water, and cleanse well that which is hidden, then nature rejoices, meeting with nature, and water similarly with its equal. Know ye also that the four bodies are not tinged but tinge.

And the Turba:- Why dost thou not say like the ancients that when they are tinged, they tinge?

And he:- I state that the four coins of the vulgar populace are not tinged, but they tinge copper, and when that copper is tinged, it tinges the coins of the populace.

The Forty-Fourth Dictum.

Moyses saith:- This one thing of which thou hast told us, O Dardaris, the Philosophers have called by many names, sometimes by two and sometimes by three names!

Dardaris answereth:- Name it, therefore, for posterity, setting aside envy.

And he:- The one is that which is fiery, the two is the

body composed in it, the three is the water of sulphur, with which also it is washed and ruled until it be perfected. Do ye not see what the Philosopher affirms, that the quicksilver which tinges gold is quicksilver out of Cambar?

Dardaris answereth:- What dost thou mean by this? For the Philosopher says: sometimes from Cambar and sometimes from Orpiment.

And he:- Quicksilver of orpiment is Cambar of Magnesia, but quicksilver is sulphur ascending from the mixed composite. Ye must, therefore, mix that thick thing with fiery venom, putrefy, and diligently pound until a spirit be produced, which is hidden in that other spirit; then is made the tincture which is desired of you all.

The Forty-Fifth Dictum.

But Plato saith: It behoves you all, O Masters, when those bodies are being dissolved, to take care lest they be burnt up, as also to wash them with sea water, until all their salt be turned into sweetness, clarifies, tinges, becomes tincture of copper, and then goes off in flight! Because it was necessary that one should become tingeing, and that the other should be tinged, for the spirit being separated from the body and hidden in the other spirit, both become volatile. Therefore the Wise have said that the gate of flight must not be opened for that which would flee, (or that which does not flee), by whose flight death is occasioned, for by the conversion of the sulphureous thing into a spirit like unto itself, either becomes volatile, since they are made aeriform spirits prone to ascend in the air. But the Philosophers seeing that which was not volatile made volatile with the volatiles, iterated these to a body like to the non-volatiles, and put them into that from which they could not escape. They iterated them to a body like unto the bodies from which they were extracted, and the same were then digested. But as for the statement of the Philosopher that the tingeing agent and that which is to be tinged are made one tincture, it refers to a spirit concealed in another humid spirit. Know also that one of the humid spirits is cold, but the other is hot, and although the cold humid is not adapted to the warm humid, nevertheless they are made one. Therefore, we prefer these two bodies, because by them we rule the whole work, namely, bodies by not-bodies, until incorporeals become bodies, steadfast in the fire, because they are conjoined with

volatiles, which is not possible in any body, these excepted. For spirits in every wise avoid bodies, but fugitives are restrained by incorporeals. Incorporeals, therefore, similarly flee from bodies; those, consequently, which do not flee are better and more precious than all bodies. These things, therefore, being done, take those which are not volatile and join them; wash the body with the incorporeal until the incorporeal receives a non-volatile body; convert the earth into water, water into fire, fire into air, and conceal the fire in the depths of the water, but the earth in the belly of the air, mingling the hot with the humid, and the cold with the dry. Know, also, that Nature overcomes Nature, Nature rejoices in Nature, Nature contains Nature.

The Forty-Sixth Dictum.

Attamus saith:- It is to be noted that the whole assembly of the Philosophers have frequently treated concerning

Rubigo. Rubigo, however, is a fictitious and not a true name.

The Turba answereth:- Name, therefore, Rubigo by its true name, for by this it is not calumniated.

And he:- Rubigo is according to the work, because it is from gold alone.

The Turba answereth:- Why, then, have the Philosophers referred it to the leech?

He answereth:- Because water is hidden in sulphureous gold as the leech is in water; rubigo, therefore, is rubefaction in the second work, but to make rubigo is to whiten in the former work, in which the Philosophers ordained that the flower of gold should be taken and a proportion of gold equally.

The Forty-Seventh Dictum.

Mundus saith:- Thou hast already treated sufficiently of Rubigo, O Attamus! I will speak, therefore, of venom, and will instruct future generations that venom is not a body, because subtle spirits have made it into a tenuous spirit, have tinged the body and burned it with venom, which venom the Philosopher asserts will tinge every body. But the Ancient Philosophers thought that he who turned gold into venom had arrived at the purpose, but he who can do not this profiteth nothing. Now I say unto you, all ye Sons of the Doctrine, that unless ye reduce the thing by fire until those things ascend like a spirit, ye effect nought. This, therefore, is a spirit

avoiding the fire and a ponderous smoke, which when it enters the body penetrates it entirely, and makes the body rejoice. The Philosophers have all said: Take a black and conjoining spirit; therewith break up the bodies and torture them till they be altered.

The Forty-Eighth Dictum.

Pythagoras saith:- We must affirm unto all you seekers after this Art that the Philosophers have treated of conjunction (or continuation) in various ways. But I enjoin upon you to make quicksilver con strain the body of Magnesia, or the body Kuhul, or the Spume of Luna, or incombustible sulphur, or roasted calx, or alum which is out of apples, as ye know. But if there was any singular regimen for any of these, a Philosopher would not say so, as ye know. Understand, therefore, that sulphur, calx, and alum which is from apples, and Kuhul, are all nothing else but water of sulphur. Know ye also that Magnesia, being mixed with quicksilver and sulphur, they pursue one another. Hence you must not dismiss that Magnesia without the quicksilver, for when it is composed it is called an exceeding strong composition, which is one of the ten regimens established by the Philosophers. Know, also, that when Magnesia is whitened with quicksilver, you must congeal white water therein, but when it is reddened you must congeal red water, for, as the Philosophers have observed in their books, the regimen is not one. Accordingly, the first congelation is of tin, copper, and lead. But the second is composed with water of sulphur. Some, however, reading this book, think that the composition can be bought. It must be known for certain that nothing of the work can be bought, and that the science of this Art is nothing else than vapour and the sublimation of water, with the conjunction, also, of quicksilver in the body of Magnesia; but, heretofore, the Philosophers have demonstrated in their books that the impure water of sulphur is from sulphur only, and no sulphur is produced without the water of its calx, and of quicksilver, and of sulphur.

The Forty-Ninth Dictum.

Belus saith:- O all ye Philosophers, ye have not dealt sparingly concerning composition and contact, but cornposition, contact, and congelation are one thing! Take, therefore, a part From the one composition and a part out of ferment of gold, and on these impose pure water of sulphur. This, then, is the potent (or revealed) arcanum which tinges every body.

Pythagoras answereth:- O Belus, why hast thou called it a potent arcanum, yet hast not shown its work!

And he:- In our books, O Master, we have found the same which thou hast received from the ancients!

And Pythagoras:- Therefore have I assembled you together, that you might remove any obscurities which are in any books.

And he:- Willingly, O Master! It is to be noted that pure water which is from sulphur is not composed of sulphur alone, but is composed of several things, for the one sulphur is made out of several sulphurs. How, therefore, O Master, shall I compose these things that they may become one!

And he:- Mix, O Belus, that which strives with the fire with that which does not strive, for things which are conjoined in a fire suitable to the same contend, because the warm venoms of the physician are cooked in a gentle, incomburent fire! Surely ye perceive what the Philosophers have stated concerning decoction, that a little sulphur burns many strong things, and the humour which remains is called humid pitch, balsam of gum, and other like things. Therefore our Philosophers are made like to the physicians, notwithstanding that the tests of the physicians are more intense than those of the Philosophers.

The Turba answereth:- I wish, O Belus, that you would also shew the disposition of this potent arcanum!

And he:- I proclaim to future generations that this arcanum proceeds from two compositions, that is to say, sulphur and magnesia. But after it is reduced and conjoined into one, the Philosophers have called it water, spume of Boletus (i.e., a species of fungus), and the thickness of gold. When, however, it has been reduced into quicksilver, they call it sulphur of water; sulphur also, when it contains sulphur, they term a fiery venom, because it is a potent (or open) arcanum which ascends from those things ye know.

The Fiftieth Dictum.

Pandolphus saith:- If, O Belus, thou dost describe the sublimation of sulphur for future generations, thou wilt accomplish an excellent thing!

And the Turba:- Do thou show it forth, therefore, O Pandolphus!

And he:- The philosophers have ordered that quicksilver should be taken out of Cambar, and albeit they spoke truly, yet in these words there is a little ambiguity, the obscurity of which I will remove. See then that the quicksilver is sublimed in tabernacles, and extract the same from Cambar, but there is another Cambar in sulphur which Belus hath demonstrated to you, for out of sulphur mixed with sulphur, many works proceed. When the same has been sublimed, there proceeds from the Cambar that quicksilver which is called Ethelia, Orpiment, Zendrio, or Sanderich, Ebsemich, Magnesia, Kuhul, or Chuhul, and many other names. Concerning this, philosophers have said that, being ruled by its regimen (for ten is the perfection of all things), its white nature appears, nor is there any shadow therein. Then the envious have called it lead from Ebmich, Magnesia, Marteck, White Copper. For, when truly whitened, it is devoid of shadow and blackness, it has left its thickened ponderous bodies, and therewith a clean humid spirit has ascended, which spirit is tincture. Accordingly, the wise have said that copper has a soul and a body. Now, its soul is spirit, and its body is thick. Therefore, it behoves you to destroy the thick body until ye extract a tingeing spirit from the same. Mix, also, the spirit extracted therefrom with light sulphur until you, investigators, find your design accomplished.

The Fifty-First Dictum.

Horfolcos saith:- Thou hast narrated nothing, O Pandolphus, save the last regimen of this body! Thou hast, therefore, composed an ambiguous description for readers. But if its regimen were commenced from the beginning, you would destroy this obscurity.

Saith the Turba:- Speak, therefore, concerning this to posterity, so far as it may please you.

And he:- It behoves you, investigators of this Art, first to burn copper in a gentle fire, like that required in the hatching of eggs. For it behoves you to burn it with its humidity lest its spirit be burnt, and let the vessel be closed on all sides, so that its colour [heat] may be increased, the body of copper be destroyed, and its tingeing spirit be extracted, concerning which the envious have said: Take quicksilver out of the Flower of Copper, which also they have called the water of our copper, a fiery venom, and a substance extracted from all things, which further they have termed Ethelia, extracted out of many things. Again, some have said that when all things become one,

bodies are made not-bodies, but not-bodies bodies. And know, all ye investigators of this Art, that every body is dissolved with the spirit with which it is mixed, with which without doubt it becomes a similar spiritual thing, and that every spirit which has a tingeing colour of spirits, and is constant against fire, is altered and coloured by bodies. Blessed then be the name of Him who hath inspired the Wise with the idea of turning a body into a spirit having strength and colour, unalterable and incorruptible, so that what formerly was volatile sulphur is now made sulphur not-volatile, and incombustible! Know, also, all ye sons of learning, that he who is able to make your fugitive spirit red by the body mixed with it, and then from that body and that spirit can extract the tenuous nature hidden in the belly thereof, by a most subtle regimen, tinges every body, if only he is patient in spite of the tedium of extracting. Wherefore the envious have said: Know that out of copper, after it is humectated by the moisture thereof, is pounded in its water, and is cooked in sulphur, if ye extract a body having Ethelia, ye will find that which is suitable as a tincture for anything. Therefore the envious have said: Things that are diligently pounded in the fire, with sublimation of the Ethelia, become fixed tinctures. For whatsoever words ye find in any man's book signify quicksilver, which we call water of sulphur, which also we sometimes say is lead and copper and copulated coin.

The Fifty-Second Dictum.

Ixumdrus saith:- You will have treated most excellently, O Horfolcus, concerning the regimen of copper and the humid spirit, provided you proceed therewith.

And he:- Perfect, therefore, what I have omitted, O Ixumdrus!

Ixumdrus saith:- You must know that this Ethelia which you have previously mentioned and notified, which also the envious have called by many names, doth whiten, and tinge when it is whitened; then truly the Philosophers have called it the Flower of Gold, because it is a certain natural thing. Do you not remember what the Philosophers have said, that before it arrives at this terminus, copper does not tinge? But when it is tinged it tinges, because quicksilver tinges when it is combined with its tincture. But when it is mixed with those ten things which the Philosophers have denominated fermented urines, then have they called all these things Multiplication. But some have termed their mixed bodies Corsufle and Gum

of Gold. Therefore, those names which are found in the books of the Philosophers, and are thought superfluous and vain, are true and yet are fictitious, because they are one thing, one opinion, and one way. This is the quicksilver which is indeed extracted from all things, out of which all things are produced, which also is pure water that destroys the shade of copper. And know ye that this quicksilver, when it is whitened, becomes a sulphur which contains sulphur, and is a venom that has a brilliance like marble; this the envious call Ethelia, orpiment and sandarac, out of which a tincture and pure spirit ascends with a mild fire, and the whole pure flower is sublimated, which flower becomes wholly quicksilver. It is, therefore, a most great arcanum which the Philosophers have thus described, because sulphur alone whitens copper. Ye, O investigators of this Art, must know that the said sulphur cannot whiten copper until it is whitened in the work! And know ye also that it is the habit of this sulphur to escape. When, therefore, it flees from its own thick bodies, and is sublimated as a vapour, then it behoves you to retain it otherwise with quicksilver of its own kind, lest it vanish altogether. Wherefore the Philosophers have said, that sulphurs are contained by sulphurs. Know, further, that sulphurs tinge, and then are they certain to escape unless they are united to quicksilver of its own kind. Do not, therefore, think that because it tinges and afterwards escapes, it is the coin of the Vulgar, for what the Philosophers are seeking is the coin of the Philosophers, which, unless it be mixed with white or red, which is quicksilver of its own kind, would doubtless escape. I direct you, therefore, to mix quicksilver with quicksilver (of its kind) until together they become one clean water composed out of two. This is, therefore, the great arcanum, the confection of which is with its own gum; it is cooked with flowers in a gentle fire and with earth; it is made red with mucra and with vinegar, salt, and nitre, and with mutal is turned into rubigo, or by any of the select tingeing agents existing in our coin.

The Fifty-Third Dictum.

Exumenus saith:- The envious have laid waste the whole Art with the multiplicity of names, but the entire work must be the Art of the Coin. For the Philosophers have ordered the doctors of this art to make coin-like gold, which also the same Philosophers have called by all manner of names.

The Turba answereth:- Inform, therefore, posterity, O Exumenus, concerning a few of these names, that they may take warning!

And he:- They have named it salting, sublimating, washing, and pounding Ethelias, whitening in the fire, frequently cooking vapour and coagulating, turning into rubigo, the confection of Ethel, the art of the water of sulphur and coagula. By all these names is that operation called which has pounded and whitened copper. And know ye, that quicksilver is white to the sight, but when it is possessed by the smoke of sulphur, it reddens and becomes Cambar. Therefore, when quicksilver is cooked with its confections it is turned into red, and hence the Philosopher saith that the nature of lead is swiftly converted. Do you not see that the Philosophers have spoken without envy! Hence we deal in many ways with pounding and reiteration, that ye may extract the spirits existing in the vessel, which the fire did not cease to burn continuously. But the water placed with those things prevents the fire from burning, and it befalls those things that the more they are possessed by the flame of fire, the more they are hidden in the depths of the water, lest they should be injured by the heat of the fire; but the water receives them in its belly and repels the flame of fire from them.

The Turba answereth:- Unless ye make bodies not-bodies ye achieve nothing. But concerning the sublimation of water the Philosophers have treated not a little. And know that unless ye diligently pound the thing in the fire, the Ethelia does not ascend, but when that does not ascend ye achieve nothing. When, however, it ascends it is an instrument for the intended tincture with which ye tinge, and concerning this Ethelia Hermes saith: Sift the things which ye know; but another: Liquefy the things. Therefore, Arras saith: Unless ye pound the thing diligently in the fire, Ethelia does not ascend. The Master hath put forth a view which I shall now explain to the reasoners. Know ye that a very great wind of the south, when it is stirred up, sublimates clouds and elevates the vapours of the sea.

The Turba answereth:- Thou hast dealt obscurely.

And he:- I will explain the testa, and the vessel wherein is incombustible sulphur. But I order you to congeal fluxible quicksilver out of many things, that two may be made three, and four one, and two one.

The Fifty-Fourth Dictum.

Anaxagoras saith:- Take the volatile burnt thing which lacks a body, and incorporate it. Then take the ponderous thing, having smoke, and thirsting to imbibe.

The Turba answereth:- Explain, O Anaxagoras, what is this obscurity which you expound, and beware of being envious!

And he:- I testify to you that this volatile burnt thing, and this other which thirsts, are Ethelia, which has been conjoined with sulphur. Therefore, place these in a glass vessel over the fire, and cook until the whole becomes Cambar. Then God will accomplish the arcanum ye seek. But I direct you to cook continuously, and not to grow tired of repeating the process. And know ye that the perfection of this work is the confection of water of sulphur with tabula; finally, it is cooked until it becomes Rubigo, for all the Philosophers have said: He who is able to turn Rubigo into golden venom has already achieved the desired work, but otherwise his labour is vain.

The Fifty-Fifth Dictum.

Zenon saith:- Pythagoras hath treated concerning the water, which the envious have called by all names. Finally, at the end of his book he has treated of the ferment of gold, ordaining that thereon should be imposed clean water of sulphur, and a small quantity of its gum. I am astonished, O all ye Turba, how the envious have in this work discoursed of the perfection rather than the commencement of the same!

The Turba answereth:- Why, therefore, have you left it to putrefy?

And he:- Thou hast spoken truly; putrefaction does not take place without the dry and the humid. But the vulgar putrefy with the humid. Thus the humid is merely coagulated with the dry. But out of both is the beginning of the work. Notwithstanding, the envious have divided this work into three parts, asserting that one quickly flees, but the other is fixed and immovable.

The Fifty-Sixth Dictum.

Constans saith:- What have you to do with the treatises of the envious, for it is necessary that this work should deal with four things?

They answer:- Demonstrate, therefore, what are those four?

And he:- Earth, water, air, and fire. Ye have then those four elements without which nothing is ever generated, nor is anything absolved in the Art. Mix, therefore, the dry with the humid, which are earth and water, and cook in the fire and in the air, whence the spirit and the soul are dessicated. And know ye that the tenuous tingeing agent takes its power out of the tenuous part of the earth, out of the tenuous part of the fire and of the air,

while out of the tenuous part of the water, a tenuous spirit has been dessicated. This, therefore, is the process of our work, namely, that everything may be turned into earth when the tenuous parts of these things are extracted, because a body is then composed which is a kind of atmospheric thing, and thereafter tinges the imposed body of coins. Beware, however, O all ye investigators of this art, lest ye multiply things, for the envious have multiplied and destroyed for you! They have also described various regimens that they might deceive; they have further called it (or have likened it to) the humid with all the humid, and the dry with all the dry, by the name of every stone and metal, gall of animals of the sea, the winged things of heaven and reptiles of the earth. But do ye who would tinge observe that bodies are tinged with bodies. For I say to you what the Philosopher said briefly and truly at the beginning of his book. In the art of gold is the quicksilver from Cambar, and in coins is the quicksilver from the Male. In nothing, however, look beyond this, since the two quicksilvers are also one.

The Fifty-Seventh Dictum.

Acratus saith:- I signify to posterity that I make philosophy near to the Sun and Moon. He, therefore, that will attain to the truth let him take the moisture of the Sun and the Spume of the Moon.

The Turba answereth:- Why are you made an adversary to your brethren?

And he:- I have spoken nothing but the truth.

But they:- Take what the Turba hath taken.

And he:- I was so intending, yet, if you are willing, I direct posterity to take a part of the coins which the Philosophers have ordered, which also Hermes has adapted to the true tingeing, and a part of the copper of the Philosophers, to mix the same with the coins, and place all the four bodies in the vessel, the mouth of which must be carefully closed, lest the water escape. Cooking must proceed for seven days, when the copper, already pounded with the coins, is found turned into water. Let both be again slowly cooked, and fear nothing. Then let the vessel be opened, and a blackness will appear above. Repeat the process, cook continually until the blackness of Kuhul, which is from the blackness of coins, be consumed. For when that is consumed a precious whiteness will appear on them; finally, being returned to their place, they are cooked until the whole is dried and is turned

into stone. Also repeatedly and continuously cook that stone born of copper and coins with a fire sharper than the former, until the stone is destroyed, broken up, and turned into cinder, which is a precious cinder. Alas, O ye sons of the Doctrine, how precious is that which is produced from it! Mixing, therefore, the cinder with water, cook again, until that cinder liquefy therewith, and then cook and imbue with permanent water, until the composition becomes sweet and mild and red. Imbue until it becomes humid. Cook in a still hotter fire, and carefully close the mouth of the vessel, for by this regimen fugitive bodies become not-fugitive, spirits are turned into bodies, bodies into spirits, and both are connected together. Then are spirits made bodies having a tingeing and germinating soul.

The Turba answereth:- Now hast thou notified to posterity that Rubigo attaches itself to copper after the blackness is washed off with permanent water. Then it is congealed and becomes a body of Magnesia. Finally, it is cooked until the whole body is broken up. Afterwards the volatile is turned into a cinder and becomes copper without its shadow. Attrition also truly takes place. Concerning, therefore, the work of the Philosophers, what hast thou delivered to posterity, seeing that thou hast by no means called things by their proper names!

And he:- Following your own footsteps, I have discoursed even as have you.

Bonellus answereth:- You speak truly, for if you did otherwise we should not order your sayings to be written in our books.

The Fifty-Eighth Dictum.

Balgus saith:- The whole Turba, O Acratus, has already spoken, as you have seen, but a benefactor sometimes deceives, though his intention is to do good.

And they:- Thou speakest truly. Proceed, therefore, according to thy opinion, and beware of envy!

Then he:- You must know that the envious have described this arcanum in the shade; in physical reasoning and astronomy, and the art of images; they have also likened it to trees; they have ambiguously concealed it by the names of metals, vapours, and reptiles; as is generally perceived in all their work. I, nevertheless, direct you, investigators of this science, to take iron and draw it into plates; finally, mix (or sprinkle) it with venom, and place it

in its vessel, the mouth of which must be closed most carefully, and beware lest ye too much increase the humour, or, on the other hand, lest it be too dry, but stir it vigorously as a mass, because, if the water be in excess, it will not be contained in the chimney, while, if it be too dry, it will neither be conjoined nor cooked in the chimney; hence I direct you to confect it diligently; finally, place it in its vessel, the mouth of which must be closed internally and externally with clay, and, having kindled coals above it, after some days ye shall open it, and there shall ye find the iron plates already liquefied; while on the lid of the vessel ye shall find globules. For when the fire is kindled the vinegar ascends, because its spiritual nature passes into the air, wherefore, I direct you to keep that part separately. Ye must also know that by multiplied decoctions and attritions it is congealed and coloured by the fire, and its nature is changed. By a similar decoction and liquefaction Cambar is not disjoined. I notify to you that by the said frequent decoction the weight of a third part of the water is consumed, but the residue becomes a wind in the Cambar of the second spirit. And know ye that nothing is more precious or more excellent than the red sand of the sea, for the Sputum of Luna is united with the light of the Sun's rays. Luna is perfected by the coming on of night, and by the heat of the Sun the dew is congealed. Then, that being wounded, the dew of the death dealer is joined, and the more the days pass on the more intensely is it congealed, and is not burned. For he who cooks with the Sun is himself congealed, and that signal whiteness causes it to overcome the terrene fire.

Then saith Bonites:- Do you not know, O Balgus, that the Spume of Luna tinges nothing except our copper?

And Balgus:- Thou speakest truly.

And he:- Why, therefore, hast thou omitted to describe that tree, of the fruit whereof whosoever eateth shall hunger nevermore?

And Balgus:- A certain person, who has followed science, has notified to me after what manner he discovered this same tree, and appropriately operating, did extract the fruit and eat of it. But when I inquired of him concerning the growth and the increment, he described that pure whiteness, thinking that the same is found without any laborious disposition. Then its Perfection is the fruit thereof. But when I further asked how it is nourished with food until it fructifies, he said: Take that tree, and build a house about it, which shall wholly surround the same, which shall also be circular, dark,

encircled by dew, and shall have placed on it a man of a hundred years; shut and secure the door lest dust or wind should reach them. Then in the time of 180 days send them away to their homes. I say that man shall not cease to eat of the fruit of that tree to the perfection of the number [of the days] until the old man shall become young. O what marvellous natures, which have transformed the soul of that old man into a juvenile body, and the father is made into the son! Blessed be thou, O most excellent God!

The Fifty-Ninth Dictum.

Theophilus saith:- I propose to speak further concerning those things which Bonites hath narrated.

And the Turba:- Speak, Brother, for thy brother hath discoursed elegantly.

And he:- Following in the steps of Bonites I will make perfect his sayings. It should be known that all the Philosophers, while they have concealed this disposition, yet spoke the truth in their treatises when they named water of life, for this reason, that whatsoever is mixed with the said water first dies, then lives and becomes young. And know, all ye disciples, that iron does not become rusty except by reason of this water, because it tinges the plates; it is then placed in the sun till it liquefies and is imbued, after which it is congealed. In these days it becomes rusty, but silence is better than this illumination.

The Turba answereth:- O Theophilus, beware of becoming envious, and complete thy speech!

And he:- Would that I might repeat the like thing!

And they:- What is thy will?

Then he:- Certain fruits, which proceed first from that perfect tree, do flourish in the beginning of the summer, and the more they are multiplied the more are they adorned, until they are perfected, and being mature become sweet. In the same way that woman, fleeing from her own children, with whom she lives, although partly angry, yet does not brook being overcome, nor that her husband should possess her beauty, who furiously loves her, and keeps awake contending with her, till he shall have carnal intercourse with her, and God make perfect the foetus, when he multiplies children to himself according to his pleasure. His beauty, therefore, is consumed by fire who does not approach his wife except by reason of lust.

For when the term is finished he turns to her. I also make known to you that the dragon never dies, but the Philosophers have put to death the woman who slays her spouses. For the belly of that woman is full of weapons and venom. Let, therefore, a sepulchre be dug for the dragon, and let that woman be buried with him, who being strongly joined with that woman, the more he clasps her and is entwined with her, the more his body, by the creation of female weapons in the body of the woman, is cut up into parts. For perceiving him mixed with the limbs of a woman he becomes secure from death, and the whole is turned into blood. But the Philosophers, beholding him turned into blood, leave him in the sun for certain days, until the lenitude is consumed, the blood dries up, and they find that venom which now is manifest. Then the wind is hidden.

The Sixtieth Dictum.

Bonellus saith:- Know, all ye disciples, that out of the elect things nothing becomes useful without conjunction and regimen, because sperma is generated out of blood and desire. For the man mingling with the woman, the sperm is nourished by the humour of the womb, and by the moistening blood, and by heat, and when forty nights have elapsed the sperm is formed. But if the humidity of the blood and of the womb were not heat, the sperm would not be dissolved, nor the foetus be procreated. But God has constituted that heat and blood for the nourishment of the sperm until the foetus is brought forth, after which it is not nourished, save by milk and fire, sparingly and gradually, while it is dust, and the more it burns the more, the bones being strengthened, it is led towards youth, arriving at which it is independent. Thus it behoves you also to act in this Art. Know ye that without heat nothing is ever generated, and that the bath causes the matter to perish by means of intense heat. If, indeed, it be frigid, it puts to flight and disperses, but if it have been tempered, it is convenient and sweet to the body, wherefore the veins become smooth and the flesh is augmented. Behold it has been demonstrated to you, all ye disciples! Understand, therefore, and in all things which ye attempt to rule, fear God.

The Sixty-First Dictum.

Moses saith:- It is to be observed that the envious have named lead of copper instruments of formation, simulating, deceiving posterity, to whom I give notice that there are no instruments except from our own white, strong, and splendid powder, and from our concave stone and marble, to the whole

work whereof there is no more suitable powder, nor one more conjoined to our composition, than the powder of Alociae, out of which are produced instruments of formation. Further, the Philosophers have already said: Take instruments out of the egg. Yet they have not said what the egg is, nor of what bird. And know ye that the regimen of these things is more difficult than the entire work, because, if the composition be ruled more than it should be, its light is taken and extinguished by the sea. Wherefore the Philosophers have ordered that it should be ruled with profound judgment. The moon, therefore, being at the full, take this and place in sand till it be dissolved. And know ye that while ye are placing the same in sand and repeating the process, unless ye have patience, ye err in ruling, and corrupt the work. Cook, therefore, the same in a gentle fire until ye see that it is dissolved. Then extinguish with vinegar, and ye shall find one thing separated from three companions. And know ye that the first, Ixir, commingles, the second burns, while the third liquefies. In the first place, therefore, impose nine ounces of vinegar twice - first while the vessel is being made hot, and second when it is heated.

The Sixty-Second Dictum.

Mundus saith:- It behoves you, O all ye seekers after this Art, to know that whatsoever the Philosophers have narrated or ordained, Kenckel, herbs, geldum, and carmen, are one thing! Do not, therefore, trouble about a plurality of things, for there is one Tyrian tincture of the Philosophers to which they have given names at will, and having abolished the proper name, they have called it black, because it has been extracted from our sea. And know that the ancient priests did not condescend to wear artificial garments, whence, for purifying altars, and lest they should introduce into them anything sordid or impure, they tinged Kenckel with a Tyrian colour; but our Tyrian colour, which they placed in their altars and treasuries, was more clean and fragrant than can be described by me, which also has been extracted from our red and most pure sea, which is sweet and of a pleasant odour, and is neither sordid nor impure in putrefaction. And know ye that we have given many names to it. which are all true - an example of which, for those that possess understanding, is to be traced in corn that is being ground. For after grinding it is called by another name, and after it has been passed through the sieve, and the various substances have been separated one from another, each of these has its own name, and yet fundamentally

there is but one name, to wit, corn, from which many names are distinguished. Thus we call the purple in each grade of its regimen by the name of its own colour.

The Sixty-Third Dictum.

Philosophus saith:- I notify to posterity that the nature is male and female, wherefore the envious have called it the body of Magnesia, because therein is the most great arcanum! Accordingly, O all ye seekers after this Art, place Magnesia in its vessel, and cook diligently! Then, opening it after some days, ye shall find the whole changed into water. Cook further until it be coagulated, and contain itself. But, when ye hear of the sea in the books of the envious, know that they signify humour, while by the basket they signify the vessel, and by the medicines they mean Nature, because it germinates

and flowers. But when the envious say: Wash until the blackness of the copper passes away, certain people name this blackness coins. But Agadimon has clearly demonstrated when he boldly put forth these words: It is to be noted, O all ye demonstrators of this art, that the things [or the copper] being first mixed and cooked once, ye shall find the prescribed blackness! That is to say, they all become black. This, therefore, is the lead of the Wise, concerning which they have treated very frequently in their books. Some also call it [the lead] of our black coins.

The Sixty-Fourth Dictum.

Pythagoras saith:- How marvellous is the diversity of the Philosophers in those things which they formerly asserted, and in their coming together [or agreement], in respect of this small and most common thing, wherein the precious thing is concealed! And if the vulgar knew, O all ye investigators of this art, the same small and vile thing, they would deem it a lie! Yet, if they knew its efficacy, they would not vilify it, but God hath concealed this from the crowd lest the world should be devastated.

The Sixty-Fifth Dictum.

Horfolcus saith:- You must know, O all ye who love wisdom, that whereas Mundus hath been teaching this Art, and placing before you most lucid syllogisms, he that does not understand what he has said is a brute animal! But I will explain the regimen of this small thing, in order that any one, being introduced into this Art, may become bolder, may, more assuredly

consider it, and although it be small, may compose the common with that which is dear, and the dear with that which is common. Know ye that in the beginning of the mixing, it behoves you to commingle elements which are crude, gentle, sincere, and not cooked or governed, over a gentle fire. Beware of intensifying the fire until the elements are conjoined, for these should follow one another, and be embraced in a complexion, whereby they are gradually burnt, until they be dessicated in the said gentle fire. And know that one spirit burns one thing and destroys one thing, and one body strengthens one spirit, and teaches the same to contend with the fire. But, after the first combustion, it is necessary that it should be washed, cleansed, and dealbated on the fire until all things become one colour; with which, afterwards, it behoves you to mix the residuum of the whole humour, and then its colour will be exalted. For the elements, being diligently cooked in the fire, rejoice, and are changed into different natures, because the liquefied, which is the lead, becomes not-liquefied, the humid becomes dry, the thick body becomes a spirit, and the fleeing spirit becomes strong and fit to do battle against the fire. Whence the Philosopher saith: Convert the elements and thou shalt find what thou seekest. But to convert the elements is to make the moist dry and the fugitive fixed. These things being accomplished by the disposition, let the operator leave it in the fire until the gross be made subtle, and the subtle remain as a tingeing spirit. Know ye, also, that the death and life of the elements proceed from fire, and that the composite germinates itself, and produces that which ye desire, God favouring. But when the colours begin ye shall behold the miracles of the wisdom of God, until the Tyrian colour be accomplished. O wonder-working Nature, tingeing other natures! O heavenly Nature, separating and converting the elements by regimen! Nothing, therefore, is more precious than these Natures in that Nature which multiplies the composite, and makes fixed and scarlet.

The Sixty-Sixth Dictum.

Exemiganus saith:- Thou hast already treated, O Lucas, concerning living and concealed silver, which is Magnesia, as it behoves thee, and thou hast commanded posterity to prove [or to experiment] and to read the books, knowing what the Philosophers have said: Search the latent spirit and disesteem it not, seeing that when it remains it is a great arcanum and effects many good things.

The Sixty-Seventh Dictum.

Lucas saith:- I testify to posterity, and what I set forth is more lucid than are your words, that the Philosopher saith: Burn the copper, burn the silver, burn the gold.

Hermiganus replies:- Behold something more dark than ever!

The Turba answereth:- Illumine, therefore, that which is dark.

And he:- As to that which he said - Burn, burn, burn, the diversity is only in the names, for they are one and the same thing.

And they:- Woe unto you! how shortly hast thou dealt with it! why art thou Poisoned with jealousy!

And he:- Is it desirable that I should speak more clearly?

And they:- Do so.

And he:- I signify that to whiten is to burn, but to make red is life. For the envious have multiplied many names that they might lead posterity astray, to whom I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body, seeing that copper, like a man, has a soul and a body. Therefore, it behoves you, 0 all ye Sons of the Doctrine, to destroy the body and extract the soul therefrom! Wherefore the Philosophers said that the body does not penetrate the body, but that there is a subtle nature, which is the soul, and it is this which tinges and penetrates the body. In nature, therefore, there is a body and there is a soul.

The Turba answereth:- Despite your desire to explain, you have put forth dark words.

And he:- I signify that the envious have narrated and said that the splendour of Saturn does not appear unless it perchance be dark when it ascends in the air, that Mercury is hidden by the rays of the Sun, that quicksilver vivifies the body by its fiery strength, and thus the work is accomplished. But Venus, when she becomes oriental, precedes the Sun.

The Sixty-Eighth Dictum.

Attamus saith:- Know, O all ye investigators of this Art, that our work, of which ye have been inquiring, is produced by the generation of the sea, by which and with which, after God, the work is completed! Take, therefore, Halsut and old sea stones, and boil with coals until they become white.

Then extinguish in white vinegar. If 24 ounces thereof have been boiled, let the heat be extinguished with a third part of the vinegar, that is, 8 ounces; pound with white vinegar, and cook in the sun and black earth for 42 days. But the second work is performed from the tenth day of the month of September to the tenth day [or grade] of Libra. Do not impose the vinegar a second time in this work, but leave the same to be cooked until all its vinegar be dried up and it becomes a fixed earth, like Egyptian earth. And the fact that one work is congealed more quickly and another more slowly, arises from the diversity of cooking. But if the place where it is cooked be humid and dewy it is congealed more quickly, while if it be dry it is congealed more slowly.

The Sixty-Ninth Dictum.

Florus saith:- I am thinking of perfecting thy treatise, O Mundus, for thou has not accomplished the disposition of the cooking!

And he:- Proceed, O Philosopher!

And Florus:- I teach you, O Sons of the Doctrine, that the sign of the goodness of the first decoction is the extraction of its redness!

And he:- Describe what is redness.

And Florus:- When ye see that the matter is entirely black, know that whiteness has been hidden in the belly of that blackness. Then it behoves you to extract that whiteness most subtly from that blackness, for ye know how to discern between them. But in the second decoction let that whiteness be placed in a vessel with its instruments, and let it be cooked gently until it become completely white. But when, O all ye seekers after this Art, ye shall perceive that whiteness appear and flowing over all, be certain that redness is hid in that whiteness! However, it does not behove you to extract it, but rather to cook it until the whole become a most deep red, with which nothing can compare. Know also that the first blackness is produced out of the nature of Marteck, and that redness is extracted from that blackness, which red has improved the black, and has made peace between the fugitive and the non-fugitive, reducing the two into one.

The Turba answereth:- And why was this?

And he:- Because the cruciated matter when it is submerged in the body, changes it into an unalterable and indelible nature. It behoves you,

therefore, to know this sulphur which blackens the body. And know ye that the same sulphur cannot be handled, but it cruciates and tinges. And the sulphur which blackens is that which does not open the door to the fugitive and turns into the fugitive with the fugitive. Do you not see that the cruciating does not cruciate with harm or corruption, but by co-adunation and utility of things? For if its victim were noxious and inconvenient, it would not be embraced thereby until its colours were extracted from it unalterable and indelible. This we have called water of sulphur, which water we have prepared for the red tinctures; for the rest it does not blacken; but that which does blacken, and this does not come to pass without blackness, I have testified to be the key of the work.

The Seventieth Dictum.

Mundus saith:- Know, all ye investigators of this Art, that the head is all things, which if it hath not, all that it imposes profits nothing. Accordingly, the Masters have said that what is perfected is one, and a diversity of natures does not improve that thing, but one and a suitable nature, which it behoves you to rule carefully, for by ignorance of ruling some have erred. Do not heed, therefore, the plurality of these compositions, nor those things which the philosophers have enumerated in their books. For the nature of truth is one, and the followers of Nature have termed it that one thing in the belly whereof is concealed the natural arcanum. This arcanum is neither seen nor known except by the Wise. He, therefore, who knows how to extract its complexion and rules equably, for him shall a nature rise forth therefrom which shall conquer all natures, and then shall that word be fulfilled which was written by the Masters, namely, that Nature rejoices in Nature, Nature overcomes Nature, and Nature contains Nature; at the same time there are not many or diverse Natures, but one having in itself its own natures and properties, by which it prevails over other things. Do you not see that the Master has begun with one and finished one? Hence has he called those unities Sulphureous Water, conquering all Nature.

The Seventy-First Dictum.

Bracus saith:- How elegantly Mundus hath described this sulphureous water! For unless solid bodies are destroyed by a nature wanting a body, until the bodies become not-bodies, and even as a most tenuous spirit, ye cannot [attain] that most tenuous and tingeing soul, which is hidden in the natural belly. And know that unless the body be withered up and so

destroyed that it dies, and unless ye extract from it its soul, which is a tingeing spirit, ye are unable to tinge a body therewith.

The Seventy-Second Dictum.

Philosophus saith:- The first composition, that is, the body of Magnesia, is made out of several things, although they become one, and are called by one name, which the ancients have termed Albar of copper. But when it is ruled it is called by ten names, taken from the colours which appear in the regimen of the body of this Magnesia. It is necessary, therefore, that the lead be turned into blackness; then the ten aforesaid shall appear in the ferment of gold, with sericon, which is a composition called by ten names. When all these things have been said, we mean nothing more by these names than Albar of copper, because it tinges every body which has entered into the composition. But composition is twofold - one is humid, the other is dry. When they are cooked prudently they become one, and are called the good thing of several names. But when it becomes red it is called Flower of Gold, Ferment of Gold, Gold of Coral, Gold of the Beak. It is also called redundant red sulphur and red orpiment. But while it remains crude lead of copper, it is called bars and plates of metal. Behold I have revealed its names when it is raw, which also we should distinguish from the names when it has been cooked. Let it therefore be pondered over. It behoves me now to exhibit to you the quantity of the fire, and the numbers of its days, and the diversity of intensity thereof in every grade, so that he who shall possess this book may belong unto himself, and be freed from poverty, so that he shall remain secure in that middle way which is closed to those who are deficient in this most precious art. I have seen, therefore, many kinds of fire. One is made out of straw and cinder, coals and flame, but one without flame. Experiment shows that there are intermediate grades between these kinds. But lead is lead of copper, in which is the whole arcanum. Now, concerning the days of the night in which will be the perfection of the most great arcanum, I will treat in its Proper place in what follows. And know most assuredly that if a little gold be placed in the composition, there will result a patent and white tincture. Wherefore also a sublime gold and a patent gold is found in the treasuries of the former philosophers. Wherefore those things are unequal which they introduce into their composition. Inasmuch as the elements are commingled and are turned into lead of copper, coming out of their own former natures, they are turned into a new

nature. Then they are called one nature and one genus. These things being accomplished, it is placed in a glass vessel, unless in a certain way the composition drinks the water and is altered in its colours. In every grade it is beheld, when it is coloured by a venerable redness. Although concerning this elixir we read in the sayings of the philosophers: Take gold, occurring frequently, it is only needful to do so once. Wishing, therefore, to know the certitude of the adversary, consider what Democritus saith, how he begins speaking from bottom to top, then reversing matters he proceeds from top to bottom. For, he said: Take iron, lead, and albar for copper, which reversing, he again says: And our copper for coins, lead for gold, gold for gold of coral, and gold of coral for gold of crocus. Again, in the second place, when he begins from the top to the bottom, he saith: Take gold, coin, copper, lead, and iron; he shews, therefore, by his sayings that only semi-gold is taken. And without doubt gold is not changed into rust without lead and copper, and unless it be imbued with vinegar known by the wise, until, being cooked, it is turned into redness. This, therefore, is the redness which all the Philosophers signified, because, how ever they said: Take gold and it becomes gold of coral; Take gold of coral and it becomes purple gold - all these things are only names of those colours, for it behoves them that vinegar be placed in it, because these colours come from it. But by these things which the Philosophers have mentioned under various names, they have signified stronger bodies and forces. It is taken, therefore, once, that it may become rubigo and then vinegar is imposed on it. For when the said colours appear, it is necessary that each be decocted in forty days, so that it may be desiccated, the water being consumed; finally being imbued and placed in the vessel, it is cooked until its utility appear. Its first grade becomes as a citrine mucra, the second as red, the third as the dry pounded crocus of the vulgar. So is it imposed upon coin.

Conclusion.

Agmon saith:- I will add the following by way of a corollary. Whosoever does not liquefy and coagulate errs greatly. Therefore, make the earth black; separate the soul and the water thereof, afterwards whiten; so shall ye find what ye seek. I say unto you that whoso makes earth black and then dissolves with fire, till it becomes even like unto a naked sword, who also fixes the whole with consuming fire, deserves to be called happy, and shall be exalted above the circle of the world. This much concerning the

revelation of our stone, is, we doubt not, enough for the Sons of the Doctrine. The strength thereof, shall never become corrupted, but the same, when it is placed in the fire, shall be increased. If you seek to dissolve, it shall be dissolved; but if you would coagulate, it shall be coagulated. Behold, no one is without it, and yet all do need it! There are many names given to it, and yet it is called by one only, while, if need be, it is concealed. It is also a stone and not a stone, spirit, soul, and body; it is white, volatile, concave, hairless, cold, and yet no one can apply the tongue with impunity to its surface. If you wish that it should fly, it flies; if you say that it is water, you Speak the truth; if you say that it is not water, you speak falsely. Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing that is foreign. Unless the names were multiplied, so that the vulgar might be deceived, many would deride our wisdom.

Coelum Philosophorum

From 'The Hermetic and Alchemical Writings of Paracelsus' by A.E. Waite, 1894

THE COELUM PHILOSOPHORUM, OR BOOK OF VEXATIONS;

By PHILIPPUS THEOPHRASTUS PARACELSUS.

THE SCIENCE AND NATURE OF ALCHEMY, AND WHAT OPINION SHOULD BE FORMED THEREOF.

Regulated by the Seven Rules or Fundamental Canons according to the seven commonly known Metals; and containing a Preface with certain Treatises and Appendices.

THE PREFACE OF THEOPHRASTUS PARACELSUS TO ALL ALCHEMISTS AND READERS OF THIS BOOK.

YOU who are skilled in Alchemy, and as many others as promise yourselves great riches or chiefly desire to make gold and silver, which Alchemy in different ways promises and teaches; equally, too, you who willingly undergo toil and vexations, and wish not to be freed from them, until you have attained your rewards, and the fulfilment of the promises made to you; experience teaches this every day, that out of thousands of you not even one accomplishes his desire. Is this a failure of Nature or of Art? I say, no; but it is rather the fault of fate, or of the unskilfulness of the operator.

Since, therefore, the characters of the sign of the stars and planets of heaven, together with the other names, inverted words, receipts, materials, and instruments are thoroughly well known to such as are acquainted with this art, it would be altogether superfluous to recur to these same subjects in the present book, although the use of such signs, names, and characters at the proper time is by no means without advantage.

But herein will be noticed another way of treating Alchemy different from the previous method, and deduced by Seven Canons from the sevenfold series of the metals. This, indeed, will not give scope for a pompous parade of words, but, nevertheless, in the consideration of those Canons everything which should be separated from Alchemy will be treated at sufficient length, and, moreover, many secrets of other things are herein contained.

Hence, too, result certain marvellous speculations and new operations which frequently differ from the writings and opinions of ancient operators and natural philosophers, but have been discovered and confirmed by full proof and experimentation.

Moreover, in this Art nothing is more true than this, though it be little known and gains small confidence. All the fault and cause of difficulty in Alchemy, whereby very many persons are reduced to poverty, and others labour in vain, is wholly and solely lack of skill in the operator, and the defect or excess of materials, whether in quantity or quality, whence it ensues that, in the course of operation, things are wasted or reduced to nothing. If the true process shall have been found, the substance itself while transmuting approaches daily more and more towards perfection. The straight road is easy, but it is found by very few.

Sometimes it may happen that a speculative artist may, by his own eccentricity, think out for himself some new method in Alchemy, be the consequence anything or nothing. He need do nought in order to reduce something into nothing, and again bring back something out of nothing. Yet this proverb of the incredulous is not wholly false. Destruction perfects that which is good; for the good cannot appear on account of that which conceals it. The good is least good whilst it is thus concealed. The concealment must be removed that so the good may be able freely to appear in its own brightness. For example, the mountain, the sand, the earth, or the stone in which a metal has grown is such a concealment. Each one of the visible metals is a concealment of the other six metals.

By the element of fire all that is imperfect is destroyed and taken away, as, for instance, the five metals, Mercury, Jupiter, Mars, Venus, and Saturn.[75] On the other hand, the perfect metals, Sol and Luna, are not consumed in that same fire. They remain in the fire: and at the same time, out of the other imperfect ones which are destroyed, they assume their own body and become visible to the eyes. How, and by what method, this comes about can be gathered from the Seven Canons. Hence it may be learnt what are the nature and property of each metal, what it effects with the other metals, and what are its powers in commixture with them.

But this should be noted in the very first place: that these Seven Canons cannot be perfectly understood by every cursory reader at a first glance or a single reading. An inferior intelligence does not easily perceive occult and

abstruse subjects. Each one of these Canons demands no slight discussion. Many persons, puffed up with pride, fancy they can easily comprehend all which this book comprises. Thus they set down its contents as useless and futile, thinking they have something far better of their own, and that therefore they can afford to despise what is here contained.

THE COELUM PHILOSOPHORUM.

PART I.

THE SEVEN CANONS OF THE METALS.

THE FIRST CANON.

CONCERNING THE NATURE AND PROPERTIES OF MERCURY.[76]

All things are concealed in all. One of them all is the concealer of the rest – their corporeal vessel, external, visible, and movable. All liquefactions are manifested in that vessel. For the vessel is a living and corporeal spirit, and so all coagulations or congelations enclosed in it, when prevented from flowing and surrounded, are not therewith content. No name can be found for this liquefaction, by which it may be designated; still less can it be found for its origin. And since no heat is so strong as to be equalised therewith, it should be compared to the fire of Gehenna. A liquefaction of this kind has no sort of connection with others made by the heat of natural fire, or congelated or coagulated by natural cold. These congelations, through their weakness, are unable to obtain in Mercury, and therefore, on that account, he altogether contemns them. Hence one may gather that elementary powers, in their process of destruction, can add nothing to, nor take away anything from, celestial powers (which are called Quintessence or its elements), nor have they any capacity for operating. Celestial and infernal powers do not obey the four elements, whether they be dry, moist, hot, or cold. No one of them has the faculty of acting against a Quintessence; but each one contains within itself its own powers and means of action.[77]

THE SECOND CANON.

CONCERNING THE NATURE AND PROPERTIES OF JUPITER.

In that which is manifest (that is to say, the body of Jupiter) the other six corporeal metals are spiritually concealed, but one more deeply and more

tenaciously than another. Jupiter has nothing of a Quintessence in his composition, but is of the nature of the four elementaries. On this account this liquefaction is brought about by the application of a moderate fire, and, in like manner, he is coagulated by moderate cold. He has affinity with the liquefactions of all the other metals. For the more like he is to some other nature, the more easily he is united thereto by conjunction. For the operation of those nearly allied is easier and more natural than of those which are remote. The remote body does not press upon the other. At the same time, it is not feared, though it may be very powerful. Hence it happens that men do not aspire to the superior orders of creation, because they are far distant from them, and do not see their glory. In like manner, they do not much fear those of an inferior order, because they are remote, and none of the living knows their condition or has experienced the misery of their punishment. For this cause an infernal spirit is accounted as nothing. For more remote objects are on that account held more cheaply and occupy a lower place, since according to the propriety of its position each object turns out better, or is transmuted. This can be proved by various examples.

The more remote, therefore, Jupiter is found to be from Mars and Venus, and the nearer Sol and Luna, the more “goldness” or “silveriness”, if I may so say, it contains in its body, and the greater, stronger, more visible, more tangible, more amiable, more acceptable, more distinguished, and more true it is found than in some remote body. Again, the more remote a thing is, of the less account is it esteemed in all the respects aforesaid, since what is present is always preferred before what is absent. In proportion as the nearer is clear the more remote is occult. This, therefore, is a point which you, as an Alchemist, must seriously debate with yourself, how you can relegate Jupiter to a remote and abstruse place, which Sol and Luna occupy, and how, in turn, you can summon Sol and Luna from remote positions to a near place, where Jupiter is corporeally posited; so that, in the same way, Sol and Luna also may really be present there corporeally before your eyes. For the transmutation of metals from imperfection to perfection there are several practical receipts. Mix the one with the other. Then again separate the one pure from the other. This is nothing else but the process of permutation, set in order by perfect alchemical labour. Note that Jupiter has much gold and not a little silver. Let Saturn and Luna be imposed on him, and of the rest Luna will be augmented.[78]

THE THIRD CANON.

CONCERNING MARS AND HIS PROPERTIES.

The six occult metals have expelled the seventh from them, and have made it corporeal, leaving it little efficacy, and imposing on it great hardness and weight. This being the case, they have shaken off all their own strength of coagulation and hardness, which they manifest in this other body. On the contrary, they have retained in themselves their colour and liquefaction, together with their nobility. It is very difficult and laborious for a prince or a king to be produced out of an unfit and common man. But Mars acquires dominion. with strong and pugnacious hand, and seizes on the position of king. He should, however, be on his guard against snares; that he be not led captive suddenly and unexpectedly. It must also be considered by what method Mars may be able to take the place of king, and Sol and Luna, with Saturn, hold the place of Mars.[79]

THE FOURTH CANON.

CONCERNING VENUS AND ITS PROPERTIES.

The other six metals have rendered Venus an extrinsical body by means of all their colour and method of liquefaction. It may be necessary, in order to understand this, that we should show, by some examples, how a manifest thing may be rendered occult, and an occult thing rendered materially manifest by means of fire. Whatever is combustible can be naturally transmuted by fire from one form into another, namely, into lime, soot, ashes, glass, colours, stones, and earth. This last can again be reduced to many new metallic bodies. If a metal, too, be burnt, or rendered fragile by old rust, it can again acquire malleability by applications of fire.[80]

THE FIFTH CANON.

CONCERNING THE NATURE AND PROPERTIES OP SATURN.

Of his own nature Saturn speaks thus: The other six have cast me out as their examiner. They have thrust me forth from them and from a spiritual place. They have also added a corruptible body as a place of abode, so that I may be what they neither are nor desire to become. My six brothers are spiritual, and thence it ensues that so often as I am put in the fire they penetrate my body and, together with me, perish in the fire, Sol and Luna excepted. These are purified and ennobled in my water. My spirit is a water

softening the rigid and congelated bodies of my brothers. Yet my body is inclined to the earth. Whatever is received into me becomes conformed thereto, and by means of us is converted into one body. It would be of little use to the world if it should learn, or at least believe, what lies hid in me, and what I am able to effect. It would be more profitable it should ascertain what I am able to do with myself. Deserting all the methods of the Alchemists, it would then use only that which is in me and can be done by me. The stone of cold is in me. This is a water by means of which I make the spirits of the six metals congeal into the essence of the seventh, and this is to promote Sol with Luna.[81]

Two kinds of Antimony are found: one the common black by which Sol is purified when liquefied therein. This has the closest affinity with Saturn. The other kind is the white, which is also called Magnesia and Bismuth. It has great affinity with Jupiter, and when mixed with the other Antimony it augments Luna.

THE SIXTH CANON.

CONCERNING LUNA AND THE PROPERTIES THEREOF.

The endeavour to make Saturn or Mars out of Luna involves no lighter or easier work than to make Luna, with great gain, out of Mercury, Jupiter, Mars, Venus, or Saturn. It is not useful to transmute what is perfect into what is imperfect, but the latter into the former. Nevertheless, it is well to know what is the material of Luna, or whence it proceeds. Whoever is not able to consider or find this out will neither be able to make Luna. It will be asked, What is Luna? It is among the seven metals which are spiritually concealed, itself the seventh, external, corporeal, and material. For this seventh always contains the six metals spiritually hidden in itself. And the six spiritual metals do not exist without one external and material metal. So also no corporeal metal can have place or essence without those six spiritual ones. The seven corporeal metals mix easily by means of liquefaction, but this mixture is not useful for making Sol or Luna. For in that mixture each metal remains in its own nature, or fixed in the fire, or flies from it. For example, mix, in any way you can, Mercury, Jupiter, Saturn, Mars, Venus, Sol, and Luna. It will not thence result that Sol and Luna will so change the other five that, by the agency of Sol and Luna, these will become Sol and Luna. For though all be liquefied into a single mass, nevertheless each remains in its nature whatever it is. This is the judgment which must be

passed on corporeal mixture. But concerning spiritual mixture and communion of the metals, it should be known that no separation or mortification is spiritual, because such spirits can never exist without bodies. Though the body should be taken away from them and mortified a hundred times in one hour, nevertheless, they would always acquire another much more noble than the former. And this is the transposition of the metals from one death to another, that is to say, from a lesser degree into one greater and higher, namely, into Luna; and from a better into the best and most perfect, that is, into Sol, the brilliant and altogether royal metal. It is most true, then, as frequently said above, that the six metals always generate a seventh, or produce it from themselves clear in its *esse*.

A question may arise: If it be true that Luna and every metal derives its origin and is generated from the other six, what is then its property and its nature? To this we reply: From Saturn, Mercury, Jupiter, Mars, Venus, and Sol, nothing and no other metal than Luna could be made. The cause is that each metal has two good virtues of the other six, of which altogether there are twelve. These are the spirit of Luna, which thus in a few words may be made known. Luna is composed of the six spiritual metals and their virtues, whereof each possesses two. Altogether, therefore, twelve are thus posited in one corporeal metal, which are compared to the seven planets and the twelve celestial signs. Luna has from the planet Mercury, and from Aquarius and Pisces, its liquidity and bright white colour. So Luna has from Jupiter, with Sagittarius and Taurus, its white colour and its great firmness in fire. Luna has from Mars, with Cancer and Aries, its hardness and its clear sound. Luna has from Venus, with Gemini and Libra, its measure of coagulation and its From Saturn, with Virgo and Scorpio, its homogeneous body, with gravity. From Sol, with Leo and Virgo, its spotless purity and great constancy against the power of fire. Such is the knowledge of the natural exaltation and of the course of the spirit and body of Luna, with its composite nature and wisdom briefly summarised.

Furthermore, it should be pointed out what kind of a body such metallic spirits acquire in their primitive generation by means of celestial influx. For the metal-digger, when he has crushed the stone, contemptible as it is in appearance, liquefies it, corrupts it, and altogether mortifies it with fire. Then this metallic spirit, in such a process of mortification, receives a better and more noble body, not friable but malleable. Then comes the Alchemist,

who again corrupts, mortifies, and artificially prepares such a metallic body. Thus once more that spirit of the metal assumes a more noble and more perfect body, putting itself forward clearly into the light, except it be Sol or Luna. Then at last the metallic spirit and body are perfectly united, are safe from the corruption of elementary fire, and also incorruptible.[82]

THE SEVENTH CANON.

CONCERNING THE NATURE OF SOL AND ITS PROPERTIES.

The seventh after the six spiritual metals is corporeally Sol, which in itself is nothing but pure fire. What in outward appearance is more beautiful, more brilliant, more clear and perceptible, a heavier, colder, or more homogeneous body to see? And it is easy to perceive the cause of this, namely, that it contains in itself the congelations of the other six metals, out of which it is made externally into one most compact body. Its liquefaction proceeds from elementary fire, or is caused by the liquations of Mercury, with Pisces and Aquarius, concealed spiritually within it. The most manifest proof of this is that Mercury is easily mingled corporeally with the Sun as in an embrace. But for Sol, when the heat is withdrawn and the cold supervenes after liquefaction, to coagulate and to become hard and solid, there is need of the other five metals, whose nature it embraces in itself – Jupiter, Saturn, Mars, Venus, Luna. In these five metals the cold abodes with their regimens are especially found. Hence it happens that Sol can with difficulty be liquefied without the heat of fire, on account of the cold whereof mention has been made. For Mercury cannot assist with his natural heat or liquefaction, or defend himself against the cold of the five metals, because the heat of Mercury is not sufficient to retain Sol in a state of liquefaction. Wherefore Sol has to obey the five metals rather than Mercury alone. Mercury itself has no office of itself save always to flow. Hence it happens that in coagulations of the other metals it can effect nothing, since its nature is not to make anything hard or solid, but liquid. To render fluid is the nature of heat and life, but cold has the nature of hardness, consolidation, and immobility, which is compared to death. For example, the six cold metals, Jupiter, Venus, Saturn, Mars, Venus, Luna, if they are to be liquefied must be brought to that condition by the heat of fire. Snow or ice, which are cold, will not produce this effect, but rather will harden. As soon as ever the metal liquefied by fire is removed therefrom, the cold, seizing upon it, renders it hard, congelated, and immovable of itself. But in

order that Mercury may remain fluid and alive continually, say, I pray you, whether this will be affected with heat on cold? Whoever answers that this is brought about by a cold and damp nature, and that it has its life from cold – the promulgator of this opinion, having no knowledge of Nature, is led away by the vulgar. For the vulgar man judges only falsely, and always holds firmly on to his error. So then let him who loves truth withdraw therefrom. Mercury, in fact, lives not at all from cold but from a warm and fiery nature. Whatever lives is fire, because heat is life, but cold the occasion of death. The fire of Sol is of itself pure, not indeed alive, but hard, and so far shews the colour of sulphur in that yellow and red are mixed therein in due proportion. The five cold metals are Jupiter, Mars, Saturn, Venus, and Luna, which assign to Sol their virtues; according to cold, the body itself; according to fire, colour; according to dryness, solidity; according to humidity, weight; and out of brightness, sound. But that gold is not burned in the element of terrestrial fire, nor is even corrupted, is effected by the firmness of Sol. For one fire cannot burn another, or even consume it; but rather if fire be added to fire it is increased, and becomes more powerful in its operations. The celestial fire which flows to us on the earth from the Sun is not such a fire as there is in heaven, neither is it like that which exists upon the earth, but that celestial fire with us is cold and congealed, and it is the body of the Sun. Wherefore the Sun can in no way be overcome by our fire. This only happens, that it is liquefied, like snow or ice, by that same celestial Sun. Fire, therefore, has not the power of burning fire, because the Sun is fire, which, dissolved in heaven, is coagulated with us.

Gold is in its 1 Celestial Dissolved

Essence three- 2 Elementary and Fluid

fold 3 Metallic is Corporeal.

THE END OF THE SEVEN CANONS.

THE COELUM PHILOSOPHORUM.

PART II.

CERTAIN TREATISES AND APPENDICES ARISING OUT OF THE SEVEN CANONS.

GOD AND NATURE DO NOTHING IN VAIN.

THE eternal position of all things, independent of time, without beginning or end, operates everywhere. It works essentially where otherwise there is no hope. It accomplishes that which is deemed impossible. What appears beyond belief or hope emerges into truth after a wonderful fashion.

NOTE ON MERCURIUS VIVUS.

Whatever tinges with a white colour has the nature of life, and the properties and power of light, which causally produces life. Whatever, on the other hand, tinges with blackness, or produces black, has a nature in common with death, the properties of darkness, and forces productive of death. The earth with its frigidity is a coagulation and fixation of this kind of hardness. For the house is always dead; but he who inhabits the house lives. If you can discover the force of this illustration you have conquered.

Tested liquefactive powder.

Burn fat verbena.[83]

Recipe. – Salt nitre, four ounces; a moiety of sulphur; tartar, one ounce. Mix and liquefy.

WHAT IS TO BE THOUGHT CONCERNING THE CONGELATION OF MERCURY.

To mortify or congeal Mercury, and afterwards seek to turn it into Luna, and to sublimate it with great labour, is labour in vain, since it involves a dissipation of Sol and Luna existing therein. There is another method, far different and much more concise, whereby, with little waste of Mercury and less expenditure of toil, it is transmuted into Luna without congelation. Any one can at pleasure learn this Art in Alchemy, since it is so simple and easy; and by it, in a short time, he could make any quantity of silver and gold. It is tedious to read long descriptions, and everybody wishes to be advised in straightforward words. Do this, then; proceed as follows, and you will have Sol and Luna, by help whereof you will turn out a very rich man. Wait awhile, I beg, while this process is described to you in few words, and keep these words well digested, so that out of Saturn, Mercury, and Jupiter you may make Sol and Luna. There is not, nor ever will be, any art so easy to find out and practise, and so effective in itself. The method of making Sol and Luna by Alchemy is so prompt that there is no more need of books, or of elaborate instruction, than there would be if one wished to write about last year’s snow.

CONCERNING THE RECEIPTS OF ALCHEMY.

What, then, shall we say about the receipts of Alchemy, and about the diversity of its vessels and instruments? These are furnaces, glasses, jars, waters, oils, limes, sulphurs, salts, saltpetres, alums, vitriols, chrysocollae, copper-greens, atraments, auri-pigments, fel vitri, ceruse, red earth, thucia, wax, lutum sapientiae, pounded glass, verdigris, soot, testae ovorum, crocus of Mars, soap, crystal, chalk, arsenic, antimony, minium, elixir, lazurium, gold-leaf, salt-nitre, sal ammoniac, calamine stone, magnesia, bolus armenus, and many other things. Moreover, concerning preparations, putrefactions, digestions, probations, solutions, cementings, filtrations, reverberations, calcinations, graduations, rectifications, amalgamations, purgations, etc., with these alchemical books are crammed. Then, again, concerning herbs, roots, seeds, woods, stones, animals, worms, bone dust, snail shells, other shells, and pitch. These and the like, whereof there are some very far-fetched in Alchemy, are mere incumbrances of work; since even if Sol and Luna could be made by them they rather hinder and delay than further one's purpose. But it is not from these – to say the truth – that the Art of making Sol and Luna is to be learnt. So, then, all these things should be passed by, because they have no effect with the five metals, so far as Sol and Luna are concerned. Someone may ask, What, then, is this short and easy way, which involves no difficulty, and yet whereby Sol and Luna can be made? Our answer is, this has been fully and openly explained in the Seven Canons. It would be lost labour should one seek further to instruct one who does not understand these. It would be impossible to convince such a person that these matters could be so easily understood, but in an occult rather than in an open sense.

THE ART IS THIS: After you have made heaven, or the sphere of Saturn, with its life to run over the earth, place on it all the planets, or such, one or more, as you wish, so that the portion of Luna may be the smallest. Let all run, until heaven, or Saturn, has entirely disappeared. Then all those planets will remain dead with their old corruptible bodies, having meanwhile obtained another new, perfect, and incorruptible body.

That body is the spirit of heaven. From it these planets again receive a body and life, and live as before. Take this body from the life and the earth. Keep it. It is Sol and Luna. Here you have the Art altogether, clear and entire. If

you do not yet understand it, or are not practised therein, it is well. It is better that it should be kept concealed, and not made public.

HOW TO CONJURE THE CRYSTAL SO THAT ALL THINGS MAY BE SEEN IN IT.

To conjure is nothing else than to observe anything rightly, to know and to understand what it is. The crystal is a figure of the air. Whatever appears in the air, movable or immovable, the same appears also in the speculum or crystal as a wave. For the air, the water, and the crystal, so far as vision is concerned, are one, like a mirror in which an inverted copy of an object is seen.

CONCERNING THE HEAT OF MERCURY.

Those who think that Mercury is of a moist and cold nature are plainly in error, because it is by its nature in the highest degree warm and moist, which is the cause of its being in a constant state of fluidity. If it were of a moist and cold nature it would have the appearance of frozen water, and be always hard and solid, so that it would be necessary to liquefy it by the heat of fire, as in the case of the other metals. But it does not require this, since it has liquidity and flux from its own heat naturally inborn in it, which keeps it in a state of perpetual fluidity and renders it “quick”, so that it can neither die, nor be coagulated, nor congealed. And this is well worth noticing, that the spirits of the seven metals, or as many of them as have been commingled, as soon as they come into the fire, contend with one another, especially Mercury, so that each may put forth its powers and virtues in the endeavour to get the mastery in the way of liquefying and transmuting. One seizes on the virtue, life, and form of another, and assigns some other nature and form to this one. So then the spirits or vapours of the metals are stirred up by the heat to operate mutually one upon the other, and transmute from one virtue to another, until perfection and purity are attained.

But what must be done besides to Mercury in order that its moisture and heat may be taken away, and in their place such an extreme cold introduced as to congeal, consolidate, and altogether mortify the Mercury? Do what follows in the sentence subjoined: Take pure Mercury closely shut up in a silver pixis. Fill a jar with fragments of lead, in the midst of which place the pixis. Let it melt for twenty-four hours, that is, for a natural day. This takes away from Mercury his occult heat, adds an external heat, and contributes

the internal coldness of Saturn and Luna (which are both planets of a cold nature), whence and whereby the Mercury is compelled to congeal, consolidate, and harden.

Note also that the coldness (which Mercury needs in its consolidation and mortification) is not perceptible by the external sense, as the cold of snow or of ice is, but rather, externally, there is a certain amount of apparent heat. Just in the same way is it with the heat of Mercury, which is the cause of its fluidity. It is not an external heat, perceptible in the same way as one of our qualities. Nay, externally a sort of coldness is perceptible. Whence the Sophists (a race which has more talk than true wisdom) falsely assert that Mercury is cold and of a moist nature, so that they go on and advise us to congeal it by means of heat; whereas heat only renders it more fluid, as they daily find out to their own loss rather than gain.

True Alchemy which alone, by its unique Art, teaches how to fabricate Sol and Luna from the five imperfect metals, allows no other receipt than this, which well and truly says: Only from metals, in metals, by metals, and with metals, are perfect metals made, for in some things is Luna and in other metals is Sol.

WHAT MATERIALS AND INSTRUMENTS ARE REQUIRED IN ALCHEMY.

There is need of nothing else but a foundry, bellows, tongs, hammers, cauldrons, jars, and cupels made from beechen ashes. Afterwards, lay on Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna. Let them operate finally up to Saturn.

THE METHOD OF SEEKING MINERALS.

The hope of finding these in the earth and in stones is most uncertain, and the labour very great. However, since this is the first mode of getting them, it is in no way to be despised, but greatly commended. Such a desire or appetite ought no more to be done away with than the lawful inclination of young people, and those in the prime of life, to matrimony. As the bees long for roses and other flowers for the purpose of making honey and wax, so, too, men – apart from avarice or their own aggrandisement – should seek to extract metal from the earth. He who does not seek it is not likely to find it. God dowers men not only with gold or silver, but also with poverty, squalor, and misery. He has given to some a singular knowledge of metals and

minerals, whereby they have obtained an easier and shorter method of fabricating gold and silver, without digging and smelting them, than they were commonly accustomed to, by extracting them from their primitive bodies. And this is the case not only with subterranean substances, but by certain arts and knowledge they have extracted them from the five metals generally (that is to say, from metals excocted from minerals which are imperfect and called metals), viz., from Mercury, Jupiter, Saturn, Mars and Venus, from all of which, and from each of them separately, Sol and Luna can be made, but from one more easily than from another. Note, that Sol and Luna can be made easily from Mercury, Saturn, and Jupiter, but from Mars and Venus with difficulty. It is possible to make them, however, but with the addition of Sol and Luna. Out of Magnesium and Saturn comes Luna, and out of Jupiter and Cinnabar pure Sol takes its rise. The skilful artist, however (how well I remember!), will be able by diligent consideration to prepare metals so that, led by a true method of reasoning, he can promote the perfection of metallic transformation more than do the courses of the twelve signs and the seven planets. In such matters it is quite superfluous to watch these courses, as also their aspects, good or bad days or hours, the prosperous or unlucky condition of this or that planet, for these matters can do no good, and much less can they do harm in the art of natural Alchemy. If otherwise, and you have a feasible process, operate when you please. If, however, there be anything wanting in you or your mode of working, or your understanding, the planets and the stars of heaven will fail you in your work.

If metals remain buried long enough in the earth, not only are they consumed by rust, but by long continuance they are even transmuted into natural stones, and there are a great many of these; but this is known to few. For there is found in the earth old stone money of the heathens, printed with their different figures. These coins were originally metallic, but through the transmutation brought about by Nature, they were turned into stone.

WHAT ALCHEMY IS.

Alchemy is nothing else but the set purpose, intention, and subtle endeavour to transmute the kinds of the metals from one to another.[84] According to this, each person, by his own mental grasp, can choose out for himself a better way and Art, and therein find truth, for the man who follows a thing up more intently does find the truth. It is highly necessary to have a correct

estimation of stars and of stones, because the star is the informing spirit of all stones. For the Sol and Luna of all the celestial stars are nothing but one stone in itself; and the terrestrial stone has come forth from the celestial stone; through the same fire, coals, ashes, the same expulsions and repurgations as that celestial stone, it has been separated and brought, clear and pure in its brightness. The whole ball of the earth is only something thrown off, concrete, mixed, corrupted, ground, and again coagulated, and gradually liquefied into one mass, into a stony work, which has its seat and its rest in the midst of the firmamental sphere.

Further it is to be remarked that those precious stones which shall forthwith be set down have the nearest place to the heavenly or sidereal ones in point of perfection, purity, beauty, brightness, virtue, power of withstanding fire, and incorruptibility, and they have been fixed with other stones in the earth.[85]

They have, therefore, the greatest affinity with heavenly stones and with the stars, because their natures are derived from these. They are found by men in a rude environment, and the common herd (whose property it is to take false views of things) believe that they were produced in the same place where they are found, and that they were afterwards polished, carried around, and sold, and accounted to be great riches, on account of their colours, beauty, and other virtues. A brief description of them follows:

The Emerald. This is a green transparent stone. It does good to the eyes and the memory. It defends chastity; and if this be violated by him who carries it, the stone itself does not remain perfect.[86]

The Adamant. A black crystal called Adamant or else Evax, on account of the joy which it is effectual in impressing on those who carry it. It is of an obscure and transparent blackness, the colour of iron. It is the hardest of all; but is dissolved in the blood of a goat. Its size at the largest does not exceed that of a hazel nut.[87]

The Magnet Is an iron stone, and so attracts iron to itself.[88]

The Pearl. The Pearl is not a stone, because it is produced in sea shells. It is of a white colour. Seeing that it grows in animated beings, in men or in fishes, it is not properly of a stony nature, but properly a depraved (otherwise a transmuted) nature supervening upon a perfect work.[89]

The Jacinth Is a yellow, transparent stone. There is a flower of the same name which, according to the fable of the poets, is said to have been a man.[90]

The Sapphire Is a stone of a celestial colour and a heavenly nature.[91]

The Ruby Shines with an intensely red nature.[92]

The Carbuncle. A solar stone, shining by its own nature like the sun.[93]

The Coral Is a white or red stone, not transparent. It grows in the sea, out of the nature of the water and the air, into the form of wood or a shrub; it hardens in the air, and is not capable of being destroyed in fire.[94]

The Chalcedony Is a stone made up of different colours, occupying a middle place between obscurity and transparency, mixed also with cloudiness, and liver coloured. It is the lowest of all the precious stones.[95]

The Topaz Is a stone shining by night. It is found among rocks.[96]

The Amethyst Is a stone of a purple and blood colour.[97]

The Chrysoprasus Is a stone which appears like fire by night, and like gold by day.

The Crystal Is a white stone, transparent, and very like ice. It is sublimated, extracted, and produced from other stones.[98]

As a pledge and firm foundation of this matter, note the following conclusion. If anyone intelligently and reasonably takes care to exercise himself in learning about the metals, what they are, and whence they are produced: he may know that our metals are nothing else than the best part and the spirit of common stones, that is, pitch, grease, fat, oil, and stone. But this is least pure, uncontaminated, and perfect, so long as it remains hidden or mixed with the stones. It should therefore be sought and found in the stones, be recognised in them, and extracted from them, that is, forcibly drawn out and liquefied. For then it is no longer a stone, but an elaborate and perfect metal, comparable to the stars of heaven, which are themselves, as it were, stones separated from those of earth.

Whoever, therefore, studies minerals and metals must be furnished with such reason and intelligence that he shall not regard only those common and known metals which are found in the depth of the mountains alone. For

there is often found at the very surface of the earth such a metal as is not met with at all, or not equally good, in the depths. And so every stone which comes to our view, be it great or small, flint or simple rock, should be carefully investigated and weighed with a true balance, according to its nature and properties. Very often a common stone, thrown away and despised, is worth more than a cow. Regard must not always be had to the place of digging from which this stone came forth; for here the influence of the sky prevails. Everywhere there is presented to us earth, or dust, or sand, which often contain much gold or silver, and this you will mark.

HERE ENDS THE COELUM PHILOSOPHORUM.

The Book Concerning The Tincture Of The Philosophers

From 'The Hermetic and Alchemical Writings of Paracelsus' by A.E. Waite, 1894

THE BOOK CONCERNING THE TINCTURE OF THE PHILOSOPHERS WRITTEN AGAINST THOSE SOPHISTS BORN SINCE THE DELUGE, IN THE AGE OF OUR LORD JESUS CHRIST, THE SON OF GOD; By PH. THEOPHRASTUS BOMBAST, of HOHENHEIM, Philosopher of the Monarchia, Prince of Spagyrists, Chief Astronomer, Surpassing Physician, and Trismegistus of Mechanical Arcana.

PREFACE.

SINCE you, O Sophist, everywhere abuse me with such fatuous and mendacious words, on the ground that being sprung from rude Helvetia I can understand and know nothing: and also because being a duly qualified physician I still wander from one district to another; therefore I have proposed by means of this treatise to disclose to the ignorant and inexperienced: what good arts existed in the first age; what my art avails against you and yours against me; what should be thought of each, and how my posterity in this age of grace will imitate me. Look at Hermes, Archelaus, and others in the first age: see what Spagyrists and what Philosophers then existed. By this they testify that their enemies, who are your patrons, O Sophist, at the present time are but mere empty forms and idols. Although this would not be attested by those who are falsely considered your authentic fathers and saints, yet the ancient Emerald Table shews more art and experience in Philosophy, Alchemy, Magic, and the like, than could ever be taught by you and your crowd of followers. If you do not yet understand, from the aforesaid facts, what and how great treasures these are, tell me why no prince or king was ever able to subdue the Egyptians. Then tell me why the Emperor Diocletian ordered all the Spagyric books to be burnt (so far as he could lay his hands upon them). Unless the contents of those books had been known, they would have been

obliged to bear still his intolerable yoke, - a yoke, O Sophist, which shall one day be put upon the neck of yourself and your colleagues.

From the middle of this age the Monarchy of all the Arts has been at length derived and conferred on me, Theophrastus Paracelsus, Prince of Philosophy and of Medicine. For this purpose I have been chosen by God to extinguish and blot out all the phantasies of elaborate and false works, of delusive and presumptuous words, be they the words of Aristotle, Galen, Avicenna, Mesva, or the dogmas of any among their followers. My theory, proceeding as it does from the light of Nature, can never, through its consistency, pass away or be changed: but in the fifty-eighth year after its millennium and a half it will then begin to flourish. The practice at the same time following upon the theory will be proved by wonderful and incredible signs, so as to be open to mechanics and common people, and they will thoroughly understand how firm and immovable is that Paracelsic Art against the triflings of the Sophists: though meanwhile that sophistical science has to have its ineptitude propped up and fortified by papal and imperial privileges. In that I am esteemed by you a mendicant and vagabond sophist, the Danube and the Rhine will answer that accusation, though I hold my tongue. Those calumnies of yours falsely devised against me have often displeased many courts and princes, many imperial cities, the knightly order, and the nobility. I have a treasure hidden in a certain city called Weinden, belonging to Forum Julii, at an inn, - a treasure which neither you, Leo of Rome, nor you, Charles the German, could purchase with all your substance. Although the signed star has been applied to the arcanum of your names, it is known to none but the sons of the divine Spagyric Art. So then, you wormy and lousy Sophist, since you deem the monarch of arcana a mere ignorant, fatuous, and prodigal quack, now, in this mid age, I determine in my present treatise to disclose the honourable course of procedure in these matters, the virtues and preparation of the celebrated Tincture of the Philosophers for the use and honour of all who love the truth, and in order that all who despise the true arts may be reduced to poverty. By this arcanum the last age shall be illuminated clearly and compensated for all its losses by the gift of grace and the reward of the spirit of truth, so that since the beginning of the world no similar germination of the intelligence and of wisdom shall ever have been heard of. In the meantime, vice will not be able to suppress the good, nor will the

resources of those vicious persons, many though they be, cause any loss to the upright.

THE BOOK CONCERNING THE TINCTURE OF THE PHILOSOPHERS.

CHAPTER I.

I, PHILIPPUS Theophrastus Paracelsus Bombast, say that, by Divine grace, many ways have been sought to the Tincture of the Philosophers, which finally all came to the same scope and end. Hermes Trismegistus, the Egyptian, approached this task in his own method. Orus, the Greek, observed the same process. Hali, the Arabian, remained firm in his order. But Albertus Magnus, the German, followed also a lengthy process. Each one of these advanced in proportion to his own method; nevertheless, they all arrive at one and the same end, at a long life, so much desired by the philosophers, and also at an honourable sustenance and means of preserving that life in this Valley of Misery. Now at this time, I, Theophrastus Paracelsus Bombast, Monarch of the Arcana, am endowed by God with special gifts for this end, that every searcher after this supreme philosophic work may be forced to imitate and to follow me, be he Italian, Pole, Gaul, German, or whatsoever or whosoever he be. Come hither after me, all you philosophers, astronomers, and spagyrists, of however lofty a name ye may be, I will show and open to you, Alchemists and Doctors, who are exalted by me with the most consummate labours, this corporeal regeneration. I will teach you the tincture, the arcanum[99], the quintessence, wherein lie hid the foundations of all mysteries and of all works. For every person may and ought to believe in another only in those matters, which he has tried by fire. If any one shall have brought forward anything contrary to this method of experimentation in the Spagyric Art or in Medicine, there is no reason for your belief in him, since, experimentally, through the agency of fire, the true is separated from the false. The light of Nature indeed is created in this way, that by means thereof the proof or trial of everything may appear, but only to those who walk in this light. With this light we will teach, by the very best methods of demonstration, that all those who before me have approached this so difficult province with their own fancies and acute speculations have, to their own loss, incurred the danger of their foolishness. On which account, from my standpoint, many rustics have been ennobled; but, on the other hand, through the speculative and opinionative

art of these many nobles have been changed into clowns, and since they carried golden mountains in their head before they had put their hand to the fire. First of all, then, there must be learnt - digestions, distillations, sublimations, reverberations, extractions, solutions, coagulations, fermentations, fixations, and every instrument which is requisite for this work must be mastered by experience, such as glass vessels, cucurbites, circulators, vessels of Hermes, earthen vessels, baths, blast-furnaces, reverberatories, and instruments of like kind, also marble, coals, and tongs. Thus at length you will be able to profit in Alchemy and in Medicine.

But so long as, relying on fancy and opinion, you cleave to your fictitious books, you are fitted and predestinated for no one of these things.

CHAPTER II. CONCERNING THE DEFINITION OF THE SUBJECT AND MATTER OF THE TINCTURE OF THE PHILOSOPHERS.

Before I come, then, to the process of the Tincture, it is needful that I open to you the subject thereof: for, up to the present time, this has always been kept in a specially occult way by the lovers of truth. So, then, the matter of the Tincture (when you understand me in a Spagyrical sense) is a certain thing which, by the art of Vulcan[100], passes out of three essences into one essence, or it may remain. But, that I may give it its proper name, according to the use of the ancients, though it is called by many the Red Lion, still it is known by few. This, by the aid of Nature and the skill of the Artist himself, can be transmuted into a White Eagle, so that out of one two are produced; and beyond this the brightness of gold does not shine so much for the Spagyrist as do these two when kept in one. Now, if you do not understand the use of the Cabalists and the old astronomers, you are not born by God for the Spagyric art, or chosen by Nature for the work of Vulcan, or created to open your mouth concerning Alchemical Arts. The matter of the Tincture, then, is a very great pearl and a most precious treasure, and the noblest thing next to the manifestation of the Most High and the consideration of men which can exist upon earth. This is the Lili of Alchemy and of Medicine, which the philosophers have so diligently sought after, but, through the failure of entire knowledge and complete preparation, they have not progressed to the perfect end thereof. By means of their investigations and experiments, only the initial stage of the Tincture has been given to us; but the true foundation, which my colleagues must imitate, has been left for

me, so that no one should mingle their shadows with our good intentions. I, by right after my long experiences, correct the Spagyrists, and separate the false or the erroneous from the true, since, by long investigations, I have found reasons why I should be able justly to blame and to change diverse things. If, indeed, I had found out experiments of the ancients better than my own, I should scarcely have taken up such great labours as, for the sake, the utility, and the advantage of all good Alchemists, I have undergone willingly. Since, then, the subject of the Tincture has been sufficiently declared, so that it scarcely could or ought to be exceeded in fidelity between two brothers, I approach its preparation, and after I have laid down the experiences of the first age, I wish to add my own inventions; to which at last the Age of Grace will by-and-by give its adhesion, whichever of the patriarchs, O Sophist, you, in the meantime, shall have made leaders.

CHAPTER III. CONCERNING THE PROCESS OF THE ANCIENTS FOR THE TINCTURE OF THE PHILOSOPHERS, AND A MORE COMPENDIOUS METHOD BY PARACELSUS.

The old Spagyrists putrefied Lili for a philosophical month, and afterwards distilled therefrom the moist spirits, until at length the dry spirits were elevated. They again imbued the caput mortuum with moist spirits, and drew them off from it frequently by distillation until the dry spirits were all elevated. Then afterwards they united the moisture that had been drawn off and the dry spirits by means of a pelican, three or four times, until the whole Lili remained dry at the bottom. Although early experience gave this process before fixation, none the less our ancestors often attained a perfect realisation of their wish by this method. They would, however, have had a shorter way of arriving at the treasure of the Red Lion if they had learnt the agreement of Astronomy with Alchemy, as I have demonstrated it in the Apocalypse of Hermes[101]. But since every day (as Christ says for the consolation of the faithful) has its own peculiar care, the labour for the Spagyrists before my times has been great and heavy; but this, by the help of the Holy Spirit flowing into us, will, in this last age, be lightened and made clear by my theory and practice, for all those who constantly persevere in their work with patience. For I have tested the properties of Nature, its essences and conditions, and I know its conjunction and resolution, which are the highest and greatest gift for a philosopher, and never understood by the sophists up to this time. When, therefore, the

earliest age gave the first experience of the Tincture, the Spagyrists made two things out of one simple. But when afterwards, in the Middle Age, this invention had died out, their successors by diligent scrutiny afterwards came upon the two names of this simple, and they named it with one word, namely, Lili, as being the subject of the Tincture. At length the imitators of Nature putrefied this matter at its proper period just like the seed in the earth, since before this corruption nothing could be born from it, nor any arcanum break forth from it. Afterwards they drew off the moist spirits from the matter, until at length, by the violence of the fire, the dry were also equally sublimated, so that, in this way, just as the rustic does at the proper time of year, they might come to maturity as one after another is wont to ascend and to fall away. Lastly, as after the spring comes summer, they incorporated those fruits and dry spirits, and brought the Magistery of the Tincture to such a point that it came to the harvest, and laid itself out for ripening.

CHAPTER IV. CONCERNING THE PROCESS FOR THE TINCTURE OF THE PHILOSOPHERS, AS IT IS SHORTENED BY PARACELSUS.

The ancient Spagyrists would not have required such lengthened labour and such wearisome repetition if they had learnt and practised their work in my school. They would have obtained their wish just as well, with far less expense and labour. But at this time, when Theophrastus Paracelsus has arrived as the Monarch of Arcana, the opportunity is at hand for finding out those things which were occult to all Spagyrists before me. Wherefore I say, Take only the rose-coloured blood from the Lion and the gluten from the Eagle. When you have mixed these, coagulate them according to the old process, and you will have the Tincture of the Philosophers, which an infinite number have sought after and very few have found. Whether you will or not, sophist, this Magistery is in Nature itself, a wonderful thing of God above Nature, and a most precious treasure in this Valley of Sorrows. If you look at it from without it seems a paltry thing to transmute another into something far more noble than it was before. But you must, nevertheless, allow this, and confess that it is a miracle produced by the Spagyrist, who by the art of his preparation corrupts a visible body which is externally vile, from which he excites another most noble and most precious essence. If you, in like manner, have learnt anything from the light

of Aristotle, or from us, or from the rules of Serapio, come forth, and bring that knowledge experimentally to light. Preserve now the right of the Schools, as becomes a lover of honour and a doctor. But if you know nothing and can do nothing, why do you despise me as though I were an irrational Helvetian cow, and inveigh against me as a wandering vagabond? Art is a second Nature and a universe of its own, as experience witnesses, and demonstrates against you and your idols. Sometimes, therefore, the Alchemist compounds certain simples, which he afterwards corrupts according to his need, and prepares thence another thing. For thus very often out of many things one is made, which effects more than Nature of herself can do, as in Gastaynum it is perfectly well known that Venus is produced from Saturn; in Carinthia, Luna out of Venus; and in Hungary, Sol out of Luna; to pass over in silence for the time being the transmutations of other natural objects, which were well known to the Magi, and more wonderfully than Ovid narrates in his Metamorphoses do they come to the light. That you may rightly understand me, seek your Lion in the East, and your Eagle in the South, for this our work which has been undertaken. You will not find better instruments than Hungary and Istria produce. But if you desire to lead from unity by duality in trinity with equal permutation of each, then you should direct your journey to the South; so in Cyprus shall you gain all your desire, concerning which we must not dilate more profusely than we have done at present. There are still many more of these arcana which exhibit transmutations, though they are known to few. And although these may by the Lord God be made manifest to anyone, still, the rumour of this Art does not on that account at once break forth, but the Almighty gives therewith the understanding how to conceal these and other like arts even to the coming of Elias the Artist, at which time there shall be nothing so occult that it shall not be revealed. You also see with your eyes (though there is no need to speak of these things, which may be taken derisively by some) that in the fire of Sulphur is a great tincture for gems, which, indeed, exalts them to a loftier degree than Nature by herself could do. But this gradation of metals and gems shall be omitted by me in this place, since I have written sufficiently about it in my Secret of Secrets, in my book on the Vexations of Alchemists, and abundantly elsewhere. As I have begun the process of our ancestors with the Tincture of the Philosophers, I will now perfectly conclude it.

CHAPTER V. CONCERNING THE CONCLUSION OF THE PROCESS OF THE ANCIENTS, MADE BY PARACELSUS.

Lastly, the ancient Spagyrists having placed Lili in a pelican and dried it, fixed it by means of a regulated increase of the fire, continued so long until from blackness, by permutation into all the colours, it became red as blood, and therewith assumed the condition of a salamander. Rightly, indeed, did they proceed with such labour, and in the same way it is right and becoming that everyone should proceed who seeks this pearl. It will be very difficult for me to make this clearer to you unless you shall have learnt in the School of the Alchemists to observe the degrees of the fire, and also to change your vessels. For then at length you will see that soon after your Lili shall have become heated in the Philosophic Egg, it becomes, with wonderful appearances, blacker than the crow; afterwards, in succession of time, whiter than the swan; and at last, passing through a yellow colour, it turns out more red than any blood. Seek, seek, says the first Spagyrist, and you shall find; knock, and it shall be opened unto you. It would be impious and indecorous to put food in the mouth of a perfidious bird. Let her rather fly to it, even as I, with others before me, have been compelled to do. But follow true Art; for this will lead you to its perfect knowledge. It is not possible that anything should here be set down more fully or more clearly than I have before spoken. Let your Pharisaical schools teach you what they will from their unstable and slippery foundation, which reaches not its end or its aim. When at length you shall have been taught as accurately as possible the Alchemistic Art, nothing in the nature of things shall then at length be so difficult which cannot be made manifest to you by the aid of this Art. Nature, indeed, herself does not bring forth anything into the light which is advanced to its highest perfection, as can be seen in this place from the unity, or the union, of our duality. But a man ought by Spagyric preparations to lead it thither where it was ordained by Nature. Let this have been sufficiently said by me, concerning the process of the ancients and my correction of the Tincture of the Philosophers, so far as relates to its preparation.

Moreover, since now we have that treasure of the Egyptians in our hands, it remains that we turn it to our use: and this is offered to us by the Spagyric Magistery in two ways. According to the former mode it can be applied for the renewing of the body; according to the latter it is to be used for the

transmutation of metals. Since, then, I, Theophrastus Paracelsus, have tried each of them in different ways, I am willing to put them forward and to describe them according to the signs indeed of the work, and as in experience and proof they appeared to me better and more perfectly.

CHAPTER VI. CONCERNING THE TRANSMUTATION OF METALS BY THE PERFECTION OF MEDICINE.

If the Tincture of the Philosophers is to be used for transmutation, a pound of it must be projected on a thousand pounds of melted Sol. Then, at length, will a Medicine have been prepared for transmuting the leprous moisture of the metals. This work is a wonderful one in the light of Nature, namely, that by the Magistery, or the operation of the Spagyrist, a metal, which formerly existed, should perish, and another be produced. This fact has rendered that same Aristotle, with his ill-founded philosophy, fatuous. For truly, when the rustics in Hungary cast iron at the proper season into a certain fountain, commonly called Zifferbrunnen, it is consumed into rust, and when this is liquefied with a blast-fire, it soon exists as pure Venus, and never more returns to iron. Similarly, in the mountain commonly called Kuttenberg, they obtain a lixivium out of marcasites, in which iron is forthwith turned into Venus of a high grade, and more malleable than the other produced by Nature. These things, and more like them, are known to simple men rather than to sophists, namely, those which turn one appearance of a metal into another. And these things, moreover, through the remarkable contempt of the ignorant, and partly, too, on account of the just envy of the artificers, remain almost hidden. But I myself, in Istria, have often brought Venus to more than twenty-four (al. 38) degrees, so that the colour of Sol could not mount higher, consisting of Antimony or Quartal, which Venus I used in all respects as other kinds.

But though the old artists were very desirous of this arcanum, and sought it with the greatest diligence, nevertheless, very few could bring it by means of a perfect preparation to its end. For the transmutation of an inferior metal into a superior one brings with it many difficulties and obstacles, as the change of Jove into Luna, or Venus into Sol. Perhaps on account of their sins God willed that the Magnalia of Nature should be hidden from many men. For sometimes, when this Tincture has been prepared by artists, and they were not able to reduce their projection to work its effects, it happened that, by their carelessness and bad guardianship, this was eaten up by fowls,

whose feathers thereupon fell off, and, as I myself have seen, grew again. In this way transmutation, through its abuse from the carelessness of the artists, came into Medicine and Alchemy. For when they were unable to use the Tincture according to their desire, they converted the same to the renovation of men, as shall be heard more at large in the following chapter.

CHAPTER VII. CONCERNING THE RENOVATION OF MEN.

Some of the first and primitive philosophers of Egypt have lived by means of this Tincture for a hundred and fifty years. The life of many, too, has been extended and prolonged to several centuries, as is most clearly shewn in different histories, though it seems scarcely credible to any one. For its power is so remarkable that it extends the life of the body beyond what is possible to its congenital nature, and keeps it so firmly in that condition that it lives on in safety from all infirmities. And although, indeed, the body at length comes to old age, nevertheless, it still appears as though it were established in its primal youth.

So, then, the Tincture of the Philosophers is a Universal Medicine, and consumes all diseases, by whatsoever name they are called, just like an invisible fire. The dose is very small, but its effect is most powerful. By means thereof I have cured the leprosy, venereal disease, dropsy, the falling sickness, colic, scab, and similar afflictions; also lupus, cancer, noli-me-tangere, fistulas, and the whole race of internal diseases, more surely than one could believe. Of this fact Germany, France, Italy, Poland, Bohemia, etc., will afford the most ample evidence.

Now, Sophist, look at Theophrastus Paracelsus. How can your Apollo, Machaon, and Hippocrates stand against me? This is the Catholicum of the Philosophers, by which all these philosophers have attained long life for resisting diseases, and they have attained this end entirely and most effectually, and so, according to their judgment, they named it The Tincture of the Philosophers. For what can there be in the whole range of medicine greater than such purgation of the body, by means whereof all superfluity is radically removed from it and transmuted? For when the seed is once made sound all else is perfected. What avails the ill-founded purgation of the sophists since it removes nothing as it ought? This, therefore, is the most excellent foundation of a true physician, the regeneration of the nature, and the restoration of youth. After this, the new essence itself drives out all that is opposed to it. To effect this regeneration, the powers and virtues of the

Tincture of the Philosophers were miraculously discovered, and up to this time have been used in secret and kept concealed by true Spagyrists.

HERE ENDS THE BOOK CONCERNING THE TINCTURE OF THE PHILOSOPHERS.

The Treasure Of Treasures For Alchemists

From 'The Hermetic and Alchemical Writings of Paracelsus' by A.E. Waite, 1894

The Treasure of Treasures for Alchemists.

By Philippus Theophrastus Bombast, Paracelsus the Great

NATURE begets a mineral in the bowels of the earth. There are two kinds of it, which are found in many districts of Europe. The best which has been offered to me, which also has been found genuine in experimentation, is externally in the figure of the greater world, and is in the eastern part of the sphere of the Sun. The other, in the Southern Star, is now in its first efflorescence. The bowels of the earth thrust this forth through its surface. It is found red in its first coagulation, and in it lie hid all the flowers and colours of the minerals. Much has been written about it by the philosophers, for it is of a cold and moist nature, and agrees with the element of water.

So far as relates to the knowledge of it and experiment with it, all the philosophers before me, though they have aimed at it with their missiles, have gone very wide of the mark. They believed that Mercury and Sulphur were the mother of all metals, never even dreaming of making mention meanwhile of a third; and yet when the water is separated from it by Spagyric Art the truth is plainly revealed, though it was unknown to Galen or to Avicenna. But if, for the sake of our excellent physicians, we had to describe only the name, the composition; the dissolution, and coagulation, as in the beginning of the world Nature proceeds with all growing things, a whole year would scarcely suffice me, and, in order to explain these things, not even the skins of numerous cows would be adequate.

Now, I assert that in this mineral are found three principles, which are Mercury, Sulphur, and the Mineral Water which has served to naturally coagulate it. Spagyric science is able to extract this last from its proper juice when it is not altogether matured, in the middle of the autumn, just like a pear from a tree. The tree potentially contains the pear. If the Celestial Stars and Nature agree , the tree first of all puts forth shoots in the month of March; then it thrusts out buds, and when these open the flower appears,

and so on in due order until in autumn the pear grows ripe. So is it with the minerals. These are born, in like manner, in the bowels of the earth. Let the Alchemists who are seeking the Treasure of Treasures carefully note this. I will shew them the way, its beginning, its middle, and its end. In the following treatise I will describe the proper Water, the proper Sulphur, and the proper Balm thereof. By means of these three the resolution and composition are coagulated into one.

CONCERNING THE SULPHUR OF CINNABAR.

Take mineral Cinnabar and prepare it in the following manner. Cook it with rain water in a stone vessel for three hours. Then purify it carefully, and dissolve it in Aqua Regis, which is composed of equal parts of vitriol, nitre, and sal ammoniac. Another formula is vitriol, saltpetre, alum, and common salt.

Distil this in an alembic. Pour it on again, and separate carefully the pure from the impure thus. Let it putrefy for a month in horse-dung; then separate the elements in the following manner. If it puts forth its sign[102], commence the distillation by means of an alembic with a fire of the first degree. The water and the air will ascend; the fire and the earth will remain at the bottom. Afterwards join them again, and gradually treat with the ashes. So the water and the air will again ascend first, and afterwards the element of fire, which expert artists recognise. The earth will remain in the bottom of the vessel. This collect there. It is what many seek after and few find.

This dead earth in the reverberatory you will prepare according to the rules of Art, and afterwards add fire of the first degree for five days and nights. When these have elapsed you must apply the second degree for the same number of days and nights, and proceed according to Art with the material enclosed. At length you will find a volatile salt, like a thin alkali, containing in itself the Astrum of fire and earth[103]. Mix this with the two elements that have been preserved, the water and the earth. Again place it on the ashes for eight days and eight nights, and you will find that which has been neglected by many Artists. Separate this according to your experience, and according to the rules of the Spagyric Art, and you will have a white earth, from which its colour has been extracted. Join the element of fire and salt to the

alkalised earth. Digest in a pelican to extract the essence. Then a new earth will be deposited, which put aside.

CONCERNING THE RED LION.

Afterwards take the lion in the pelican which also is found [at] first, when you see its tincture, that is to say, the element of fire which stands above the water, the air, and the earth. Separate it from its deposit by trituration. Thus you will have the true aurum potabile[104]. Sweeten this with the alcohol of wine poured over it, and then distil in an alembic until you perceive no acidity to remain in the Aqua Regia.

This Oil of the Sun, enclosed in a retort hermetically sealed, you must place for elevation that it may be exalted and doubled in its degree. Then put the vessel, still closely shut, in a cool place. Thus it will not be dissolved, but coagulated. Place it again for elevation and coagulation, and repeat this three times. Thus will be produced the Tincture of the Sun, perfect in its degree. Keep this in its own place.

CONCERNING THE GREEN LION.

Take the vitriol of Venus[105], carefully prepared according to the rules of Spagyric Art; and add thereto the elements of water and air which you have reserved. Resolve, and set to putrefy for a month according to instructions. When the putrefaction is finished, you will behold the sign of the elements. Separate, and you will soon see two colours, namely, white and red. The red is above the white. The red tincture of the vitriol is so powerful that it reddens all white bodies, and whitens all red ones, which is wonderful.

Work upon this tincture by means of a retort, and you will perceive a blackness issue forth. Treat it again by means of the retort, repeating the operation until it comes out whitish. Go on, and do not despair of the work. Rectify until you find the true, clear Green Lion, which you will recognise by its great weight. You will see that it is heavy and large. This is the Tincture, transparent gold. You will see marvellous signs of this Green Lion, such as could be bought by no treasures of the Roman Leo. Happy he who has learnt how to find it and use it for a tincture!

This is the true and genuine Balsam[106], the Balsam of the Heavenly Stars, suffering no bodies to decay, nor allowing leprosy, gout, or dropsy to take

root. It is given in a dose of one grain, if it has been fermented with Sulphur of Gold.

Ah, Charles the German, where is your treasure? Where are your philosophers? Where your doctors? Where are your decocters of woods, who at least purge and relax? Is your heaven reversed? Have your stars wandered out of their course, and are they straying in another orbit, away from the line of limitation, since your eyes are smitten with blindness, as by a carbuncle, and other things making a show of ornament, beauty, and pomp? If your artists only knew that their prince Galen - they call none like him - was sticking in hell, from whence he has sent letters to me, they would make the sign of the cross upon themselves with a fox's tail. In the same way your Avicenna sits in the vestibule of the infernal portal; and I have disputed with him about his aurum potabile, his Tincture of the Philosophers, his Quintessence, and Philosophers' Stone, his Mithridatic, his Theriac, and all the rest. O, you hypocrites, who despise the truths taught you by a true physician, who is himself instructed by Nature, and is a son of God himself! Come, then, and listen, impostors who prevail only by the authority of your high positions! After my death, my disciples will burst forth and drag you to the light, and shall expose your dirty drugs, wherewith up to this time you have compassed the death of princes, and the most invincible magnates of the Christian world. Woe for your necks in the day of judgment! I know that the monarchy will be mine. Mine, too, will be the honour and glory. Not that I praise myself: Nature praises me. Of her I am born; her I follow. She knows me, and I know her. The light which is in her I have beheld in her; outside, too, I have proved the same in the figure of the microcosm, and found it in that universe.

But I must proceed with my design in order to satisfy my disciples to the full extent of their wish. I willingly do this for them, if only skilled in the light of Nature and thoroughly practised in astral matters, they finally become adepts in philosophy, which enables them to know the nature of every kind of water.

Take, then, of this liquid of the minerals which I have described, four parts by weight; of the Earth of red Sol two parts; of Sulphur of Sol one part. Put these together into a pelican, congelate, and dissolve them three times. Thus you will have the Tincture of the Alchemists. We have not here described its weight: but this is given in the book on Transmutations[107].

So, now, he who has one to a thousand ounces of the Astrum Solis shall also tinge his own body of Sol.

If you have the Astrum of Mercury, in the same manner, you will tinge the whole body of common Mercury. If you have the Astrum of Venus you will, in like manner, tinge the whole body of Venus, and change it into the best metal. These facts have all been proved. The same must also be understood as to the Astra of the other planets, as Saturn, Jupiter, Mars, Luna, and the rest. For tinctures are also prepared from these: concerning which we now make no mention in this place, because we have already dwelt at sufficient length upon them in the book on the Nature of Things and in the Archidoxies. So, too, the first entity of metals and terrestrial minerals have been made, sufficiently clear for Alchemists to enable them to get the Alchemists' Tincture.

This work, the Tincture of the Alchemists, need not be one of nine months; but quickly, and without any delay, you may go on by the Spaygric Art of the Alchemists, and, in the space of forty days, you can fix this alchemical substance, exalt it, putrefy it, ferment it, coagulate it into a stone, and produce the Alchemical Phoenix[108]. But it should be noted well that the Sulphur of Cinnabar becomes the Flying Eagle, whose wings fly away without wind, and carry the body of the phoenix to the nest of the parent, where it is nourished by the element of fire, and the young ones dig out its eyes: from whence there emerges a whiteness, divided in its sphere, into a sphere and life out of its own heart, by the balsam of its inward parts, according to the property of the cabalists.

HERE ENDS THE TREASURE OF THE ALCHEMISTS.

The Aurora Of The Philosophers

From 'The Hermetic and Alchemical Writings of Paracelsus' by A.E. Waite, 1894

THE AURORA OF THE PHILOSOPHERS.

BY THEOPHRASTUS PARACELSUS.

WHICH HE OTHERWISE CALLS HIS MONARCHIA.[109]

CHAPTER I. CONCERNING THE ORIGIN OF THE PHILOSOPHERS' STONE.

ADAM was the first inventor of arts, because he had knowledge of all things as well after the Fall as before[110]. Thence he predicted the world's destruction by water. From this cause, too, it came about that his successors erected two tables of stone, on which they engraved all natural arts in hieroglyphical characters, in order that their posterity might also become acquainted with this prediction, that so it might be heeded, and provision made in the time of danger. Subsequently, Noah found one of these tables under Mount Araroth, after the Deluge. In this table were described the courses of the upper firmament and of the lower globe, and also of the planets. At length this universal knowledge was divided into several parts, and lessened in its vigour and power. By means of this separation, one man became an astronomer, another a magician, another a cabalist, and a fourth an alchemist. Abraham, that Vulcanic Tubalcain, a consummate astrologer and arithmetician, carried the Art out of the land of Canaan into Egypt, whereupon the Egyptians rose to so great a height and dignity that this wisdom was derived from them by other nations. The patriarch Jacob painted, as it were, the sheep with various colours; and this was done by magic: for in the theology of the Chaldeans, Hebrews, Persians, and Egyptians, they held these arts to be the highest philosophy, to be learnt by their chief nobles and priests. So it was in the time of Moses, when both the priests and also the physicians were chosen from among the Magi – the priests for the judgment of what related to health, especially in the knowledge of leprosy. Moses, likewise, was instructed in the Egyptian schools, at the cost and care of Pharaoh's daughter, so that he excelled in all the wisdom and learning of that people. Thus, too, was it with Daniel, who

in his youthful days imbibed the learning of the Chaldeans, so that he became a cabalist. Witness his divine predictions and his exposition of those words, “Mene, Mene, Tecelphares”. These words can be understood by the prophetic and cabalistic Art. This cabalistic Art was perfectly familiar to, and in constant use by, Moses and the Prophets. The Prophet Elias foretold many things by his cabalistic numbers. So did the Wise Men of old, by this natural and mystical Art, learn to know God rightly. They abode in His laws, and walked in His statutes with great firmness. It is also evident in the Book of Samuel, that the Berelists did not follow the devil’s part, but became, by Divine permission, partakers of visions and veritable apparitions, whereof we shall treat more at large in the Book of Supercelestial Things[111]. This gift is granted by the Lord God to those priests who walk in the Divine precepts. It was a custom among the Persians never to admit any one as king unless he were a Wise Man, pre-eminent in reality as well as in name. This is clear from the customary name of their kings; for they were called Wise Men. Such were those Wise Men and Persian Magi who came from the East to seek out the Lord Jesus, and are called natural priests. The Egyptians, also, having obtained this magic and philosophy from the Chaldeans and Persians, desired that their priests should learn the same wisdom; and they became so fruitful and successful therein that all the neighbouring countries admired them. For this reason Hermes was so truly named Trismegistus, because he was a king, a priest, a prophet, a magician, and a sophist of natural things. Such another was Zoroaster.

CHAPTER II. WHEREIN IS DECLARED THAT THE GREEKS DREW A LARGE PART OF THEIR LEARNING FROM THE EGYPTIANS; AND HOW IT CAME FROM THEM TO US.

When a son of Noah possessed the third part of the world after the Flood, this Art broke into Chaldaea and Persia, and thence spread into Egypt. The Art having been found out by the superstitious and idolatrous Greeks, some of them who were wiser than the rest betook themselves to the Chaldeans and Egyptians, so that they might draw the same wisdom from their schools. Since, however, the theological study of the law of Moses did not satisfy them, they trusted to their own peculiar genius, and fell away from the right foundation of those natural secrets and arts. This is evident from their fabulous conceptions, and from their errors respecting the doctrine of

Moses. It was the custom of the Egyptians to put forward the traditions of that surpassing wisdom only in enigmatical figures and abstruse histories and terms. This was afterwards followed by Homer with marvellous poetical skill; and Pythagoras was also acquainted with it, seeing that he comprised in his writings many things out of the law of Moses and the Old Testament. In like manner, Hippocrates, Thales of Miletus, Anaxagoras, Democritus, and others, did not scruple to fix their minds on the same subject. And yet none of them were practised in the true Astrology, Geometry, Arithmetic, or Medicine, because their pride prevented this, since they would not admit disciples belonging to other nations than their own. Even when they had got some insight from the Chaldeans and Egyptians, they became more arrogant still than they were before by Nature, and without any diffidence propounded the subject substantially indeed, but mixed with subtle fictions or falsehoods; and then they attempted to elaborate a certain kind of philosophy which descended from them to the Latins. These in their turn, being educated herewith, adorned it with their own doctrines, and by these the philosophy was spread over Europe. Many academies were founded for the propagation of their dogmas and rules, so that the young might be instructed; and this system flourishes with the Germans, and other nations, right down to the present day.

CHAPTER III. WHAT WAS TAUGHT IN THE SCHOOLS OF THE EGYPTIANS.

The Chaldeans, Persians, and Egyptians had all of them the same knowledge of the secrets of Nature, and also the same religion. It was only the names that differed. The Chaldeans and Persians called their doctrine Sophia and Magic[112]; and the Egyptians, because of the sacrifice, called their wisdom priestcraft. The magic of the Persians, and the theology of the Egyptians, were both of them taught in the schools of old. Though there were many schools and learned men in Arabia, Africa, and Greece, such as Albumazar, Abenzagel, Geber, Rhasis, and Avicenna among the Arabians; and among the Greeks, Machaon, Podalirius, Pythagoras, Anaxagoras, Democritus, Plato, Aristotle, and Rhodianus; still there were different opinions amongst them as to the wisdom of the Egyptian on points wherein they themselves differed, and whereupon they disagreed with it. For this reason Pythagoras could not be called a wise man, because the Egyptian priestcraft and wisdom were not perfectly taught, although he received

therefrom many mysteries and arcana; and that Anaxagoras had received a great many as well, is clear from his discussions on the subject of Sol and its Stone, which he left behind him after his death. Yet he differed in many respects from the Egyptians. Even they would not be called wise men or Magi; but, following Pythagoras, they assumed the name of philosophy: yet they gathered no more than a few gleams like shadows from the magic of the Persians and the Egyptians. But Moses, Abraham, Solomon, Adam, and the wise men that came from the East to Christ, were true Magi, divine sophists and cabalists. Of this art and wisdom the Greeks knew very little or nothing at all; and therefore we shall leave this philosophical wisdom of the Greeks as being a mere speculation, utterly distinct and separate from other true arts and sciences.

CHAPTER IV. WHAT MAGI THE CHALDEANS, PERSIANS, AND EGYPTIANS WERE.

Many persons have endeavoured to investigate and make use of the secret magic of these wise men; but it has not yet been accomplished. Many even of our own age exalt Trithemius, others Bacon and Agrippa, for magic and the cabala[113] – two things apparently quite distinct – not knowing why they do so. Magic, indeed, is an art and faculty whereby the elementary bodies, their fruits, properties, virtues, and hidden operations are comprehended. But the cabala, by a subtle understanding of the Scriptures, seems to trace out the way to God for men, to shew them how they may act with Him, and prophesy from Him; for the cabala is full of divine mysteries, even as Magic is full of natural secrets. It teaches of and foretells from the nature of things to come as well as of things present, since its operation consists in knowing the inner constitution of all creatures, of celestial as well as terrestrial bodies: what is latent within them; what are their occult virtues; for what they were originally designed, and with what properties they are endowed. These and the like subjects are the bonds wherewith things celestial are bound up with things of the earth, as may sometimes be seen in their operation even with the bodily eyes. Such a conjunction of celestial influences, whereby the heavenly virtues acted upon inferior bodies, was formerly called by the Magi a Gamahea[114], or the marriage of the celestial powers and properties with elementary bodies. Hence ensued the excellent commixtures of all bodies, celestial and terrestrial, namely, of the sun and planets, likewise vegetables, minerals, and animals.

The devil attempted with his whole force and endeavour to darken this light; nor was he wholly frustrated in his hopes, for he deprived all Greece of it, and, in place thereof, introduced among that people human speculations and simple blasphemies against God and against His Son. Magic, it is true, had its origin in the Divine Ternary and arose from the Trinity of God. For God marked all His creatures with this Ternary and engraved its hieroglyph on them with His own finger. Nothing in the nature of things can be assigned or produced that lacks this magistery of the Divine Ternary, or that does not even ocularly prove it. The creature teaches us to understand and see the Creator Himself, as St. Paul testifies to the Romans. This covenant of the Divine Ternary, diffused throughout the whole substance of things, is indissoluble. By this, also, we have the secrets of all Nature from the four elements. For the Ternary, with the magical Quaternary, produces a perfect Septenary, endowed with many arcana and demonstrated by things which are known. When the Quaternary rests in the Ternary, then arises the Light of the World on the horizon of eternity, and by the assistance of God gives us the whole bond. Here also it refers to the virtues and operations of all creatures, and to their use, since they are stamped and marked with their arcana, signs, characters, and figures, so that there is left in them scarcely the smallest occult point which is not made clear on examination. Then when the Quaternary and the Ternary mount to the Denary is accomplished their retrogression or reduction to unity. Herein is comprised all the occult wisdom of things which God has made plainly manifest to men, both by His word and by the creatures of His hands, so that they may have a true knowledge of them. This shall be made more clear in another place.

CHAPTER V. CONCERNING THE CHIEF AND SUPREME ESSENCE OF THINGS.

The Magi in their wisdom asserted that all creatures might be brought to one unified substance, which substance they affirm may, by purifications and purgations, attain to so high a degree of subtlety, such divine nature and occult property, as to work wonderful results. For they considered that by returning to the earth, and by a supreme magical separation, a certain perfect substance would come forth, which is at length, by many industrious and prolonged preparations, exalted and raised up above the range of vegetable substances into mineral, above mineral into metallic, and above

perfect metallic substances into a perpetual and divine Quintessence[115], including in itself the essence of all celestial and terrestrial creatures. The Arabs and Greeks, by the occult characters and hieroglyphic descriptions of the Persians and the Egyptians, attained to secret and abstruse mysteries. When these were obtained and partially understood they saw with their own eyes, in the course of experimenting, many wonderful and strange effects. But since the supercelestial operations lay more deeply hidden than their capacity could penetrate, they did not call this a supercelestial arcanum according to the institution of the Magi, but the arcanum of the Philosophers' Stone according to the counsel and judgment of Pythagoras. Whoever obtained this Stone overshadowed it with various enigmatical figures, deceptive resemblances, comparisons, and fictitious titles, so that its matter might remain occult. Very little or no knowledge of it therefore can be had from them.

CHAPTER VI. CONCERNING THE DIFFERENT ERRORS AS TO ITS DISCOVERY AND KNOWLEDGE.

The philosophers have prefixed most occult names to this matter of the Stone, grounded on mere similitudes. Arnold, observing this, says in his "Rosary" that the greatest difficulty is to find out the material of this Stone; for they have called it vegetable, animal, and mineral, but not according to the literal sense, which is well known to such wise men as have had experience of divine secrets and the miracles of this same Stone. For example, Raymond Lully's "Lunaria" may be cited. This gives flowers of admirable virtues familiar to the philosophers themselves; but it was not the intention of those philosophers that you should think they meant thereby any projection upon metals, or that any such preparations should be made; but the abstruse mind of the philosophers had another intention. In like manner, they called their matter by the name of Martagon, to which they applied an occult alchemical operation; when, notwithstanding that name, it denotes nothing more than a hidden similitude. Moreover, no small error has arisen in the liquid of vegetables, with which a good many have sought to coagulate Mercury[116], and afterwards to convert it with fixatory waters into Luna, since they supposed that he who in this way could coagulate it without the aid of metals would succeed in becoming the chief master. Now, although the liquids of some vegetables do effect this, yet the result is due merely to the resin, fat, and earthy sulphur with which they abound.

This attracts to itself the moisture of the Mercury which rises with the substance in the process of coagulation, but without any advantage resulting. I am well assured that no thick and external Sulphur in vegetables is adapted for a perfect projection in Alchemy, as some have found out to their cost. Certain persons have, it is true, coagulated Mercury with the white and milky juice of tittinal, on account of the intense heat which exists therein; and they have called that liquid “Lac Virginis”; yet this is a false basis. The same may be asserted concerning the juice of celandine, although it colours just as though it were endowed with gold. Hence people conceived a vain idea. At a certain fixed time they rooted up this vegetable, from which they sought for a soul or quintessence, wherefrom they might make a coagulating and transmuting tincture. But hence arose nothing save a foolish error.

CHAPTER VII. CONCERNING THE ERRORS OF THOSE WHO SEEK THE STONE IN VEGETABLES.

Some alchemists have pressed a juice out of celandine, boiled it to thickness, and put it in the sun, so that it might coagulate into a hard mass, which, being afterwards pounded into a fine black powder, should turn Mercury by projection into Sol. This they also found to be in vain. Others mixed Sal Ammoniac with this powder; others the Colcothar of Vitriol, supposing that they would thus arrive at their desired result. They brought it by their solutions into a yellow water, so that the Sal Ammoniac allowed an entrance of the tincture into the substance of the Mercury. Yet again nothing was accomplished. There are some again who, instead of the abovementioned substances, take the juices of persicaria, bufonaria, dracunculus, the leaves of willow, tithymal, cataputia, flammula, and the like, and shut them up in a glass vessel with Mercury for some days, keeping them in ashes. Thus it comes about that the Mercury is turned into ashes, but deceptively and without any result. These people were misled by the vain rumours of the vulgar, who give it out that he who is able to coagulate Mercury without metals has the entire Magistery, as we have said before. Many, too, have extracted salts, oils, and sulphurs artificially out of vegetables, but quite in vain. Out of such salts, oils, and sulphurs no coagulation of Mercury, or perfect projection, or tincture, can be made. But when the philosophers compare their matter to a certain golden tree of seven boughs, they mean that such matter includes all the seven metals in

its sperm, and that in it these lie hidden. On this account they called their matter vegetable, because, as in the case of natural trees, they also in their time produce various flowers. So, too, the matter of the Stone shews most beautiful colours in the production of its flowers. The comparison, also, is apt, because a certain matter rises out of the philosophical earth, as if it were a thicket of branches and sprouts: like a sponge growing on the earth. They say, therefore, that the fruit of their tree tends towards heaven. So, then, they put forth that the whole thing hinged upon natural vegetables, though not as to its matter, because their stone contains within itself a body, soul, and spirit, as vegetables do.

CHAPTER VIII. CONCERNING THOSE WHO HAVE SOUGHT THE STONE IN ANIMALS.

They have also, by a name based only on resemblances, called this matter Lac Virginis, and the Blessed Blood of Rosy Colour, which, nevertheless, suits only the prophets and sons of God. Hence the sophists[117] gathered that this philosophical matter was in the blood of animals or of man. Sometimes, too, because they are nourished by vegetables, others have sought it in hairs, in salt of urine, in rebis; others in hens' eggs, in milk, and in the calx of egg shells, with all of which they thought they would be able to fix Mercury. Some have extracted salt out of foetid urine, supposing that to be the matter of the Stone. Some persons, again, have considered the little stones found in rebis to be the matter. Others have macerated the membranes of eggs in a sharp lixivium, with which they also mixed calcined egg shells as white as snow. To these they have attributed the arcanum of fixation for the transmutation of Mercury. Others, comparing the white of the egg to silver and the yolk to gold, have chosen it for their matter, mixing with it common salt, sal ammoniac, and burnt tartar. These they shut up in a glass vessel, and purifed in a *Balneum Maris* until the white matter became as red as blood. This, again, they distilled into a most offensive liquid, utterly useless for the purpose they had in view. Others have purified the white and yolk of eggs; from which has been generated a basilisk. This they burnt to a deep red powder, and sought to tinge with it, as they learnt from the treatise of Cardinal Gilbert. Many, again, have macerated the galls of oxen, mixed with common salt, and distilled this into a liquid, with which they moistened the cementary powders, supposing that, by means of this Magistery, they would tinge their metals. This they called

by the name of “a part with a part”, and thence came – just nothing. Others have attempted to transmute tutia by the addition of dragon’s blood and other substances, and also to change copper and electrum into gold. Others, according to the Venetian Art, as they call it, take twenty lizard-like animals, more or less, shut them up in a vessel, and make them mad with hunger, so that they may devour one another until only one of them survives. This one is then fed with filings of copper or of electrum. They suppose that this animal, simply by the digestion of his stomach, will bring about the desired transmutation. Finally, they burn this animal into a red powder, which they thought must be gold; but they were deceived. Others, again, having burned the fishes called truitas (? trouts), have sometimes, upon melting them, found some gold in them; but there is no other reason for it than this: Those fish sometimes in rivers and streams meet with certain small scales and sparks of gold, which they eat. It is seldom, however, that such deceivers are found, and then chiefly in the courts of princes. The matter of the philosophers is not to be sought in animals: this I announce to all. Still, it is evident that the philosophers called their Stone animal, because in their final operations the virtue of this most excellent fiery mystery caused an obscure liquid to exude drop by drop from the matter in their vessels. Hence they predicted that, in the last times, there should come a most pure man upon the earth, by whom the redemption of the world should be brought about; and that this man should send forth bloody drops of a red colour, by means of which he should redeem the world from sin. In the same way, after its own kind, the blood of their Stone freed the leprous metals from their infirmities and contagion. On these grounds, therefore, they supposed they were justified in saying that their Stone was animal. Concerning this mystery Mercurius speaks as follows to King Calid: –

“This mystery it is permitted only to the prophets of God to know. Hence it comes to pass that this Stone is called animal, because in its blood a soul lies hid. It is likewise composed of body, spirit, and soul. For the same reason they called it their microcosm, because it has the likeness of all things in the world, and thence they termed it animal, as Plato named the great world an animal”.

CHAPTER IX. CONCERNING THOSE WHO HAVE SOUGHT THE STONE IN MINERALS.

Hereto are added the many ignorant men who suppose the stone to be three-fold, and to be hidden in a triple genus, namely, vegetable, animal, and mineral. Hence it is that they have sought for it in minerals. Now, this is far from the opinion of the philosophers. They affirm that their stone is uniformly vegetable, animal, and mineral. Now, here note that Nature has distributed its mineral sperm into various kinds, as, for instance, into sulphurs, salts, boraxes, nitres, ammoniacs, alums, arsenics, atraments, vitriols, tutias, haematites, orpiments, realgars, magnesias, cinnabar, antimony, talc, cachymia, marcasites, etc. In all these Nature has not yet attained to our matter; although in some of the species named it displays itself in a wonderful aspect for the transmutation of imperfect metals that are to be brought to perfection. Truly, long experience and practice with fire shew many and various permutations in the matter of minerals, not only from one colour to another, but from one essence to another, and from imperfection to perfection. And, although Nature has, by means of prepared minerals, reached some perfection, yet philosophers will not have it that the matter of the philosophic stone proceeds out of any of the minerals, although they say that their stone is universal. Hence, then, the sophists take occasion to persecute Mercury himself with various torments, as with sublimations, coagulations, mercurial waters, aquafortis, and the like. All these erroneous ways should be avoided, together with other sophistical preparations of minerals, and the purgations and fixations of spirits and metals. Wherefore all the preparations of the stone, as of Geber, Albertus Magnus, and the rest, are sophistical. Their purgations, cementations, sublimations, distillations, rectifications, circulations, putrefactions, conjunctions, solutions, ascensions, coagulations, calcinations, and incinerations are utterly profitless, both in the tripod, in the athanor, in the reverberatory furnace, in the melting furnace, the accidioneum, in dung, ashes, sand, or what not; and also in the cucurbite, the pelican, retort, phial, fixatory, and the rest. The same opinion must be passed on the sublimation of Mercury by mineral spirits, for the white and the red, as by vitriol, saltpetre, alum, crocuses, etc., concerning all which subjects that sophist, John de Rupescissa, romances in his treatise on the White and Red Philosophic Stone. Taken altogether, these are merely deceitful dreams. Avoid also the particular sophistry of Geber; for example, his sevenfold sublimations or mortifications, and also the revivifications of Mercury, with his preparations of salts of urine, or salts made by a sepulchre, all which

things are untrustworthy. Some others have endeavoured to fix Mercury with: the sulphurs of minerals and metals, but have been greatly deceived. It is true I have seen Mercury by this Art, and by such fixations, brought into a metallic body resembling and counterfeiting good silver in all respects; but when brought to the test it has shewn itself to be false.

CHAPTER X. CONCERNING THOSE WHO HAVE SOUGHT THE STONE AND ALSO PARTICULARS IN MINERALS.

Some sophists have tried to squeeze out a fixed oil from Mercury seven times sublimed and as often dissolved by means of aquafortis. In this way they attempt to bring imperfect metals to perfection: but they have been obliged to relinquish their vain endeavour. Some have purged vitriol seven times by calcination, solution, and coagulation, with the addition of two parts of sal ammoniac, and by sublimation, so that it might be resolved into a white water, to which they have added a third part of quicksilver, that it might be coagulated by water. Then afterwards they have sublimated the Mercury several times from the vitriol and sal ammoniac, so that it became a stone. This stone they affirmed, being conceived of the vitriol, to be the Red Sulphur of the philosophers, with which they have, by means of solutions and coagulations, made some progress in attaining the stone; but in projection it has all come to nothing. Others have coagulated Mercury by water of alum into a hard mass like alum itself; and this they have fruitlessly fixed with fixatory waters. The sophists propose to themselves very many ways of fixing Mercury, but to no purpose, for therein nothing perfect or constant can be had. It is therefore in vain to add minerals thereto by sophistical processes, since by all of them he is stirred up to greater malice, is rendered more lively, and rather brought to greater impurity than to any kind of perfection. So, then, the philosophers' matter is not to be sought from thence. Mercury is somewhat imperfect; and to bring it to perfection will be very difficult, nay, impossible for any sophist. There is nothing therein that can be stirred up or compelled to perfection. Some have taken arsenic several times sublimated, and frequently dissolved with oil of tartar and coagulated. This they have pretended to fix, and by it to turn copper into silver. This, however, is merely a sophistical whitening, for arsenic cannot be fixed[118] unless the operator be an Artist, and knows well its tingeing spirit. Truly in this respect all the philosophers have slept, vainly attempting to accomplish anything thereby. Whoever, therefore, is

ignorant as to this spirit, cannot have any hopes of fixing it, or of giving it that power which would make it capable of the virtue of transmutation. So, then, I give notice to all that the whitening of which I have just now spoken is grounded on a false basis, and that by it the copper is deceitfully whitened, but not changed.

Now the sophists have mixed this counterfeit Venus with twice its weight of Luna, and sold it to the goldsmiths and mint-masters, until at last they have transmuted themselves into false coiners – not only those who sold, but those who bought it. Some sophists instead of white arsenic take red, and this has turned out false art; because, however it is prepared, it proves to be nothing but whiteness.

Some, again, have gone further and dealt with common sulphur, which, being so yellow, they have boiled in vinegar, lixivium, or sharpest wines, for a day and a night, until it became white. Then afterwards they sublimated it from common salt and the calx of eggs, repeating the process several times; yet, still, though white, it has been always combustible. Nevertheless, with this they have endeavoured to fix Mercury and to turn it into gold; but in vain. From this, however, comes the most excellent and beautiful cinnabar that I have ever seen. This they propose to fix with the oil of sulphur by cementation and fixation. It does, indeed, give something of an appearance, but still falls short of the desired object. Others have reduced common sulphur to the form of a hepar, boiling it in vinegar with the addition of linseed oil, or laterine oil, or olive oil. They then pour it into a marble mortar, and make it into the form of a hepar, which they have first distilled into a citrine oil with a gentle fire. But they have found to their loss that they could not do anything in the way of transmuting Luna to Sol as they supposed they would be able. As there is an infinite number of metals, so also there is much variety in the preparation of them: I shall not make further mention of these in this place, because each a mould require a special treatise. Beware also of sophisticated oils of vitriol and antimony. Likewise be on your guard against the oils of the metals, perfect or imperfect, as Sol or Luna; because although the operation of these is most potent in the nature of things, yet the true process is known, even at this day, to very few persons. Abstain also from the sophistical preparations of common mercury, arsenic, sulphur, and the like, by sublimation, descension, fixation by vinegar, saltpetre, tartar, vitriol, sal ammoniac,

according to the formulas prescribed in the books of the sophists. Likewise avoid the sophisticated tinctures taken from marcasites and crocus of Mars, and also of that sophistication called by the name of “a part with a part”, and of fixed Luna and similar trifles. Although they have some superficial appearance of truth, as the fixation of Luna by little labour and industry, still the progress of the preparation is worthless and weak. Being therefore moved with compassion towards the well meaning operators in this art, I have determined to lay open the whole foundation of philosophy in three separate arcana, namely, in one explained by arsenic, in a second by vitriol, and in a third by antimony; by means of which I will teach the true projection upon Mercury and upon the imperfect metals.

CHAPTER XI. CONCERNING THE TRUE AND PERFECT SPECIAL ARCANUM OF ARSENIC FOR THE WHITE TINCTURE.

Some persons have written that arsenic is compounded of Mercury and, Sulphur, others of earth and water; but most writers say that it is of the nature of Sulphur. But, however that may be, its nature is such that it transmutes red copper into white. It may also be brought to such a perfect state of preparation as to be able to tinge. But this is not done in the way pointed out by such evil sophists as Geber in “The Sum of Perfection”, Albertus Magnus, Aristotle the chemist in “The Book of the Perfect Magistery”, Rhasis and Polydorus; for those writers, however many they be, are either themselves in error, or else they write falsely out of sheer envy, and put forth receipts whilst not ignorant of the truth. Arsenic contains within itself three natural spirits. The first is volatile, combustible, corrosive, and penetrating all metals. This spirit whitens Venus and after some days renders it spongy. But this artifice relates only to those who practise the caustic art. The second spirit is crystalline and sweet. The third is a tingeing spirit separated from the others before mentioned. True philosophers seek for these three natural properties in arsenic with a view to the perfect projection of the wise men[119]. But those barbers who practise surgery seek after that sweet and crystalline nature separated from the tingeing spirit for use in the cure of wounds, buboes, carbuncles, anthrax, and other similar ulcers which are not curable save by gentle means. As for that tingeing spirit, however, unless the pure be separated from the impure in it, the fixed from the volatile, and the secret tincture from the combustible, it will not in any way succeed according to your wish for

projection on Mercury, Venus, or any other imperfect metal. All philosophers have hidden this arcanum as a most excellent mystery. This tingeing spirit, separated from the other two as above, you must join to the spirit of Luna, and digest them together for the space of thirty-two days, or until they have assumed a new body. After it has, on the fortieth natural day, been kindled into flame by the heat of the sun, the spirit appears in a bright whiteness, and is endued with a perfect tingeing arcanum. Then it is at length fit for projection, namely, one part of it upon sixteen parts of an imperfect body, according to the sharpness of the preparation. From thence appears shining and most excellent Luna, as though it had been dug from the bowels of the earth.

CHAPTER XII. GENERAL INSTRUCTION CONCERNING THE ARCANUM OF VITRIOL AND THE RED TINCTURE TO BE EXTRACTED FROM IT.[120]

Vitriol is a very noble mineral among the rest, and was held always in highest estimation by philosophers, because the Most High God has adorned it with wonderful gifts. They have veiled its arcanum in enigmatical figures like the following: “Thou shalt go to the inner parts of the earth, and by rectification thou shalt find the occult stone, a true medicine”. By the earth they understood the Vitriol itself; and by the inner parts of the earth its sweetness and redness, because in the occult part of the Vitriol lies hid a subtle, noble, and most fragrant juice, and a pure oil. The method of its production is not to be approached by calcination or by distillation. For it must not be deprived on any account of its green colour. If it were, it would at the same time lose its arcanum and its power. Indeed, it should be observed at this point that minerals, and also vegetables and other like things which shew greenness without, contain within themselves an oil red like blood, which is their arcanum. Hence it is clear that the distillations of the druggists are useless, vain, foolish, and of no value, because these people do not know how to extract the bloodlike redness from vegetables. Nature herself is wise, and turns all the waters of vegetables to a lemon colour, and after that into an oil which is very red like blood. The reason why this is so slowly accomplished arises from the too great haste of the ignorant operators who distil it, which causes the greenness to be consumed. They have not learnt to strengthen Nature with their own powers, which is the mode whereby that noble green colour ought

to be rectified into redness of itself. An example of this is white wine digesting itself into a lemon colour; and in process of time the green colour of the grape is of itself turned into the red which underlies the coerulean. The greenness therefore of the vegetables and minerals being lost by the incapacity of the operators, the essence also and spirit of the oil and of the balsam, which is noblest among arcana, will also perish.

CHAPTER XIII. SPECIAL INSTRUCTION CONCERNING THE PROCESS OF VITRIOL FOR THE RED TINCTURE.

Vitriol contains within itself many muddy and viscous imperfections. Therefore its greenness[121] must be often extracted with water, and rectified until it puts off all the impurities of earth. When all these rectifications are finished, take care above all that the matter shall not be exposed to the sun, for this turns its greenness pale, and at the same time absorbs the arcanum. Let it be kept covered up in a warm stove so that no dust may defile it. Afterwards let it be digested in a closed glass vessel for the space of several months, or until different colours and deep redness shew themselves. Still you must not suppose that by this process the redness is sufficiently fixed. It must, in addition, be cleansed from the interior and accidental defilements of the earth, in the following manner: – It must be rectified with acetum until the earthy defilement is altogether removed, and the dregs are taken away. This is now the true and best rectification of its tincture, from which the blessed oil is to be extracted. From this tincture, which is carefully enclosed in a glass vessel, an alembic afterwards placed on it and luted so that no spirit may escape, the spirit of this oil must be extracted by distillation over a mild and slow fire. This oil is much pleasanter and sweeter than any aromatic balsam of the drugsellers, being entirely free from all acridity[122]. There will subside in the bottom of the cucurbite some very white earth, shining and glittering like snow. This keep, and protect from all dust. This same earth is altogether separated from its redness.

Thereupon follows the greatest arcanum, that is to say, the Supercelestial Marriage of the Soul, consummately prepared and washed by the blood of the lamb, with its own splendid, shining, and purified body. This is the true supercelestial marriage by which life is prolonged to the last and predestined day. In this way, then, the soul and spirit of the Vitriol, which are its blood, are joined with its purified body, that they may be for eternity inseparable. Take, therefore, this our foliated earth in a glass phial. Into it

pour gradually its own oil. The body will receive and embrace its soul; since the body is affected with extreme desire for the soul, and the soul is most perfectly delighted with the embrace of the body. Place this conjunction in a furnace of arcana, and keep it there for forty days. When these have expired you will have a most absolute oil of wondrous perfection, in which Mercury and any other of the imperfect metals are turned into gold.

Now let us turn our attention to its multiplication. Take the corporal Mercury, in the proportion of two parts; pour it over three parts, equal in weight, of the aforesaid oil, and let them remain together for forty days. By this proportion of weight and this order the multiplication becomes infinite.

CHAPTER XIV. CONCERNING THE SECRETS AND ARCANA OF ANTIMONY, FOR THE RED TINCTURE, WITH A VIEW TO TRANSMUTATION.

Antimony is the true bath of gold. Philosophers call it the examiner and the stilanx. Poets say that in this bath Vulcan washed Phoebus, and purified him from all dirt and imperfection. It is produced from the purest and noblest Mercury and Sulphur, under the genus of vitriol, in metallic form and brightness. Some philosophers call it the White Lead of the Wise Men, or simply the Lead. Take, therefore, of Antimony, the very best of its kind, as much as you will. Dissolve this in its own aquafortis, and throw it into cold water, adding a little of the crocus of Mars, so that it may sink to the bottom of the vessel as a sediment, for otherwise it does not throw off its dregs. After it has been dissolved in this way it will have acquired supreme beauty. Let it be placed in a glass vessel, closely fastened on all sides with a very thick lute, or else in a stone bocia, and mix with it some calcined tutia, sublimated to the perfect degree of fire. It must be carefully guarded from liquefying, because with too great heat it breaks the glass. From one pound of this Antimony a sublimation is made, perfected for a space of two days. Place this sublimated substance in a phial that it may touch the water with its third part, in a luted vessel, so that the spirit may not escape. Let it be suspended over the tripod of arcana, and let the work be urged on at first with a slow fire equal to the sun’s heat at midsummer. Then at length on the tenth day let it be gradually increased. For with too great heat the glass vessels are broken, and sometimes even the furnace goes to pieces. While the vapour is ascending different colours appear. Let the fire be moderated

until a red matter is seen. Afterwards dissolve in very sharp Acetum, and throw away the dregs. Let the Acetum be abstracted and let it be again dissolved in common distilled water. This again must be abstracted, and the sediment distilled with a very strong fire in a glass vessel closely shut. The whole body of the Antimony will ascend as a very red oil, like the colour of a ruby, and will flow into the receiver, drop by drop, with a most fragrant smell and a very sweet taste[123]. This is the supreme arcanum of the philosophers in Antimony, which they account most highly among the arcana of oils. Then, lastly, let the oil of Sol be made in the following way: – Take of the purest Sol as much as you will, and dissolve it in rectified spirit of wine. Let the spirit be abstracted several times, and an equal number of times let it be dissolved again. Let the last solution be kept with the spirit of wine, and circulated for a month. Afterwards let the volatile gold and the spirit of wine be distilled three or four times by means of an alembic, so that it may flow down into the receiver and be brought to its supreme essence. To half an ounce of this dissolved gold let one ounce of the Oil of Antimony be added. This oil embraces it in the heat of the bath, so that it does not easily let it go, even if the spirit of wine be extracted. In this way you will have the supreme mystery and arcanum of Nature, to which scarcely any equal can be assigned in the nature of things. Let these two oils in combination be shut up together in a phial after the manner described, hung on a tripod for a philosophical month, and warmed with a very gentle fire; although, if the fire be regulated in dire proportion this operation is concluded in thirty-one days, and brought to perfection. By this, Mercury and any other imperfect metals acquire the perfection of gold.

CHAPTER XV. CONCERNING THE PROJECTION TO BE MADE BY THE MYSTERY AND ARCANUM OF ANTIMONY.

No precise weight can be assigned in this work of projection, though the tincture itself may be extracted from a certain subject, in a defined proportion, and with fitting appliances. For instance, that Medicine tinges sometimes thirty, forty, occasionally even sixty, eighty, or a hundred parts of the imperfect metal. So, then, the whole business hinges chiefly on the purification of the Medicine and the industry of the operator, and, next, on the greater; or lesser cleanliness and purity of the imperfect body taken in hand. For instance, one Venus is more pure than another; and hence it happens that no one fixed weight can be specified in projection. This alone

is worth noting, that if the operator happens to have taken too much of the tincture, he can correct this mistake by adding more of the imperfect metal. But if there be too much of the subject, so that the powers of the tincture are weakened, this error is easily remedied by a cineritium, or by cementations, or by ablutions in crude Antimony. There is nothing at this stage which need delay the operator; only let him put before himself a fact which has been passed over by the philosophers, and by some studiously veiled, namely, that in projections there must be a revivification, that is to say, an animation of imperfect bodies – nay, so to speak, a spiritualisation; concerning which some have said that their metals are no common ones, since they live and have a soul.

ANIMATION IS PRODUCED IN THE FOLLOWING WAY.

Take of Venus, wrought into small plates, as much as you will, ten, twenty, or forty pounds. Let these be incrusted with a pulse made of arsenic and calcined tartar, and calcined in their own vessel for twenty-four hours. Then at length let the Venus be pulverised, washed, and thoroughly purified. Let the calcination with ablution be repeated three or four times. In this way it is purged and purified from its thick greenness and from its own impure sulphur. You will have to be on your guard against calcinations made with common sulphur. For whatever is good in the metal is spoilt thereby, and what is bad becomes worse. To ten marks of this purged Venus add one of pure Luna. But in order that the work of the Medicine may be accelerated by projection, and may more easily penetrate the imperfect body, and drive out all portions which are opposed to the nature of Luna, this is accomplished by means of a perfect ferment. For the work is defiled by means of an impure Sulphur, so that a cloud is stretched out over the surface of the transmuted substance, or the metal is mixed with the loppings of the Sulphur and may be cast away therewith. But if a projection of a red stone is to be made, with a view to a red transmutation, it must first fall on gold, afterwards on silver, or on some other metal thoroughly purified, as we have directed above. From thence arises the most perfect gold.

CHAPTER XVI. CONCERNING THE UNIVERSAL MATTER OF THE PHILOSOPHERS' STONE.

After the mortification of vegetables, they are transmuted, by the concurrence of two minerals, such as Sulphur and Salt, into a mineral nature, so that at length they themselves become perfect minerals. So it is

that in the mineral burrows and caves of the earth, vegetables are found which, in the long succession of time, and by the continuous heat of sulphur, put off the vegetable nature and assume that of the mineral. This happens, for the most part, where the appropriate nutriment is taken away from vegetables of this kind, so that they are afterwards compelled to derive their nourishment from the sulphur and salts of the earth, until what was before vegetable passes over into a perfect mineral. From this mineral state, too, sometimes a perfect metallic essence arises, and this happens by the progress of one degree into another.

But let us return to the Philosophers' Stone. The matter of this, as certain writers have mentioned, is above all else difficult to discover and abstruse to understand. The method and most certain rule for finding out this, as well as other subjects – what they embrace or are able to effect – is a careful examination of the root and seed by which they come to our knowledge. For this, before all things else, a consideration of principles is absolutely necessary; and also of the manner in which Nature proceeds from imperfection to the end of perfection. Now, for this consideration it is well to have it thoroughly understood from the first that all things created by Nature consist of three primal elements, namely, natural Mercury, Sulphur, and Salt in combination, so that in some substances they are volatile, in others fixed. Wherever corporal Salt is mixed with spiritual Mercury and animated Sulphur into one body, then Nature begins to work, in those subterranean places which serve for her vessels, by means of a separating fire. By this the thick and impure Sulphur is separated from the pure, the earth is segregated from the Salt, and the clouds from the Mercury, while those purer parts are preserved, which Nature again welds together into a pure geogamic body. This operation is esteemed by the Magi as a mixture and conjunction by the uniting of three constituents, body, soul, and spirit. When this union is completed there results from it a pure Mercury. Now if this, when flowing down through its subterranean passages and veins, meets with a chaotic Sulphur, the Mercury is coagulated by it according to the condition of the Sulphur. It is, however, still volatile, so that scarcely in a hundred years is it transformed into a metal. Hence arose the vulgar idea that Mercury and Sulphur are the matter of the metals, as is certainly reported by miners. It is not, however, common Mercury and common Sulphur which are the matter of the metals, but the Mercury and the Sulphur of the philosophers are incorporated and inborn in perfect metals,

and in the forms of them, so that they never fly from the fire, nor are they depraved by the force of the corruption caused by the elements. It is true that by the dissolution of this natural mixture our Mercury is subdued, as all the philosophers say. Under this form of words our Mercury comes to be drawn from perfect bodies and from the forces of the earthly planets. This is what Hermes asserts in the following terms: “The Sun and the Moon are the roots of this Art”. The Son of Hamuel says that the Stone of the philosophers is water coagulated, namely, in Sol and Luna. From this it is clearer than the sun that the material of the Stone is nothing else but Sol and Luna. This is confirmed by the fact that like produces like. We know that there are only two Stones, the white and the red. There are also two matters of the Stone, Sol and Luna, formed together in a proper marriage, both natural and artificial. Now, as we see that the man or the woman, without the seed of both, cannot generate, in the same way our man, Sol, and his wife, Luna, cannot conceive or do an thing in the way of generation, without the seed and sperm of both. Hence the philosophers gathered that a third thing was necessary, namely, the animated seed of both, the man and the woman, without which they judged that the whole of their work was fruitless and in vain. Such a sperm is Mercury, which, by the natural conjunction of both bodies Sol and Luna, receives their nature into itself in union. Then at length, and not before, the work is fit for congress, ingress, and generation; by the masculine and feminine power and virtue. Hence the philosophers have said that this same Mercury is composed of body, spirit, and soul, and that it has assumed the nature and property of all elements. Therefore, with their most powerful genius and intellect, they asserted their Stone to be animal. They even called it their Adam, who carries his own invisible Eve hidden in his body, from that moment in which they were united by the power of the Supreme God, the Maker of all creatures. For this reason it may be said that the Mercury of the Philosophers is none other than their most abstruse, compounded Mercury, and not the common Mercury. So then they have wisely said to the sages that there is in Mercury whatever wise men seek. Almadir, the philosopher, says: “We extract our Mercury from one perfect body and two perfect natural conditions incorporated together, which indeed puts forth externally its perfection, whereby it is able to resist the fire, so that its internal imperfection may be protected by the external perfections”. By this passage of the sagacious philosopher is understood the Adamic matter, the limbus of the

microcosm[124], and the homogeneous, unique matter of the philosophers. The sayings of these men, which we have before mentioned, are simply golden, and ever to be held in the highest esteem, because they contain nothing superfluous or without force. Summarily, then, the matter of the Philosophers' Stone is none other than a fiery and perfect Mercury extracted by Nature and Art; that is, the artificially prepared and true hermaphrodite Adam, and the microcosm: That wisest of the philosophers, Mercurius, making the same statement, called the Stone an orphan. Our Mercury, therefore, is the same which contains in itself all the perfections, force, and virtues of the Sun, which also runs through all the streets and houses of all the planets, and in its own rebirth has acquired the force of things above and things below; to the marriage of which it is to be compared, as is clear from the whiteness and the redness combined in it.

CHAPTER XVII. CONCERNING THE PREPARATION OF THE MATTER FOR THE PHILOSOPHIC STONE.

What Nature principally requires is that its own philosophic man should be brought into a mercurial substance, so that it may be born into the philosophic Stone. Moreover, it should be remarked that those common preparations of Geber, Albertus Magnus, Thomas Aquinas, Rupescissa, Polydorus, and such men, are nothing more than some particular solutions, sublimations, and calcinations, having no reference to our universal substance, which needs only the most secret fire of the philosophers. Let the fire and Azoth therefore suffice for you. From the fact that the philosophers make mention of certain preparations, such as putrefaction, distillation, sublimation, calcination, coagulation, dealbation, rubification, ceration, fixation, and the like, you should understand that in their universal substance, Nature herself fulfils all the operations in the matter spoken of, and not the operator, only in a philosophical vessel, and with a similar fire, but not common fire. The white and the red spring from one root without any intermediary. It is dissolved by itself, it copulates by itself, grows white, grows red, is made crocus-coloured and black by itself, marries itself and conceives in itself. It is therefore to be decocted, to be baked, to be fused; it ascends, and it descends. All these operations are a single operation and produced by the fire alone. Still, some philosophers, nevertheless, have, by a highly graduated essence of wine, dissolved the body of Sol, and rendered it volatile, so that it should ascend through an alembic, thinking

that this is the true volatile matter of the philosophers, though it is not so. And although it be no contemptible arcanum to reduce this perfect metallic body into a volatile, spiritual substance, yet they are wrong in their separation of the elements. This process of the monks, such as Lully, Richard of England, Rupescissa, and the rest, is erroneous. By this process they thought that they were going to separate gold after this fashion into a subtle, spiritual, and elementary power, each by itself, and afterwards by circulation and rectification to combine them again in one – but in vain. For although one element may, in a certain sense, be separated from another, yet, nevertheless, every element separated in this way can again be separated into another element, but these elements cannot afterwards by circulation in a pelican, or by distillation, be again brought back into one; but they always remain a certain volatile matter, and aurum potabile, as they themselves call it. The reason why they could not compass their intention is that Nature refuses to be in this way dragged asunder and separated by man's disjunctions, as by earthly glasses and instruments. She alone knows her own operations and the weights of the elements, the separations, rectifications, and copulations of which she brings about without the aid of any operator or manual artifice, provided only the matter be contained in the secret fire and in its proper occult vessel. The separation of the elements, therefore, is impossible by man. It may appear to take place, but it is not true, whatever may be said by Raymond Lully, and of that famous English golden work which he is falsely supposed to have accomplished. Nature herself has within herself the proper separator, who again joins together what he has put asunder, without the aid of man. She knows best the proportion of every element, which man does not know, however misleading writers romance in their frivolous and false recipes about this volatile gold.

This is the opinion of the philosophers, that when they have put their matter into the more secret fire, and when with a moderated philosophical heat it is cherished on every side, beginning to pass into corruption, it grows black. This operation they term putrefaction, and they call the blackness by the name of the Crow's Head. The ascent and descent thereof they term distillation, ascension, and descension. The exsiccation they call coagulation; and the dealbation they call calcination; while because it becomes fluid and soft in the heat they make mention of ceration. When it

ceases to ascend and remains liquid at the bottom, they say fixation is present.

In this manner it is the terms of philosophical operations are to be understood, and not otherwise.

CHAPTER XVIII. CONCERNING INSTRUMENTS AND THE PHILOSOPHIC VESSEL.

Sham philosophers have misunderstood the occult and secret philosophic vessel, and worse is that which is said by Aristoteles the Alchemist (not the famous Greek Academic Philosopher), giving it out that the matter is to be decocted in a triple vessel. Worst of all is that which is said by another, namely, that the matter in its first separation and first degree requires a metallic vessel; in its second degree of coagulation and dealbation of its earth a glass vessel; and in the third degree, for fixation, an earthen vessel. Nevertheless, hereby the philosophers understand one vessel alone in all the operations up to the perfection of the red stone. Since, then, our matter is our root for the white and the red, necessarily our vessel must be so fashioned that the matter in it may be governed by the heavenly bodies. For invisible celestial influences and the impressions of the stars are in the very first degree necessary for the work: Otherwise it would be impossible for the Oriental, Chaldean, and Egyptian stone to be realised. By this Anaxagoras knew the powers of the whole firmament, and foretold that a great stone would descend from heaven to earth, which actually happened after his death. To the Cabalists our vessel is perfectly well known, because it must be made according to a truly geometrical proportion and measure, and from a definite quadrature of the circle, so that the spirit and the soul of our matter, separated from their body, may be able to raise this vessel with themselves in proportion to the altitude of heaven. If the vessel be wider, narrower, higher, or lower than is fitting, and then the dominating operating spirit and soul desire, the heat of our secret philosophic fire (which is, indeed, very severe), will violently excite the matter and urge it on to excessive operation, so that the vessel is shivered into a thousand pieces, with imminent danger to the body and even the life of the operator. On the other hand, if it be of greater capacity than is required in due proportion for the heat to have effect on the matter, the work will be wasted and thrown away. So, then, our philosophic vessel must be made with the greatest care. What the material of the vessel should be is understood only by those who,

in the first solution of our fixed and perfected matter have brought that matter to its own primal quintessence. Enough has been said on this point.

The operator must also very accurately note what, in its first solution, the matter sends forth and rejects from itself.

The method of describing the form of the vessel is difficult. It should be such as Nature requires, and it must be sought out and investigated from every possible source, so that, from the height of the philosophic heaven, elevated above the philosophic earth, it may be able to operate on the fruit of its own earthly body. It should have this form, too, in order that the separation and purification of the elements, when the fire drives one from the other, may be able to be accomplished, and that each may have power to occupy the place to which it adheres; and also that the sun and the other planets may exercise their operations around the elemental earth, while their course in their circuit is neither hindered nor agitated with too swift a motion. In all these particulars which have been mentioned it must have a proper proportion of rotundity and of height.

The instruments for the first purification of mineral bodies are fusing-vessels, bellows, tongs, capels, cupels, tests, cementatory vessels, cineritiums, cucurbites, bocias for aquafortis and aqua regia; and also the appliances which are required for projection at the climax of the work.

CHAPTER XIX. CONCERNING THE SECRET FIRE OF THE PHILOSOPHERS.

This is a well-known sententious saying of the philosophers, “Let fire and Azoc suffice thee”. Fire alone is the whole work and the entire art. Moreover, they who build their fire and keep their vessel in that heat are in error. In vain some have attempted it with the heat of horse dung. By the coal fire, without a medium, they have sublimated their matter, but they have not dissolved it. Others have got their heat from lamps, asserting that this is the secret fire of the philosophers for making their Stone. Some have placed it in a bath, first of all in heaps of ants’ eggs; others in juniper ashes. Some have sought the fire in quicklime, in tartar, vitriol, nitre, etc. Others, again, have sought it in boiling water. Thomas Aquinas speaks falsely of this fire, saying that God and the angels cannot do without this fire, but use it daily. What blasphemy is this! Is it not a manifest lie that God is not able to do without the elemental heat of boiling water? All the heats excited by

those means which have been mentioned are utterly useless for our work Take care not to be misled by Arnold de Villa Nova, who has written on the subject of the coal fire, for in this matter he will deceive you.

Almadir says that the invisible rays of our fire of themselves suffice. Another cites, as an illustration, that the heavenly heat by its reflections tends to the coagulation and perfection of Mercury, just as by its continual motion it tends to the generation of metals. Again, says this same authority, “Make a fire, vaporous, digesting, as for cooking, continuous, but not volatile or boiling, enclosed, shut off from the air, not burning, but altering and penetrating. Now, in truth, I have mentioned every mode of fire and of exciting heat. If you are a true philosopher you will understand”. This is what he says.

Salmanazar remarks: “Ours is a corrosive fire, which brings over our vessel an air like a cloud, in which cloud the rays of this fire are hidden. If this dew of chaos and this moisture of the cloud fail, a mistake has been committed”. Again, Almadir says, that unless the fire has warmed our sun with its moisture, by the excrement of the mountain, with a moderate ascent, we shall not be partakers either of the Red or the White Stone.

All these matters shew quite openly to us the occult fire of the wise men. Finally, this is the matter of our fire, namely, that it be kindled by the quiet spirit of sensible fire, which drives upwards, as it were, the heated chaos from the opposite quarter, and above our philosophic matter. This heat, glowing above our vessel, must urge it to the motion of a perfect generation, temperately but continuously, without intermission.

CHAPTER XX. CONCERNING THE FERMENT OF THE PHILOSOPHERS, AND THE WEIGHT.

Philosophers have laboured greatly in the art of ferments and of fermentations, which seems important above all others. With reference thereto some have made a vow to God and to the philosophers that they would never divulge its arcanum by similitudes or by parables.

Nevertheless, Hermes, the father of all philosophers, in the “Book of the Seven Treatises”, most clearly discloses the secret of ferments, saying that they consist only of their own paste; and more at length he says that the ferment whitens the confection, hinders combustion, altogether retards the flux of the tincture, consoles bodies, and amplifies unions. He says, also,

that this is the key and the end of the work, concluding that the ferment is nothing but paste, as that of the sun is nothing but sun, and that of the moon nothing but moon. Others affirm that the ferment is the soul, and if this be not rightly prepared from the magistery, it effects nothing. Some zealots of this Art seek the Art in common sulphur, arsenic, tutia, auripigment, vitriol, etc., but in vain; since the substance which is sought is the same as that from which it has to be drawn forth. It should be remarked, therefore, that fermentations of this kind do not succeed according to the wishes of the zealots in the way they desire, but, as is clear from what has been said above, simply in the way of natural successes.

But, to come at length to the weight; this must be noted in two ways. The first is natural, the second artificial. The natural attains its result in the earth by Nature and concordance. Of this, Arnold says: If more or less earth than Nature requires be added, the soul is suffocated, and no result is perceived, nor any fixation. It is the same with the water. If more or less of this be taken it will bring a corresponding loss. A superfluity renders the matter unduly moist, and a deficiency makes it too dry and too hard. If there be over much air present, it is too strongly impressed on the tincture; if there be too little, the body will turn out pallid. In the same way, if the fire be too strong, the matter is burnt up; if it be too slack, it has not the power of drying, nor of dissolving or heating the other elements. In these things elemental heat consists.

Artificial weight is quite occult. It is comprised in the magical art of ponderations. Between the spirit, soul, and body, say the philosophers, weight consists of Sulphur as the director of the work; for the soul strongly desires Sulphur, and necessarily observes it by reason of its weight.

You can understand it thus: Our matter is united to a red fixed Sulphur, to which a third part of the regimen has been entrusted, even to the ultimate degree, so that it may perfect to infinity the operation of the Stone, may remain therewith together with its fire, and may consist of a weight equal to the matter itself, in and through all, without variation of any degree. Therefore, after the matter has been adapted and mixed in its proportionate weight, it should be closely shut up with its seal in the vessel of the philosophers, and committed to the secret fire. In this the Philosophic Sun will rise and surge up, and will illuminate all things that have been looking for his light, expecting it with highest hope.

In these few words we will conclude the arcanum of the Stone, an arcanum which is in no way maimed or defective, for which we give God undying thanks. Now have we opened to you our treasure, which is not to be paid for by the riches of the whole world.

HERE ENDS THE AURORA OF THE PHILOSOPHERS.

Alchemical Catechism

From 'The Hermetic and Alchemical Writings of Paracelsus' by A.E. Waite, 1894

A SHORT CATECHISM OF ALCHEMY

Q. What is the chief study of a Philosopher?

A. It is the investigation of the operations of Nature.

Q. What is the end of Nature?

A. God, Who is also its beginning.

Q. Whence are all things derived?

A. From one and indivisible Nature.

Q. Into how many regions is Nature separated?

A. Into four palmary regions.

Q. Which are they?

A. The dry, the moist, the warm, and the cold, which are the four elementary qualities, whence all things originate.

Q. How is Nature differentiated?

A. Into male and female.

Q. To what may we compare Nature?

A. To Mercury.

Q. Give a concise definition of Nature.

A. It is not visible, though it operates visibly; for it is simply a volatile spirit, fulfilling its office in bodies, and animated by the universal spirit-the divine breath, the central and universal fire, which vivifies all things that exist.

Q. What should be the qualities possessed by the examiners of Nature?

A. They should be like unto Nature herself. That is to say, they should be truthful, simple, patient, and persevering.

Q. What matters should subsequently engross their attention?

A. The philosophers should most carefully ascertain whether their designs are in harmony with Nature, and of a possible and attainable kind; if they would accomplish by their own power anything that is usually performed by the power of Nature, they must imitate her in every detail.

Q. What method must be followed in order to produce something which shall be developed to a superior degree than Nature herself develops it.

A. The manner of its improvement must be studied, and this is invariably operated by means of a like nature. For example, if it be desired to develop the intrinsic virtue of a given metal beyond its natural condition, the chemist must avail himself of the metallic nature itself, and must be able to discriminate between its male and female differentiations.

Q. Where does the metallic nature store her seeds?

A. In the four elements.

Q. With what materials can the philosopher alone accomplish anything?

A. With the germ of the given matter; this is its elixir or quintessence, more precious by far, and more useful, to the artist, than is Nature herself. Before the philosopher has extracted the seed, or germ, Nature, in his behalf, will be ready to perform her duty.

Q. What is the germ, or seed, of any substance?

A. It is the most subtle and perfect decoction and digestion of the substance itself; or, rather, it is the Balm of Sulphur, which is identical with the Radical Moisture of Metals.

Q. By what is this seed, or germ, engendered?

A. By the four elements, subject to the will of the Supreme Being, and through the direct intervention of the imagination of Nature.

Q. After what manner do the four elements operate?

A. By means of an incessant and uniform motion, each one, according to its quality, depositing its seed in the centre of the earth, where it is subjected to action and digested, and is subsequently expelled in an outward direction by the laws of movement.

Q. What do the philosophers understand by the centre of the earth?

A. A certain void place where nothing may repose, and the existence of which is assumed.

Q. Where, then, do the four elements expel and deposit their seeds?

A. In the ex-centre, or in the margin and circumference of the centre, which, after it has appropriated a portion, casts out the surplus into the region of excrement, scoriae, fire, and formless chaos.

Q. Illustrate this teaching by an example.

A. Take any level table, and set in its centre a vase filled with water; surround the vase with several things of various colours, especially salt, taking care that a proper distance intervenes between them all. Then pour out the water from the vase, and it will flow in streams here and there; one will encounter a substance of a red colour, and will assume a tinge of red; another will pass over the salt, and will contract a saline flavour; for it is certain that water does not modify the places which it traverses, but the diverse characteristics of places change the nature of water. In the same way the seed which is deposited by the four elements at the centre of the earth is subject to a variety of modifications in the places through which it passes, so that every existing substance is produced in the likeness of its channel, and when a seed on its arrival at a certain point encounters pure earth and pure water, a pure substance results, but the contrary in an opposite case.

Q. After what manner do the elements procreate this seed?

A. In order to the complete elucidation of this point, it must be observed that there are two gross and heavy elements and two that are volatile in character. Two, in like manner, are dry and two humid, one out of the four being actually excessively dry, and the other excessively moist. They are also masculine and feminine. Now, each of them has a marked tendency to reproduce its own species within its own sphere. Moreover, they are never in repose, but are perpetually interacting, and each of them separates, of and by itself, the most subtle portion thereof. Their general place of meeting is in the centre, even the centre of the Archeus, that servant of Nature, where coming to mix their several seeds, they agitate and finally expel them to the exterior.

Q. What is the true and the first matter of all metals?

A. The first matter, properly so called, is dual in its essence, or is in itself of a twofold nature; one, nevertheless, cannot create a metal without the concurrence of the other. The first and the palmary essence is an aerial humidity, blended with a warm air, in the form of a fatty water, which adheres to all substances indiscriminately, whether they are pure or impure.

Q. How has this humidity been named by Philosophers?

A. Mercury.

Q. By what is it governed?

A. By the rays of the Sun and Moon.

Q. What is the second matter?

A. The warmth of the earth -otherwise, that dry heat which is termed Sulphur by the Philosophers.

Q. Can the entire material body be converted into seed?

A. Its eight-hundredth part only-that, namely, which is secreted in the centre of the body in question, and may, for example, be seen in a grain of wheat.

Q. Of what use is the bulk of the matter as regards its seed?

A. It is useful as a safeguard against excessive heat, cold, moisture, or aridity, and, in general, all hurtful inclemency, against which it acts as an envelope.

Q. Would those artists who pretend to reduce the whole matter of any body into seed derive any advantage from the process, supposing it were possible to perform it?

A. None; on the contrary, their labour would be wholly unproductive, because nothing that is good can be accomplished by a deviation from natural methods.

Q. What, therefore, should be done?

A. The matter must be effectively separated from its impurities, for there is no metal, how pure soever, which is entirely free from imperfections, though their extent varies. Now all superfluities, cortices, and scoriae must be peeled off and purged out from the matter in order to discover its seed.

Q. What should receive the most careful attention of the Philosopher?

A. Assuredly, the end of Nature, and this is by no means to be looked for in the vulgar metals, because, these having issued already from the hands of the fashioner, it is no longer to be found therein.

Q. For what precise reason?

A. Because the vulgar metals, and chiefly gold, are absolutely dead, while ours, on the contrary, are absolutely living, and possess a soul.

Q. What is the life of metals?

A. It is no other substance than fire, when they are as yet imbedded in the mines.

Q. What is their death?

A. Their life and death are in reality one principle, for they die, as they live, by fire, but their death is from a fire of fusion.

Q. After what manner are metals conceived in the womb of the earth?

A. When the four elements have developed their power or virtue in the centre of the earth, and have deposited their seed, the Archeus of Nature, in the course of a distillatory process, sublimes them superficially by the warmth and energy of the perpetual movement.

Q. Into what does the wind resolve itself when it is distilled through the pores of the earth?

A. It resolves itself into water, whence all things spring; in this state it is merely a humid vapour, out of which there is subsequently evolved the principiated principle of all substances, which also serves as the first matter of the Philosophers.

Q. What then is this principiated principle, which is made use of as the first matter by the Children of Knowledge in the philosophic achievement?

A. It is this identical matter, which, the moment it is conceived, receives a permanent and unchangeable form.

Q. Are Saturn, Jupiter, Mars, Venus, the Sun, the Moon, etc., separately endowed with individual seed?

A. One is common to them all; their differences are to be accounted for by the: locality from which they are derived, not to speak of the fact that Nature completes her work with far greater rapidity in the procreation of

silver than in that of gold, and so of the other metals, each in its own proportion.

Q. How is gold formed in the bowels of the earth?

A. When this vapour, of which we have spoken, is sublimed in the centre of the earth, and when it has passed through warm and pure places, where a certain sulphureous grease adheres to the channels, then this vapour, which the Philosophers have denominated their Mercury, becomes adapted and joined to this grease, which it sublimes with itself; from such amalgamation there is produced a certain unctuousness, which, abandoning the vaporous form, assumes that of grease, and is sublimised in other places, which have been cleansed by this preceding vapour, and the earth whereof has consequently been rendered more subtle, pure, and humid; it fills the pores of this earth, is joined thereto, and gold is produced as a result.

Q. How is Saturn engendered?

A. It occurs when the said unctuosity, or grease, passes through places which are totally impure and cold.

Q. How is Venus brought forth?

A. She is produced in localities where the earth itself is pure, but is mingled with impure sulphur.

Q. What power does the vapour, which we have recently mentioned, possess in the centre of the earth?

A. By its continual progress it has the power of perpetually rarefying whatsoever is crude and impure, and of successively attracting to itself all that is pure around it.

Q. What is the seed of the first matter of all things?

A. The first matter of things, that is to say, the matter of principiating principles is begotten by Nature, without the assistance of any other seed; in other words, Nature receives the matter from the elements, whence it subsequently brings forth the seed.

Q. What, absolutely speaking, is therefore the seed of things?

A. The seed in a body is no other thing than a congealed air, or a humid vapour, which is useless except it be dissolved by a warm vapour.

Q. How is the generation of seed comprised in the metallic kingdom?

A. By the artifice of Archeus the four elements, in the first generation of Nature, distil a ponderous vapour of water into the centre of the earth ; this is the seed of metals, and it is called Mercury, not on account of its essence, but because of its fluidity, and the facility with which it will adhere to each and every thing.

Q. Why is this vapour compared to sulphur?

A. Because of its internal heat.

Q. From what species of Mercury are we to conclude that the metals are composed?

A. The reference is exclusively to the Mercury of the Philosophers, and in no sense to the common or vulgar substance, which cannot become a seed, seeing that, like other metals, it already contains its own seed.

Q. What, therefore, must actually be accepted as the subject of our matter?

A. The seed alone, otherwise the fixed grain, and not the whole body, which is differentiated into Sulphur, or living male, and into Mercury, or living female.

Q. What operation must be afterwards performed

A. They must be joined together, so that they may form a germ, after which they will proceed to the procreation of a fruit which is conformed to their nature.

Q. What is the part of the artist in this operation?

A. The artist must do nothing but separate that which is subtle from that which is gross.

Q. To what, therefore, is the whole philosophic combination reduced?

A. The development of one into two, and the reduction of two into one, and nothing further.

Q. Whither must we turn for the seed and life of meals and minerals?

A. The seed of minerals is properly the water which exists in the centre

And the heart of the minerals.

Q. How does Nature operate by the help of Art?

A. Every seed, whatsoever its kind, is useless, unless by Nature or Art it is placed in a suitable matrix, where it receives its life by the coction of the germ! and by the congelation of the pure particle, or fixed grain.

Q. How is the seed subsequently nourished and preserved?

A. By the warmth of its body.

Q. What is therefore performed by the artist in the mineral kingdom?

A. He finishes what cannot be finished by Nature on account of the crudity of the air, which has permeated the pores of all bodies by its violence, but on the surface and not in the bowels of the earth.

Q. What correspondence have the metals among themselves?

A. It is necessary for a proper comprehension of the nature of this correspondence to consider the position of the planets, and to pay attention to Saturn, which is the highest of all, and then is succeeded by Jupiter, next by Mars, the Sun, Venus, Mercury, and, lastly, by the Moon. It must be observed that the influential virtues of the planets do not ascend but descend, and experience teaches us that Mars can be easily converted into Venus, not Venus into Mars, which is of a lower sphere. So, also, Jupiter can be easily transmuted into Mercury, because Jupiter is superior to Mercury, the one being second after the firmament, the other second above the earth, and Saturn is highest of all, while the Moon is lowest. The Sun enters into all, but it is never ameliorated by its inferiors. It is clear that there is a large correspondence between Saturn and the Moon, in the middle of which is the Sun; but to all these changes the Philosopher should strive to administer the Sun.

Q. When the Philosophers speak of gold and silver, from which they extract their matter, are we to suppose that they refer to the vulgar gold and silver?

A. By no means; vulgar silver and gold are dead, while those of the Philosophers are full of life.

Q. What is the object of research among the Philosophers?

A. Proficiency in the art of perfecting what Nature has left imperfect in the mineral kingdom, and the attainment of the treasure of the Philosophical Stone.

Q. What is this Stone?

A. The Stone is nothing else than the radical humidity of the elements, perfectly purified and educed into a sovereign fixation, which causes it to perform such great things for health, life being resident exclusively in the humid radical.

Q. In what does the secret of accomplishing this admirable work consist?

A. It consists in knowing how to educe from potentiality into activity the innate warmth, or the fire of Nature, which is enclosed in the centre of the radical humidity.

Q. What are the precautions which must be made use of to guard against failure in the work?

A. Great pains must be taken to eliminate excrements from the matter, and to conserve nothing but the kernel, which contains all the virtue of the compound.

Q. Why does this medicine heal every species of disease?

A. It is not on account of tile variety of its qualities, but simply because it powerfully fortifies the natural warmth, which it gently stimulates, while other physics irritate it by too violent an action.

Q How can you demonstrate to me the truth of the art in the matter of the tincture?

A. Firstly, its truth is founded on the fact that the physical powder, being composed of the same substance as the metals, namely, quicksilver, has the faculty of combining with these in fusion, one nature easily embracing another which is like itself. Secondly, seeing that the imperfection of the base metals is owing to the crudeness of their quicksilver, and to that alone, the physical powder, which is a ripe and decocted quicksilver, and, in itself a pure fire, can easily communicate to them its own maturity, and can transmute them into its nature, after it has attracted their crude humidity, that is to say, their quicksilver, which is the sole substance that transmutes them, the rest being nothing but scoriae and excrements, which are rejected in projection.

Q. What road should the Philosopher follow that he may attain to the knowledge and execution of the physical work?

A. That precisely which was followed by the Great Architect of the Universe in the creation of the world, by observing how the chaos was

evolved.

Q. What was the matter of the chaos?

A. It could be nothing else than a humid vapour, because water alone enters into all created substances, which all finish in a strange term, this term being a proper subject for the impression of all forms.

Q. Give me an example to illustrate what you have just stated.

A. An example may be found in the special productions of composite substances, the seeds of which invariably begin by resolving themselves into a certain humour, which is the chaos of the particular matter, whence issues, by a kind of irradiation, the complete form of the plant. Moreover, it should be observed that Holy Scripture makes no mention of anything except water as the material subject whereupon the Spirit of God brooded, nor of anything except light as the universal form of things.

Q. What profit may the Philosopher derive from these considerations, and what should he especially remark in the method of creation which was pursued by the Supreme Being?

A. In the first place he should observe the matter out of which the world was made; he will see that out of this confused mass, the Sovereign Artist began by extracting light, that this light in the same moment dissolved the darkness which covered the face of the earth, and that it served as the universal form of the matter. He will then easily perceive that in the generation of all composite substances, a species of irradiation takes place, and a separation of light and darkness, wherein Nature is an undeviating copyist of her Creator. The Philosopher will equally understand after what manner, by the action of this light, the empyrean, or firmament which divides the superior and inferior waters, was subsequently produced; how the sky was studded with luminous bodies; and how the necessity for the moon arose, which was owing to the space intervening between the things above and the things below; for the moon is an intermediate torch between the superior and the inferior worlds, receiving the celestial influences and communicating them to the earth. Finally he will understand how the Creator, in the gathering of the waters, produced dry land.

Q. How many heavens can you enumerate?

A. Properly there is one only, which is the firmament that divides the waters from the waters. Nevertheless, three are admitted, of which the first is the space that is above the clouds. In this heaven the waters are rarefied, and fall upon the fixed stars, and it is also in this space that the planets and wandering stars perform their revolutions. The second heaven is the firmament of the fixed stars, while the third is the abode of the supercelestial waters.

Q. Why is the rarefaction of the waters confined to the first heaven?

A. Because it is in the nature of rarefied substances to ascend, and because God, in His eternal laws, has assigned its proper sphere to everything.

Q. Why does each celestial body invariably revolve about an axis?

A. It is by reason of the primeval impetus which it received, and by virtue of the same law which will cause any heavy substance suspended from a thread to turn with the same velocity, if the power which impels its motion be always equal.

Q. Why do the superior waters never descend?

A. Because of their extreme rarefaction. It is for this reason that a skilled chemist can derive more profit from the study of rarefaction than from any other science whatsoever.

Q. What is the matter of the firmament?

A. It is properly air, which is more suitable than water as a medium of light.

Q. After the separation of the waters from the dry earth, what was performed by the Creator to originate generation?

A. He created a certain light which was destined for this office; He placed it in the central fire, and moderated this fire by the humidity of water and by the coldness of earth, so as to keep a check upon its energy and adapt it to His design.

Q. What is the action of this central fire?

A. It continually operates upon the nearest humid matter, which it exalts into vapour; now this vapour is the mercury of Nature and the first matter of the three kingdoms.

Q. How is the sulphur of Nature subsequently formed?

A. By the interaction of the central fire and the mercurial vapour.

Q. How is the salt of the sea produced?

A. By the action of the same fire upon aqueous humidity, when the aerial humidity, which is contained therein, has been exhaled.

Q. What should be done by a truly wise Philosopher when he has once mastered the foundation and the order in the procedure of the Great Architect of the Universe in the construction of all that exists in Nature?

A. He should, as far as may be possible, become a faithful copyist of his Creator. In the physical chaos he should make his chaos such as the original actually was; he should separate the light from the darkness : he should form his firmament for the separation of the waters which are above from the waters which are below, and should successively accomplish, point by point, the entire sequence of the creative act.

Q. With what is this grand and sublime operation performed?

A. With one single corpuscle, or minute body, which, so to speak, contains nothing but faeces, filth, and abominations, but whence a certain tenebrous and mercurial humidity is extracted, which contains in itself all that is required by the Philosopher, because, as a fact, he is in search of nothing hut the true Mercury.

Q. What kind of mercury, therefore, must he make use of in performing the work? A. Of a mercury which, as such, is not found on the earth, but is extracted from bodies, yet not from vulgar mercury, as it has been falsely said.

Q. Why is the latter unfitted to the needs of our work?

A. Because the wise artist must take notice that vulgar mercury has an insufficient quantity of sulphur, and he should consequently operate upon a body created by Nature, in which Nature herself has united the sulphur and mercury that it is the work of the artist to separate.

Q. What must he subsequently do?

A. He must purify them and join them anew together.

Q. How do you denominate the body of which we have been speaking?

A. The RUDE STONE, Or Chaos, or Iliaste, or Hyle--that confused mass which is known but universally despised.

Q. As you have told me that Mercury is the one thing which the Philosopher must absolutely understand, will you give me a circumstantial description of it, so as to avoid misconception?

A. In respect of its nature, our Mercury is dual--fixed and volatile; in regard to its motion, it is also dual, for it has a motion of ascent and of descent; by that of descent, it is the influence of plants, by which it stimulates the drooping fire of Nature, and this is its first office previous to congelation. By its ascensional movement, it rises, seeking to be purified, and as this is after congelation, it is considered to be the radical moisture of substances, which, beneath its vile scoriae, still preserves the nobility of its first origin.

Q. How many species of moisture do you suppose to be in each composite thing?

A. There are three--the Elementary, which is properly the vase of the other elements; the Radical, which, accurately speaking, is the oil, or balm, in which the entire virtue of the subject is resident--lastly, the Alimentary, the true natural dissolvent, which draws up the drooping internal fire, causing corruption and blackness by its humidity, and fostering and sustaining the subject.

Q. How many species of Mercury are there known to the Philosophers?

A. The Mercury of the Philosophers may be regarded under four aspects; the first is entitled the Mercury of bodies, which is actually their concealed seed; the second is the Mercury of Nature, which is the Bath or Vase of the Philosophers, otherwise the humid radical; to the third has been applied the designation, Mercury of the Philosophers, because it is found in their laboratory and in their minera. It is the sphere of Saturn; it is the Diana of the Wise; it is the true salt of metals, after the acquisition of which the true philosophic work may be truly said to have begun. In its fourth aspect, it is called Common Mercury, which yet is not that of the Vulgar, but rather is properly the true air of the Philosophers, the true middle substance of water, the true secret and concealed fire, called also common fire, because it is common to all minerae, for it is the substance of metals, and thence do they derive their quantity and quality.

Q. How many operations art comprised in our work?

A. There is one only, which may be resolved into sublimation, and sublimation, according to Geber, is nothing other than the elevation of the

dry matter by the mediation of fire, with adherence to its own vase.

Q. What precaution should be taken in reading the Hermetic Philosophers ?

A. Great care, above all, must be observed upon this point, lest what they say upon the subject should be interpreted literally and in accordance with the mere sound of the words: For the letter killeth, but the spirit giveth life.

Q. What books should be read in order to have an acquaintance with our science?

A. Among the ancients, all the works of Hermes should especially be studied; in the next place, a certain book, entitled The Passage of the Red Sea, and another, The Entrance into the Promised Land. Paracelsus also should be read before all among elder writers, and, among other treatises, his Chemical Pathway, or the Manual of Paracelsus, which contains all the mysteries of demonstrative physics and the most arcane Kabbalah. This rare and unique manuscript work exists only in the Vatican Library, but Sendivogius had the good fortune to take a copy of it, which has helped in the illumination of the sages of our order. Secondly, Raymond Lully must be read, and his Vade Mecum above all, his dialogue called the Tree of Life, his testament, and his codicil. There must, however, be a certain precaution exercised in respect to the two last, because, like those of Geber, and also of Arnold de Villanova, they abound in false recipes and futile fictions, which seem to have been inserted with the object of more effectually disguising the truth from the ignorant. In the third place, the Turba Philosophorum which is a collection of ancient authors, contains much that is materially good, though there is much also which is valueless. Among mediaeval writers Zachary, Trevisan, Roger Bacon, and a certain anonymous author, whose book is entitled The Philosophers, should be held especially high in the estimation of the student. Among moderns the most worthy to be prized are John Fabricius, Francois de Nation, and Jean D'Espagnet, who wrote Physics Restored, though, to say the truth, he has imported some false precepts and fallacious opinions into his treatise.

Q. When may the Philosopher venture to undertake the work?

A. When he is, theoretically, able to extract, by means of a crude spirit, a digested spirit out of a body in dissolution, which digested spirit he must again rejoin to the vital oil.

Q. Explain me this theory in a clearer manner.

A. It may be demonstrated more completely in the actual process; the great experiment may be undertaken when the Philosopher, by the medium of a vegetable menstruurn, united to a mineral menstruum, is qualified to dissolve a third essential menstruum, with which menstruums united he must wash the earth, and then exalt it into a celestial quintessence, to compose the sulphureous thunderbolt, which instantaneously penetrates substances and destroys their excrements.

Q. Have those persons a proper acquaintance with Nature who pretend to make use of vulgar gold for seed, and of vulgar mercury for the dissolvent, or the earth in which it should be sown?

A. Assuredly not, because neither the one nor the other possesses the external agent--gold, because it has been deprived of it by decoction, and mercury because it has never had it.

Q. In seeking this auriferous seed elsewhere than in gold itself, is there no danger of producing a species of monster, since one appears to be departing from Nature?

A. It is undoubtedly true that in gold is contained the auriferous seed, and that in a more perfect condition than it is found in any other body; but this does not force us to make use of vulgar gold, for such a seed is equally found in each of the other metals, and is nothing else but that fixed grain which Nature has infused in the first congelation of mercury, all metals having one origin and a common substance, as will be ultimately unveiled to those who become worthy of receiving it by application and assiduous study.

Q. What follows from this doctrine?

A. It follows that, although the seed is more perfect in gold, it may be extracted much more easily from another body than from gold itself, other bodies being more open, that is to say, less digested, and less restricted in their humidity.

Q. Give me an example taken from Nature.

A. Vulgar gold may be likened to a fruit which, having come to a perfect maturity, has been cut off from its tree, and though it contains a most perfect and well-digested seed, notwithstanding, should anyone set it in the ground, with a view to its multiplication, much time, trouble, and attention

will be consumed in the development of its vegetative capabilities. On the other hand, if a cutting, or a root, be taken from the same tree, and similarly planted, in a short time, and with no trouble, it will spring up and produce much fruit.

Q. Is it necessary that an amateur of this science should understand the formation of metals in the bowels of the earth if he wishes to complete his work ?

A. So indispensable is such a knowledge that should anyone fail, before all other studies, to apply himself to its attainment, and to imitate Nature point by point therein, he will never succeed in accomplishing anything but what is worthless.

Q. How, then, does Nature deposit metals in the bowels of the earth, and of what does she compose them ?

A. Nature manufactures them all out of sulphur and mercury, and forms them by their double vapour.

Q. What do you mean by this double vapour, and how can metals be formed thereby?

A. In order to a complete understanding of this question, it must first be stated that mercurial vapour is united to sulphureous vapour in a cavernous place which contains a saline water, which serves as their matrix. Thus is formed, firstly, the Vitriol of Nature; secondly, by the commotion of the elements, there is developed out of this Vitriol of Nature a new vapour, which is neither mercurial nor sulphureous, yet is allied to both these natures, and this, passing through places to which the grease of sulphur adheres, is joined therewith, and out of their union a glutinous substance is produced, otherwise, a formless mass, which is permeated by the vapour that fills these cavernous places. By this vapour, acting through the sulphur it contains, are produced the perfect metals, provided that the vapour and the locality are pure. If the locality and the vapour are impure, imperfect metals result. The terms perfection and imperfection have reference to various degrees of concoction.

Q. What is contained in this vapour?

A. A spirit of light and a spirit of fire, of the nature of the celestial bodies, which properly should be considered as the form of the universe.

Q. What does this vapour represent?

A. This vapour, thus impregnated by the universal spirit, represents, in a fairly complete way, the original Chaos, which contained all that was required for the original creation, that is, universal matter and universal form.

Q. And one cannot, notwithstanding, make use of vulgar mercury in the process?

A. No, because vulgar mercury, as already made plain, is devoid of external agent.

Q. Whence comes it that common mercury is without its external agent?

A. Because in the exaltation of the double vapour, the commotion has been so great and searching, that the spirit, or agent, has evaporated, as occurs, with very close similarity, in the fusion of metals. The result is that the unique mercurial part is deprived of its masculine or sulphureous agent, and consequently can never be transmuted into gold by Nature.

Q. How many species of gold are distinguished by the Philosophers?

A. Three sorts :--Astral Gold, Elementary Gold, and Vulgar Gold.

Q. What is astral gold?

A. Astral Gold has its centre in the sun, which communicates it by its rays to all inferior beings. It is an igneous substance, which receives a continual emanation of solar corpuscles that penetrate all things sentient, vegetable, and mineral.

Q. What do you refer to under the term Elementary Gold ?

A. This is the most pure and fixed portion of the elements, and of all that is composed of them. All sublunary beings included in the three kingdoms contain in their inmost centre a precious grain of this elementary gold.

Q. Give me some description of Vulgar Gold ?

A. It is the most beautiful metal of our acquaintance, the best that Nature can produce, as perfect as it is unalterable in itself.

Q. Of what species of gold is the Stone of the Philosophers ?

A. It is of the second species, as being the most pure portion of all the metallic elements after its purification, when it is termed living

philosophical gold. A perfect equilibrium and equality of the four elements enter into the Physical Stone, and four things are indispensable for the accomplishment of the work, namely, composition, allocation, mixture, and union, which, once performed according to the rules of art, will beget the lawful Son of the Sun, and the Phoenix which eternally rises out of its own ashes.

Q. What is actually the living gold of the Philosophers?

A. It is exclusively the fire of Mercury, or that igneous virtue, contained in the radical moisture, to which it has already communicated the fixity and the nature of the sulphur, whence it has emanated, the mercurial character of the whole substance of philosophical sulphur permitting it to be alternatively termed mercury.

Q. What other name is also given by the Philosophers to their living gold ?

A. They also term it their living sulphur, and their true fire; they recognize its existence in all bodies, and there is nothing that can subsist without it.

Q. Where must we look for our living gold, our living sulphur, and our true fire ?

A. In the house of Mercury.

Q. By what is this fire nourished?

A. By the air.

Q. Give me a comparative illustration of the power of this fire ?

A. To exemplify the attraction of this interior fire, there is no better comparison than that which is derived from the thunderbolt, which originally is simply a dry, terrestrial exhalation, united to a humid vapour. By exaltation, and by assuming the igneous nature, it acts on the humidity which is inherent to it; this it attracts to itself, transmutes it into its own nature, and then rapidly precipitates itself to the earth, where it is attracted by a fixed nature which is like unto its own.

Q. What should be done by the Philosopher after he has extracted his Mercury ?

A. He should develop it from potentiality into activity.

Q. Cannot Nature perform this of herself?

A. No; because she stops short after the first sublimation, and out of the matter which is thus disposed do the metals engender.

Q. What do the Philosophers understand by their gold and silver?

A. The Philosophers apply to their Sulphur the name of Gold, and to their Mercury the name of Silver.

Q. Whence are they derived?

A. I have already stated that they are derived from a homogeneous body wherein they are found in great abundance, whence also Philosophers know how to extract both by an admirable, and entirely philosophical, process.

Q. When this operation has been duly performed, to what other point of the practice must they next apply themselves?

A. To the confection of the philosophical amalgam, which must be done with great care, but can only be accomplished after the preparation and sublimation of the Mercury.

Q. When should your matter be combined with the living gold?

A. During the period of amalgamation only, that is to say, Sulphur is introduced into it by means of the amalgamation, and thenceforth there is one substance; the process is shortened by the addition of Sulphur, while the tincture at the same time is augmented.

Q. What is contained in the centre of the radical moisture ?

A. It contains and conceals Sulphur, which is covered with a hard rind.

Q. What must be done to apply it to the Great Work?

A. It must be drawn, out of its bonds with consummate skill, and by the method of putrefaction.

Q. Does Nature, in her work in the mines, possess a menstruum which is adapted to the dissolution and liberation of this sulphur?

A. No; because there is no local movement. Could Nature, unassisted, dissolve, putrefy, and purify the metallic body, she would herself provide us with !he Physical Stone, which is Sulphur exalted and increased in virtue.

Q. Can you elucidate this doctrine by an example?

A. By an enlargement of the previous comparison of a fruit, or a seed, which, in the first place, is put into the earth for its solution, and afterwards

for its multiplication. Now, the Philosopher, who is in a position to discern what is good seed, extracts it from its centre, consigns it to its proper earth, when it has been well cured and prepared, and therein he rarefies it in such a manner that its prolific virtue is increased and indefinitely multiplied.

Q. In what does the whole secret of the seed consist ?

A. In the true knowledge of its proper earth.

Q. What do you understand by the seed in the work Of the Philosophers ?

A. I understand the interior heat, or the specific spirit, which is enclosed in the humid radical, which, in other words, is the middle substance of living silver, the proper sperm of metals, which contains its own seed.

Q. How do you set free the sulphur from its bonds?

A. By putrefaction.

Q. What is the earth of minerals ?

A. It is their proper menstruum.

Q. What pains must be taken by the Philosopher to extract that part which he requires?

A. He must take great pains to eliminate the fetid vapours and impure sulphurs, after which the seed must be injected.

Q. By what indication may the Artist be assured that he is in the right road at the beginning of his work?

A. When he finds that the dissolvent and the thing dissolved are converted into one form and one matter at the period of dissolution.

Q. How many solutions do you count in the Philosophic Work?

A. There are three. The first solution is that which reduces the crude and metallic body into its elements of sulphur and of living silver; the second is that of the physical body, and the third is the solution of the mineral earth.

Q. How is the metallic body reduced by the first solution into mercury, and then into sulphur?

A. By the secret artificial fire, which is the Burning Star.

Q. How is this operation performed?

A. By extracting from the subject, in the first place, the mercury or vapour of the elements, and, after purification, by using it to liberate the sulphur from its bonds, by corruption, of which blackness is the indication.

Q. How is the second solution performed ?

A. When the physical body is resolved into the two substances previously mentioned, and has acquired the celestial nature.

Q. What is the name which is applied by Philosophers to the Matter during this period?

A, It is called their Physical Chaos, and it is, in fact, the true First Matter, a name which can hardly be applied before the conjunction of the male--which is sulphur--with the female--which is silver.

Q. To what does the third solution refer?

A. It is the humectation of the mineral earth and it is closely bound up with multiplication.

Q. What fire must be made use of in our work ?

A. That fire which is used by Nature.

Q. What is the potency of this fire?

A. It dissolves everything that is in the world, because it is the principle of all dissolution and corruption.

Q. Why is it also termed Mercury ?

A. Because it is in its nature aerial, and a most subtle vapour, which partakes at the same time of sulphur, whence it has contracted some contamination.

Q. Where is this fire concealed ?

A. It is concealed in the subject of art.

Q. Who is it that is familiar with, and can produce, this fire?

A. It is known to the wise, who can both produce it and purify it.

Q. What is the essential potency and characteristic of this fire ?

A. It is excessively dry, and is continually in motion; it seeks only to disintegrate and to educe things from potentiality into actuality; it is that, in

a word, which coming upon solid places in mines, circulates in a vaporous form upon the matter, and dissolves it.

Q. How may this fire be most easily distinguished?

A. By the sulphureous excrements in which it is enveloped, and by the saline environment with which it is clothed.

Q. What must be added to this fire so as to accentuate its capacity for incineration in the feminine species?

A. On account of its extreme dryness it requires to be moistened.

Q. How many philosophical fires do you enumerate ?

A. There are in all three--the natural, the unnatural, and the contra-natural.

Q. Explain to me these three species of fires.

A. The natural fire is the masculine fire, or the chief agent; the unnatural is the feminine, which is the dissolvent of Nature, nourishing a white smoke, and assuming that form. This smoke is quickly dissipated, unless much care be exercised, and it is almost incombustible, though by philosophical sublimation it becomes corporeal and resplendent. The contra-natural fire is that which disintegrates compounds and has the power to unbind what has' been bound very closely by Nature.

Q. Where is our matter to be found?

A. It is to be found everywhere, but it must specially be sought in metallic nature, where it is more easily available than elsewhere.

Q. What kind must be preferred before all others ?

A. The most mature, the most appropriate, and the easiest; but care, before all things, must be taken that the metallic essence shall be present, not only potentially but in actuality, and that there is, moreover, a metallic splendour.

Q. Is everything contained in this subject?

A. Yes; but Nature, at the same time, must be assisted, so that the work may be perfected and hastened, and this by the means which are familiar to the higher grades of experiment.

Q. Is this subject exceedingly precious ?

A. It is vile, and originally is without native elegance; should anyone say that it is saleable, it is the species to which they refer, but, fundamentally, it

is not saleable, because it is useful in our work alone.

Q. What does our Matter contain?

A. It contains Salt, Sulphur, and Mercury.

Q. What operation is it most important to be able to perform?

A. The successive extraction of the Salt, Sulphur, and Mercury.

Q. How is that done ?

A. By sole and perfect sublimation.

Q. What is in the first place extracted ?

A. Mercury in the form of a white smoke.

Q. What follows?

A. Igneous water, or Sulphur.

Q. What then?

A. Dissolution with purified salt, in the first place volatilising that which is fixed, and afterwards fixing that which is volatile into a precious earth, which is the Vase of the Philosophers, and is wholly perfect.

Q. When must the Philosopher begin his enterprise ?

A. At the moment of daybreak, for his energy must never be relaxed.

Q. When may he take his rest?

A. When the work has come to its perfection.

Q. At what hour is the end of the work ?

A. High noon, that is to say, the moment when the Sun is in its fullest power, and the Son of the Day-Star in its most brilliant splendour.

Q. What is the pass-word of Magnesia?

A. You know whether I can or should answer:--I reserve my speech.

Q. Give me the greeting of the Philosophers.

A. Begin ; I will reply to you.

Q. Are you an apprentice Philosopher?

A. My friends, and the wise, know me.

Q. What is the age of a Philosopher ?

A. From the moment of his researches to that of his discoveries, the Philosopher does not age.

THE END

Notes

[←1]

What the Author hath premised here at large, and elsewhere often inserted touching Piety, the worship of GOD, and Invocation of his Name, I purpose neither to praise nor dispraise; Let them by judged by signs of his own earnest Piety, Arguments of his sincerity and signate Impresses of his fervent zeal (by so many Tautologies and Reiterations) often boiling up. Every Man, according to the Opinion of his mind, and the presuasion, in which he was educated from his Childhood, will more or less esteem of this. It was my business to translate the Authors writings into Latin, in such a Method and Order, as I thought would in no wise give any distaste to the delicate Palat of the Reader; also to indicate that, which seems pertinent to the business of every Chymist and true Spagyrist, and not to neglect the other. For since Piety is available for all things, as divine Oracles teach, and the principal exercise of Piety is Prayer; by which Celestial Gifts are obtained of GOD the giver of all good things; our Author wills, that unto him the mind by lifted up, even in the midst of the Operations of Chymistry full of labour and toil. If prayer effected no other thing, it certainly collects the mind (called away from all other things) into itself and renders it apt for that which is in hand; whence it comes to pass, that it reflects upon many things, and considers them, which otherwise would not enter the mind, if it set about its Work perfunctorily, and distracted with various Conceptions: And so by the help of Prayer we receive many things, which we (if not ungrateful) must needs acknowledge we have obtained from GOD. How often this is found to be of use in Spagyric Works every Man knows, that hath any time entirely devoted himself to this business; viz. how often those things which he long sought and could not find, have been imparted to him in a moment, and as it were infused from above, or dictated by some good Genius. That also is of use in dissolving all Riddles, or Enigmatical Writings: For if you burn with a great desire of knowing them, that is Prayer; and when you incline your mind to this or that, variously discussing and meditating many things, this is Cooperation; that your Prayer may not be idle, or tempting GOD: yet this your endeavour is in vain, until you find the Solution. Nevertheless if you despair not, but instantly persist in desire, and cease not from labour, at length in a moment the Solution will fall in; this is Revelation, which you cannot receive unless you pray with great desire and labour, using your utmost endeavour; and yet you cannot perceive, how from all those things (of which you thought) which were not the Solution of the Enigma, the Solution itself arose. This unfolding of the Riddle opens to you the mystery of all great things, and shews how available Prayer is for the obtainment of things Spiritual and Eternal, as well as Corporal and perishing goods: and when Prayer is made with a Heart not feigned, but sincere; you will see that there is nothing more fit for the acquiring of what you desire. Let these suffice to be spoken of Prayer, which Basilius and all Philosophers with him do not vainly require, as an Introduction to Chymistry. For Piety is profitable for all Works, especially for Great Undertakings.

[←2]

What are here set down, touching the true Theory of Philosophy, are compendiums of those things, which Philosophers have in as many Books (writ about the same business) revealed, shall I say, or concealed. Attend to the words of the Author, and you will see, that he perfectly knew that Spirit penetrating all things, which presides or bears rule in all things, yet is involved and absconded matter and defilements on every side; from which if once freed, it returns to the purity of its own substance, in which it produceth all things, and is all in all. To comment upon this, would be a work no less than the producing of all Books of Philosophers, compiled with such accurate study, and contending with so great contention about the Theory.

[←3]

Manual Operation is chiefly required in this third Part, without which, every Operation, like a Ship wanting Ballast, floats and is uncertain. It is difficult to express this with a Pen; for more is learned by once seeing the work done, then can be taught by the writing of many Pages; yet if it be no offence to you, to peruse these Commentaries together with Basilius (in this so necessary part) will not a little help.

[←4]

By Use, the Authour understands what others call Dose; for what will a good Medicine profit you, if you know not in what quantity to administer it; that the same may rather heal, then hurt or kill. By experience only to learn this, is a work full of perilous casuality, yet the Discipline or knowledge of Doses was found out this way first, and afterward easily taught by Words. Where a living Voice is wanting, it is safer to be too timerous, then in any wise bold or adventurous, although of Antimony I can affirm, that being duly prepared it is as harmless a medicine as Cassia or Manna. The whole caution is chiefly about its use, after the first preparations; because it may still retain much of its own crude Venom.

[←5]

That Indication is to be taken from things helping and hurting, is known even to Tyro's. But what the Author subjoyns touching internal and external curation, are not so rude, as not to deserve good Attention: And also those things which he permixeth with his own Satyrical Reprehension, if the Reader be so wise as to believe that Basilius intermixed them to deter the unworthy deriders of Chymistry from approaching to his sacred Arcanums, he will be wise for himself. For whilst others rail and swell with indignation, he gathers the fruit of the Authors Axioms, which as another Agent he scattered among these Thorns. Whilst you, O lover of Chymistry, peruse these, so long will I keep silence.

[←6]

What follow, seem somewhat confused, according to the Sentiments of certain Theologicians, who have held various opinions of Spirits residing in the Fire, Air, and other Elements; adjudging them to the Eternal Fire of Hell. All which with Basilius, we leave as unknown, to the Judgement of the Divine Knowledge. But what he himself subjoyns, touching the wonderful virtue and power of Antimonial and all other Chymical Spirits, which we our selves with so great admiration have often seen, we understand only of material Spirits; which certainly are endued with as great virtues, and effect things no less wonderful then those Spirits, which Phantastick persons (oppressed with Melancholy) affirm they see and talk with; yea I cannot remember that I ever found written or declared (by such, as taking a liberty of lying, endeavour to please or terrify others) any greater or more wonderful virtues then these Spirits have.

[←7]

Here the Author speaks largely in commendation of Antimony. Read, read (I say) O Lover of Chymistry, and you will find nothing Hyperbolical, nor anything Thrasnick. Basilius in speaking as he doth, hath not exhausted the Praises of Antimony; because no Man unto this day could ever experience all its Virtues. We have seen many of its Effects, and many new Effects are daily found by curious Searchers, yet many more remain unknown. So that, as in Fire is an inexhaustible Fountain; (for the more you take from it, the more it gives) so in Antimony is an inestimable Treasure of new Virtues. For if from it you extract its Acetum a thousand times, it will a thousand times, yield new Acetum. Nature seems to have made choice of this Mineral, therein to hide all her Treasures. Therefore not without reason hath Basilius made for it a Triumphant Chariot, which is daily enriched with Spoyls taken from the Camps of Ignorance.

[←8]

Believe not only Basilius, but me also, with the same Faith and sincerity affirming to you; this is the first Key, this is the principal part of the whole Art, this opens to you the first Gate, this will also unlock the last, which leads to the Palace of the King. But as I said, not only believe, but also consider and observe. Here you stand in the Entrance, if you miss the Door, all your Course will be Error, all your Hast Ruine, and all your Wisdom Foolishness. He who obtains this Key, and knows the Method (which is called Manual Operation) by which to use it, and has strength to turn the same, will acquire Riches, and an open Passage unto the Mysteries of Chymistry.

[←9]

Come hither you Traveller, stay your Journey here. Contemn not or flighty pass over this tautological, but not impertinent, Admonition; often in your mind have recourse to this Description of Beer, search, contemplate, and weigh all Things, perhaps in this turbid and famous Gulf, you will find the Fish you look not for. If in this Light you yet be blind, I know not any Collyrium will profit you: if with so certain a manuduction you cannot pass on to the work itself, I know not who will lend you a Staff, or what Demonstration can direct the Journey of a Stupid Man. Believe, read, meditate, labour, and spare the use of so many Chymical Books, which distract you with the Error of various ways, this one tells you all things.

[←10]

Basilius somewhat indulgeth his own Genius, inveighing against False-Phyisicians, whose ignorance (in his time) was so very greate, as they contemned every sublime Preparation of Medicine, which he himself, and Chymists with him did profess; proscribing the same as unprofitable, perillous, and hurtful: against whome, it is not strange, if the Chymists (on the other hand) rose up with some small vehemency, and endeavour courageously, by assistance of their Knowledge, and Conscience, to break through that rout of unskilful Men; but the best Things are not allways the most prosperous. Chymists overcame by the Justice of their Cause, but were overcome by Number: yet, having verity and goodness on their side, thy fought with so great Confidence, as they were certainly assured they should bear away the Victory; which our Author here shews, and Paracelsus (prophesying of the Coming of Elias the Artist) did presage would be. And certainly unto me (seriously considering how greatly chymists have in these times improved their Knowledge) the Dawning of that Day hath opened itself, since I behold so many Rays of the approaching Sun.

[←11]

Poets do often posit in the midst of their Poems, Histories or Fables of Princes, that by a continued Series of Things, they may the more easily attain their End, which is to delight their Readers: Chymists for another end use the same Medium. For since their purpose is to teach the Readers so, as they may only be understood by those, who wholly devote themselves with a fervent desire to the Study of that Science, they keep not that Order, which proceeds from the beginning to the End by Mediums. Therefore our Author, at length coming to treat of the name of Antimony, whence it took beginning, acts as another Man addicted to some Scholastic Order: but by and by turning from this Discourse, he answers an Objection, before it is made by Interrogation; viz. whether from Antimony all its Venom may be taken away, the possibility of which he proves by very profitable and significant Examples.

[←12]

You, who read this most simple Comparison of Steel and a Flint, slack the Reins of your Admiration, and seriously ask yourself, whether there can be found out anyway or Method, by which from this Stone and Cold Iron may be extracted, a Substance, of which one only Grain (but why do I speak of a Grain?) of which the hundred part of a Grain can in a very short time Convert a great Mass of some rude Matter, into the most splendid and most pretious of all Things; yea, into fire most profitable for Mankind? This is possible, and is dayly done, when the fixed is made Volatile, and the Volatile again fixed. He that hath understanding, let him understand, and cease to defame the admirable virtues of Chymical Works.

[←13]

Here again the Author waxeth hot against false Physicians; but do you read on, and after this Heat he will give you a profitable Doctrine, which you may soon find in Aqua Fortis and Spirit of Wine.

[←14]

Which so miserably perplexeth all the Students of this Art: what our Mercury is, which is the Matter of the Stone, which is found every where and in all Things, is here briefly and clearly manifested. Therefore our Author Basilius doth not in Vain invite your Attention. All the Light I am able to add to this Clearness, would rather obscure, than illustrate the same: therefore, with him, I admonish you to attend.

[←15]

Rightly doth Basilius say, he writes to the Tyro's of this Art, because he begins with the Glass of Antimony, that is, from the very Rudiments of Chymistry, and so accurately teacheth to make that, as no man how ignorant soever can be deceived therein: yet the Ancients have not seldom experienced, how often they have erred in the Praxis, for such I have written these Commentaries. For me, let every One please himself in his own Writings: surely I think I have offered somewhat, which Posterity will always thankfully accept. For although I did for several years most diligently read Basilius and other Masters of the Art of Arts, and in Labouring following them, as exactly as possibly I could, yet I committed so many Errors (the rememberance of which fills me with Horror) lost so much Money, and was so often constrained to amend those Errors with labour, as I have compassion of all Those, who would enter into this way, incited thereunto by their earnest desire to help their Neighbours: for I have no respect to Others, who aim at nothing but Riches, and would make so noble an Art subservient to Avarice, the worst of all Vices; let them sustain the dammage they deserve to suffer. But do you, who are endued with a more noble Spirit, First seek the Kingdom of GOD, which is either constituted or propagated by Charity to your Neighbour, and all other Things, which other men so impiously seek, shall spontaneously (which is the bounty of GOD) be added to you. I need to use no great Arguments to persuade any man to read those Commentaries; for every One's own Business will sufficiently admonish him, when he shall see me often with one word, and a most simple Animadversion to save him so great Charges, which he hath too frequently bestowed in labouring without success. I do here candidly profess to thee, studious Reader, had the Manual Operations been as sincerely showed to me, as I here open them, I should have saved a great Sum of Money; for I very often erred, when I would over eagerly prosecute certain Processes of others, and by that vain endeavour, lost some Thousands of Florens. Yet I seldom twice repeated any of those Operations, which out Author (most sincerely and openly, of all that I know) hath in this Book inserted. I shall not here institute a Tyrocinium of Chymistry, as other Authors, well known to young Beginners, have already done; but I am willing, by Admonition to help those, who long since could loose this Subject from its Bonds, and with most fervent desire design to arive to the Goal exposed to their Eyes and Mind, least either slippery Blood in the Way, or Entellus now lying prostrate, should hinder them from gaining the proposed Reward, which is Riches and Health.

[←16]

This is now the Common, and well known way of making Glass of Antimony, which is profitable in many Operations: but to administer it so to the Sick without Distinction, is a Work full of danger and peril. It indeed succeeds happily, but this casual or accidental health of some, is not of so great moment, as therefore to expose the Life of one man to Peril.

[←17]

The Caution, to which our Author here ascribeds the Success, is that you use a most strong Fire, such as is required for melting Gold: for without this you cannot acquire the Redness of a Pyropus.

[←18]

Not with common Spirit of Wine, but with Philosophic Spirit, which for extracting this Tincture, I thus prepare. Take of Sal-Armoniac thrice sublimed four ounces Spirit of Wine, distilled upon Salt of Tartar so, as it may be perfectly dephlegmated: put them together in a Phial, which place in heat of Digestion the Spirit may fully imbibe Sulphur or Fire of the Sal-Armoniac; then distil the mixture by Alembic thrice, and you will have a true Menstruum, wherewith to Extract that Redness from the Glass of Antimony. Also the Tincture of this Glass is extracted with its proper Vinegar, and by a further Operation is perfected, and becomes a most excellent Medicament.

[←19]

Let him who desires to prepare more Glasses of Antimony, consult Beguinus, Hartman, Crollius, and other Authors; we here acquiesce in these proposed by Basilius.

[←20]

What I here shall advise is short, but very profitable, without which what the Author appoints cannot be done, nor by beating or by grinding in a Mortar can you ever bring the Body to a requisite fineness, much less upon a Porphyry Stone can you grind the same. Therefore first beat it in a Mortar, afterward mix it with distilled Vinegar, that it may have the Consistency of a soft Paplike matter, and so grind it upon a Porphry Stone, as Painters grind their Colours, and undoubtedly you will obtain your desire.

[←21]

Thou art happy, if thou canst be wise by my Dammage, O Love of Art. I exactly followed this short Admonition, stirring the Cucurbit twice or thrice a Day, but the Matter was always coagulated like a Stone, and stuck so firmly to the bottom, as it could by no force be removed thence; but afterward, being more wary, from the first I began to stir the Matter with a Wooden Spatula five or six times a Day, or oftner; you may imitate the same, if you be wise, not only here, but also in the Superior Preparation of Antimony, and in every Extraction of Tincture from Antimony.

[←22]

Our most sincere Author here deceives you not, but conceals a certain manual Operation, which if you attend to me clearly discovering the same, the Work itself will never fail to Answer your desire. If you have much Tincture, you must have a great Cucurbit; if Little, a less will serve. For if you take a greater Vessel, than your Tincture requires, the vinegar must necessarily have a great fire to cause it to ascend, by reason of the height it must unavoidably rise, or it cannot be distilled; and in sustaining so forcible a Fire, there is great danger of Corrupting the Tincture itself. Here also is required another Caution; viz. this, after two thirds are distilled off, you must change your Vessel and put the remaining Matter into a less Glass body, and thence distill off the Vinegar, until the Remanency acquire the just thickness of a Poultis. Also take heed, as Basilius seems to intimate, that you distil not off the Vinegar unto dryness, lest the Tincture by Adustion be wholly corrupted. Notwithstanding all This my own Precaution now given, I could not choose, but labour a whole year to little purpose, often repeating this Tincture with a vain endeavour, whence I was almost as often weary of Chymistry through desperation; for my Tincture was of no efficacy in Medicine; because a meer Caput-Mortuum only, unsavoury and of no value. Hence consider how little any Process profits, whether set down in Writing, or received from a Friend by word of mouth, unless you set to your hand, and practically learn every particular of the Work fit to be observed in operating. Also see, how liberally I deal with you, in revealing that, the ignorance of which hath put me into great trouble and charge. The manual Operation, which is requisite for edulcorating this Pap-like Matter remaining in the bottom, is this. Upon this Matter pour distilled Water, and gently abstract the same by Balneo. When you have repeated this a third time, you will find the Water to come off sweet; which time must be observed and with very great diligence. For if you be deceived in that, your work is at an end, all your labour lost, and you shall get nothing, but a Caput Mortuum. For as soon as twenty, or at most thirty drops of sweet water come forth, an Acidity appears again and distils forth, which the unwary judging to be an Acidity of the Vinegar formerly added, proceed in distilling, expecting the Water to come forth sweet; but this being the Acidity of Antimony, which (the Vinegar being extracted) immediately follows the Sweet Water, that persisting to distil destroys the whole Virtue of the Antimony, and leaves nothing remaining but an unsavoury Caput-Mortuum. Therefore be thou more wary, and as soon as this Sweet Water comes forth, cease to distil, and take out the Pap-like Matter residing in the Bottom, and putting that into another Glass, permit it to dry at the Solar-Heat; or else evaporate all its Moisture with most gentle Fire, that it may remain a dry Powder: and when you have avoided this danger, then go on.

[←23]

These Medicaments, which perform their Operations, not by sensible force, as Catharticks, Emeticks, Diaphoreticks, and the like are wont to operate, but insensibly uniting their own more pure Universal Spirit unto our Spirits, amend Nature and restore it to health, are not to be used, unless where the Body hath first been cleansed from the impurities of pecant Humours, otherwise you cast these Peals into a Dunghill, where (overwhelmed with Filths) they cannot shine and manifest their Virtues. For although, by reason of their manifold Virtues, they may be called Universals, yet they are to be numbered with Topicks, before which Generals are to be used, according to the opinion of Galen, and all Physicians. The Tincture here spoken of, performs all those Cures, which Basilius mentions, if the use of it be continued for some time. For where that Saying is of force, Medicines used help, continued heal, it must certainly be applied to those especially, which insensibly operate.

[←24]

Indeed soft Eggs, according to the Saying; are always warily and softly to be handled; but in these hard Eggs also, I have somewhat to advise you of; for if after you have taken out the Yolk, you be not mindful to break that Pellicle, which divides it from the white, you will wonder to see how your Balsom will intrude itself within the White, and deprive you of a great part thereof.

[←25]

If Chirurgions would here give credit to our Author, with how great Care would they prepare this Balsom for themselves, and with how great Fruit, and how frequently might they use the same? For I interposing my Judgement must say, that Basilius here comes far short, in expressing its due Praises; for it performs more, than he declares of it. [HISTORY OF THE VIRTUES OF BALSOM OF ANTIMONY] One short History, drawn from the Centuries of my Medicinal Observations, will confirm the truth of what I have said. A certain Woman, about forty Years of Age, for seven years together suffered great dolours in her left Breast, which were accompanied with a Tumor and Hardness. Those Chirurgeons and Physicians, who she advised with, did all with one Consent judge her Disease to be a Cancer; and she was also judged to labour with a Cancer, by the Censure of that famous Practitioner, who at Orscotus (a Village about the Dukes-Wood) very laudably and happily practised Chirurgery, and drew to himself a vast number of People: for after he had, for three Month together, in vain endeavoured to heal this Disease, he severely pronounced her Breast was to be cut off, or the Disease could not be extirpated. The woman, resolving rather to suffer all Dolours of the Disease, then to sustain so cruel and inhumane a Remedie, came to me. I, beholding her Breast, found it wholly inflamed, and twise as big as the other, and an abundance of thin Humours flowing to the Wound. I purposed to try all I could do, rather than suffer this miserable Woman to perish; and thinking of this Balsom resolved to try, whether That, which in other Diseases had fulfilled the promises of its Author, would fail me here. Therefore, to the Diseased Woman waiting my Answer, I said; in eight days time I would resolve her, whether, there was an hopes of Cure or not, without Cutting off; and thereupon gave her this Remedy to anoint her Breast therewith: and which is very strange, in the Space of two Days the Matter came to Ripeness, and a just Consistency. Therefore, I then filled with good hope, adjoined inward and outward Remedies, which seemed convenient for the purpose, and in two Months Space the Womans Breast was perfectly healed. Upon this I, not without a perculiar Joy, blessed and praised the Lord, that had conferred so great virtue on this Balsom.

[←26]

This is the Work, this is the Labour, very few true Sons of Art (whom Apollo loves) could extract this Tincture by Alembeck. There is need (as Basilius saith) of a certain peculiar manual Operation. This Tincture I sought many years, and at length (GOD favouring me) found the same. [OIL OF ANTIMONY, ITS PREPARATION ENIGMATICALLY DESCRIBED] Wilt thou have me discover it to Thee by an Enigma? I see thou desirest I should, therefore take this Mystery, thus. Alciatus, painting a Dolphin wreathed about an Anchor, write these words: Make not too much hast. Esteem of this Admonition, not only in all your Life, but also in this very matter, as very profitable to you: for the hasty Bitch (as the Saying is) brings forth blind Whelps. Therefore I again and again admonish you, to cause Wings to be prepared for your Matter, by Juno, Bacchus and Vulcan; but as you love your Life, permit it not suddenly to flie, rather deliver it to Mercury to be instructed by him gradually to accustom itself to flying; yea, bind it with a Cord, lest (as a Bird got out of a Cage, and past your Reach) it through Ignorance approach too near the Sun, and with Icarus, having its Feathers burnt fall headlong into the Sea. But after you have detained it for its due time, loose its bonds, that it may fly, and come to those fortunate Islands, unto which all Sons of Arts direct their Sight, and where unto all Adeptists aim to arrive, as unto their desired and long sought Harbour. Here, O Lover of Art, you should not be offended, or angry with me, as if I deluded you (desirous of the Knowledge of this Secret) by a Tantalick Apple shown. What should I do? I in this Case give you advice. Would you have me cast Pearls before Swine? and unto all men expose the Mystery, which the Ancient kept so holily, and might not reveal it, unless to the worthy Sons of Art only? Thou thy self wouldest bewail nothing more, and wouldest even execrate me, for doing so. They, who understand me, understand Art: and unto such as are Chymists, have I opened the way, which if they diligently travel in, they may arrive, where they desire to be. No man did ever so clearly reveal this to me; but by reading the Writings of Authors, strenuously labouring, and trusting in GOD without fainting or desperation (which is a most efficatious kind of Prayer) I at length attained to what I have. Do thou study, and be diligent, that thou mayest comprehend: for he, who, knows how to render Tinctures volatile, is already admitted into the very Penetrale, and Conclave of the Chymical Art; because of all other Mysteries the Method is the same. Peruse the Fables, search into the Riddles, and consider the Parables of all wise men; they all tend hither, and all say the same. Compare the Parables of others, with this my Enigma, and this with them, that you may understand how much Light I have added in all, and how Easy I have made the way to those serene Temples of Wisdom.

[←27]

Had I not known Basilius, I should have thought him, in this place to have dealt like a Deceiver, or Vagabond Medicaster with you: but the Matter itself unto me, so often speaks for him, as I religiously scruple even in the least to doubt his Promises. For whatsoever I have experienced (but there are very few Processes contained in this Book, which I have not tried: for He, from the very first, was my Teacher, Friend and Patron) I have found so very efficacious beyond the Authors Promises, that it seems to me, he hath been sparing in declaring the virtues of his Medicaments, least in praising them, he should be thought too much to commend himself. Yet I shall not here in his stead, undertake comment much on their laudable Virtues. Let him who believes not, make trial, that he may know. Whosoever shall by his own incredulity be deterred from experiencing the Truth hereof, he will suffer punishment enough for his Offence, by the Want of the fruit of the same. For this Oil, if rightly used in its time, is a Medicine truly Universal. Consider, I pray, what I say, if rightly used in its time, that is, the Body being firsted purged from gross and crude Humours, and general Medicines used (as you may remember I did before admonish) this Oil is an Universal Medicine, for healing all Diseases Curable. For Chymists are not so mad, or conceited, by reason of the Goodness and Virtue of their Medicaments, as not to judge some Diseases to be Unsanable. Who can restore any of the Principal Members absumed by putridness? yet I would not have all Diseases judged unsanable, by these our Chymical Remedies, which are everywhere vulgarly condemned as such. As for Example, how often have I restored the Crystalline Humour taken away; which who judgeth not impossible to be reduced? But, of these and the like, another place will be more fit to write. Only of this Medicament I say, that it heals Feavers of every kind; yea, even the Quartan itself (that ancient Reproach of Physicians) and in Chronical Distempers manifests wonderful Effects. Here among many of my Observations I will give you one only Experiment. [HISTORY OF DROPSY CURED] In the Year 1665. A young Maid, aged twenty one Years, swollen to an enormous grossness with the Dropsie, came to me for help. I took this only for her Medicine. For I gave her no other thing, then this very Medicament twice a Day, to which I dayly added a Clister: and in twenty days she had sweat so much, as her Body was lessened half. Within that space of twenty Days, as I said, she also voided of Urine (provoked by the same Medicament) not a little, but her Sweat was wonderful. Note: my Friend, and Lover of Art, that this Oil, whether you prepare it yourself, or receive it from another prepared by him, doth not imitate other Diaphoreticks in operating, which being used, will in their first Dose provoke Sweats. For if this be given to a Patient whose Body is obstructed with Humours, the first Dose acts nothing, but gently opens the Passages, that Sweats may be procured; the next day it causeth a gentle and kindly breathing of Sweats only; the third Day it Sweats moderately; but the fourth Day, and thence forward, it causeth such an aboundance of Sweat, as the Waters proceeding thence run through the Bed upon the Floor. here is need of a true Physician; Hercules Club will profit little, if not in the Hand of Hercules himself.

[←28]

Let no man here prodigally or rashly wast his own Gold, now he hears of the Astrum of Sol, nor expose himself to so great Hazard, as to enter a perillous Combat with vulgar Mercury. In the Chymical World another Sol shines, and another Mercury attends on Jupiter. Yet the Chymical Sol, or Mercury here, is not Gold, but more excellent than all Gold; yea, more potent than every Mercury, although fabulous, and feigned to be capable to restore the Dead to Life: it is the Gold, and Argent-Vive of Philosophers, which Basilius here hints at. But we have treated, and must treat of Antimony only.

[←29]

This is a Common Vomitory, or Emetick Wine, well known, which all wandering Empiricks now use in all Places, sometimes with a prosperous, sometimes with Contrary, always ambiguous Success; which proceeds partly from the Physician and partly from the Medicine. [HISTORY OF GEORGE CASTRIOT] This is a Thing to be bewayled; for as histories relate, that George Castriot King of the Epirots, when the Emperour of the Turks had often asked him, how his Sword, which he had sent, when Peace was made, according to his agreement with the Turk, could perpetrate such wonders as he spake of, saying he saw not anything singular in it, made this Answer: I did indeed send the Sword of Scanderbeg, but not Scanderbeg's Arm, with which that Sword was managed, so as to perform so great Miracles: so, very many Chymical Medicines, are either dead, or (which is more to be deplored) oftentimes the Causes of Death, when not managed by the hand of a skilful Doctor. Which unhappy Success of this Medicine is caused from the Mercurial Properties, with which it is too much impregnated (as Basilius well notes in this Place) and which I am wont to correct in this manner.

Take Glass of Antimony, more pure, four ounces. Venetian Borax one-half ounce. Melt them together. This being artificially done, you will have a Green Glass transparent as Emerald. Grind this to a subtle Powder, upon which pour French wine, and permit the mixture to stand for several days in Moderate Heat.

Of this Wine give to the Sick, from one drachma to two ounces, according to the Age, Habit of Body, Strength, and other Things either Natural, or not Natural, which the Prudence of the Physician (when he sits as Judge, whether the Life of any One is likely to be continued or not) ought always well to consider. That is Emetick Wine may be given to the Sick without peril, Experience the most certain Mistress of Physicians hath taught me, and yet more than this: for when the Wine poured in the Powder shall be all exhausted, if you pour on more French Wine, that will also be imbibed with the same Virtues. For here Antimony discovers in itself to be somewhat, that is of all wonderful Things the most admirable: because it contains in itself inexhaustable Treasures, and although you take from it, yet you diminish not the Virtues thereof. A like stupendous Miracle also is in extracting the Vinegar of the same, and in other Works fit to be kept under the seal of Harpocrates.

[←30]

When the Author saith, it must be clarified with Spirit of Wine unto Transparency; the Admonition is short indeed, but of great weight. For he wills, that this Oil should be driven over by Alembeck, the signification and manual Operation of which, I have already above taught.

[←31]

Do you think, O Lover of Chymistry, you understand what you read? You cannot understand, unless either divinely Philip, or humanely Oedipus, appear to you, and clearly teach you the way of preparing this Tincture. The difficulty of the Enigma consists in this; viz. that all Menstruums, with which Tinctures are extracted, must necessarily be void of Colour; otherwise how can you know: whether you obtain the Tincture you would extract, or only retract the same you poured on? I will not detain you with a tedious Discourse full of ambiguities, but lead you as it were by the hand, showing you how I instituted this Process in the Year 1665. If you thence, by your attention, and comparing the precedent with the present, and these with those that follow, reap any profit, open the Bosom of your Heart, that no part of this may fall to Earth.

I took that Red Oil, thus far prepared as is already showed, and rectified it by Retort; and then acquired a White Oil, of an acid but grateful Taste. Upon this I poured half so much Spirit of Salt: the Mixture I digested in a Phial for a full Month, that these two Spirits might be well conjoined; afterward, for the better conjunction of them, I distilled them thrice by Retort. Then I poured them upon the Calx of Gold (the Method of preparing which you will find in other Writings of Basilius) and set them together in Digestion for a Month; which being elapsed, the Menstruum was tinged with a deep Yellow Colour inclining to redness. I leisurely poured off the Tincture, and having put it into a Retort, with gentle Fire abstracted the Humidity, that a red Powder might remain in the Bottom. This Powder I edulcorated with distilled Water, and again extracted the Tincture with Spirit of Wine; then I rendered this Dragon volatile, and gave him his own Tail to be devoured for six whole Months, and obtained a Tincture most pleasant and grateful; ten or twelve Grains of which given to the Sick, provoke Sweat, comfort the Natural Powers, and (not to amuse the Intelligent words) in all Diseases both of Humane and other bodies, it is an universal Medicine.

Since it hath happened to me here to make mention of the most excellent of all Tinctures, I will once teach the Chymist what will be of use to him for the future. That is to say, it is of great concern to know, with what Menstruum every Tincture should be extracted, For it is not sufficient (according to the erroneous Opinion of many) that Menstruums be sweet and void of Corrosion; but it also behooful, that there be in them a peculiar Amity and Conveniency with the Mercury of the Body, on which they are poured, that from the same they may extract its true and sincere Sulphur. By Example, I shall teach you somewhat more clearly. Distilled Water extracts the Tincture from Sulphur, made of the Glass of Antimony by distilled Vinegar. But if in this Operation you persuade yourself you have separated the Pure from the Impure, you will be deceived: for this Water imbibes a certain Salt, which infects the Tincture; but Spirit of Wine rectified is its proper Menstruum: because That only assumes the volatile Sulphur thereof, and hath no Commerce with the Salt.

The same happens in Tincture of Corals, which is extracted with Spirit of Wine distilled upon Orange Pills: for here you obtain not the sincere Tincture of Corals; because, by this Menstruum, the pure Sulphur is not separated from the Body of the Corals. The like Error to be committed in many other Things, I have observed by Experience, which should be esteemed the best Mistress, unless we take it for granted that chargeable and fruitless Processes are necessarily required in this Art. But that I may conclude with the Tincture, whence all this Discourse hath proceeded; I would have no man to think this to be the Aurum Potabile of Philosophers: for this would be a very great Error in Philosophy, and give occasion to Sophisters (as their manner is) to prefer their Sophisms before the Truth itself. Though this Tincture is most precious, and a Tincture of Gold, yet it hath only assumed the Colour of Gold: but the weight thereof, which is proper to Aurum Potabile, adheres not thereunto.

Touching the potable Medicine here is not place of speaking, unless I would trangress the limits, which I have at this time prescribed myself, of Commenting upon the Triumphant Chariot of Antimony, which our Basil Valentine hath made for it is so truly magnficent. Otherwise, I should declare, how sol might be prepared by Venus and Vulcan, so as in the space of two hours to resolve itself into Mercury united with Bacchus, leaving very few feces; which Mercurial Menstruum may again be separated from the resolved Gold; and so you might acquire a most grateful Liquor very ponderous, which can never afterward be reduced to its former Consistence. This very Operation I have showed to some Curious Lovers of Chymistry. But of these elsewhere another Occasion of Writing will be given.

[←32]

Of Antimony and Sal-Armoniack equal parts are to be taken, which Basilius seems to intend, but I know not how he forgot to mention it.

[←33]

That with one and the same labour, the Sal-Armoniack together with the Antimony, may be distilled and sublimed, such an instrument, as this I here show you, describing all its Parts, may be made.

A.. is the Furnace. B. the Retort. C. the Recipient. D. the Aperture with a Pipe of a Moderate bigness, on which may be set the Alembeck E. The other Furnace is F, which containing a Moderate Fire, sublimes what falls into the receiving Vessel up into the Alembeck E. And so the Matter which is distilled from Retort B, by the Fire of the Furnace F, is presently sublimed; Which may not only be useful in this Case, but also in every Sublimation of other Matters.

[←34]

This Union must be so firm, as in distilling one may not be separated from the other; otherwise you will lose your Labour and Cost. Of how great moment this Union is in Chymistry, they best know, who only by confounding two things together, think they shall effect wonders; but afterwards (their Experience failing them) they learn how great difference there is between Union and Confusion: for Things confounded receive no Virtue, that was not in them before; but by Union, I know not what Spirit is ingested, which performs such things as the Mind of man could never perceive to have their being thence.

Hence consider in the Generations of Animals (who would believe it!) how from the Union of Elements is generated Sight, Taste, Touching, and so many Powers of Animals, which are insited in none of the Elements, and yet arise from them united. Whensoever it happens, that any Tincture seems to have united itself with its Menstruum, and afterward may be separated therefrom, that therefore is because Matrimony is not legitimately Celebrated, nor the union in a due manner perfect; which you shall more than once see to happen in the Tincture of Sol and Antimony.

The Instrument, by which conjoin my Tinctures, and am wont to copulate them in an undissolvable Copulation, you shall find described hereafter in this very Book. That in Spirit of Wine is to be noted, which happens not in other Menstruums; because it is most easily united to Things, and again with a slight artifice separated from the same.

[←35]

This Process as it is easy to perform, so it may by us be easily passed over, lest we should seem to take Pen in hand, rather from an itching desire of Writing, then for illuminating Things obscure.

[←36]

[CARTHARTICKS EXPEL BUT CORRECT NOT] Note here very seriously, that Galenick Catharticks have power of expelling, but not of Correction Humours; but Chymical Purgers are endued with either Faculty; and certainly it should not be minded how much is expelled, but how much is healed, which the occult power of Medicaments prepared Chymically doth much better effect, than that common and publick violence of purging forcibly.

[←37]

Diaphoretick Antimony is sold in Shops, but what here the Author shews us, by the name of Fixed Powder of Antimony, is not to be bought for Silver or Gold; the Virtues of which so far exceed all that, of which the Common sort are Partakers: In vain with so great attention and study (of which in preparing this Powder, there is very great need) did our Philosopher intend this Work, if these Mysteries of so great Effects must come to the handling of the Vulgar, or be publickly sold for Money. Let him who attains to this fixed Powder use it in Chronical Diseases, especially where Sweats are to be excited, and he will see Effects causing him to rejoice, if he use it in himself; and by which he will be glorified, if he use it in others.

[←38]

How much Chymistry was impeached by Calumnies, in the times of Basilius, is manifest by the very many Reliques of Writers, with which some Theologicians, imprudently judging what they understood not, and Politicians (not much more prudent than them) have defamed their own Books; and in the mean while also given occasion to Others, more thoroughly searching into the matter, of judging those very Authors, with not greater circumspection to have likewise bespattered other innocent Persons with their Censure. I do not here speak of those Writers, who sharply reprehend certain Vagabond Sophisters, that covering their own Wickedness, under the Pretext of a most noble Art, do by a great Name impose great Frauds upon the People. For this kind of men are not only worthy of severe Reprehension, but also of due Punishment. But, what Evil do they deserve, if under their Denomination the Good be abused? Why is the most certain and so salutary and profitable an Art proscribed? Because there are men found, which use not the Art itself, but the Name and Shadow of this Art. Yet I am unwilling to prolong this Apology, lest Envy, which hath been the greatest cause of Calumny, fall upon me in this manner lamenting, whilst I hear Basilius encouraging his, and have reason to applaud our own Times, in which some part of that most thick Cloud, which cast out so many Thunders, is already vanished. [CHYMICAL MEDICINES SOLD IN SHOPS] In Shops they now sell Medicaments, Chymically prepared (as they say) and those very Persons, who are willing mostly to be esteemed Hippocratick Disciples, scarcely dare to condemn Chymistry, and since they call into use what are made by the Chymical Art, they cannot deny it. Are not those Times at hand, in which Elias the Artist, the Revealer of greater Mysteries is to come? Of whose coming Paracelsus so clearly prophesied in various places in his Writings? Perhaps it will be worth our while, for the Solace of the oppressed Disciples of Basilius, to quote certain places, in which he predicts the coming of Elias not then born: which is any One commodiously interpret, as all other Sayings of that man are to be taken, he will find nothing of absurdity in them, unless he resolve to discover his own absurd Stupidity, or wicked Envy. In the Book of Minerals, Chap 8. Paracelsus thus writes: what is the most vile, GOD suffers to be discovered, but what is of greater moment is yet hid from the Vulgar, until the coming of Elias the Artist; others read, until the Art of Elias, when he comes. And again, in his Book of Minerals, Treatise the first. It is indeed true (saith he) that many things lie hid in the Earth, which I, as well as others am ignorant of. For this I Know, GOD, in time to come will manifest his Wonders, and bring to light many more of them, then unto this Day have been known by us. Also this is true; there is nothing absconded, which shall not be revealed; therefore there cometh One, whose Magnale lives not yet, who shall reveal many Things. Therefore be comforted, be comforted, O Lover of Chymistry, and prepare the way of that Elias, who brings happy times, and will reveal more Secrets than our Ancestors, by reason of Envy, and the Iniquity of their Days durst discover. Whosoever thou art, conversing in this Art, confer some small matter to this felicity; and let us give the World that Medicine, which by reason of evil Humors predominant, it cannot take all at once, by degrees, that it may gradually recover of its Disease, and the Time of Elias come (for Arts also, as well as is understood of other things, have their Elias, saith Theophrastus) where it will be lawful for us to speak freely of these things, and openly to do good to our Neighbours, without persecution of the Impious. Read, understand, and comfort yourself with these.

[←39]

This Parable is of very great moment, but so very clear to those, from whose Eyes the Cataract is taken away, as to explain it to them, would be to hold a Candle to the Light of the Sun: to others, from whose sight the Cataract is not took off, this place gives no occasion of detracting the same. Therefore, read, peruse, and meditate; Day is an Instructor to the Day; the later Reading explains the former, and the former the later.

[←40]

Here thy Sincerity, Valentine, is suspected. Who can by this thy Prescription make this Quintessence, which Petrus the Spaniard, in his Book of the Quintessence of all Things, deservedly extols, as the greatest Secret of Philosophy? What shall I say? Malice makes thee, not a perverse, but timerous man, fearing, lest if Arcanum's should be communicated openly to the wicked, they would do more hurt with them then good. This Process seems to me to be purposely described obscurely by this Religious Man (why else should he not have written otherwise!) because he knew the Sons of Art would understand it by his Prescript. But that you, Reader, may understand, you have not in vain spent your Money in buying, or time in reading these Commentaries, I will clearly and nakedly discover to you, how I myself have oftentimes performed this very Work: do you give good heed to all Things, that you may not at all be deficient; for the Operations are so concatenated, or co-linked together, as one being omitted, or negligently performed, all the other are spoiled, and your Labour cannot answer your Desires.

Take the best Minera of Antimony, which is friable)for if you take crude Antimony, as Basilius seems to indicated, you can effect nothing; because it hath already lost its most subtle Sulphur in the first Distillation) grind it to so subtle a Powder, as it may pass through a Tiffany Seive: put it into a Cucurbit, and pour upon it Vinegar, which according to Art is distilled from its proper Minera. Set it in Digestion for forty Days, and (if you have exactly observed all things, which are here unto required) your Vinegar will be tinged with a Colour red as Blood. This red Tincture poured off by Inclination, put into a Retort, and gently abstract the Vinegar. The Powder remaining extract with Spirit of Wine, that it also may contract a blood-like Colour. Put this Extraction into a Circulatory Vessel, like to this, the Figure of which I here expose; because I never found any more apt to render the Spirits volatile: Then place this double vessel in B.M. to be digested so long, as until you see the Tincture raise itself upwards and pass over volatile by Alembeck; seeing this, cool your Vessel, and put all the Matter into a Cucurbit, and distil the Spirit according to Art, which will pass over the Helm as red as Blood. Then again abstract the Spirit, and you will have a most ponderous, thick Oil.

How this Oil should after this be joined with its own Salt, and united, we elsewhere speak; the use of which in amending Metals is very great. Here we have described it, and brought is so far, as it becomes a most excellent Medicine in grievous Diseases, which are in all places accounted uncurable. It performs its whole Operation by Sweats. And since there is no Disease, which it helps not; what need is there to name any? It is better to be altogether Silent, then to detract from its praises, by reciting a few. There is no man who hath made any Progress in Chymistry, that knows not what the Quintessence of Antimony is.

[←41]

The Liver is a Cause of much Discourse in Banquets, and the Liver of Antimony will be to us no small Occasion of the like in Chymical Operations. But in the first place consider, that instead of Crude Tartar, it is better to take Salt of Tartar, not only for accelerating the Operation (for otherwise it must be melted so long, as until the Tartar be changed into Salt) but chiefly, that you may have Glass of a far better Colour. Also Basilius forgot, or for some Reason did omit, to appoint the Glass first to be poured into a Platter made hot, and then beaten to Powder in an hot Mortar: otherwise the Glass, by reason of the Salt of Tartar, as soon as it takes the cold Air is changed into a certain Pulse or Pap. Besides, he omitted to determine the Quantity of Water, in which this Powder should be dissolved, that we may have a more fair and deep Colour; in which Exaltation of Colour very much is sited. Also the Precipitation of the Liver from the Water, which must be made with Vinegar, be involved in Silence; although this, and the above mentioned, are necessary in this Operation.

Here I am unwilling to forbear to admonish, that not only in this, but in every Melting of Antimony, the Artist ought to observe the Face of Heaven, and begin his Work when the same is clear and serene. If you do otherwise, you will in vain deplore the Obscurity of the Colour in your Liver of Antimony. For if you laugh at me, attributing much Virtue to the Influences of the Stars, I shall deride you, deploring the unluckie Success of many Processes. But I would not digress so far, as to take on me to prove the Virtues of Celestial Influences, against men, either knowing so little, as they cannot understand, or having experienced somewhat do not discern; but in the meanwhile are so obstinate, as they will not believe those things which they see, have tried, and in very deed found to be so. I would no more urge Reasons against these men, then against these, who deny even the Mutation of Metals by the Stone of Philosophers. We judge such men more worthy of Contempt than Refutation, who say that is not possible, which they have beheld with their Eyes, and done with their hands: for it is very rude to say, I deny, I deny, who proves? These perverse men by their thus acting, do sometimes provoke the patience of good ingenious Artists, judging that they, with a certain Zeal of confirming what they assert, will proceed so far, as to discover to them their Experiment of so excellent an Art. But I do not think that any of them, who have obtained the Mystery will be so imprudent, as unadvisedly to cast Pearls before Swine, and to discover to the unworthy, what GOD hath revealed to him; or give them of the Bread he Eats, which is not to be cast to Dogs.

Therefore, returning to the Matter from whence I digressed, I affirm, that there are some times of the year, in which if Liver of Antimony be made, and precipitated with a due Menstruum, it will be imbibed with altogether another Colour, and be endued with other Virtues than that, which is made at another time; and that, both for Metals, and for healing the Infirmities of men, as I my self have experienced in many grievous Diseases, and Symptoms of Diseases. I will also add this: from the Liver of Antimony may be extracted a Redness with Spirit of Wine, which Redness is made volatile, and passeth over the Helm, which also may be exhibited to all without danger. Nor is there any great need of that Caution of Basilius (even before the Redness is volatilized) that it must be given in a small Quantity. For being given from thirty to forty, or fifty Drops, it sweats moderately, and doth not Purge or Vomit: but it effects wonders in purging the Blood, extirpating the Roots of a Disease, and rendering the Patient vigorous, by insensible Expiration, and its occult Virtues. This Vendible Wine needs not the Bush of Eloquence to commend it to the Sick; who once having experienced its Virtues, know what it can do, and that it as much answers their Desires, as they esteem their Money.

[←42]

Here our Author acts as a Teacher careful, and full of Affection, who not satisfied once to mention, doth often inculcate the principal Precepts of his Doctrine. But, what it is, that specially moves him to repeat the Virtues of the Sulphur of Antimony, I see not: he saith, he repeats nothing in vain; therefore do thou, Reader, if thou judgest it of Concern, more attently consider, whether you may not here find somewhat that is not mentioned, or the Reason why it is again spoken of. I, who profess myself to write to the Intelligent, reiterate nothing here. He that comprehends, let him comprehend; he that hath not there understood, I fear will not here understand.

[←43]

Here I will teach you the Manual Operation, O Lover of Chymistry, which undoubtedly you will greatly esteem of, when you shall find the great commodity thereof in operating. Lest, as it often happens, when you distil the Spirits of Metals, your Vessels should be broken. Of your Earth Retort A. open the upper hole B. into which put your matter by Parts, lest all together senting the heat, should act all to forcibly; and presently Close the Hole with its proper Cover. To the Spirits received in the Vessel C. exit is given by the hole D. into the other opposit Receiver E. to which again is applied the other Receiver F. So, the more subtle Spirits ascending through the Hole D. settle in the Recipient F. But the more gross remain in the bottom G. of the Reciever C. This Instrument will be most apt for your use here; not only, as I said, lest a most strong Spirit passing out break the Glasses, but also for other Works, as by an easy Speculation you will hence gather.

[←44]

[WATER OF MERCURY, HOW MADE] Chymists, that they may with the Ingenuities of their Readers; and more, lest any but the true Students of Art should penetrate into their Secrets, deliver not all Things in one place, but scatter their Documents, that by the Diligent Collection of them, they may judge of their Aptness, as the Eagle proves her Young, exposing them to the Solar Rays: so you see Basilius here proposeth the use of Water of Mercury, which he taught to be made in his Treatise, which is called a Supplement, or rather gave a rude Draught of that Process. For neither there, nor here doth he make mention of an hole, that must be open, in the superior part of the Retort, and thereinto a long Pipe fitted through which the Mercury may be put in, in very small Parcels. For if you include a very small part of Mercury in a Retort, first made very hot with a vehement Fire, as this must be, if you would extract the Spirit, that Mercury, with its own vehement and untamable violence, would not only burst the Retort, but overthrow the Furnace also; unless you give it a larger space, and greater liberty of Flying; so that, after it hath visited many Retorts, it may rest, and being as it were tired, settle. But since it is well known to all true Chymists, of how great Virtue this Mercury is, in the Resolution of Metals, I will here make no further mention thereof.

[←45]

This Solution is not yet fixed, but if you be not already wearied with labour, by a further Operation you may fix it. The principal Use of this is, in the Emendation of Metals, which Basilius doth not so much as mention. Now the Genius of all Chymists will understand me, here candidly discovering this Secret to all. Do thou, Lover of Chymistry, in mind and though swiftly follow me expounding the Oracle; but the Operation cannot be so swiftly performed. This Powder must first be Extracted with strong Vinegar, which afterward abstract, and what remains in the bottom edulcorate with distilled Water: again Extract it with Spirit of Wine, and abstract the Spirit, and in the bottom will remain a Red Powder. Join this with the fixed Salt, which is made of the Feces, which remained after the Vinegar was used for Extraction. And deliver it to Vulcan for three Months space, that it may no more fly from the Fire, but most pleasingly sport with and in the same. If you perform this, you have Two conjoyned in an inseperable Matrimony: and you have separated the pure from the impure, have rendered the Volatile fixed, and fixed the Volatile, and are not far from that Felicity, which will answer all your Desires.

[←46]

[POWDER OF RULAND] Basilius doth not misguide or delude you, O Lover of Chymistry, whilst he so candidly discovers most Secret Mysteries, and so sincerely and faithfull present their wonderful Effects. As by this very Operation you have an Example: For after the first Detonation with Nitre, and so soon as you shall have separated the Salnitre from the Powder with pure Water, you have the Powder of Ruland, with which that man effected so many Medicinal wonders, whereby he got to himself so great a Name, and so much Wealth. Which, if you prepare under a certain Constitution of Heaven (as I advised, in preparing the Liver of Antimony) you will have so much the better, by how much the more Red: for the Colour is the Soul thereof, the Effect of which in Medicine, Ruland proved and commended; but he, neither exhausted its praises, nor did he persuade the Unexperienced, that so great Virtues were latent in this Medicament. This Crocus of Metals (for so it is called) is not that, which is publicly sold in Shops, upon eight Grains of which they pour two ounces of Wine, and although the Sick only drink that wine, without any other Powder, it oftentimes works so forcibly, upwards and downwards, as either way, sometimes both ways, the life itself issues out. But the use of this is thus. Take eight, nine, ten, or eleven Grains of this our Authors preparing the first Time, according to the strength of the Sick, and all other Things co-indicating; pour on them three or four ounces of Wine; for it matter not much, whether you take more or less of the Wine. Set the Mixture in B.M. for the space of four or five hours, and so extract a most Red Tincture from this Crocus of Metals (which in an infusion of the Crocus of the Shops cannot be extracted) this Wine, no impregnated with the Sulphur of the Crocus, together with the more subtle part of the Powder, which in canting off comes out, I give to the Sick, and it purgeth kindly upwards and downwards without molestation. Nor doth this Medicament only expel Humours, but (as is proper to Antimonials rightly prepared) it strikes at the very Root of the Disease, and whatsoever in the Body is corrupted and declined from its due state, that it amends and restores. What wonderful Effects, this only Tincture hath discovered to me, I forbear to mention, lest I should be compelled to bring their Credit in Question, who have experienced them. In this only believe me, whosoever thou art, that woulest use Chymical Medicaments, always be sure to take the true Tinctures of Things, in which their Volatile Sulphur is absconded; if you neglect this, you neglect your own Fame and Gain, and the Health of the Sick.

[←47]

If you have believed, or experienced the virtues of this Powder once detonated, you will not be a Thomas in this third Detonation. Set to your hand, touch and use this, and it will perform the same, which true Diaphoretick Antimony can, but with greater Security and Efficacy.

[←48]

Valentine hath so clearly detected all Things, as no man, either before or after him, hath done it more clearly. All that came after him seem to have conspired, and agreed together to spread Clouds over that Light, which he brought into the World. Hence it is, that they do not Publicly extol his Praises, according to the high Esteem every man Privately hath of him; nor have they translated his Books into other Tongues, although He, of all Authors, is the most worthy, Who speaks in the Languages of all Nations, that he may be a comfort to the Lovers of Chymistry, erring in the Labyrinths of others, and always produce a new Off-spring of Philosophers. But no man should think, that he could so clearly speak, as every man, handling Chymistry (according to the saying) with unwashed Hands, might presently understand him; that is, as himself saith, not possible to be done, nor is it expedient that the Son of a vile Clown should eat of the finest Flower, in preparing which he took no Pains; yet (as below he confesseth) our Author hath used plain, simple and clear Words.

[←49]

What I advised to in the Preparation of Liver of Antimony is here to be repeated; instead of Crude Tartar take Salt of Tartar, by which the Operation will sooner and better proceed. Salnitre here is unprofitable. Therefore, take Antimony and Salt of Tartar, of each equal parts, melt them and make a Regulus, according to the Rule here given by Basilius. If you cast away the Glass (as all men for the most part do) you will do ill. [TINCTURE OF ANTIMONY, FROM ITS GLASS, ANOTHER] For I, of that prepare a very profitable Medicament in this manner. I grind this Glass in an hot Mortar, taking heed to contract no Humidity from the Air, which may easily be prevented, and having put it in a Phial, pour Alcohol of Wine thereon, and thence extract a most beautiful Tincture, in Colour red like Blood. This Tincture is a most excellent Cordial, if thirty, forty, or fifty Drops of it be taken in convenient Liquor, and that, if you will, twice or thrice a day; for it is taken with safety, and recreates the whole Man.

[←50]

Here you have not only whatsoever can be made of Antimony, but also almost all that can be promised by a Chymist. This is that with which all the Books of all Chymists are filled, which is involved in so many fables, complicated in so many Riddles, and explicate with so many obscure Commentaries, that is, which in all the World is desired by Fools, sought by the Sons of Art, and found by the Wise. This Basilius reveals, this he repeats, this he inculcates; this is his Triumphant Chariot, which he as it were carries about, and often shows in the various Parts of his Writings. Before in this Treatise, he presents it under the Name of an Extraction of Crude Antimony, here it is Oil of Antimony, soon after it is converted into a Stone, which is called the Stone of Fire. Thus this Proteus often offers itself, always various, yet always the same in Substance. Compare all these Processes, which are so often diversely propounded, which these my Commentaries made upon the Extraction of Crude Antimony, and you will have the Work complete in all its Numbers; you will have a Treasure, in which, if you know not what you have, I remit you to Aesop's Dunghil-Cock, who found a Gem in the Dunghil, but knew not what he had. Consider diligently, O Lover of Chymistry, and you will find that no man hath dealt more clearly and sincerely with Thee, than Basilius, and me after him, who show thee there the Hare lies, which so many Others have hunted in vain. If now you be not here wise, you will not be healed with three Anticrya's. Therefore I will add nothing, lest I make Fools mad, who now indeed are wise.

[←51]

Like with like, is a Proverb among the Greeks, and is here manifest in our Chymical Work. For this Salt acuates all Menstruums, for their more easie extraction of Metals; but those Extractions most, which are made of Antimony, as of a Mineral to it of affinity and like.

[←52]

What were Arcanum's in the times of Basilius, are now in our times but vulgar Chymical Works. How often shall we find any One, who numbers himself among true Chymists, that is ignorant of the way of making Mercury of Antimony? either in this manner, as Basilius teacheth, or in another. For various Artificers have now invented various Methods, and every One useth that, he best approves of.

There is no need of Torches at Noon Day, nor or of Commentaries in so perspicuous a Description, by which Basilius teacheth to make the Mercury of Antimony. Begin leisurely, give heed to all particulars, and your Work shall never deceive you. Lest I should darken the Author, I desist from Commenting; but add, that I doubt not, but that this Mercury will manifest wonderful Effects in the Humane Body: Yet I have not experienced its Virtues for the health of Animals, therefore my Commentaries must not exceed my Experience.

But in the Emendation of Metals, it shows itself to be endued with singular Virtues. For I say, and clearly affirm, he that can bring this Oil here described by Basilius, to the state of a fixed Stone, may glory that he aht a fixed Tincture, only inferior to the one only King of Kings, the Great Stone of Philosophers. When thou hast proceeded thus far, O Lover of Chymistry, go not back, nor take off thy hand from the Plough: but go on chearfully, perhaps in so great a Grove.

The Golden Branch, with Leaves and Twigs of Gold
Will shew itself to Thee.

[←54]

A wise General of an Army so disposeth his Soldiers in time of Fighting, that in the beginning of the Battle, the good and strong Soldiers fight, and in the End of the same the best and most strong come to deal with the Enemy; but such as are not powerful enough, for the first and last Encounter, in Arms or strength, are by him placed in the midst, that they may take Example of fighting from the Former, and hope of help and Victory from the Later. The Emperor is imitated by the Orator, in placing his Arguments so, as he may overcome the minds of men. Basilius imitates the Orator, in disposing his Processes so, as he may lead his Disciples to Sapience, and the Fruit of Wisdom. We have already had famous Processes, and in explaining them have used our Endeavour, and contributed some Light. Now follow those, that are in themselves clear enough, and not of so great moment as the former; therefore we shall not insist upon them.

[←55]

This Extraction may be rendered volatile with Spirit of Wine, after the same manner, as I taught you in former Operations.

[←56]

I now, O Lover of Chymistry, Speak to you by Pictures, not in words onely that by a Compendium of Speech, you may also have this Compendium of Labour, and Charge. Behold this Instrument, and provide for yourself such an One, that you may follow Basilius, in making Oil of Sulphur per Campan. For this way one ounce will yield you as much Oil, as a Pound will make in the Common Method. From Sixteen ounces of Sulphur you may extract half an Ounce of Oyl, which others, in their way, do scarcely expect from Sixteen Pounds.

[←57]

This is another Repetition of the Process, by which the Balsom of Antimony is made, as our Author calls it in this Treatise, or the Quintessence of Antimony, of which often above. Yet in the process there is this difference, that here the Sulphur is separated by the Sal Armoniack from the Antimony, and then extracted from the Vinegar; whereas in the other Process, the Sulphur is extracted by the Vinegar, whilst it is yet united with the Antimony. But these are not things of so great a Moment, as to frustrate the Effect of Operations. Therefore this Variety gives the greater Liberty to the Operator, that he may not be Scrupulous is these Things, in which he understands the Reason of what he doth, and of the Method by which he acts.

[←58]

This Vinegar also is numbered among the chief of those things, which are prepared of Antimony, therefore I thought it worthwhile to illustrate this with some Commentaries. For although it may be made in the way Basilius prescribes, yet there are still some things wanting to render the Work both more easy and more perfect, which I here subjoin; For six pounds of Antimony are required sixteen pounds of Distilled Water, and when (after Digestion) we would distil it, a certain manual Operation must be observed, on which depends the Success of the whole Work almost. For the Alembeck must be so placed, as his Pipe or Beak may be covered with Water, which either must be put into the Recipient, or pass out by distilling into the same; otherwise the Spirit's of the Antimony will be lost, and more than half part of the same perish, or the Work require much more time for its perfection. I have expressed this by a Figure here placed, that if any by hearing do not sufficiently perceive this, they may be seeing understand. When the whole Water hath passed over by Alembeck, the Fire (as the Author admonisheth) is to be increased, and three Days, and as many Nights continued without intermission. Then let all cool, and the Sublimate, as he teaches, must again be mixed with the Antimony; this Labour for three Days and Nights must be re-assumed, and afterwards repeated to the third time. [AUTHOR BALSOM OF LIFE, WHAT.] Then your Water will be acid, as common Vinegar. If you tinge this Vinegar with new Minera of Antimony, you will have a Tincture, which Basilius names his Balsome of Life, so often described, but never sufficiently commended. O, did Mortals know what Mysteries lie absconded in this Tincture, I question whether they would be desirous to set about any other Preparation of Antimony. All things are in this One. I have spoken, O Lover of Chymistry, do thou act.

[←59]

Here it is to be noted. In the third fusion of the Regulus, the Fire must be vehemently heightened, that if any Impurity remain with the Regulus, it may by that intense heat be taken away. By this means you will have a Regulus in beauty and Whiteness comparable to Silver, but in Virtue and Price far Superior.

[←60]

This Sublimate, before it is set in a Cellar to be there resolved, should be purged from the Sal Armoniack with distilled Water. They are few Things which I admonish, but by the ignorance of these or those, great Errors are committed, and the Work with all its Costs and Charges perisheth, or at least yields not sufficient to pay what the Materials cost.

[←61]

Of a Snake or Serpent the Nature is such, if you slacken your hold he riseth up, if you gripe him hard he bursts, the same I fear here: Therefore the Author calls that a Serpent, which he mixeth with this Regulus. But it is the Serpent of a Stone, or a Stony-Serpent; because the Salt, as a Snake willing licks a Stone.

[←62]

They, who understand of how great Utility it is to extract the Essences from Metals, are not ignorant of the Virtues of this sharp Oil. For this is the only Menstruum for this purpose. How many are they who have spent their whole Life in Chymical Operations, and never could arrive to the knowledge of a true Menstruum? To thee it is here revealed, if Health be your aim, you may safely use it in the Body; if you attempt somewhat more sublime, and have already conceived good hope you shall compound it, this is the principal help of all, for ascending to the Throne of the Chymical Kingdom.

[←63]

I not enviously, as many Chymists do, but affectionately deal with Chirurgeons: wishing that they would in their mind, as according to their faculty they may and ought, endeavour to prepare such helps, for their miserably afflicted Patients, and such Compendiums of Sanity, as may be prepared of this Regulus. Would you have me discover to you the Mystery? Hear with pleasure, and use it. This Regulus, by the Salt of Saturn rendered Malleable, must be mixed with equal parts of Mercury condensed by Saturn, and in a vehement fire fluexed, and so well mixed. The Matter comes forth, in it's external Face like unto Silver, but in its internal Virtues is more noble, and more precious than any Silver. But you Chyrurgeon, studious of your own Art, and by Art covetous of Glory, deduce that into thin plates, and externally apply it to Wounds, and Malignant Fistula's. So doing, you will be amazed, when you shall see Nature, helped by this Art, to perform more, in a very short time, then you could have hoped for in a longer time, by so many Unguents and Plaisters. The Rusticks (to use the Words of Basilius) will no more deride and upbraid you, saying, they can effect more with a piece of crude and stinking Lard, then you are able to do with the laborious Process of your whole Chirurgick Art.

[←64]

The virtues and powers of Antimony which the Author here in this Appendix so lightly toucheth, and passeth over, are so many and so various, as indeed the hundredth part of them is not yet known to Men. Which Ignorance undoubtedly redounds to the Reproach and Ignominy of our kind; because we Men, among so many other Animals, only endued with Reason, and a Faculty of Discoursing, are hurryed with so great impetuousness, to that wicked and abominable Desire of Gain, as scarcely any Man hath leisure to search out the Wonders, which the Author of Nature hath insited in his Creatures. But I am unwilling to repeat this Reprehension so often spoken of by Valentine; I do only call it to mind. This Mineral, in which lies hid so admirable Spirit, that by Exhausting it cannot be exhausted, hath also Virtues, which by no man studying can be sufficiently known. What I have tried, out of the way of Chymistry and Medicine are few; yet Experience hath taught me so much, as I judge Antimony in other things will show itself no less admirable, then in Chymistry and Medicine. Yet what I think of Characters and Signatures, which the Author saith may be made under a Concourse of certain Constellations, I shall not here discover. It sufficeth me, that I can say, that among all Metals and Minerals, there is not any Substance known, which contains so much of a Celestial Spirit, and hath so great Sympathy with the Stars, as Antimony. Weigh this, with all that I have before said of Antimony, but not negligently, and Hasten to the Stone, which is called the Stone of Fire.

[←65]

This Leave is to be given to all, who treat of Sacred Things, viz. to declare those things, which they are willing to discover (not to the unlearned ignorant Deriders, but only to Men, worthy, and to such as sincerely desire, and aspire to the knowledge of the same) in a certain singular and Parabolical kind of Writing. In which our Author is the more to be excused, because when he comes to the greatest of Mysteries, which he intended to explain in this Book, he betakes himself to certain hiding Places of Parables, and with the Heaven of Piety, which is wont to cover all things (yea even the most wicked) he so veils his Secrets, as None but Pious and sincere Disciples of Art can with the acuteness of their sight penetrate these Clouds. Do thou therefore, with a certain intellectual Luxury sport with him, he will not delude thee.

[←66]

There hath been no Man, who had darted his sight but as it were through a Lattice, into the Penetrals of Chymistry, who did ever deny this Influence of Superiors upon Inferiors. Therefore let Basilius so holily affirming, and so often openly declaring it to Men, be credited by those, who, the true Light being not yet risen upon them, do by feeling without sight practice Chymistry.

[←67]

This is an Old Song, this is the Sum of Art; from this Imitation of Nature is found the lesser Stone of Fire, from this it is made, whensoever it is prepared, from the Same also the great Philosophick Stone derives its Original. [WATER OF ANAXAGORAS, WHAT] This is the water of Anaxagoras, the Fire of Empedocles, and Aristotle's first Matter, of which all things have been, and to this Day are made. Which is clearly evident in the Nutrition of Man, the Growth of a Tree, and in the Generation of Metals, for that, which constitutes Flesh, Woods, and Metals, is not taken from Food, Rain or Earth, but is infused into them from elsewhere. [ALIMENT, WHICH NOURISHETH ALL THINGS, WHAT] That very Thing is the Aliment, which nourisheth all things, but that it may be so variously specificate, it must be separated from that Body, in which it dwells, and by joined to another, which by the Chymical Art is performed.

[←68]

Salts, as here is rightly said, are Keys; they open the Chest wherein the Treasure lies. But you must be sure to take the true Key; otherwise you may spoil the Lock, and not open the Chest. It is not safe in this Case to take Quid for Quo, as Apothecaries are wont. You must have a Philosophic Key, and proper Salts fit for opening must be taken. Nor condemn this Distinction, which is intimated, between Salts opening, which the Author here calls (as they are) Keys, and Salts fixing, which enter the Treasure itself; as is sufficiently manifest by the Text.

[←69]

Art thou well in thy Wits, Basilius, who doest thus prostitute the Arcanum of the Stone, which hath unto this day been so diligently absconded by all Philosophers? Surely, if thou hadst not laboured with I know not what Intemperance of Mind, thou wouldst have closed thy Lips, and not have so clearly opened, what it is to separate the Pure from the Impure, what to render the fixed volatile, and again to fix that; how the Inferior becomes Superior, and that again plunged into the Deep Abyss, from which it had ascended. To discover so many Mysteries, in so few Words, as here thou doest, assuredly if it be not Madness, it is a certain very great benevolence to Posterity. This is that which moved him. Valentine seems to have burned with this Affection, and could not overcome that Inclination of Well-doing to many, by the Obligation (imposed on all Philosophers) of concealing the Secret Mystery of Nature, which by the Author thereof, that is, by Nature naturating with Intellectual Revelation, is communicated only to the Sons of Art worthy and chosen. The Secret of Secrets hath fallen from Basilius, do thou Reader attend, if you find the Pearl, be not like Aesop's Cock.

[←70]

Take heed, take heed, O Lover of Chymistry, lest by this Fire, you burn the Wings of your Bird, which hath now raised itself to the top of Mountains. Few words are sufficient to the Intelligent, there is no need to inculcate the same things often, our careful Father Basilius doth that often enough.

[←71]

This word, our Mercury, which hath so often rendered Thee ambiguous, is also here to be understood: for if you take not the true Mercury of Philosophers, you do nothing. Whosoever he be, that shall candidly tell you this, he will be to you Pylades, and you to him Orestes, and nothing will be more pleasant to me in Life, then to join myself to you, as a third Sociate in Friendship.

[←72]

Far hence, far hence ye Prophane, and you that are initiated in the Sacred Mysteries of Chymistry keep silence. Let the King enter into his Bed-Chamber, that he may consummate his Marriage.

O tua te quantis attollet Gloria rebus,
Connubio tali!

Yet make not too much hast to enter, or disturb this Matrimonial Conjunction, let them for many Months delight themselves with their mutual Embraces, and not go forth, until from their mutual Love they be changed into an Hermaphroditic Body, and have produced that Son desired by all, if not a King of Kings, yet at least a Regulus or Ruler, which delivers his Subjects from Diseases and Necessity.

[←73]

Our Author judgeth himself to have spoken too much, if you also think the same, you will rejoice in his Sadness. Yet it is strange, that no Man can contribute a little Light to this Philosophy, but he presently repents.

[←74]

Here the Medicinal Virtues are spoken of at large. For Basilius supposeth Thee not to be defiled with the Filths of Avarice, but splendid in the Light of Charity, and burning with a Desire of helping thy Neighbour, following him discovering these Secrets. Now farewell, O Lover of Chymistry, and if thou, hast gained any Light, either from the Interpretation of Basilius, or my Commentaries, enjoy it, and communicate the same to the Sons of Art, that Philosophy oppressed for so many Years with the intollerable Yoak of Avarice, may at length be revived, and a return be of those times of Egyptians, in which Trismegistus and so many wise Magi, Philosophized not with empty denominations, but with wonderful Works.

[←75]

The three prime substances are proved only by fire, which manifests them pure, naked, clean, and simple. In the absence of all ordeal by fire, there is no proving of a substance possible. For fire tests everything, and when the impure matter is separated the three pure substances are displayed. – De Origine Morborum ex Tribus Primis Substanstiis – Paramirum, Lib. I., c. 1. Fire separates that which is constant or fixed from that which is fugitive or volatile. – De Morbis Metallicis, Lib. II., Tract I. Fire is the father or active principle of separation. – "Third Fragment on Tartar" from the Fragmenta Medica.

[←76]

By the mediation of Vulcan, or fire, any metal can be generated from Mercury. At the same time, Mercury is imperfect as a metal; it is semi-generated and wanting in coagulation, which is the end of all metals. Up to the half way point of their generation all metals are Mercury. Gold, for example, is Mercury; but it loses the Mercurial nature by coagulation, and although the properties of Mercury are present in it, they are dead, for their vitality is destroyed by coagulation. – De Morbis Metallicis, Lib. III., Tract II., c. 2. The essences and arcanas which are latent in all the six metals are to be found in the substance of Mercury. – Ibid., c. 3. There are two genera of Mercury, the fixed Mercury of earth and another kind which descends from the daily constellation. –Ibid., Lib. I., Tract II., c. 4. As there is a red and white Sulphur of Marcasites, a yellow, red, and black Sulphur of Talc, a purple and black Sulphur of the Cachimiae, a Sulphur of Cinnabar, and, in like manner, of marble, amethyst, etc., so is there a special Mercury of Copper, Plumbago, Zinc, Arsenic, etc. – Ibid. Mercury is not Quicksilver, for Mercury is dead, while Quicksilver is living. –De Hydropisi.

[←77]

Nothing of true value is located in the body of a substance, but in the virtue. And this is the principle of the Quintessence, which reduces, say, 20lbs. into a single ounce, and that ounce far exceeds the entire 20lbs. in potency. Hence the less there is of body, the more in proportion is the virtue. – De Origine Morborum Invisibilium, Lib. IV.

[←78]

Tin or Jupiter, is pure Mercury coagulated with a small quantity of Salt, but combined with a larger proportion of white Sulphur. It derives its colours, white, yellow, or red, from its Mercury. Its sublimation is also by Mercury, and its resolution by Salt, and it is sublimed and resolved by these. – De Elemento Aquae, Tract III., c. 6.

[←79]

In the generation of Iron there is a larger proportion of Salt and Mercury, while the red Sulphur from which copper proceeds is present in a smaller quantity. It contains also a cuprine salt, but not in equal proportion with Mercury. Its constituents are its own body, which preponderates; then comes Salt, afterwards Mercury, and, lastly, Sulphur. When there is more Salt than the composition of Sulphur requires, the metal can in no wise be made, for it depends upon an equal weight of each. For fluxibility proceeds from Mercury and coagulation from Salt. Accordingly, if there be too much Salt it becomes too hard. – De Elemento Aquae, Lib. I V., Tract III., c. 4.

[←80]

Venus is the first metal generated by the Archeus of Nature from the three prime principles after the marcasites and cachimiae have been separated from these. It is formed of the gross redness which is purged off from the primal Sulphur of the light red expelled in like manner from the Mercury, and of the deep yellow separated in the purification of the prime Salt by this same Archeus. – Ibid., c. 3.

[←81]

Lead is the blackness of the three first principles, which, however, is by no means a superfluity, but a peculiar metallic nature in them existing. For all metals are latent in Mercury, and they are all only Mercury. The same is to be concluded concerning Salt and Sulphur. Thus, as copper is the abundant redness of the three principles, so Lead is their blackness; but, at the same time, there are four colours concealed therein – the blackness, purged off from the three principles; redness, which contains a precipitate out of Mercury; whiteness, from the calcination of Mercury; and a certain yellowness derived from Mercury. Thus the grossness and the colours are alike due to Mercury, and Lead is, in fact, a black Mercury. – Ibid., c. 5.

[←82]

When the three prime principles have been purged of their superfluities, and from the said superfluities the imperfect metals have been generated, there remains nothing gross or crude, either in colour or substance, but only a very subtle nature of a white and purple hue. This is the most pure quality of Mercury, Salt, and Sulphur, most clear and excellent in form, substance, essence, and colour. These two essences, namely, the white and the purple, are separated by the Archeus, and out of the first fixed and coagulated, is formed silver, while from the purple there is generated gold, which is the most noble Sulphur, Salt, and Mercury, separated from all other colours, and consisting of purple alone. Its clayey or yellow appearance is accounted for by the subtlety and clearness of the metal, because all the dull colours are removed. In Silver the most prevalent colours are green and blue, which are respectively derived from the Mercury and the Salt, the Sulphur contributing nothing in the matter of colouring. On the other hand, in gold the purple colour is derived from Salt, the pellucid redness from Sulphur, and the yellow from Mercury. – Ibid., c. 8.

[←83]

Verbenas adole pingues, et mascula tura. – Virg., Ecl. viii. 65.

[←84]

Alchemy is, so to speak, a kind of lower heaven, by which the sun is separated from the moon, day from night, medicine from poison, what is useful from what is refuse. – De Colica. Therefore learn Alchemy, which is otherwise called Spagyria. This teaches you to discern between the true and the false. Such a Light of Nature is it that it is a mode of proof in all things, and walks in light. From this light of Nature we ought to know and speak, not from mere phantasy, whence nothing is begotten save the four humours and their compounds, augmentation, stagnation, and decrease, with other trifles of this kind. These proceed, not from the clear intellect, that full treasure-house of a good man, but rather are based on a fictitious and insecure foundation. – Paramirum, Lib. I., c. 3.

[←85]

When the occult dispenser of Nature in the prime principles that is to say, the potency called Ares, has produced the gross and rough genera of stones, and no further grossness remains, a diaphanous and subtle substance remains, out of which the Archeus of Nature generates the precious stones or gems. – De Elemento Aquae, Lib. IV., Tract IV., c. 10.

[←86]

The body f the Emerald is derived from a kind of petrine Mercury. It receives from the same its colour, coagulated with spirit of Salt. – Ibid., c. 12.

[←87]

The most concentrated hardness of all stones combines for the generation of the adamant. The white adamant has its body from Mercury, and its coagulation from the spirit of Salt. – Ibid ., c. 12.

[←88]

Fortified by experience which is the mistress of all things, and by mature theory, based on experience, I affirm that the Magnet is a stone which not only undeniably attracts steel and iron, but has also the same power over the matter of all diseases in the whole body of man. – De Corallis. See Herbarius Theophrasti.

[←89]

The Pearl is a seed of moisture. It generates milk abundantly in women if they are deficient therein. – De Aridura.

[←90]

The Jacinth, or Hyacinth, is a gem of the same genus as the Carbuncle, but is inferior thereto in its nature. – De Elemento Aquae, Lib. IV., Tract IV., c. 11.

[←91]

In the matter of body and colour the Sapphire is generated from Mercury (the prime principle). It is formed over white Sulphur and white Salt from a pallid petrine Mercury. Hence white Sapphires frequently occur because a white Mercury concurs in the formation. In like manner a lute-coloured Mercury sometimes produces a clay-like hue. – Ibid., c. 15.

[←92]

The Ruby and similar gems possessing a ruddy hue are generated from the red of Sulphur, and their body is of petrine Mercury. For Mercury is the body of every precious stone. – Ibid., c. 13.

[←93]

The Carbuncle is formed of the most transparent matter which is conserved in the three principles. Mercury is the body and Sulphur the colouring thereof, with a modicum of the spirit of Salt, on account of the coagulation. All light abounds therein, because Sulphur contains in itself a clear quality of light, as the art of its transmutation demonstrates. – Ibid., c. 11.

[←94]

There are two species of red Corals – one a dull red, which varies between sub-purple and semi-black; the other a resplendent and brilliant red. As the colours differ, so also do the virtues. There is also a whitish species which is almost destitute of efficacy. In a word, as the Coral diminishes in redness, so it weakens in its qualities. Herbarius Theophrasti; De Corallis.

[←95]

The gem Chalcedony is extracted from Salt. – Chirurgia Magna; De Tumoribus, etc., Morbi Gallici, Lib. III., c. 6.

[←96]

The Topaz is an extract from the minera of Mars, and is a transplanted Iron. – Ibid.

[←97]

The Amethyst is an extract of Salt, while Marble and Chalcedony are extracted from the same principle through the Amethyst. – Ibid.

[←98]

The origin of Crystals is to be referred to water. They contain within them a spirit of coagulation whereby they are coagulated, as water by the freezing and glacial stars. – Lib. Meteorum, c. 7.

[←99]

The Arcanum of a substance is not the virtue (virtus) but the essence (vir) and the potency (potentia), and is stronger than the virtue; nevertheless, an old error of the doctors conferred the name of virtues upon the potential essences. - Paramirum, Lib. IV. Many things are elsewhere set forth concerning the Quintessence, but what is described is really a separation or extraction of the pure from the impure, not a true quintessence, and it is more correctly termed an Arcanum. -Explicatio Totius Astronomiae.

[←100]

The office of Vulcan is the separation of the good from the bad. So the Art of Vulcan, which is Alchemy, is like unto death, by which the eternal and the temporal are divided one from another. So also this art might be called the death of things. - De Morbis Metallicis, Lib. I., Tract III., c. 1. Vulcan is an astral and not a corporal fabricator. - De Caduco Matricis, Par. VI. The artist working in metals and other minerals transforms them into other colours, and in so doing his operation is like that of the heaven itself. For as the artist excocts by means of Vulcan, or the igneous element, so heaven performs the work of coction through the Sun. The Sun, therefore, is the Vulcan of heaven accomplishing coction in the earth. - De Icteritiis. Vulcan is the fabricator and architect of all things, nor is his habitation in heaven only, that is, in the firmament, but equally in all the other elements. - Lib. Meteorum, c. 4. Where the three prime principles are wanting, there also the igneous essence is absent. The Igneous Vulcan is nothing else but Sulphur, Sal Nitrum, and Mercury. - Ibid., c.5.

[←101]

The Book of the Revelation of Hermes, interpreted by Theophrastus Paracelsus, concerning the Supreme Secret of the World, seems to have been first brought to light by Benedictus Figulus, and appeared as a piece de résistance in his "Golden and Blessed Casket of Nature's Marvels", of which an English translation has been very recently published. ("A Golden and Blessed Casket of Nature's Marvels". By Benedictus Figulus. Now first done into English from the German original published at Frankfort in the year 1608. London: James Elliott and Co. 8vo., 1893). Among the many writings which have been fabulously attributed to Hermes, there does not seem to be any record of an apocalypse, and it is impossible to say what forged document may have been the subject of interpretation by Paracelsus. As the collection of Figulus is now so readily accessible, it is somewhat superfluous to reproduce the treatise here, but since this translation claims to include everything written by the physician of Hohenheim on the subject of Alchemy and the Universal Medicine, it is appended at this point. It should be premised that Benedictus Figulus complains bitterly of the mutilation and perversion to which the works of Paracelsus were subjected, and the Revelation of Hermes seems in many parts to betray another hand, especially in its quotation of authorities who are not countenanced by its reputed author. Hermes, Plato, Aristotle, and other philosophers, flourishing at different times, who have introduced the Arts, and more especially have explored the secrets of inferior Creation, all these have eagerly sought a means whereby man's body might be preserved from decay and become endued with immortality. To them it was answered that there is nothing which might deliver the mortal body from death; but that there is One Thing which may postpone decay, renew youth; and prolong short human life (as with the patriarchs). For death was laid as a punishment upon our first parents, Adam and Eve, and will never depart from all their descendants. Therefore, the above philosophers, and many others, have sought this One Thing with great labour, and have found that that which preserves the human body from corruption, and prolongs life, conducts itself, with respect to other elements, as it were like the Heavens; from which they understood that the Heavens are a substance above the Four Elements. And just as the Heavens, with respect to the other elements, are held to be the fifth substance (for they are indestructible, stable, and suffer no foreign admixture), so also this One Thing (compared to the forces of our body) is an indestructible essence, drying up all the superfluities of our bodies, and has been philosophically called by the above-mentioned name. It is neither hot and dry like fire, nor cold and moist like water, nor warm and moist like air, nor dry and cold like earth. But it is a skilful, perfect equation of all the Elements, a right commingling of natural forces, a most particular union of spiritual virtues, an indissoluble uniting of body and soul. It is the purest and noblest substance of an indestructible body, which cannot be destroyed nor harmed by the Elements, and is produced by Art. With this, Aristotle prepared an apple, prolonging life by its scent, when he, fifteen days before his death, could neither eat nor drink on account of old age. This spiritual Essence, or One Thing, was revealed from above to Adam, and was greatly desired by the Holy Fathers; this also Hermes and Aristotle call the Truth without Lies, the most sure of all things certain, the Secret of all Secrets. It is the Last and the Highest Thing to be sought under the Heavens, a wondrous closing and finish of philosophical work, by which are discovered the dews of Heaven and the fastnesses of Earth. What the mouth of man cannot utter is all found in this spirit. As Morienus says: "He who has this has all things, and wants no other aid. For in it are all temporal happiness, bodily health, and earthly fortune. It is the spirit of the fifth substance, a Fount of all Joys (beneath the rays of the moon), the Supporter of Heaven and Earth, the Mover of Sea and Wind, the Outpourer of Rain, upholding the strength of all things, an excellent spirit above Heavenly and other spirits, giving Health, Joy, Peace,

Love; driving away Hatred and Sorrow, bringing in Joy, expelling all Evil, quickly healing all Diseases, destroying Poverty and misery, leading to all good things, preventing all evil words and thoughts, giving man his heart's desire, bringing to the pious earthly honour and long life, but to the wicked who misuse it, Eternal Punishment". This is the Spirit of Truth, which the world cannot comprehend without the interposition of the Holy Ghost, or without the instruction of those who know it. The same is of a mysterious nature, wondrous strength, boundless power. The Saints, from the beginning of the world, have desired to behold its face. By Avicenna this Spirit is named the Soul of the World. For, as the Soul moves all the limbs of the body, so also does this Spirit move all bodies. And as the Soul is in all the limbs of the Body, so also is this Spirit in all elementary created things. It is sought by many and found by few. It is beheld from afar and found near; for it exists in every thing, in every place, and at all times. It has the powers of all creatures; its action is found in all elements, and the qualities of all things are therein, even in the highest perfection. By virtue of this essence did Adam and the Patriarchs preserve their health and live to an extreme age, some of them also flourishing in great riches. When the philosophers had discovered it, with great diligence and labour, they straightway concealed it under a strange tongue, and in parables, lest the same should become known to the unworthy, and the pearls be cast before swine. For if everyone knew it, all work and industry would cease; man would desire nothing but this one thing, people would live wickedly, and the world be ruined, seeing that they would provoke God by reason of their avarice and superfluity. For eye hath not seen, nor ear heard, nor hath the heart of man understood what Heaven hath naturally incorporated with this Spirit. Therefore have I briefly enumerated some of the qualities of this Spirit, to the Honour of God, that the pious may reverently praise Him in His gifts (which gift of God shall afterwards come to them), and I will herewith shew what powers and virtues it possesses in each thing, also its outward appearance, that it may be more readily recognised. In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly. In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the truth, and more effective in works. In this form it cures cold and hot fevers and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases. But in its third nature it appears as an aerial body, of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of the blood and seed, so that frequent bleeding becomes necessary. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs. In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues, making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life. In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most

precious stones of all colours, equal to those from the mines, and does many other incredible wonders which may not be revealed to the unworthy. For it heals all dead and living bodies without other medicine. Here Christ is my witness that I lie not, for all heavenly influences are united and combined therein. This essence also reveals all treasures in earth and sea, converts all metallic bodies into gold, and there is nothing like unto it under Heaven. This spirit is the secret hidden from the beginning, yet granted by God to a few holy men for the revealing of these riches to His Glory - dwelling in fiery form in the air, and leading earth with itself to heaven, while from its body there flow whole rivers of living water. This spirit flies through the midst of the Heavens like a morning mist, leads its burning fire into the water, and has its shining realm in the heavens. And although these writings may be regarded as false by the reader, yet to the initiated they are true and possible, when the hidden sense is properly understood. For God is wonderful in His works, and His wisdom is without end. This spirit in its fiery form is called a Sandaraca, in the aerial a Kybrick, in the watery an Azoth, in the earthly Alcohoph and Aliocosoph. Hence they are deceived by these names who, seeking without instruction, think to find this Spirit of Life in things foreign to our Art. For although this spirit which we seek, on account of its qualities, is called by these names, yet the same is not in these bodies and cannot be in them. For a refined spirit cannot appear except in a body suitable to its nature. And, by however many names it be called, let no one imagine there be different spirits, for, say what one will, there is but one spirit working everywhere and in all things. That is the spirit which, when rising, illumines the Heavens, when setting incorporates the purity of Earth, and when brooding has embraced the Waters. This spirit is named Raphael, the Angel of God, the subtlest and purest, whom the others all obey as their King. This spiritual substance is neither heavenly nor hellish, but an airy, pure, and hearty body, midway between the highest and lowest, without reason, but fruitful in works, and the most select and beautiful of all other heavenly things. This work of God is far too deep for understanding, for it is the last, greatest, and highest secret of Nature. It is the Spirit of God, which in the Beginning filled the earth and brooded over the waters, which the world cannot grasp without the gracious interposition of the Holy Spirit and instruction from those who know it, which also the whole world desires for its virtue, and which cannot be prized enough. For it reaches to the planets, raises the clouds, drives away mists, gives its light to all things, turns everything into Sun and Moon, bestows all health and abundance of treasure, cleanses the leper, brightens the eyes, banishes sorrow, heals the sick, reveals all hidden treasures, and, generally, cures all diseases. Through this spirit have the philosophers invented the Seven Liberal Arts, and thereby gained their riches. Through the same Moses made the golden vessels in the Ark, and King Solomon did many beautiful works to the honour of God. Therewith Moses built the Tabernacle, Noah the Ark, Solomon the Temple. By this, Ezra restored the Law, and Miriam, Moses' sister, was hospitable; Abraham, Isaac, and Jacob, and other righteous men, have had lifelong abundance and riches; and all the saints possessing it have therewith praised God. Therefore is its acquisition very hard, more than that of gold and silver. For it is the best of all things, because, of all things mortal that man can desire in this world, nothing can compare with it, and in it alone is truth. Hence it is called the Stone and Spirit of Truth; in its works is no vanity, its praise cannot be sufficiently expressed. I am unable to speak enough of its virtues, because its good qualities and powers are beyond human thoughts, unutterable by the tongue of man, and in it are found the properties of all things. Yea, there is nothing deeper in Nature. O unfathomable abyss of God's Wisdom, which thus hath united and comprised in the virtue and power of this One Spirit the qualities of all existing bodies! O unspeakable honour and boundless joy granted to mortal man! For the destructible things of Nature are restored by virtue of the said Spirit. O mystery of mysteries, most secret of all secret things, and healing and medicine of all things! Thou last discovery in earthly natures, last best gift to Patriarchs and Sages, greatly desired by the whole world! Oh, what a wondrous and laudable spirit is

purity, in which stand all joy, riches, fruitfulness of life, and art of all arts, a power which to its initiates grants all material joys! O desirable knowledge, lovely above all things beneath the circle of the Moon, by which Nature is strengthened, and heart and limbs are renewed, blooming youth is preserved, old age driven away, weakness destroyed, beauty in its perfection preserved, and abundance ensured in all things pleasing to men! O thou spiritual substance, lovely above all things! O thou wondrous power, strengthening all the world! O thou invincible virtue, highest of all that is, although despised by the ignorant, yet held by the wise in great praise, honour, and glory, that - proceeding from humours - wakest the dead, expellest diseases, restorest the voice of the dying! O thou treasure of treasures, mystery of mysteries, called by Avicenna “an unspeakable substance”, the purest and most perfect soul of the world, than which there is nothing more costly under Heaven, unfathomable in nature and power, wonderful in virtue and works, having no equal among creatures, possessing the virtues of all bodies under Heaven! For from it flow the water of life, the oil and honey of eternal healing, and thus hath it nourished them with honey and water from the rock. Therefore, saith Morienus: “He who hath it, the same also hath all things”. Blessed art Thou, Lord God of our Fathers, in that Thou hast given the prophets this knowledge and understanding, that they have hidden these things (lest they should be discovered by the blind, and those drowned in worldly godlessness) by which the wise and the pious have praised Thee! For the discoverers of the mystery of this thing to the unworthy are breakers of the seal of Heavenly Revelation, thereby offending God’s Majesty, and bringing upon themselves many misfortunes and the punishments of God. Therefore, I beg all Christians, possessing this knowledge, to communicate the same to nobody, except it be to one living in Godliness, of well-proved virtue, and praising God, Who has given such a treasure to man. For many seek, but few find it. Hence the impure and those living in vice are unworthy of it. Therefore is this Art to be shewn to all God-fearing persons, because it cannot be bought with a price. I testify before God that I lie not, although it appear impossible to fools, that no one has hitherto explored Nature so deeply. The Almighty be praised for having created this Art and for revealing it to God-fearing men. Amen. And thus is fulfilled this precious and excellent work, called the revealing of the occult spirit, in which lie hidden the secrets and mysteries of the world. But this spirit is one genius, and divine, wonderful, and lordly power. For it embraces the whole world, and overcomes the Elements and the fifth Substance. To our Trismegistus Spagyrus, Jesus Christ, be praise and glory immortal. Amen.

[←102]

The Sign is nothing else than the mark left by an operation. The house constructed by the architect is the sign of his handicraft whereby his skill and art are determined. Thus the sign is the achievement itself. - De Colica.

[←103]

The earth also has its Astrum, its course, its order, just as much as the Firmament, but peculiar to the element. So also there is an Astrum in the water, even as in the earth, and in like manner with air and fire. Consequently, the upper Astrum has the Astra of the elements for its medium and operates through them by an irresistible attraction. Through this operation of the superior and inferior Astra, all things are fecundated, and led on to their end. - Explicatio Totius Astronomiae. Without the Astra the elements cannot flourish. ... In the Astrum of the earth all the celestial operations thrive. The Astrum itself is hidden, the bodies are manifest. ... The motion of the earth is brought about by the Astrum of the earth. ... There are four Astra in man (corresponding to those of the four elements), for he is the lesser world. - De Caducis, Par. II.

[←104]

Aurum Potabile, that is, Potable Gold, Oil of Gold, and Quintessence of Gold, are distinguished thus. Aurum Potabile is gold rendered potable by intermixture with other substances, and with liquids. Oil of Gold is an oil extracted from the precious metal without the addition of anything. The Quintessence of Gold is the redness of gold extracted therefrom and separated from the body of the metal. - De Membris Contractis, Tract II., c. 2.

[←105]

If copper be pounded and resolved without a corrosive, you have Vitriol. From this may be prepared the quintessence, oil, and liquor thereof. - De Morbis Tartareis. Cuprine Vitriol is Vitriol cooked with Copper. - De Morbis Vermium, Par. 6. Chalcanthum is present in Venus, and Venus can by separation be reduced into Chalcanthum. - Chirurgia Magna. Pars. III., Lib. IV.

[←106]

There is, indeed, diffused through all things a Balsam created by God, without which putrefaction would immediately supervene. Thus in corpses which are anointed with Balsam we see that corruption is arrested and thus in the physical body we infer that there is a certain natural and congenital Balsam, in the absence of which the living and complete man would not be safe from putrefaction. Nothing removes the Balsam but death. But this kind differs from what is more commonly called Balsam, in that the one is conservative of the living, and the other of the dead. - Chirurgia Magna, Pt. II., Tract II., c 3. The confection of Balsam requires special knowledge of chemistry, and it was first discovered by the Alchemists. - Ibid., Pt. I., Tract II., c. 4.

[←107]

It is difficult to identify the treatise to which reference is made here. It does not seem to be the seventh book concerning The Nature of Things, nor the ensuing tract on Cements. The general question of natural and artificial weight is discussed in the Aurora of the Philosophers. No detached work on Transmutations has come down to us.

[←108]

Know that the Phoenix is the soul of the Iliaster (that is, the first chaos of the matter of all things). ... It is also the Iliastic soul in man. - Liber Azoth, S. V., Practica Lineae Vitae.

[←109]

The work under this title is cited occasionally in other writings of Paracelsus, but is not included in the great folio published at Geneva in 1688. It was first issued at Basle in1575, and was accompanied with copious annotations in Latin by the editor, Gerard Dorne. This personage was a very persevering collector of the literary remains of Paracelsus, but is not altogether free from the suspicion of having elaborated his original. The Aurora is by some regarded as an instance in point; though no doubt in the main it is a genuine work of the Sage of Hohenheim, yet in some respects it does seem to approximate somewhat closely to previous schools of Alchemy, which can scarcely he regarded as representing the actual standpoint of Paracelsus.

[←110]

He who created man the same also created science. What has man in any place without labour? When the mandate went forth: Thou shalt live by the sweat of thy brow, there was, as it were, a new creation. When God uttered His fiat the world was made. Art, however, was not then made, nor was the light of Nature. But when Adam was expelled from Paradise, God created for him the light of Nature when He bade him live by the work of his hands. In like manner, He created for Eve her special light when He said to her: In sorrow shalt thou bring forth children. Thus, and there, were these beings made human and earthy that were before like angelicals. ... Thus, by the word were creatures made, and by this same word was also made the light which was necessary to man. ... Hence the interior man followed from the second creation, after the expulsion from Paradise. ... Before the Fall, that cognition which was requisite to man had not begun to develop in him. He received it from the angel when he was cast out of Paradise. ... Man was made complete in the order of the body, but not in the order of the arts. – De Caducis, Par. III.

[←111]

No work precisely corresponding co this title is extant among the writings of Paracelsus. The subjects to which reference is made are discussed in the Philosophia Sagax.

[←112]

Before all things it is necessary to have a right understanding of the nature of Celestial Magic. It originates from divine virtue. There is that magic which Moses practised, and there is the maleficent magic of the sorcerers. There are, then, different kinds of Magi. So also there is what is called the Magic of Nature; there is the Celestial Magus; there is the Magus of Faith, that is, one whose faith makes him whole. There is, lastly, the Magus of Perdition. – Philosophia Sagax, Lib. II., c. 6.

[←113]

Learn, therefore, Astronomic Magic, which otherwise I call cabalistic. – De Pestilitate, Tract I.
This art, formerly called cabalistic, was in the beginning named caballa, and afterwards caballia. It is a species of magic. It was also, but falsely, called Gabanala, by one whose knowledge of the subject was profound. It was of an unknown Ethnic origin, and it passed subsequently to the Chaldaeans and Hebrews, by both of whom it was corrupted. – Philosophia Sagax, Lib. I., s. v. Probatio in Scientiam Nectromantricam.

[←114]

The object which received the influence and exhibited the sign thereof appears to have been termed Gamaheu, Gamahey etc. But the name was chiefly given to certain stones on which various and wonderful images and figures of men and animals have been found naturally depicted, being no work of man, but the result of the providence and counsel of God. – De Imaginibus, c. 7 and c. 13. It is possible, magically, for a man to project his influence into these stones and some other substances. – Ibid., c. 13. But they also have their own inherent virtue, which is indicated by the shape and the special nature of the impression. – Ibid., c. 7. There was also an artificial Gamaheus invented and prepared by the Magi, and this seems to have been more powerful. – De Carduo Angelico.

[←115]

Man was regarded by Paracelsus as himself in a special manner the true Quintessence. After God had created all the elements, stars, and every other created thing, and had disposed them according to His will, He proceeded, lastly, to the forming of man. He extracted the essence out of the four elements into one mass; He extracted also the essence of wisdom, art, and reason out of the stars, and this twofold essence He congested into one mass: which mass Scripture calls the slime of the earth. From that mass two bodies were made – the sidereal and the elementary. These, according to the light of Nature, are called the quintum esse. The mass was extracted, and therein the firmament and the elements were condensed. What was extracted from the four after this manner constituted a fifth. The Quintessence is the nucleus and the place of the essences and properties of all things in the universal world. All nature came into the hand of God – all potency, all property, all essence of the superior and inferior globe. All these had God joined in His hand, and from these He formed man according to His image. – Philosophia Sagax, Lib. I., c. 2.

[←116]

All created things proceed from the coagulated, and after coagulation must go on to resolution. From resolution proceed all procreated things. – De Tartaro (fragment). All bodies of minerals are coagulated by salt. – De Natraralibus Aquis, Lib. III., Tract 2.

[←117]

So acute is the potency of calcined blood, that if it be poured slowly on iron it produces in the first place a whiteness thereon, and then generates rust. – Scholia in Libros de Tartaro. In Lib. II., Tract II.

[←118]

One recipe for the fixation of arsenic is as follows: – Take equal parts of arsenic and nitre. Place these in a tigillum, set upon coals so that they may begin to boil and to evaporate. Continue till ebullition and evaporation cease, and the substances shall have settled to the bottom of the vessel like fat melting in a frying-pan; then, for the space of an hour and a half (the longer the better), set it apart to settle. Subsequently pour the compound upon marble, and it will acquire a gold colour. In a damp place it will assume the consistency of a fatty fluid. – De Naturalibus Rebus, c. 9. Again: The fixation of arsenic is performed by salt of urine, after which it is converted by itself into an oil. – Chirurgia Minor, Lib. II.

[←119]

Concerning the kinds of arsenic, it is to be noted that there are those which flow forth from their proper mineral or metal, and are called native arsenics. Next there are arsenics out of metals after their kind. Then there are those made by Art through transmutation. White or crystalline arsenic is the best for medicine Yellow and red arsenic are utilised by chemists for investigating the transmutation of metals, in which arsenic has a special efficacy. – De Naturalibus Rebus, c. 9.

[←120]

The arcanum of vitriol is the oil of vitriol. Thus: after the aquosity has been removed in coction from vitriol, the spirit is elicited by the application of greater heat. The vitriol then comes over pure in the form of water. This water is combined with the caput mortuum left by the process, and on again separating in a balneum maris, the phlegmatic part passes off, and the oil, or the arcanum of vitriol, remains at the bottom of the vessel. – Ibid.

[←121]

So long as the viridity or greenness of vitriol subsists therein, it is of a soft quality and substance. But if it be excocted so that it is deprived of its moisture, it is thereby changed into a hard stone from which even fire can be struck. When the moisture is evaporated from vitriol, the sulphur which it contains predominates over the salt, and the vitriol turns red. – De Pestilitate, Tract I.

[←122]

The diagnosis of vitriol is concerned with it both in Medicine and Alchemy. In Medicine it is a paramount remedy. In Alchemy it has many additional purposes. The Art of Medicine and Alchemy consists in the preparation of vitriol, for it is worthless in its crude state. It is like unto wood, out of which it is possible to carve anything. Three kinds of oil are extracted from vitriol – a red oil, by distillation in a retort after an alchemistic method, and this is the most acid of all substances, and has also a corrosive quality – also a green and a white oil, distilled from crude vitriol by descension. – De Vitriolo. Nor let it be regarded as absurd that we assign such great virtues to vitriol, for therein resides, secret and hidden, a certain peculiar golden force, not corporeal but spiritual, which excellent and admirable virtue exists in greater potency and certainty therein than it does in gold. When this golden spirit of vitriol is volatilized and separated from its impurities, so that the essence alone remains, it is like unto potable gold. – De Morbis Amentium, Methodus II., c. 1.

[←123]

Antimony can be made into a pap with the water of vitriol, and then purified by sal ammoniac, and in this manner there may be obtained from it a thick purple or reddish liquor. This is oil of antimony, and it has many virtues. – Chirurgia Magna, Lib. V. Take three pounds of antimony and as much of sal gemmae. Distil them together in a retort for three natural days, and so you will have a red oil, which has incredible healing power in cases of otherwise incurable wounds. – Chirurgia Minor, Tract II., c. 11.

[←124]

Man himself was created from that which is termed limbus. This limbus contained the potency and nature of all creatures. Hence man himself is called the microcosmus, or world in miniature. – De Generatione Stultorum. Man was fashioned out of the limbus, and this limbus is the universal world. –Paramirum Aliud, Lib. II., c. 2. The limbus was the first matter of man. ... Whosoever knows the limbus knows also what man is. Whatsoever the limbus is, that also is man. – Paramirum Aliud, Lib. IV. There is a dual limbus, man, the lesser limbus, and that Great Limbus from which he was produced. – De Podagra, s. v. de Limbo. The limbus is the seed out of which all creatures are produced and grow, as the tree comes forth from its own special seed. The limbus has its ground in the word of God. – Ibid. The limbus of Adam was heaven and earth, water and air. Therefore, man also remains in the limbus, and contains in himself heaven and earth, air and water, and these things he also himself is. – Paragranum Alterum, Tract II.